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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CORRECTIONS.

P. 131 a, l. 17. For “AF” throughout this Note read “LM”.

P. 132 a, ll. 2-3. Read “on Monday the 12th of Rabī’ alAwwal”
—l. 4. Read “and 12 days”.

NOTICE.

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

M. S. HOWELL.

The 14th July, 1886.
ADDITIONS AND CORRECTIONS.

P. xxv, l. 23. Read "cop."
P. xxvii, l. 2. Read "met."
P. xxviii, l. l. Read "explanation"—ibid. Read أئعل.
P. xxix, l. 21. Read "latent"—l. 29. Read "pron."—l. 31. Read "gen."—l. l. Read "pron."
P. xxxi, l. 19. Read "in the"—ibid. Read "574".
P. xli, l. 16. Read اًمو.
P. xlii, l. 22. Read اًمو.
P. li, l. 1. Read "form of the sing."
P. 638, l. 2. R here enters upon the discussion of the methods allowable in interrogation with الَّذِي about a mentioned rational det., in which case the ordinary method is to repeat the det., putting it in the nom. after اًمو; so that, when a man says أَيَّ أَبْنًى زَيْدٍ or or أَيَّ أَبْنًى أَخُو زَيْدٍ you say أَيَّ أَبْنًى اًمو or أَيَّ أَبْنًى أَخُو اًمو Who is Zaid or the brother of Zaid?
P. 698, l. 12. Before "proper" insert "[generic]"—ll. 14 and 17. For "[proper]" read "[personal proper]."
P. 709, l. 16. "their likes" are preps.
P. 760, l. 18. For "(i.e." read "[i.e."
P. 93A, l. 20 and l. 29. Read "l. l."
P. 94A, l. 10. Read "l. l."
P. 95A, l. 19. Read "if her."
P. 96A, ll. 2-3. Read "AlYaman" and "dependent"—l. 19. Read صَانِعًا وِلاَكَا رَأِيَت and inceptive [423], an answer".
P. 98A, l. l. Read "transmits".
P. 104A, l. l. Read "and inceptive [423], an answer".
P. 114A, l. 17. Read "context"—l. l. Read "not an".
P. 115A, l. 1. Read "pron. as".
P. 117A, l. 13. Read "His"—ll. 13-14. Put "His name . . . my knowledge" within marks of quotation.
P. 130A, l. l. Put a comma after "him".
P. 131A, l. 1. Read "One of".
P. 132A, l. 25. Read "AlManṣūr".
Additions and Corrections to the Abbreviations of References.

AKB. The Khizānat al-Adab wa Lubb Lubāb Lisān al-ʿArab (c. 1073—1079), an Exposition of the evidentiary verses cited in the Commentary of R upon the IH, by the Shaikh ʿAbd al-Kādir Ibn ʿUmar al-Baghdādī, resident of Cairo, the Philologist (b. 1030, d. 1093), printed at Bālāk in 1292.

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


* D. The Durrat al-Ghawwās by H, edited by Thorbecke, and printed at Constantinople with the Commentary of Khfūf.

* EC. The Commentary of the Sayyid Muḥammad Ibn ʿAlī Ibn al-Ḥusayn al-Musawi al-ʿĀmilī al-Jubāʾī, the Philologist (b. 946, d. 1009), upon the evidentiary verses of the C, cited from an incomplete MS.

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

* FA. The Fawāʾid al-Ṣalāḥ fi Mukhtaṣar Sharḥ ash-Shawāhid, commonly called ʿAsh-Shawāhid as-Sughrū, an abridgment of the MN, by its Author, cited from a MS.

[The HKh. IV. 393 calls it the Farāʾid al-Fawāʾid.]

* Khfūf. The Raḥiḥāt al-ʿĀlibbā wa Zahrat al-Ḥayāt ad-Dunyā, a Biographical Dictionary of Contemporary Celebrities, by Maulānā the ʿĀdī Shihāb ad-Dīn ʿĀḥmad Ibn Muḥammad al-Khaṣafī al-Miṣrī al-Ḥanafī, the Philologist (d. 1069), printed in Egypt in 1294.

* LB. The Lu‘lūtā al-BahRAin ǧI. Mjāz al-Murrutayi-‘Alîn (c. 1182), a Series of Biographies of the Learned Men of Al-Bahraín, by the Shaikh Yūsûf Ibn Ahmâd Ibn Ubârahîm ad-Dârâzî al-Bahraînî, the Philologist (b. 1107), lithographed at Bombay.

MDE. The Kâdi Muḥīb b. Ḍârîn Abî l-Fâlî Muḥâmmad ǧilî Ṭâktîr ad-Dîn Abî Bakr al-ʿUwârî al-Ḥanâfî by birth and education, ad-Dîrâz kî al-Ḥanâfî, known as Muṣîb b. Dârîn Efrâînî, the Philologist (b. 949, d. 1016), great-grandfather of the Author of the Khîl.

* MN. The Commentary named Al-Muṣâṣî il-an-Nawâiy û Shîrî Shareh Shawaḥîd Shurūh al-ʿAlîsîya, commonly called Ash-Shawaḥîd al-Kubrâ (c. 806), by the Kâdi Ṭâkr ad-Dîn Abî Muḥâmmad Muḥâmmad Ibn Abî Ṭâktîr al-Ḥanâfî, known as Al-Ainî, born at ʿAin Tâb, the Jurist and Grammarian (b. 762, d. 855), upon the evidentiary verses cited in the Commentaries of BD, TUK, IA, and Ilsh upon the IM, printed upon the margin of the AKB.

* N. The Commentary named Tanzi‘ âl-ḥyāt û al-šawāhîd min al-ḥyāt, by MDE, upon the evidentiary verses of the K, edited by Abî-Ḥurayrî Naṣîr al-Hurînî, and printed at Bâlâk in 1281.

* NA. The Nuzhat al-Dîlîbbâ û Tabâkât al-Ulûdîb, a Treatise on the Classes of the Philologists, by KIÎm, printed in Egypt in 1291.

agreement of the pre. and post. ns, in number and gender is a condition of such government ...

§ 150. The subst.—definition given by IH—the subst. after such condition of government given by IM and IHsh—classification—best construction in the case of the subst. of blunder—the subst. of pure blunder or of forgetfulness not allowable in poetry ...

§ 151. The ant. is subsidiary to the mention of the subst.—but is not meant to be rejected—repetition of the theory that it is virtually rejected as regards the sense—and as regards the letter ...

§ 152. The op. of the ant. is virtually repeated with the subst. ...

§ 153. The subst. and ant. need not agree in determinateness and indeterminateness—but may be both det., both indet., or one det. and the other indet.—the indet. subst. for a det. ought to be qualified—application of this rule ...

§ 154. The subst. and ant. are both explicit ns., both pron., or one an explicit n. and the other a pron.—the partial subst., and the subst. of implication need a pronominal cop.—omission of the cop.—theory that the subst. may supply the place of the pron.—or that the suppression of the pron. may be explained by holding the subst. to be treated as a corrob.—the total subst. does not need a cop.—the interrog. Hamza prefixed to the subst. for an interrog. n—the v. a subst. for the v.—anacoluthon—order of the subst. and other appos.—suppression of the ant. ...

§ 155. Syndesis—the synd. expl.—the. other appos. how excluded by this definition—the synd. expl. must be prim.—its concord with the ant.—dispute as to whether the synd. expl. and its ant. may be indets.—the synd. expl., being like the op., must contain the generic if when its ant. is a dem.
but is allowed by $S$ to be anarthrous when the *dem.* is a * voc.*—and by $S$ and $Zd$ to consist of 2 *sings.* coupled together when the *dem.* is a *du.*—the latter construction disallowed by $S$, $Zd$, and others in the *ep.*—but allowed by $S$ when the *du.* is a * voc.*

§ 156. The * synd. expl.* how distinguishable from the * subst.*—either allowable—the * synd. expl.* necessary— the * subst.* necessary—differences between them—$R$'s theory of their identity—explanation of their alleged differences—*exs.* where either is admissible—suppression of the * ant.*

§ 157. Definition of the coupled—defence of the definition—the coupled is separated from its * ant.* by a *con.*—the * ep.* is sometimes coupled to an * ep.*

§ 158. Coupling to the attached * nom. pron.*—to the detached * nom. pron.*, and attached or detached * acc. pron.*—to the * gen. pron.*—discussion as to whether the * gen.* is coupled to the * gen.*, or the * op.* and * gen.* to the * op.* and * gen.*—and whether the coupled is governed in the * gen.* by the first * op.* or the second—repetition of the genitival * op.*—not necessary in a case of necessity—nor, according to some, in a case of choice

CHAPTER V.—THE UNINFLECTED NOUN.

§ 159. Definition of uninflectedness—definitions of the * uninf. n.*—its predicament—it is permanent or accidental—the cause of its uninflectedness according to $Z$—and according to $IM$—when the * pre. n.* gains uninflectedness from the * uninf. post.*—allowable uninflectedness of the vague * n.* of time * pre.* to a * prop.*—permanent uninflectedness of * ns.* necessarily * pre.* to a * prop.*—terminations of the * uninf. n.*—names of the terminations—distribution of the terminations—classification of the * uninf. ns.*
§ 100. The pron. is called emt. by the KK—its definition
—its exponent—positions where it relates to an
expression posterior literally and in natural
order—choice of exponent when determined by
proximity—the explicit n. substituted for the
pron.—the pron. is (1) attached, (a) prominent
or (b) latent, (2) detached

§ 161. The pron. is uninfl.—its terminations—reason of
its uninflatedness—some pron. are common to
2 or more cases—there are pron. for all 3 cases
—which are attached, and which detached—
assortment of the pron. with reference to case
and attachment or detachment—meanings of
each sort—expressions constituted for the
attached nom. pron. of each pers.—and for the
remaining sorts of pron. of each pers.—aggregate
of words and meanings—the ت—its variations

—\( ت \) in the variations of نم. pron. of the 3rd pers.—the ت in
\( نم.pron. \) and
\( نم.pron. \) of a p., not a pron.—the ۢۢ, ۢ, and ۢ —the ۢ
sometimes used for irrational objects—the ۢ, ۢ,
and ۢ in some cases—the ۢ—attached nom. pron. in
the aor., imp., and prohib.—in the ep., i.e. act. and
pass. parts. and assimilate ep., and in the verbal
ns. and advs.—detached nom. pron.—

vocalized, elided, made quiescent, or doubled—
du. and pl. of the detached nom. pron. of the
3rd pers.—the detached nom. pron. are common
to the pret., aor., imp., and ep.—expressions
constituted for the attached acc. and gen.
pron. of each pers.—vowel of the ۱ in the sing.
masc.—implusion, slurring, or elision of this vowel
after a mobile—slurring or impletion of the vowel
after a quiescent—summary of the *dial. vars.* in the *s* of the *sing. masc.* after a Kasra or quiescent ـ—impletion, slurring, or elision of the vowel of the *s* in the *sing. masc.* when a soft letter is elided before the *s*—vowel of the *s* in the *du.* and *pl.*—quiescence or vocalization of the *m* of the *pl.* after the *s* pronounced with Kasr, and impleion of its vowel when it is followed by a mobile—summary of the states of the *m* after the *s* pronounced with Kasr—states of the *m* after the *s* pronounced with Damm—detached *acc. pron.*—its constitution—*gen. pron.*—it must be attached, and is exactly like the attached *acc.*—the *k*، *s*، and *s* when *obj.* and when *post.*—the *k* in *رديکل* when a *p.* and when a *post.* *n.*—*pl.* of magnification—*pl. masc.* for *sing. masc.* or *sing. fem.*—*sing.* for *pl.*—the *pron.* treated like the *dem.* ...

§ 162. "*" and its variations ...

§ 163. Detachment of *nom.* or *acc. pron.* not allowable except when attachment is impossible—rules for attachment and detachment when *nom.* or *acc. pron.* is governed (1) by a *v.*—(2) by something else ...

§ 164. Rules for attachment and detachment when 2 *prons.* follow an *op.*, (1) when the *op.* is a *v.*, (a) if the 2nd *pron.* be an *appos.*—(b) if the 2nd *pron.* be not an *appos.*—(2) when the *op.* is a *n.*—attachment or detachment of pronominal *pred. of *k*، etc. ...

§ 165. No *pron.* latent except attached *nom.*—cause of its latency—attached *nom. pron.* when not apparent—*ag.* explicit or pronominal, when not apparent—explanation of instance where *ag.* of *فعل*
seems to be apparent as a detached pron.—ag. when apparent as an explicit n. or detached pron.—explanation of instances where ag. of $^\text{افتل}$ seems to be apparent as an explicit n., and ag. of $^\text{اغتنم}$ as a detached pron. of the 2nd pers. or as an explicit n. ... ... ... 541-546

166. Form of detached nom. pron. intervenes between $\text{ینعی}$ and $\text{نونه}$ before and after prefixation of their lit. ops.—is named distinctive by the BB, and support by the KK—the $^\text{ة}$ of inception is prefixed to it—the $\text{ینعی}$ ought to be det., and the $\text{نونه}$ synarthrous—the distinctive remains fixed in case, but varies in number, gender, and pers.—is introduced where the $\text{نونه}$ is anarthrous, but an $^\text{افتل}$ of superiority—conditions of the pron. named distinctive and support—its import—some Arabs make it an $\text{ینعی}$, and what follows it its $\text{نونه}$. ... ... ... 546-551

§ 167. The pron. of the case or fact—named pron. of the unknown by the KK—is (1) attached, (a) prominent or (b) latest, (2) detached—when $\text{ینعی}$ may not be suppressed, except when an acc.—exs. of its suppression when sub. of $^\text{ون}$—its irregularities—the expos. prop. after it must have both its terms expressed—must be nominal, except when an annulser of inchoation is prefixed to the pron.—and must be enunciatory, except when $\text{نونه}$ of the contracted $^\text{ون}$ ... 551-554

§ 168. The prop. in $^\text{نعم راجع}$ and $^\text{نعم راجب}$ ... 554

§ 169. The pron. after $^\text{وجع}$ and $^\text{وعسی}$—analysis of $^\text{وجع}$ followed by a gen. pron.—and of $^\text{وعسی}$ followed by an acc. prop. ... ... ... 555-557
§ 170. The of protection or support—why introduced into the v.—inseparable from all paradigms of the v. except the 5 paradigms of the aor. containing the of inflection—may be elided with the of inflection, but not with the of the pron., nor with the single or double of corroboration—dispute whether the elided be the of protection or the of inflection—the of the pron., or the single or double of corroboration not elided with the of protection—the of protection elided with the of the pron. by poetic license—methods allowable with the of inflection—expression or omission of the of protection with and with the of wonder—with verbal ns.—with and —with —with —with —with —with —with —with —with —with —with ... ... ... 557–562

§ 170A. Degrees of particularity in the prons.—the more particular prevails over the less ... ... 562

The Demonstratives.

§ 171. Definitions—the dems. contain the sense of us.—demonstrate orig. only sensible and visible objects—their numbers, genders, and cases—the sing. masc. used for the sing. fem. or du. fem.—similar usage in the pron.—the dems. are uninf.—their terminations—reason of their uninflctedness—dispute on the uninflctedness of the du.—similar dispute on the du. of the conjunct.—... and the like are quasi-
§ 172. The گ of allocution is affixed to them to notify [by its variations] the number and gender of the person addressed—it is a گ, not a pron.—does not indicate person, but only allocution—varies with the number and gender of the person addressed—aggregate of dems. so formed—the گ is invariable in one dial. for گلکم...

§ 173. The ل is inserted before the گ to indicate the distance of the demonstrated—distinction in meaning between گلک, گلک, and گلک—some make no distinction between گلک and گلک—numbers and genders of the dems. importing distance—reduplication of the ل in گنک and گنک—and in گنک and گنک—the ل when omitted—always omitted in his dial. of Tamim

§ 174. The premonitory گ is prefixed to the dems.—هذا and its variations—هذاک and its variations—the گ is not part of the dem.—explanation of هنک as an acc...

§ 175. Dem. of place—هنا and هنک—is always used as an adv.—and so هنک—the گ of allocu-
tion is affixed, and the premonitory ِه prefixed, to ِنا and ِنا, but not to ِم — and the ِل is inserted — distinction in meaning between ِنا, ِنا, and ِنا — ِنا and ِنا are like ِنا in meaning — ِنا, ِنا, and ِنا some-
times denote time — dispute as to whether they are then pre. to the prop. ... ... 576—578

THE CONJUNCTS.

§ 176. ِلْيُ and its variations — the sing. — reduplication or elision of the ِي in the sing. — the ِل and ِل in all 3 numbers are red. — added to impart the form of the det. — the du. — reduplication of the ِن in the du. — similar reduplication in the du. of the dems. — elision of the ِن in the du. — dispute as to whether the du. are infl. or uninfl. — ِلْتُنْ and ِلْذَانُ occur in all 3 cases — the pl. masc. — ِلْذَنُ written with one ِل — elision of the ِن from ِلْذَنُ and ِلْذِنِن — other forms of the pl. masc. — the pl. fem. — conjuncts common to all genders and numbers — مِنْ — مِنْ — مِنْ — مِنْ — مِنْ expressed or constructively pre. to a det. — sometimes feminized, dualized, and pluralized — the Ta’i ِدْو — its dial. vars. — ذِ أ — the con-
juncts, with some exceptions, are uninfl. — their terminations — reason of their uninflectedness — the conjunct ought to be infl. — the conj. has not a place in inflection — nor have the conjunct and its conj. together — the conjuncts are vague 579—590
§ 177. Definition of the conjunct—its conj., except the conj. of ُنِم—the rel.—the conj. is a verbal, nominal, cond., or adverbial prop.—this prop. must be enunciatory—and needs a cop.—the pers. of the rel. pron.—the conj. of ُنِم—it is constructively a verbal prop. containing a rel. pron.—its o. f.—it receives the inflection properly belonging to ُنِم—anomalous conj. of ُنِم—they prove ُنِم not to be a p. of determination, but are peculiar to poetry—the prim. synarthrous substantive as a conjunct—the conj. or part of it does not precede the conjunct—nor does the conj. or any thing depending upon it govern what precedes the conjunct—nor does the conj. depend upon what precedes the conjunct—nor is the conjunct separated from the conj., or part of the conj. from part, by an appos. or enunc. of, or exc. from, the conjunct—in poetry a conjunct occurs coupled to a conjunct before the conj.—sometimes a conjunct is separated from its conj. by a reg. of the conj.—such separation is not allowable with a conjunct p., nor with the conjunct ُنِم—part of the conj. may be separated from part by something coupled to the conj.—part of the conj. precedes part—suppression of the conjunct n. other than ُنِم—of the conj. of the conjunct n. other than ُنِم—the rel. of ُنِم may not be suppressed—nor may one of two rels. when combined in the conj.—suppression of the rel. in other cases ...

§ 178. ُنِم is a connective to the qualification of det. by props.—the fact announced by the conj. prop. ought to be known to the person addressed...
—distinction between the \textit{conj.} and the attribute—\textit{الن،} and its \textit{fem.} are lightened by elision of the \textit{ن} alone or with the preceding vowel—the \textit{ن} is elided from its \textit{du.} and \textit{pl.}—its \textit{sing.} \textit{w.} used to indicate the \textit{pl.}—number of the \textit{rel. pron.} in that case ... ... ...

§ 179. \textit{د.} has a wider range in the process of enunciation than \textit{ى}—an \textit{enunc.} is not made to \textit{ى} except from a \textit{n.} in a verbal \textit{prop.—}conditions requisite in the \textit{w.}—enunciation is a process instituted for examination and exercise of the student—when permissible—method of effecting it—concord of the conjunct in number and gender with the \textit{n.} made an \textit{enunc.}—latency or detachment of the \textit{pron.} governed in the \textit{nom.} by the \textit{qual.} occurring as \textit{conj.} of \textit{ى}—conditions of the \textit{n.} that an \textit{enunc.} is made from—enunciation when disallowed ... ...

§ 180. \textit{د.}—the \textit{د.} that follows an \textit{indct.} to import \textit{vagueness} and \textit{corroboration of indeterminateness}—\textit{د.} denotes mostly the \textit{irrational}, sometimes the \textit{rational}, often the \textit{qualities of the rational}, sometimes the \textit{unknown in quiddity and essenece.}

§ 181. Its \textit{د.} is subject to conversion and elision—conversion of the \textit{د.} is simple, not compounded—its meanings—elision of the \textit{د.} with retention or elision of the Fatha—the \textit{د.} is elided in interrogation, but expressed in enunciation—the \textit{د.} is expressed in interrogation in extraordinary readings and poetic licenses, not in ordinary readings—the \textit{د.} is not elided when the \textit{interrog.} \textit{د.} is compounded with \textit{د.}—\textit{د.} when written conjoined and when disjoined ... ... ...

Page 605—607

§ 180. \textit{د.}—the \textit{د.} that follows an \textit{indct.} to import \textit{vagueness} and \textit{corroboration of indeterminateness}—\textit{د.} denotes mostly the \textit{irrational}, sometimes the \textit{rational}, often the \textit{qualities of the rational}, sometimes the \textit{unknown in quiddity and essenece.}

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Page 608—614

§ 181. Its \textit{د.} is subject to conversion and elision—conversion of the \textit{د.} is simple, not compounded—its meanings—elision of the \textit{د.} with retention or elision of the Fatha—the \textit{د.} is elided in interrogation, but expressed in enunciation—the \textit{د.} is expressed in interrogation in extraordinary readings and poetic licenses, not in ordinary readings—the \textit{د.} is not elided when the \textit{interrog.} \textit{د.} is compounded with \textit{د.}—\textit{د.} when written conjoined and when disjoined ... ... ...

Page 614—619

§ 181. Its \textit{د.} is subject to conversion and elision—conversion of the \textit{د.} is simple, not compounded—its meanings—elision of the \textit{د.} with retention or elision of the Fatha—the \textit{د.} is elided in interrogation, but expressed in enunciation—the \textit{د.} is expressed in interrogation in extraordinary readings and poetic licenses, not in ordinary readings—the \textit{د.} is not elided when the \textit{interrog.} \textit{د.} is compounded with \textit{д.}—\textit{д.} when written conjoined and when disjoined ... ... ...

Page 619—627
§ 182. မဝမဝ as a complete indet. or red.—မဝ mostly denotes the rational, sometimes the irrational—မဝ and မဝ are literally sing. masc., but are applied to all numbers and genders—observance of the letter is more frequent in expressions made to accord with them than observance of the sense—observance preferable or necessary—precedence of, and reversion to, observance of the letter when the two observances are combined—မဝ when written disjoined, and when conjoined 627—633

§ 183. In interrogation with မဝ about a mentioned rational indet. 3 methods are allowable in pause upon မဝ, (1) to imitate in မဝ the inflection of the indet. and the signs of its number and gender—the letters of prolongation are added in the sing. masc.—imitation of the inflection is omitted in the sing. fem. and pl. fem.—the န before the ဝ is made quiescent in the du. fem., and sometimes in the sing. fem., but is sometimes mobilized in the du. fem.—(2) to add the letters of prolongation, imitating only the inflection appropriate to the sing. masc., whatever be the number and gender of the indet.—(3) to put မဝ alone in every state without imitation—imitation allowed by Y in continuity—မဝ is infl. in some dialls.—the signs mentioned are affixed only at the end of the sentence—question how put when the rational and irrational are combined—methods allowable in interrogation with မဝ about a mentioned rational det.—and about a rel. ep. of a proper name 634—643
§ 184. as a qualified indet. when decidedly aprototic is infl., except in vocation —the interrog. or cond. is infl. unrestrictedly —the conjunct has 1 states—the conjunct when infl., and when uninfl. upon Damm—conditions of the op. of the conjunct ...

§ 185. In interrogation with about a mentioned indet.

2 methods are allowable, (1) to imitate in the inflection of the indet. and the signs of its number and gender—reason and pause why required as conditions of imitation with, and not with —(2) to restrict oneself in continuity to inflecting in the sing., whatever be the number and gender of the indet.—the vowels and other signs affixed to in the state of imitation are mutative alliterations, these words being in the place of a nom. by inchoation—in interrogation with about dets. what follows it is not imitated—the is sometimes imitated without a question—imitation is allowable, according to this dial., in dets.

§ 186. The dems. as conjuncts ...

§ 187. Definition of the verbal n. given by III—definition given by IM and Fk—expressions excluded by the latter definition—mood and tense indicated by the verbal n.—the verbal ns. are uninfl.
their terminations—reason of their uninfluencedness—meaning of the term "verbal ns."—object of using them—they are shorter and more intensive than vs.—what they indicate—why they are not called vs.—their o. fs.—they are all transferred from original inf. ns., from inf. ns. orig. ejs., from advs., or from preps. and gens. — or its forms—the prep. and gen. why called a verbal n.—the verbal n. has no place in inflection—it is not in the place of the nom.—it has lost its original place in inflection—nor is it in the place of the acc.—it is transferred from its original meaning to the meaning of the v. in the same way as proper names are transferred—it denotes the meaning, not merely the expression, of the v.—the v. sometimes becomes a verbal n.— — government of the verbal ns.—the is often red. in their obj.—dispute as to whether they may be preceded by their accs.—the verbal n. is not pre.—the aor. is not governed in the subj. in the correl. of the requisite verbal n., but is governed in the apoc.—the verbal ns. are mostly i. q. the imp.—are more intensive and corrob. in meaning than the corresponding ns.—and, when enunciatory, contain the sense of wonder—they have no sign for the attached pron. governed by them in the nom.—affixion of the of allocation and of the Tanwin to them is restricted to hearsay—the attached to them is sometimes a n. governed in the gen., and sometimes a p. of allocation—according to the majority, the Tanwin affixed to them indicates indeterminateness—the verbal ns. in the state of determination belong to the
class of n. made det. by the ٌ denoting knowledge—according to ISk and Jh, the Tanwin affixed to verbal ns. indicates that they are continuous with what follows them, not paused upon—classification of the verbal ns.—

§ 188. ambiguity constructions and various versions ... ... 674—676

§ 189. ٌ is made uniform by the Hijazis in all numbers and genders, but conjugated by the Banu Tamim as an imp. v. is trans. and intrans.—

§ 190. ٍ its dial. vars.—three of these are aplastic vs. ... ... ... 679—680

§ 191. ٌ—its dial. vars.—forms peculiar to pause—sense and government of ٌ its assumption of the pron.—ٍ—ٌ and why combined—ٍ used alone—ٍ or ٍ used alone ... ... 680—684

§ 192. ٌ is (1) a verbal n.— (2) an inf. n.—

(3) a n. i. q. ٌ—case of what follows it—nature of its Fath—ex. with versions exhibiting all 3 constructions— ٌ or ٌ or ٌ or ٌ or ٌ occurs in tradition—different versions of this tradition—(4) a prep. ... ... 684—686
§ 193. — it is (1) an imp. verbal n.—universal, or, at all events, frequent, in the triпл.—its occurrence in the Revelation—it is rare in the quad., being then — refutation of the theory that it is made to deviate from the verbal imp. for the sake of intensiveness and is fem.—it is intensive, however, like all verbal ns.—so are the inf. n. and the ep.—(2) an inf. n.—refutation of the theory that it is made to deviate from a det. fem. inf. n.—there is no evidence of determinateness — nor in other instances of this — vacillation of the GG about the gender of all the measures of imp., inf. n., ep., and proper name—(3) a fem ep.—this ep. does not occur in the masc., is always used without a qualified, and is of 2 kinds, (a) used only in the voc., except by poetic license—this kind, like the imp., may be regularly formed from every triпл. att. completely plastic v.—and does not occur as a generic proper name—(b) used in the non-voc., (a) mostly as generic proper names, and therefore det.—(b) sometimes merely as eps.—(4) a personal proper name of a fem.—this kind of proper name is coined—difference between it and the generic proper name mentioned in 3, b, a—it is always fem.—but is sometimes used as a name for a man ...  

§ 194. when an imp., inf. n., or ep., has its pronounced with Kasr—unless it be used as a personal proper name, in which case, if a name for a masc., it is declined as a diptote, and some-
times as a tripote, and, if a name for a fem., it is treated like فَعَال when a personal proper name—the ل in the imp. is pronounced with Fath by the Banu Asad—the inf. ns. and gps. are uninfl. by common consent—the generic proper names are uninfl.—the personal proper names of fems. have 3 dial. vars. ... 698-701

§ 195. — its dial. vars.—its number—reasons for the different vowels of the ت—the final how written when pronounced with Damm ... 701-703

§ 196. — requires 2 ags.— is allowable —and though it is less frequent and chaste—but not بَنُ ... 703-706

§ 197. — its dial. vars.—its final vowel, and its Tanwin ... ... ... 706-707

§ 198. These ns. are det. and indek.—signs of the det. and indek.—classification of these ns. as (1) always det.—(2) always indek.— or إِمَّا — إِمَّا ... 707-709

§ 199. Adv. and preps. as verbal ns.—their gen. is a pron. —pers. of the pron. — لَدْنِكْ — غَنِّكْ — and مَكِنكْ — إِمَّاِكْ — وَّيْنِكْ — question whether مَكِنكْ and the like are verbal ns.— — عَلَى — إِلَيْكُ — an explicit n. governed in the gen. by لُكْ — dis-
pute whether instigation by advs. of place and by preps. is regular or restricted to hearsay—position of the pron. attached to these words—their ag.—case of the corrob. after them ... 709—713

§ 200. Definition of the ej.—classification of the ejs.—these expressions why named ejs.—they are treated as words, and coordinated with ns.—the Tanwin affixed to some of them—they are all uninfl.—reason of their uninfl.hesness—when they occur constructed, they may be infl. or uninfl., inflection being frequent with ل، and necessary with Tanwin—ej s. imitating the sounds of human beings, dumb animals, or inanimate substances—ej s. wherewith brutes are cried to—ej s. indicative of the speaker's mental states—اء رغث رقيم or ديل، درس، وربك، ودلال ... 713—720

THE UNINFL.ATED ADVERBS.

§ 201. Some advs. are uninfl.—their terminations—the adv. cut off from prothesis—enumeration of the advs. so cut off—others may not be added by analogy—the post. n. or prop. when suppressible—reason of the uninfl.edness of the advs. cut off from prothesis—and of إذا، حيث، وإذ، وإذ، 9 " ... 8 8 8 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8， 8، 8， 8، 8، 8، 8، 8， 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8، 8ام in
1 state, and *m* in 3—

Tamān with the sign of the nom. or acc. in these *advs.*—they are named "finals"—*āl* and *

*ša* . when cut off from prothesis, are not so named—*āl*—it is *uninf.* upon Damm or *m*.

—its *dial. var.*—the *i* of *āl* is elided in *ūl*—

vowel of the *f* in *āl*—and of the *l* in *āl*—

the finals why *uninf.* upon Damm—*ša* or *

*āl* and *āl* are treated like the *advs.*

cut off from prothesis—*āl*—constructions

allowable with *ša* preceded by *ūl*—

*ša* is assimilated to the final *advs.*—but

only after *ša* and *ša*—*ša* after *ša* is i.q.

*ša*—it is used as an *indet. cp.*—and

as a *prim. substantive*—objection to its being

a verbal *n.*—*ša*—its *post.* why suppressed

—*ša* why *uninf.* upon Damm—*advs. pre.*

to *props.*—the *n.* of *time* is generally *pre.* to the verbal *prop.* sometimes to the nominal—the *n.* of *time,* when not in sense an *adv.* to the *inf. n.* of the *prop.* is not used except with an infinitival

*pre.* before the *prop.*—*ša* and *ša*—

order of the two terms of the *prop.* immediately

following *ša* and *ša* when one of these terms

is a *n.*—*ša* and *ša* are sometimes *pre.* to a
The text is a page from a book discussing Arabic grammar, specifically focusing on adverbs and their uses. It explains the usage of adverbs, their prepositions, and their relation to other parts of speech. The page contains detailed explanations and examples to illustrate the points made. The text is written in a formal, academic style, typical of linguistic analysis.
§ 204. ٌ is (1) a ḳ, denoting *past time*—how used—(2) a ḳ, denoting *future time*—(3) causative—a Ḳ. or adv., according to different opinions—cr. in favor of the 1st opinion—(4) denotative of *suddenness of occurrence*—generally occurring after ۶۶۶۶ or ۶۶۶۶ and variously said to be an *adv. of place or time*, a Ḳ. denoting *suddenness of occurrence*, and a Ḳ. p.—2 other meanings mentioned for ٌ, in both of which it appears to be a Ḳ.—ٌ is always pre. to a ḳ. prop., nominal or verbal—but is not prefixed to a ḳ. followed by Ḳ. v.—suppression of one term of the prop.—ٌ نَدِيَ and ٌ نَدِيَ ٌ and of the whole prop.—ٌ or ٌ and ٌ يُوسُمِنِ ٌ does not denote *condition* unless it be restrained by ٌ from prefixion—ٌ—a Ḳ. or adv., according to different opinions—its government of the ṭʿoc. is rare, but not a poetic license—ٌ (1) denotes *suddenness of occurrence*—this differs from the *cond. ٌ* in being peculiar to nominal ḳ. props., in not needing a *correl.*, nor occurring at the beginning of the sentence, and in meaning the present—and is variously said to be a Ḳ., anadv. of place, and an *adv. of time*—its op., if it be an adv.—the *enunc.* with it—ٌ itself the *enunc.*—ٌ جَالِسًا ٌ جَالِسًا ٌ or ٌ جَالِسًا—ٌ جَالِسًا ٌ...
adv. of time, but still apparently made enunc. of a concrete n.—
this is used like the — in the correl. of the condition
— (2) denotes something else—this differs from
the 1st in being an adv. of the future, in implying
the sense of condition, and in being peculiar to prefixion to verbal props.—tense of the v. after
it—the cond. is not prefixed to an inch.,
whether the inch. be, or be not, followed by a v.
—and does not govern the apoc., except in
poetry—exclusion of this from adverbiality,
futurity, and conditionality—when no longer
cond., it may still be followed by 2 props.—what
governs it in the acc., whether it be cond. or
non-cond.—the — in the correl. of the non-cond.
the cond. may have for its apod. a
nominal prop. without a — and be followed
by a nominal prop. devoid of v.—
— and — denoting suddenness of occurrence
in the correl. of and — formation of
and — sense and government of in
them— tense of the v. after
and — here may be unynl.
—construction of and with their 2 props.— and why prefixed to the
correl. of and — and in
and بَيْنَأ may be infl.—parsing of اذــ and اذـ~~ in the correl. of بَيْنَأ and بَيْنَأ —and of اذـ~~ in the correl. of اذـ~~, اذـ~~, and اذـ~~ denoting suddenness of occurrence elsewhere than in the correl. of بَيْنَأ and بَيْنَأ —بَيْنَأ may be pre. to an inf. n., contrary to بَيْنَأ...

§ 205. لُدْن —its dial. vars.—its government—

—no n. but غَدَر is governed in the acc. after لُدْن — لُدْن — لُدْن — لُدْن — there is no proof of its uninflctedness—its

§ 206. لَا لَا — is an adv. of time, uninfl. upon فَبِ—the

اذـ~~ prefixed to it—how it is made det.—reason of its uninflctedness—it is sometimes infl.—its vars.

اذـ~~ — its termination when it means a specified day, and is not pre., nor synarthrous, nor formed into a du. or broken pl. or dim.—its inflection when it is used as a name for a man—and when it means some day or other of the past days, or is pre. or synarthrous, or is formed into a du. or broken pl. or dim.—its uninflctedness when it is anarthrous, and means a specified day, but is used as an adv.—its usages—it is uninfl.—reason of its uninflctedness—its terminations—its dial. vars.—اذـ~~ — its usages—when it is infl.

and when uninfl.—reason of its uninflctedness—its terminations—لَا — it is a p.—or an adv.
of time—reason of its uninfl ectedness—attempted refutation of its nommality—the v. following it—its correl.—apparent omission of its 2 w.—its formation—said to be uninfl.—reason for its uninfl ectedness—it is really infl.—the 1 m. is uninfl.— its termination—its correl.—apparent omission of its 2 m.—its formation and 2 said to be uninfl.—reason for its uninfl ectedness—it is really uninfl.—its termination—its correl.—apparent omission of its 2 m.—its formation and distinction between and is uninfl.—reason of its uninfl ectedness—its termination—its derivation—its dia. vars.—parsing of cond. and interrog. ns. and the like—the enunc. of the cond. inch.—the correl. of the cond. inch. needs a cop—the interrog. or cond. reg. of the v. or its like must precede its op.—the op. of and every cond. adv. ... 785–804

§ 207. ٥٩٩٩ is a n.—treated as an adv. by many—dispute as to whether it be an adv. or a plain n.—how renderable—its usages—said to occur as a con.—is uninfl.—reason of its uninfl ectedness—its termination—condition of its occurrence in the sense of or—it is uninfl.—reason of its uninfl ectedness—its termination 804–810

The Compounds.

§ 208. IH's definition—includes such as ـُبـُـُوـُـُوـُـُو—excludes such as ـُبـُـُوـُـُو and ـُبـُـُوـُـُو—excludes part of the defined also—amendment of the definition—classification of the comp.—dispute as to classification of certain comp. ... 811–812
§ 209. Distinction between the 2 kinds of comp. ... 812—813

§ 210. The num. exceeding 10—the عَشْر of عَشْر sometimes made quiescent—this num., when synarthrous or pre., remains uninfl.—dispute as to uninfl.-ness of the pre.—treatment of this num. when used as a name for a man ... ... 813—814

§ 211. Classification of the synthetic comps. uninfl. upon Fath—all. synthetic comps. used as d. s.—synthetic composition in what is not an adv. or d. s.—

§ 212. its dial. vars. ... ... 814—818

§ 213. its dial. vars. and meanings ... ... 818—820

§ 214. its dial. vars—is a d. s. ... ... 820

§ 215. its dial. vars.—is a d. s.
—its dial. vars.—is a d. s.

§ 216. Definition of metonymy—signification of the met.
denoting an expression—all the interrog. and cond.
as. are mets.—being used for unlimited particular.
things—all mts. are not uninfl.—the uninfl. mts. —the interrog. and cond. ns. why not reckoned here—the mts. are like the advs. in being uninfl. and uninfl. ... ... ... 823—825

§ 217. * is interrog. and enunciatory—both denote number and numbered, and each needs a sp. — case and number of the sp.—points of agreement between the interrog. and enunciatory—and of difference ... ... ... 825—827

§ 218. Parsing of * ... ... ... 827—828

§ 219. Suppression of the sp. ... ... ... 828—829

§ 220. Number of the sp. of the interrog. * — of the n. coupled to the sp. of the interrog.—of the sp. of the enunciatory ... ... ... 829—830

§ 221. Separation of * from its sp.—case of the sp. of the separated interrog. * — and of the sp. of the separated enunciatory * —treatment of the sp. of the separated enunciatory * , when the separation is by a trans. v.—and of the sp. of the separated interrog. * , when the sp., if * were not separated from it, would be governed in the gen. ... ... ... ... 830—831

§ 222. Number and gender of * —and of the pron. relating to it—this pron. ought not to a be du. ... 832

§ 223. * is peculiar to indecls.—apparent determination of its sp.—and of the n. coupled to its sp. ... 832—833

§ 224. Case of the sp. of the interrog. * — the gen. when allowable in this sp.—the sp. of the enunciatory
§ 225. The sp. how governed in the gen. when \( \hat{n} \) is interrog.

—and when \( \hat{n} \) is enunciatory—\( \hat{n} \) prefixed to

the sp.—\( \hat{n} \) when construed to be pronounced

with Tanwin

... ... ... 833—835

§ 226. \( \hat{k} \) and \( \hat{m} \) \( \text{Gānī} \) — points of agreement between \( \hat{d} \)

and \( \hat{n} \) — and of difference—\( \hat{d} \) as a met. for

the expression occurring in narration—the un-

compounded \( \hat{d} \) — \( \hat{d} \) — points of agree-

ment between \( \hat{m} \) and \( \hat{n} \) — and of difference—

di. l. vars. of \( \hat{m} \) \( \text{Gānī} \) ...

... ... ... 835—836

§ 227. \( \hat{k} \) and \( \hat{j} \) \( \text{Dīn} \) — their terminations—their pausal

form—they are often used according to the o. j.

\( \hat{k} \) — reason of their uninflectedness—they are

always repeated with the con. — distinction

between them ...

... ... ... 836—840

§ 228. Definition of dualization—and of the du.—o. j. of

the du. and j.l.—corresponding definition of the

du.—demonstration of the theory that the o. j.

is coupling—coupling when allowable instead of

dualization—multiplication sometimes denoted

by repetition without coupling or by dualization

—conditions of dualization—ms. not dualized—

exceptions to some of these conditions—classifi-
cation of the du.—the form for the sing. is generally preserved—elision of the š of feminization—of the ن of the du.—and of its ى ... ... 842—846

§ 229. The form of the sing. when unaltered in the du.—and when altered—dualization of the abbreviated, when its ى is $31d$—different opinions on the mode of converting the rad. ى and the ى whose o.f. is unknown—modes allowable when the ى has 2 o. f's.—dualization of the abbreviated when its ى is 4th or upwards—$ج$ — elision of the ى in the du. of the abbreviated transcending 4 letters—$ح$ and $خ$ — summary of the rules for converting the ى of the abbreviated in the du.—summary of the anomalous dus. in the abbreviated ... ... ... 846—850

§ 230. The ns. whose final is Hamza are prolonged and unprolonged—definition of the prolonged—its Hamza—dualization of the prolonged when its Hamza is (1) substituted for the ى of feminization—(2) rad.—(3) denotative of co-ordination and (4) converted from a rad. ى or ى — $سلاين$ — elision of the ى and Hamza of feminization—summary of the anomalous dus. in the prolonged—definition and dualization of the unprolonged ... ... ... 850—853

§ 231. Dualization of the n. arbitrarily curtailed of its final—the n. whose ى is elided for a necessitating cause ... ... ... 853—855

§ 232. Dualization of the quasi-pl. and of the broken, but not ultimate, pl.—dualization is easier in the quasi-pl. than in the broken pl.—and is not allowable in the ultimate pl. ... ... 855—856
§ 233. Number preferred in the pre., (1) when 2 parts are literally or ideally pre. to their 2 wholes, (a) if the 2 wholes be uniform in letter—the du. disapproved unless omission of dualization would lead to ambiguity—the pl. why preferred to the sing.—difference of opinion as to the number allowable when each whole contains more than one of each part—ex. of the du. and pl., and ex. of the du.—(b) if the 2 wholes be separated by a con.—(2) when the pre. is not part of the post. du.—number of the pron., qual., dem., and the like, belonging to the pre. u. whose letter differs from its sense—the sing. substituted for the du. or pl.—the du. for the sing.—the pl. for the sing. or du.—ex. of the sing. and pl. for the du. ... ... ... 856—861
CHAPTER V.

THE UNINFLECTED NOUN.

§ 159. Uninflectedness is the inseparability of the termination of the word from one state, literally or constructively, like the inseparability of فَا مِنْهُ from Kasra, مُنْدٌ from Damma, and ُبِنْ from Fatha (Sh). The uninfl. n. is the one whose final’s quiescence or vowel is not by reason of an op. (M, M M). The uninfl. [n. (Jm)] is what (1) is related to the orig. uninfl., [vid. the p., pret. v., and imp. without the َلَ, which relation is detailed (below) by the author of the M (Jm)]; (2) occurs unconstructed: [being of 2 kinds, either uninfl. from the lack of the motive for inflection, vid. construction, like ns. enumerated, as زَيْجٌ ُبِنْ تَا تَا ٥٣١, and وَاحِدٌ أَثْنَانِ ٢٣٢١; or uninfl. from the presence of the preventive of inflection, notwithstanding the existence of the motive for it, that preventive being resemblance (of the n.) to the p., pret., or imp., or its being a verbal n. (187) (R)]:] and its predicament is that its termination does not vary because of the variation of the ops. (I H). It is (1) permanent, vid. (a) what implies the sense of the p., like حَكَّامٌ مُيَّدٌ [206], كَيْفٌ [207]; (b) what resembles it, like دَلْيٌ [below], جَلْيٌ [below], and the like: (2) accidental, vid. (a) the [n.] pre. to the ٰهِ of the 1st pers. [129], as عَلِيٌّ [below]; (b) the aprothetic det.
voc., as يَا زِيد [48]; (c) the aprototic *indet.* with the
generic neg. *لا*، as لا رَجُل فِي الْدَاءِ [99]; (d) the *comp.*, as
خمسَة عشر [210]; (e) what the *post.* is suppressed from,
vid. تَحْمَتْ، فَوْقَ، بَعْدَ، قَبْلَ، and the rest of the 6 relative
locations [128, 201] (MM). The cause of its uninfectcdness is its relation to what has [orig. (AAz)]
no declinability in any way, near or remote, [like the *pret. vs.*,
*imp.* of the 2nd pers., and *ps.*, which are *orig.* so constitu-
ted as to have no declinability, contrary to the *uninfl.* *ns.*,
whose indeclinability is adventitious, not original (AAz),]
through (1) implying its sense, like اسمِ إِبِي [206];
(2) resembling it, like the *prons.* (161) and] vague *ns.
[262]; (3) occurring in its place, like نَزَال [193]; (4)
conforming to what occurs in its place, like فَتَجَأْرَ وَنَسَأَتُ [194]; (5) occurring in the place of what resembles
it, like the *voc.* pronounced with Damm [48]; (6) being
prefixed to it, as in LXX. 11. [below] and *هَذَا يَوْمَ لَا يُضُرُّ
يَنطِقوُنَ LXXVII. 35. *This will be a day when they
shall not speak* in the readings with *Fath* [of the

(AAz)], لَمْ يَمْنِعَ الْشَّرْبِ الْغَيْرِ [90], and

عليَّ جَبِيلٍ عَاتِبَتَ المُشِيبَ عَلَى الصَّبيّ
وقَلْتُ الَّمَا أَصْحَ وَالشِّيْبَ وَرَعَ
by AnNābīgħa (M) adh Dhūbīyānī, *At the time when I reproved hoariness for the passing away of youth, and said, What! have I not yet become sober when hoariness is hindering (from sport)?* (J). The cause of uninflectedness is restricted to resemblance to the *p.* according to IM, who mentions that the *n.* resembles the *p.* in (1) constitution, as when the *n.* is constituted of (a) one letter, like the ُ in ْشَرْبَت [161]; (b) two letters, like the ُ in ُأَكْرُماَنَأ : (2) sense, vid. what resembles a *p.* (a) existing, like ُمَتَى [206], which is used to denote *interrogation*, like the Hamza, and *condition*, like ِأَن; (b) non-existent, like ُهَنَا, because *demonstration*, being a meaning, ought to have a *p.* constituted to indicate it [171], so that the *dems.* are uninfl. because of their resemblance to a supplied *p.*: (3) acting as a *subst.* for the *v.* and not being impressive by the *op.*, like the verbal *ns.*, as ُذَرْعَك [193], which is uninfl. because of its resemblance to the *p.* in governing and not being governed by anything else; but this is based upon the opinion that the verbal *ns.* have no place in inflection [187]: (4) permanent need, like the *conjunct ns.*, as ُالَّذِي [176], which, always needing the *conj.* [177], resemble the *p.* in permanence of need [497] (1A). The [pre. (DM)] *n.* gains uninflectedness [from the *post.* when uninfl. (DM),] by prothesis [111], when the *pre.* is (1) vague, [but not a *n.* of time (DM),] like
XXXIV. 53. And their union and the union of what they shall long for shall be obstructed and whence لَنْ تَنْقُطَ بَيْنَكُمْ XXXIV. 53. And of us is the inferior of that, as Akh says, the reading لَقَدْ تَنْقُطَ بَيْنَكُمْ VI. 94. Assuredly your union hath become dissevered, as Akh says, which is confirmed by the reading with the nom., LI. 23. [518], the reading فإنْ يَصْبِبُكُمْ مَثَلُ ما أَصَابَ XI. 93. That the like of what befell [the people of Noah &c.] should befall you, لمْ يَمْنِعَ [107], and whereas, if the pre. be not vague, it is not uninfl.; while the saying of Jj and those who agree with him, that [the pre. n. in] عَلَامَى [above] and the like is uninfl., is refuted, [because عَلَامَى is not a vague n. (DM),] and [because it (DM) entails uninflcctedness of [the pre. n. in] عَلَامَى and عَلَامَى, which no one maintains: (2) a vague [n. of] time, the post. being (a) وَمَنْ خَزَى إِنْ يَوْمَ يُومَانٍ XI. 69. And We saved them from the ignominy of that day and من عَذَاب يُومَانٍ LXX. 11. From the chastisement of that day, both read with the gen. and Fath of يوم; (b) an uninfl. v., whether the uninflcctedness be original, as in عليه حَيْبَةٌ عَاتِبَتَ أَلْحُمُرٍ, or adventitious [40 2, 406], as in
I will surely draw away from them my heart, by endeavouring to acquire staidness, at the time when they seek to befool every staid man (Jsh)], both related with Fath [of (DM)], which is superior to inflection according to IM, and inferior according to IU: whereas, if the post. be an infl. v. or nominal prop., the BB say that inflection is necessary; but the correct view is that uninflectedness is allowable, whence the reading of Nāfi'[1], the reading of others than Abū 'Amr and Ibn Kathīr[LXXXII. 19. (It is) the day when a soul shall not have in its power, [i. e. Loom] (DM),]

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

[Didst thou not know (O, I pray God to prolong thy life!) that I am generous at the time when the generous are few? (Jsh)], both [verses] being related with Fath
(ML) of 

The vague [a. of] time, i.e. what does not indicate any time particularly, as وُقَتُ ، حَسَبُ ، ساعَةٍ، and زَمَانُ، may be pre. to the prop.; and then may be infl. or uninfl. upon Π ath, uninfl. undesirability being preferable to inflection when the post. is a verbal prop. whose v. is uninfl., and the converse being the case when the post. is a verbal prop. whose v. is infl. or a nominal prop. (Sh). Such ns. as are necessarily pre. to the prop. are permanently uninfl., because of their resemblance to the p. in needing the prop., like اذْ اَنَّ حَيَّنُ، and اذَا [115] (IA). Uninfl. desirability upon quiescence is the general rule (M, IA), because it is lighter than the vowel (IA): and deviation from it to the vowel is only for one of three causes, (1) to avoid [irregular (AAz)] confluence of two quiescents [663], as in عُرَوُمٍ; (2) not to begin with a quiescent, literally or predicamentally, as in the two کُس, that which is i. q. مَثَلٍ [509], and that which is a pron., [as in آکْرَمْتُكَ], because it is in the predicament of detachment, as being an objective complement, without which the v. and ag. are complete (AAz); (3) [to indicate (AAz)] accidental uninfl. desirability, as in خَمْسَةٌ عَشَرُ، لَا رَجُلُ فِي الدَّارِ، يَا حَكَمُ، [because, being orig. infl., they are vocalized to distinguish between the permanently and accidentally uninfl. (AAz)]. The quiescence of uninfl. desirability is named
pause; and its vowels Damm, Fath, and Kasr (M) Uninflectedness upon Kasr and Damm is found in the n. and p. [497]; and uninflectedness upon Fath and quiescence in the n., v. [402], and p. [497] (IA). The uninfl. ns. [except such as may be anomalous or have been previously mentioned (M)] comprise [7 cats. (M),] the prons., the dems., the conjuncts, the verbal ns. and ejs., some of the advs., the comps., and the mets. (M, IH).
§ 160. The pron., named by the KK met., is what indicates (1) a 1st pers., as ُمَا يُنْصِحُ ِّنَا and ِّنَا ِّلَيْسُ; (2) a 2nd pers., as َّتُنْصِحُ ِّنَا and ِّتُنْصِحُ ِّمَا ِّلَيْسُ; (3) a 3rd pers., as ُهوُ and ُهُمَا ِّلَيْسُ ِّيَا ِّلَيْسُ. The case [167], i.e. the Kur‘ân, whose celebrity and independence of exposition are thus attested: (1) a 1st or 2nd pers., its exponent is the presence of the person that it belongs to. If it denote a 3rd pers., its exponent is (1) not an expression, as XCVII. 1, i.e. the Kur‘ân, whose celebrity and independence of exposition are thus attested: (2) an expres-
sion, (a) mostly prior, (a) literally and constructively, as XXXVI. 39.; (b) literally, but not constructively, as II. 118.; (c) constructively, but not literally, as XX. 70.: because, being an obj., is meant to be understood as postpos.; and, being an ag., is meant to be understood as prepos.: (b) sometimes posterior literally and in natural order (Sh). The positions where the pron. relates to an expression posterior literally and in natural order are 7, vid. where the pron. is (1) governed in the nom. by

or in which case it is expounded only by the sp., as and while the

that praise or blame is intended by [468] is coordinated with them, as VII. 176. [(475), orig. (DM)],

Kelma تَخْرِج XVIII. 4. How great it is as a word that proceedeth!, and How clever he is as a man, Zaid!: but, according to Fr and Ks, the particularized is the ag., and there is no pron. in the v., which is refuted by Such that most excellent was he as a man was Zaid!, the annuller not being prefixed to the ag., [but to the inch. (DM)]; and by the particularized's being sometimes suppressed [473], as XVIII. 48. Most evil is it, i. e. the substitute [469], as a substitute for God, (Iblis and his offspring), [i. e. بَلِيَّس وَذُرْيَتُهُ (B), the ag. not being suppressed (DM)]: (2)
governed in the nom. by the 1st of 2 contending ops. the 2nd of which is made to govern, as

[They behaved unkindly to me, and I behaved not unkindly to the friends: verily I am indifferent to unkindness from my friends (Jsh): (3) predicated of [by a single term (DM)], in which case it is expounded by its enunc. or pred., as XXIII. 39. It, i.e. Life, is not aught save our lower life, orig., says Z [followed by B], (4) the pron. of the case and fact, [which is the pron. predicated of] by a prop. expos. of it (DM),] as CXII. 1. and XXI. 97. Lo, it, i.e. the fact, will be this, staring will be the eyes of them that have disbelieved: (5) governed in the gen. by [505], in which case its predicament is the same as that of the pron. of and in that its exponent must be a sp., and it itself must be sing., as

[Many youths have I called to what entails glory perpetually, and they have answered! (Jsh); but it is always
masc., as الرَّبِيعَة امرأة هند, whereas ربة امرأة [474] is said: (6) followed by an explicit subst. expos. of it, as الَّهُمَّ اَلْحَمْبُ زِيداً him, the pitiful, the merciful and ضربتَ زيداً him, the wretch [156], [21] قامَا أَخْوَاَكَ, and قاموا أخوتك, and قامَا أَخْوَاَكَ (7) attached to a prior ag., its exponent being a posterior obj., as ضرب غلامة زيداً, allowed by Akh and IJ, whence كُسَّ حَلَّمَهَا النَّغَيَّة and وَلَوْ أَن مَجِدَ النَّغَيَّة [20]; but the majority hold that in prose the obj. in the case of that [pron. attached to the ag. and relating to the obj. (DM)] must be prior, as II. 118. (ML). When 2 or more possible exponents precede, the exponent is the nearest, as جَآوِئي زِيد وَبَكَر فَضِرْبِتَهَا جَآوِئي وَبَكَر فَضِرْبِتَهَا (R). In [149] the o. f. is رَمَّاهَا هُبَي, the explicit n. being then made to act as a subst. for the pron., which is facilitated by their being in 2 opposite props., [nominal and verbal,] and in 2 verses, [the 1st of which بَانَت الْنَّغَيَّة is in § 22.,] and separated by a prop [نَقَّلَبِي الْنَّغَيَّة]; and by the fact that repetition of the beloved’s name is delighted in and inferior to it is the saying of AlHuțai’a
Now dearly loved are Hind and a land that Hind is in, because they are in one prop., repetition of the explicit n. in one prop. being good only on the occasion of magnifying, as 1.VI. 26.

And the companions of the right hand, what etc." [29]; or aweing, as LXIX. 1. 2. [27] (BS). AlFind azZim-māni says

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

(T) I see not death to be such that aught outstrips death: death has troubled the life of the wealthy and the poor (Jsh). The pron. is (1) attached, [which is {inseparably (M)} attached (M, R) to its op. before it, being like a supplement to that op. and like some of its letters (R): and is (a) prominent, vid. what is expressed, like the ك in ٤خْو٤; (b) latent, vid. what is meant to be understood;
like that which is in زيد شرب (21) (M): (2) detached (M, IH), which is like the explicit n. (M, R) in its independence (M), whether it be separated from its op., as in ما شربت لا ياك; or contiguous to it, as in مأنت مئبل (R).

§ 161. The prons. are [all (IA)] uninfl. (R, IA, Sh) upon quiescence, as قوما, قومى, قوما; Fath, as قمث; Kasr, as قمت; and Damm, as قمت (Sh): (1) from their resemblance to ps. (a) in constitution, like the صربت [159] and ك in صربت, while the rest of the prons., as أنا, نحن, نحنما, and منتما, are similarly treated for the sake of uniformity; or (b) in need of the exponent [160], as the p. needs an expression by means of which its sense may be intelligible [197]: or (2) from lack of the motive for inflection in them, because the requir'er of inflection in ns. is the concentration of various meanings upon one form, while the prons. are independent of inflection through the variation of their forms on account of the variation of meanings, since the nom., acc., and gen. have each a special pron. (R). Some of them, however, are common to (1) the acc. and gen., vid. every attached acc. or gen. pron., as كركمنتك and كركمنك and ل: (2) the nom., acc., and gen., vid. (a)
(512)

as ُ، فُانِنا، نَلْنَا، (b) the ى، as ﴿402﴾، هم ُ، [170]، and ُه (c) مَرُّ بَٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٯ
(3) [the attached acc., which is attached to the v., as (Jm)] to
(4) [the detached acc. (Jm)]
(5) [the attached gen., which is attached to the n., as (Jm)]

Each of these 5 sorts denotes 18 meanings, because each of them denotes a 1st, 2nd, or 3rd pers.; and these 3, being each sing., du., or pl., become 9; and each of the 9 is masc. or fem.: so that 6 [meanings] belong to the 1st pers., 6 to the 2nd, and 6 to the 3rd (R); and by analogy the pron. c. each pers. should be 6 in number (Jm). But the Arabs constitute (1) for the 1st pers. 2 expressions, that indicate [the (R)] 6 meanings [mentioned (R)], as َڪَرَبَتْ and َڪَرَبَناٰ, [the pron. of (Jm)] َڪَرَبَتْ being common to the sing. masc. and fem., and [the pron. of (Jm)] َڪَرَبَناَ to the du. and pl., masc. and fem.: [(a) they make
the 1st pers., sing. or otherwise, common to the masc. and fem., because of the rarity of ambiguity in the 1st pers.: (b) they coin a form, vid. ٰ، as likewise is the case with ٰ، for the du. and pl. of the 1st pers., and do not add an ٰ for the du. and ٰ for the pl., as they do in the du. and pl. of the 2nd and 3rd pers., because, when told to distribute ٰ، and ٰ، you say ٰ، ٰ، ٰ، and ٰ، whereas, when told to distribute ٰ، you say, when you mean the du., ٰ، or ٰ، ٰ، and, when you mean the pl., ٰ، ٰ، ٰ، each of its individuals not being ٰ، so that, since the condition of the du. and pl., vid. agreement of the 2 or more ns. in letter is not realized (in the 1st pers.), the constituents of its du. and pl. do not agree with those of the other du. and pl.; and therefore they coin a form for the du., and make it common to the pl. because of the security from ambiguity owing to the sight (of the persons meant): (c) the great man sometimes says ٰ، ٰ، ٰ، ٰ، ٰ، and ٰ، reckoning himself to be like a multitude (R): (2) for the 2nd pers. 5 expressions, 4 proper, [vid. ضربت، ضربم، ضربتي، ضربت (R)]; and 1 common to the du. masc. and fem., [vid. ضربت (R)]: (3) for the 3rd pers.
the same assortment as for the 2nd, [as ضرب، ضربت، ضربوا، ضربتُنا، ضربتُها] the pron. [in ضربًا and ضربًا (Jm)] being the 1 common to the 2 *us.; [whereas the 2 prons. supplied in ضربت and ضربتُ (R) and ضربتُ (Jm)] being the 1 common to the 2 *us.; must be different one from the other, like the detached prons. ضرب and ضرب (R)]. The rest of the 5 sorts follow this course, i.e. the 1st pers. has 2 expressions, the 2nd 5, and the 3rd 5, the total being 12 words denoting 18 meanings (R, Jm); so that the aggregate of the 5 sorts is 60 words denoting 90 meanings (Jm). The *us. made mobile in the endings of *u. is a pron., as وَمِثْنَى, وَمِثْنَى, and وَمِثْنَى (ML). They pronounce the *us. (1) of the 1st pers. sing. with Ḍamm, because of the affinity of Ḍamma to the vowel of the ag.: (2) of the 2nd pers. sing. (a) in the masc. with Fath, for distinction between it and the 1st pers. sing. and for alleviation; (b) in the fem. with Kasr. They add ء before the 1 of the du. in ُتَمَام and ء of the pl. [masc.] in ُتُمَام, in order that the du. may not be confounded with the 2nd pers. sing. masc. when its Fathā is impled because of unbinding, nor the pl. with the 1st pers. sing. whose Ḍamma is impled: the ء being the letter most suitable for addition, because the unsound letters are deemed heavy before the 1 and ء; while the ء is the nearest of the sound letters to the unsound ones, because it is nasal and labial like the ء, for which reason what...
precedes it is pronounced with Damm, like what precedes the ꞌ. Elision of the ꞌ of the pl. with quiescence of the ꞌ, if not immediately followed by a pron., is commoner than retention of the ꞌ preceded by Damm, because the ꞌ at the end preceded by Damm is deemed heavy [721]; whereas, if the ꞌ of the pl. be followed immediately by a pron., as ꞌضربتةع希望大家, the Damm and ꞌ must be restored, because, the [subsequent] pron. being through its attachment like one of the letters of the word, the ꞌ as it were does not occur at the end. The ꞌ of the pl., when met by a quiescent after it, is pronounced with Damm, because it is restored to its o.f.; but Kasr of it is allowed, as will be shown [in the 2nd ꞌضربتةع希望大家 below]. A ꞌ doubled to correspond with the ꞌ and ꞌ in the masc is added for the [pl.] fem., the ꞌ being chosen from its resemblance, as being nasal, to the ꞌ and ꞌ together, while all 3 are letters of augmentation [671] (R). A strange fact about the ꞌ is that it is divested of allocation, [the allocation understood from the ꞌ being held sufficient (DM),] and is invariably sing. masc., [even though the party addressed by the expression containing it be du. masc. or fem., pl. masc., sing. fem, or pl. fem, as (DM)] in لاقتكم, لاقتكم, لاقتكم, and لاقتكم, since, if they said لاقتكم, they would combine 2 allocations [in one sentence (DM)]; whereas, when they abstain from combining them in لاقتكم, so that they do not say it, as they say يَا عَلَامَنَا
and notwithstanding that in the allocution is adventitious because of the vocation, [not original (DM),] and that is an address to two [different parties], not to one, this is more fit [to be disallowed, because the allocution in it is original, not adventitious, and the party addressed by it is one, not two (DM)], while [55] is allowable only because the lamented is not really addressed (ML), but merely grieved over (DM). The [attached nom.] pron. of the 3rd pers. sing. masc. and fem. is latent [165], because, since the exponent of the 3rd pers. is orig. a prior expression, contrary to those of the 2nd and 3rd pers., they mean the prons. of the 3rd pers. to be shorter than those of the 2 others: so that they begin in the 2 sings. with the extreme of abbreviation, vid. supplying without expressing anything; and restrict themselves in the du. masc. and fem. to the I, which is the sign of dualization in every du.; and in the pl. masc. to the , which is sometimes dispensed with by the aid of the Damma in poetic license, as

[And, if it were the case that the physicians were around me, and the surgeons were with the physicians, orig. 
(Sh)], because the preceded by Damm is deemed heavy at the end; and [in the pl. fem.] to a single corresponding with the , since it is single. The
and υ denote a p. denoting feminization [607], not a pron., as is proved by υ (R). The 1, 2, 3, and 4 are attached nom. prons., denoting the 3rd pers., and the 2nd, as 20 [الى the 1st.

They is sometimes used for irrational objects, when treated like rational beings, as 20.

XXVIII, 18. O ye ants, enter etc. [611], because the allocation is addressed to them, [allocation being addressed only to rational beings (DM)]; but the saying [of AnNābīgha al-Jaḍī (Jsh)]

[Did I drink of (the pron. in 20 relating to the mentioned in the preceding verse) And many a red wine etc.], while the cock was crowing in his morning, when the stars in the tail of Ursæ Minor had drawn near to the west and set! (Jsh)] is anomalous, [because allocation is not found in it (DM).] what emboldens him to that being his saying, not (ML). The 1, 2, 3, and 4 are seldom ps. [21, 497], like the 20 of feminization (R). The 1 is a pron. denoting the [2nd pers.]
sing. fem. [402], as تَقْوَمِي (ML). In the aor. the [attached nom.] pron is not made prominent in اْنُعل [165], because the two aoristic letters [404] notify the ag., since اْنُعل notifies that its ag. is بُصَة, and اْنُعل that its ag. is بُصَة; and similarly, اْنُعل is what induces Akh to say that the ی in تَضْرِبِي تَفْعِيل is not a pron., but a p. of femininization, and the pron. necessarily latent: while the predicament of the imp. اْنُعل and prohib. لَ تَفْعِيل is that of اْنُعل for the 2nd pers. sing. masc., because the imp. and prohib. are derived from the aor. [428, 419, 603]. The [attached] nom. prons. are not made prominent in the eps., i.e. act. and pass. parts. and assimilate ep., because, their requirement of the ag. not being radical, but due to resemblance to the v., the pron. of the ag. does not appear in them, as likewise is the case with the verbal ns. and advs. [163, 165, 167]: and also because, the ی and ٌ in the dus. and pls. of prim. substantives, like الْزِيدُون and الْزِيدَان, being undoubtedly letters added as a sign of the du. and pl.
and the dus. and pls. of eps. being modelled upon the dus. and pls. of prims., the İ becomes a sign of the du., and the ş of the pl., so that it is impossible for the İ and ş of the pron. to be conjoined with the du. and pl., lest two İs and two şs be combined, and therefore the 2 prons. become covert, the İ in the du. and the ş in the pl., the proof that the expressed İ and ş are not prons. being their convertibility [into ی] by the ops., as ُلِبِّطْ اضْرِبيِبٍ and ُضَرِبيِبٍ whereas the ag. is not altered by the ops. prefixed to its op.; while the ُن likewise becomes covert in مضْرِبيِبٍ and مُضْرِبيِبٍ in imitation of the pron. in the pl. masc., since it is the o.f.; and, since the pron. is latent in the du. and pl., it is a fortiori latent in their sings.; so that it is invariably latent in all [numbers and genders] (R). The detached nom. is (1) 1st pers., (a) sing. ـِنِأ ـِنِأ; (b) associated with or magnifying himself َنِصِنِأ: (2) 2nd pers., (a) sing., masc. اَنِتْ اَنْتُ and fem. اَنْتُ اَنْتُ; (b) du., masc. or fem. اَنْتُ اَنْتُا; (c) pl., masc. اَنْتُ اَنْتُمْ and fem. اَنْتُ اَنْتُمْ; (3) 3rd pers., (a) sing., masc. اَنْتُ اَنْتُ and fem. اَنْتُ اَنْتُ; (b) du., masc. or fem. اَنْتُ اَنْتُ; (c) pl., masc. اَنْتُ اَنْتُ and fem. اَنْتُ اَنْتُ (IA). According to the BB, ـِنِأ is a Hamza and ُن pronounced with Fatha; and the İ is put after the ُن in pause to make the Fatha plain, because, if it were not for the İ, the Fatha would drop off on account of the pause, so that it might be con-
founded with the p. ان; and therefore it is written with the ٍ, because orthography is based upon [the forms of] pause and inception: but sometimes its ق is paused upon quiescent, or its Fatha is made ٌlain in pause by the ظ of silence [615]; and the ٍ is retained in continuity also by the بانة Tamīm as matter of choice, but by others only as a poetic license, as

["I am the sword of the paternal kinsfolk; wherefore know ye me praiseworthy, having mounted upon the summit (Jsh)]. The KK, however, hold that the ٍ after the ق is part of the word itself; but its mostly dropping off [in pronunciation] in continuity, with Fath and sometimes quiescence of the ق, and the alternation of the ظ of silence with it in pause are proofs that it is aug. and intended to make the vowel plain in pause. [The final of] نكت is vocalized because of the ٌ quiescents; and is pronounced with Damm, either because نكت is a nom. pron., or because it denotes the pl., whose property is the ر. The pron. in أنتى أنتى أنتى to أنتى أنتى, according to the BB, is ان, its o.f. being انٍ, which, according to them, is a pron. applicable to all the 2nd pers. and to the 1st pers. sing.; so that they begin with the 1st pers., and, though by analogy they ought to distinguish it by the ا pronounced with Damm, as انٍ, still, since the 1st pers. is original, they make omission of the sign ا
sign of it, and distinguish the 2nd pers. by a p. ُت [560] after ُت، like the n. ُت in letter and plasticity. But Fr holds that ُت in its entirety is a n., the ُت being part of the word itself: while some say that the nom. pron. is the plastic ُت that is an attached nom., and that, when they mean it to be detached, they support it with ُت in order that it may be independent, as some of the KK and IK hold that the plastic ُك in ُياكُك is [an] attached [acc.], and that, when they mean it to be literally independent, in order that it may become detached, they make ُك a support for it, so that the pron. is what follows ُك [162]; and I think this saying to be not far from right in both cases. The ُك and ُك in ُهوُكُك and ُهوُكُك are, according to the BB, an original part of the word; and, according to the KK, an impletion, the pron. being the ُك alone, on the evidence of the du. and pl., where you elide them: but the 1st is right, because the letter of impletion is not vocalized, nor even authorized except as a poetic license. The ُك and ُك are vocalized in order that the word, becoming independent by means of the Fatha, may be fit to be a detached pron., since, if it were not for the vowel, they would be as it were impletions, as the KK think; for, when you mean the word not to be independent, you make the ُك and ُك quiescent, as ُهوُكُك and ُهوُكُك [converted, as will be shown,
into [\[501\].]

Then, while he was selling his camel-saddle, a soyer said, Who has a he-camel soft in the side of the hump, well-bred?, and Dār al-ّغ [333]; and are made quiescent by Kāis and Asad; and doubled by Hamdān, as دوِّانِ لِسَانِيَّ الْغَ [498]. The du. and pl. are lightened by elision of the , and ی; and the addition of the م [in the du. and pl masc.], the elision of the ، in the pl. masc., and the addition of the two یs in the pl. fem., are exactly according to what we mentioned in the attached [nom.]. These detached nom. prons. are common to the pret., aor., imp., and eps.; and are not like the attached noms, none of which are common to the pret. and aor., except the ٰ، , and ی: you say ما یَضَرِبُ مَا یَضَرِبُ الّْهُ یَا نَسْرَ یَا شَهِیدُ ، and اِخْضَرَبُ هُمَا. They constitute for the 1st pers. sing. of the attached acc. and gen. a ی either quiescent or pronounced with Fath [129]; and for the 1st pers. with others ل، as in the attached nom.: and for the 2nd pers. the ك, like the ّ in plasticity, as كَمْ, كَمْ, كَمْ, كَمْ, كُنْ, كُنْ, while the elision of the 上 from [the pl. masc., as] عَلِيُّهِ, and the quiescence of
the م are as we described in مَضَربُم : and they abridge the two sings. of the 3rd pers. from the detached nom., eliding the vowel of the م and ي from مَتَرُ and مَي، and converting the م of مَي into ظ, so that it becomes م; because, the pron. of the masc., when it immediately follows Kasr, having its م converted into م, as مَي, they fear confusion of the fem. with the masc. The vowel of the م in the sing. masc. is Damma, unless it be preceded by a [quiescent] م or a Kasr: and, if it be preceded by either of them, the people of AlHijaz preserve its Damma, saying مَتَرُ and مَي; but others pronounce it with Kasr, because the م, being a light letter, is not an impassable barrier, so that the quiescent م as it were immediately follows the Kasra or م, and is therefore converted into م, while the م is pronounced with Kasr on account of the م after it: whereas, if the quiescent be any other than the م, Damm of the م is agreed upon, except that, as F transmits, a people of Bakr Ibn Wa'il pronounce it with Kasr in the sing. masc., du., and two pls., as مَيْنُ, مِنْهُ, مَنْهَا, and مِنْهُمَا, مَنْهُم, and مِنْهُمَّ [below]. If the م of the sing. masc. immediately follow a mobile, its vowel is impled, as مَلَّمُهُ, مَضَرْبُهُ, مَلَّمُهُ, and مَي, a م being engendered from the Damm, and a
from the Kasr: though the Banu 'Ukail and Kilab allow elision of the conj., i.e. the و and ئ, after the mobile as matter of choice, with retention of the Damma or Kasra of the ـ, as ـلا and ئ، and also with quiescence of the ـ; while others allow both, i.e. slurring and elision of the vowel, as a poetic license, not as matter of choice. But, if the ـ of the sing. masc. immediately follow a quiescent, whether a soft letter, as in علیه, or any other, as in منه، the vowel is preferably slurred, i.e. the conj. is omitted, because, the ـ being a faint letter, [if the conj. were put,] 2 quiescents would as it were meet together; while Ibn Kathir conjoins unrestrictedly, as منهو علیه، and the like. Thus in the ـ of the sing. masc. after the Kasr or [quiescent] ـ there are with respect to its Damm, Kasr, slurring, and conjunction ـdials., Kasr being the commonest, (1) Kasr of the ـ, (a) not conjoined with a ـ، [as ئ عند، and علیه،] which is more frequent after the ـ than after the Kasra, because in the 1st case [if the ـ were conjoined with a ـ] there would be a quasi-concurrence of 2 quiescents; (b) conjoined with a ـ، as ـpie and علیه، which is commoner after the Kasra than after the ـ، because of what we have just mentioned:
(2) Damm of the 8, (a) with the ُؤ, as ُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤُؤ
and, while ْحَمْزَة makes دَامَم in the pl. masc. peculiar to 3 words, لَدَيْهِم, عَلَيْهِم, and, because, as is said, the ٰ in them, being a subst. for the ٍ, is given the predicament of its َاء.; but, according to this reasoning, he ought to read in the sing. masc., َاتٌ, and pl. fem. عَلَيْهِم, َاتٌ, and whereas he does not do so: (b) with كَسْر unrestrictedly by others than the people of ْالْحَيْدَز, as in the sing. masc., which is commoner. The َاء. of the pl. after the ٰ pronounced with كَسْر, (1) if paused upon, must be made quiescent after elision of its َاءٌ: (2) if not paused upon, then, (a) if followed by a quiescent, is more agreeably with analogy pronounced with كَسْر, because of the alliteration to the كَسْر of the ٰ and because of the concurrence of 2 quiescents [664], as مِن دونهم المرأتي. XXVIII. 23. Below them two women and عَلَيْهِم النَّالَة II. 58. [And] abjectness [and poverty were made to cleave] to them, according to the reading of ْأَبُو ْأَمْر; while the rest of the Readers pronounce the َاء. with دَامَم from regard to the َاءٌ: (b) if followed by a mobile, is most commonly made quiescent, as I. 6. 7. [498]; while some implete the دَامَم of the َاء. as عَلَيْهِم غَيْر المَضْصُوب عَلَيْهِم, like the reading of ْبُنَيْنَٰكَت; and impleton of the كَسْر is more agreeable with analogy, because of the alliteration.
Thus the \( \partial \) after the \( \delta \) pronounced with Kasr has 5 states, 2 before the quiescent, vid. Kasr and Damm, each with slurring, i. e. omission of the conj.; and 3 before the mobile, vid. quiescence, imploitation of Damm, and imploitation of Kasr. And the \( \partial \) after the \( \delta \) pronounced with Damm in accordance with the practice of the people of AlHijáz in \( \text{بم و عليه} \) and \( \text{علىهم وتُّقتَضَم} \), and with common consent in such as \( \text{هم} \), \( \text{عالمهم} \), and \( \text{من نم} \), and with the commonest usage in \( \text{من ينتم} \)—as likewise [the \( \text{من} \) of the pl.] in \( \text{نتم و يتيرت} \) [above], and \( \text{عالمكم} \)—has also 5 states, 2 before the quiescent, vid. Damm, which is more agreeable with analogy and commoner, because of the alliteration and from regard for the o. f.; and Kasr, from regard to the 2 quiescents, which is extremely rare, and is disallowed by F: and 3 before the mobile, vid. quiescence, which is the commonest; Damm and conjunction with a \( \partial \); and Kasr and conjunction with a \( \partial \), which is peculiar to the \( \partial \) whose \( \delta \) is preceded by a Kasra or [quiescent] \( \partial \), as \( \text{بهي} \) and \( \text{عليكم} \), the \( \partial \) being pronounced with Kasr for homogeneity with the Kasra or \( \partial \) before the \( \delta \), and the \( \partial \) converted into \( \partial \) on account of the Kasra of the \( \partial \), which also is disallowed by F (R). The detached acci.
is (1) 1st pers., (a) sing. ِيَّلَيْتَ; (b) associated with or magnifying himself ِيَّلَا: (2) 2nd pers., (a) sing., masc. ِيَّكَ and fem. ِيَّكَ; (b) du., masc. or fem. ِيَّكَما; (c) pl., masc. ِيَّكُمْ and fem. ِيَّكَنَّى: (3) 3rd pers., (a) sing., masc. ِيَا and fem. ِيا: (b) du., masc. or fem. ِيا: (c) pl., masc. ِياً and fem. ِياً (IA).

To constitute the detached acc. they put ِيَا followed by the form of the pron. of the attached acc. [162]. They make the pron. of the gen. accord with that of the acc., because the gen. is [also] an obj., but through a medium; and make it accord with the expression of the attached acc., because the gen. must be attached: so that the pron. of the gen. is exactly like that of the attached acc. (R). The ِكَ, ِكَ, and ِكَ, when attached to the n. are objs.; and, when attached to the n., are post. From the 1st [rule], however, are excepted such [phrases] as ِأَوَلَكُّ زِيدًا ما صَنَعَ [560]: and from the 2nd two sorts, (1) one where these expressions have no [inflectional] place, as in ِكُلَّكَ and ِكَلْكَلَ [172], and ِكُلَّكَ [162], ِكُلَّكَ, ِكُلَّكَ: (2) one where they are in the place of an acc., as in (a) ِعِضِّبَةَ and ِضَارِبَةَ [113], according to S; (b) their saying ِلاَّ عَهِيَ لِيَ بَالَمْ خَافًا مَّنْهُ وَلَا أُوْضَعَهُ. I have no knowledge of a baser fellow as to back of the
head than him, nor of a viler as to it with Fath of the ḫ, the ḫ being in the position of an acc., like the ḫ in the ṣ, except that the latter [ṣ (DM)] is an obj., and the former assimilated to the obj., because the n. of superiority does not govern the obj. in the acc., and not being post., otherwise اوضع would be put into the gen. with Kasra [17]; (c) the saying [of AlAhwaṣ (Jsh)]

[Assuredly, if wedlock be such that it makes lawful a thing unlawful, verily Matar’s wedding her is unlawful (Jsh)], in the version with مطر in the gen., the pron. being in the acc. as an obj., and separating the pre. [inf. n. (DM)] and post. [ag. (DM)]. The ك in زيدا is a verbal n., [i. q. امحل (DM),] is a p. of allocutation, [زيدا being an obj., and the ag. a latent pron. (DM)]; but, if you construe it to be an inf. n., [i. q. اروراد and امحل, governed in the acc. by a suppressed v., i. e. رود (DM),] is a post. n., [the inf. n. being pre. to its ag. (DM),] whose place is the nom., because it is an ag. (ML). In XXIII. 101. [598]

God is addressed with the pl. for magnification, like
And, if thou wish, I will forbid myself women, except you; and, if thou wish, I will not taste sweet cool water nor sleep, a single woman being sometimes addressed with the pl. masc., as a man says of his wife from taking such extraordinary pains to conceal her that he does not even utter the pron. applicable to her, whence فَتَّالْ لَا أَهْلُهُ أَمْكُثُوا XX. 9. And said to his wife, Bide ye here (N.),] and

(K) Now, then, have Ye mercy upon me, O God of Muhammad: for, if I be not worthy of mercy, Thou art worthy of having it (Jsh), it being a way of the Arabs to say to a great man and august sovereign إنْظِرُوا فِي أَمْرِهِ Look ye into mine affair, because lords and kings say إنَّا أَمْرَنا نَحْنُ فَعْلُنا (N). 'Akil Ibn 'Ullafa alMurri says

وُلِسْتُ بِسَائلِ جَارَاتِ بِيْتِيِّ اِغْيَابُ رَجَالِكُمْ اَمُ شَهْوُ And I am not one to ask the female neighbours of my tent, Are your husbands absent or present?, orig. رَجَالِكَ اَمْ شَهْوُ; but
this is allowable in poetry only (T). In

And give ye the women their dowries freely; but, if etc. [85] the pron. in

is treated like the dem., as though were said, like

III. 13. Say thou, Shall I
tell you of a better than that? after the mention of the

lusts, one of the proofs heard from the mouths of

the Arabs being that Ru'ba [Ibn Al'Affaj (Jsh)] is relat-
ed to have said respecting his own saying

[Eight horses long in the back and neck, like ropes of

hemp, wherein are streaks of black and piebald, as though

that were in the skin the blotchiness of leprosy, lank in the

bellies, wherein is inordinate length with slenderness

(509) (Jsh),] that he meant [171] (K).

§ 162. S, Khl, Akh, Mz, and F say that the

[detached acc. (K, B on II. 4.)] pron. is [161]: but S

says that what is attached to it is a p. [560, 562] indicat-
ing the states of the [person] referred to, vid. speaking,

being addressed, and absence, since is homonymous;

while Khl, Akh, and Mz say that it is a n. that is pre.
to, because of the [anomalous (K, B)] saying [transmitted by Khl (K, B)]

When the man reaches the age of sixty years, let him [60] beware of the young women, which is weak, because the prons. are not pre. [112]. Zj and Sf say that يا is an explicit n. pre. to the prons., as though أياك were i. q. نفسك itself. Many of the KK say that أياك, أياك, and أياك in their entirety are ns., which is weak, since there is no n., explicit or pronominal, whose final is successively ي, ك, and أ. And some of the KK and IK among the BB say that the prons. are the suffixes to أيا; and that أيا is a support for them, by means of which they become detached [161] (R).

§ 163. The attached pron. being shorter (Jm), the detached [pron., nom. or acc. (Jm),] is not allowable, except on account of the impossibility of the attached through (1) precedence [of the pron. (Jm)] before its op., as أياك َضَرَبَت: (2) separation for an object [not realized except by means of separation (Jm)], as أياك َضَرَبَنَّا أَيَا, [where the object is particularization (Jm)]; while the saying {of AlFarazdak (J)}
By the Raiser, the Inheritor of the dead, when the earth has inclosed them in the time of calamities! (J) is a poetic license (R); (3) suppression [of its op. (Jm)], as [60]; (4) the op.'s being (a) id., as [60] أياك والشر [24]; (b) a p., when the pron. [governed by it (Jm)] is a nom., as ما آنت قالما, [since the nom. pron. is not attached to the p. (Jm)]; (5) the pron.'s being the subject of an [act. or pass. part. or assimilate (R)] ep. applied to a person [or thing (Jm)] other than the one that [the quality denoted by] it belongs to, as هند زيد ضربتها هي [26] (IH); but that is correct only if هنئٍ be an ag., not a corrob. [below], otherwise it would be included in the case of separation for the object of corroboration (Jm). If the nom. or acc. pron. be governed by the v., it must be attached to its op., except (1) when it precedes its op., being then only an asc., as I. 4. [20]: (2) when the op. is suppressed, as إن آنت ضربت, [62] إن إيّا ضربتة [23, 591], and is said in reply to "Whom shall I beat?" [45]; whereas [60] is a case of precedence of the obj. before its op., [i.e. أياك بعد وبيع الاسم (R on cautioning)]: (3) when it is separated from its op. for an object not fulfilled except by means of separation, vid. when it is (a) an appos., (a) a corrob., as II. 33. [158]
and (b) a subst., as in a. afterward, [154]; (c) coupled, as in b. and after

And we care not, when thou art our female neighbour, that
not any one but thou should be neighbour to us (AAz)
is anomalous: (c) after the sense of [ ] and (AAz) ,
as

[by Dhu-llsba‘ al‘Adwānī, As though we on the day of
Kurrd were slaying only ourselves (AAz): F says that the
Arabs treat it like the neg. and as respects detachment of the pron., as in the saying of AlFarazdāk

I am the repeller, the protector of what ought to be pro-
tected; and only I or my like defends their honors (Jsh)],
like the saying {of ‘Amr Ibn Ma‘dikarib (AAz)}

(ML on ) Assuredly Salmā and her female neighbours
have known, not any one has speared and overthrown the
horseman but I (AAz)] : (d) after اما انتـ, as when رايت اما اياك او عمر او زيد 
and (e) the 2nd of the two 
objs. of علمت or علمت, when attachment of the pron. 
would lead to its being mistaken for the 1st obj., as when 
you make the 2nd obj. in علمت زيدا اياه عمرو and علمت
زيدا عمر [432] an enunc. [179], in which case you say
He that I knew Zaid to be was thy father and He that 
I gave to Zaid was 'Amr, not nor 
علمته زيدا اياه عمرو علمته زيدا 
because the 2nd obj. would be mistaken for 
the 1st; whereas, if it would not be mistaken [for the 1st 
obj.] attachment is better in the cat. of علمت, and 
detachment in that of علمت, as when you make the 
2nd obj. in علمت زيدا كامنا علمت زيدا درهما and علمت
enunc., in which case علمت زيدا اياه
What I gave to Zaid was a dirham is better than علمت زيدا اياه
because you are able to attach without spoiling the 
letter or sense, and علمت زيدا اياه قائم What I knew 
Zaid to be was standing than علمت زيدا, because 
the 2nd obj. in the o.f. must be detached from its op.
for the same reason as [the pred.] in كنت اياه [164].
if the pron. be governed by something else than the v., then, (1) if it be a nom., (a) when an inch., enunc., pred. of أن &c., or sub. of مَعُوبٍ, it is only detached: (b) when governed in the nom. by the act. or pass. part., assimilate ep., verbal n., adv., or prep. and gen., then, (a) if separated from its op. for an object not fulfilled except by means of separation, it must be detached, as زيد قائم مرت برجل في الدار; and like it is the prominent pron. after the ep. applied to a [person or] thing other than the one that [the quality denoted by] it belongs to, since this pron. is a currob. [above] of the pron. covert in the ep., not its ag., because you say نحن الزيدون صاربهم نحن الزيدان البندان ضارباهم هما and جاني رجل قاعدون علمانة [146]: (b) if governed in the nom. by the ep. or adv., when the 2 latter together with the nom. are props., vid. when they are supported upon the interrog. Hamza or neg. p., as ما انتُما، it must be detached to distinguish the case where it is one of the 2 terms of the prop. from the case where it is not so: (c) if neither separated from its op. nor governed in the nom. by the ep. or adv. supported upon what has just been mentioned, it must be attached, because the act. and pass. parts.
assimilate \( \text{ep} \), verbal \( n \), \( \text{adv} \), and \( \text{prep} \) and \( \text{gen} \). supply the place of \( vs \) without needing an adjunct; but this attached \( \text{pron} \) is only covert [161,165]: (c) when governed in the \( \text{nom} \) by the \( \text{inf} \) \( n \), it is only detached, even if it follow the \( \text{inf} \) \( n \) without separation, because the \( \text{inf} \) \( n \) is not renderable by the \( v \) except with the adjunct \( \text{ani} \), as

\[
\text{اعتنن علي الصرب انثي زيدا} \quad \text{اعتنن علي الفرب انثي زيدا}
\]

(2) if it be an \( \text{acc} \), then, (a) if the \( \text{op} \) be such as must be detached from the \( \text{acc} \) by constitution, like the \( \text{Hijazi} \)

\[
\text{ما زياد أياك} \quad \text{ما زياد أياك}
\]

or if they be separated because of an object not fulfilled except by means of separation, as

\[
\text{ما أنا ضرب ألا أياك}
\]

the \( \text{pron} \) must be detached, as you see: (b) if neither be the case, then, (a) if the \( \text{op} \) be a \( \text{p} \), the \( \text{pron} \) must be attached to it, as

\[
\text{لبتكت انك قائم} \quad \text{لبتكت انك قائم}
\]

because the \( \text{p} \) is not independent [134]: (b) if the \( \text{op} \) be a verbal \( n \), the \( \text{pron} \) must be attached to it, because, though it is \( \text{orig} \) independent as respects the quality of \( n \), not in need of an \( \text{acc} \), still, since its sense becomes that of the \( v \), it is like the \( v \) in the necessity of attachment to it, as

\[
\text{حيهلة زيدة} \quad \text{حيهلة زيدة}
\]

while detachment is allowable in the case of such verbal \( ns \) as the \( ك \) is attached to, as

\[
\text{علىك ايا زيدة ك أيا} \quad \text{عليك ايا زيدة ك أيا}
\]

only by assimilation to \( ك \) [164], though the \( ك \) [187, 560] is not this \( ك \) : (c) if the \( \text{op} \) be an \( \text{inf} \) \( n \), then,
(α) if it be pronounced with Tanwin, the acc. is not attached to it, because the Tanwin indicative of the word's completeness is inconsistent with the attached pron. indicative of its incompleteness, and moreover the resemblance of the inf. n. to the v. is weak, so that you must say if you do not prefix; (β) if the inf. n. be synarthrous, the ordinary opinion is that the pron. should be detached after it, as because alternates with the Tanwin in making the word complete [84], while Akh allows , the pron. being an acc.: (d) if the op. be an act. or pass. part., there is a dispute as to the attachment of the acc. pron. to them [113], whether they be pronounced with Tanwin or not: [for, according to Akh and Hsh, the pron. after the anarthrous is in the position of the acc., because it is an obj., the Tanwin and being suppressed not because of the prothesis, but because of the inconsistence between them and the attached pron.; while Rm, Mb in one of his 2 sayings, and Z say that the pron. after the synarthrous, whether the latter be sing., du., or pl., is in the gen. by prothesis (R on the gens.):] and, though its attachment to them is better than its attachment to the inf. n., because they resemble the v. more than the inf. n. does, still detachment of the acc. pron. after them is better, as or or or.
§ 164. When 2 prons. follow an op., then, if the 2nd be an appos., the 1st must be attached, and the 2nd detached, as II. 33. [158] and because the appos. is not one of the requisites of the v. [131], so that it should be attached to it and be like one of its parts. But, if the 2nd be not [an appos.], then, (1) if one of them be an attached nom., it must precede the acc., because the attached nom. becomes like part of the v.; while every pron. that follows that nom. must be attached, whether it be more det. [262] than that nom., as or not, as , because the 2nd is as it were attached to the op. itself, since the attached nom. is like part of its op.: (2) if the v. be followed by an attached acc. without a nom. before it, as , or after a nom. pron., as , the pron. following that acc., (a) if less det. than it, must be attached according to S; while others allow attachment or detachment, as Zaid gave thee it or , and similarly I gave thee it or , and similarly I fancied thee to be him or : the reason of its attachment being that there is nothing derogatory to the 2nd in being appended to, and becoming by attachment part of, what is superior to, because more det. than it; and the reason of its detachment being that the 1st attached is a complement, whose attachment is not like that of the nom.
while detachment in the cat. of حَلْطَةُ is better than in that of حَلْطَةَ، because, the 1st obj. in the cat. of حَلْطَةَ being an ag. as respects the sense [432], the 2nd is as it were attached to the pron. of the ag.; whereas, the 2 objs. of حَلْطَةُ still containing some tiuge of the inch. and enunc. [440], whose property is detachment [163], and the 1st of them being necessarily attached because of its nearness to the v., detachment is better in the 2nd for observance of the o. f.: (b) if more det., must be detached according to S; though S quotes from the GG allowance of attachment also, as حَلْطَةُ and حَلْطَةُ، and Mb approves the opinion of the GG: while here attachment of the 2nd has not been transmitted by hearsay, because the 2nd, being superior to, as being more det. than, the 1st, disdains to be appended to what is inferior to it; whereas those who allow that by analogy, not by hearsay, look to the bare fact that the 1st is attached: (c) if equal to the attached acc., then, (a) if they be of the 3rd pers., as حَلْطَةُ and حَلْطَةُ، is, as S says, allowably attached, but oftener detached: (b) if not, is allowed to be attached by Mb, who approves it by analogy to the 3rd pers.; but not by S: while here also detachment is better, because the 2nd disdains to be appended to, and become a supplement of, what is like it; whereas that is allowable in the 3rd pers., because each pron. relates to something else than what the other relates to,
contrary to the prons. of the 2nd and 1st pers. All of this is when the 2 prons. follow the v.: but, when they follow the n., (1) if the 1st be an attached nom., which is only latent [161, 163, 165], as زيد خاربك, the 2nd may be attached, [as exemplified.] or detached, as زيد ضارب اياك: (2) if the 1st be a gen., the 2nd, (a) if an acc., is in the same predicament as when they follow the v. and are both accs., i.e., when less det. [than the 1st], it may be attached or detached, as فلا تسمح الدخ [503] and مطابقة ايها and مطابقته, like اعطبتكم ايها or أعطبتكم ايها, except that detachment in what follows the gen. is better than in what follows the acc. pron., because the v. is more habituated to attachment of the pron. to it than the inf. n. and act. part.: and similarly, when the 2nd is more or equally det., attachment is anomalous, as ضربهوك and ضربهوك, whence

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

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

[Would that this night were a month, wherein we saw not any one, except me and thee, nor feared a watcher! (AAz)]; but a poet [says ُتَنَفْعُ أَلُّهُ (454), and Ibn Duraid (AAz)] says
I numbered my people like the number of the multitudinous sand, when the generous men other than I (170) were gone (AAz), and an Arab said Let him keep to a man that is not I [170, 199] (M, R), the reason of the attachment being that is like خربشة كنثة [97].

§ 165. No pron. is latent except the [attached] nom., because the acc. and gen. are complements, since they are objs.; whereas the nom. is an ag., which is like part of the v., so that in the cat. of the attached pron.s., which are constituted for abridgment, they content themselves with expressing the v. The cause of its latency, where it is latent, has been mentioned [161]. The attached [nom.] pron. does not appear at all in the case of (1) the pret., 3rd pers. sing., masc. and fem.; (2) the aor., in يفعل, نفعل, فعل, and 2nd pers. sing. masc. or 3rd pers. sing. fem.; (3) [the imp.] فعل; (4) all the eps., verbal ns., and advs. [161, 163]: nor does the ag., explicit or pronominal, appear in the case of 5 of them, vid. يفعل, نفعل, فعل, فعال 2nd pers. sing. masc., the imp. فعال, and the imp. verbal n. in the sing., du., and pl.; while what appears in II. 33. [158] is a corrob. of the latent [pron.], not an ag.: but the explicit ag.
and the detached pron. appear in the case of (1) فعل

3rd pers. sing. fem., as if فعل

ما تصرّب

and ما تصرّب

الا هى

زبد

; (2) the sing. ep., as اثام الزبدان

ما قائم

; (3) the adv. when supported, as انى الدار زبد

ما فى الدار هو

; (4) the verbal n. when enunciatory, as هيهات هو

وهيهات زبد

(R). The saying of the GG on II. 33. that the coupling is to the latent pron. is a mistake, and has been refuted by IM, who holds it to be a coupling of props., orig. ولپسکي زوجک and (let) thy wife (dwell), and likewise says that لا تنحدفة نحن ولاء

انت XX. 60. That we shall not break, nor (shalt) thou (break) is in full لا تنحدفة انت, because [the coupled is in the predicament of the ant. (538), whereas] the nom. of the imp. v. is not an explicit n., and the nom. of the aor. v. possessed of the is nothing else than the pron. of the 1st pers.; while he allows درور in

نطوف ما نطوف ثم ناوى * دورو الأموال منا والعديم

ألى حفر أساني اله جوف * وأعلاهن صالح مقيم

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

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

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

and therefore await the enunc., so that you put the distinctive to specify that it is an enunc., not an ep.; or because, say Khl and S, it distinguishes the n. before it from the one after it by indicating that the latter is not a supplement [140] of the former, but is its enunc. (R): and by the KK support (M, R), because it keeps what follows it from falling from the status of enunc., as the support in the house keeps the roof from falling (R).
of inception is prefixed to it (M, R, IA), as 

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

like XI. 89. Verily thou art the mild, the director. The inch. ought to be det., because the distinctive imports corroboration [138], since 

means Zaid himself is the stander; and the enunc. ought to be synarthrous, because, when it is so, it imports restriction, which, importing corroboration, is in keeping with the corroboration of the inch. by the distinctive: while the form of a detached nom. pron. agreeing with the inch. is put in order that it may be in the semblance of a 2nd inch. whose enunc. is what follows it, the prop. being the enunc. of the 1st inch., so that by this means the synarthrous [enunc. after it] may be distinguishable from the ep., because the pron. is not qualified [147]; but afterwards, since the object of putting the distinctive is to avert confusion of the enunc. after it with the ep., and this is the sense of the p., vid. to import a meaning in something else [197], it becomes a p., and is stripped of the quality of n., so that it keeps to a fixed shape, vid. that of the nom. pron., even if what follows it alter from the nom. to the acc., because the p. is aplastic; though it retains one plasticity that it had when it was a n., i.e. its variation in number, gender and person, because it is not orig. a p. Then, greater latitude being taken in the distinctive, it is introduced where the
enunci. is similar to the synarthrous, vid. the اسم of superiority, which resembles the synarthrous in that its particularizer is a p., vid. اسم 355, united with it, as the particularizer of the synarthrous is a p. united with it, i.e. the ج (R). The conditions of the pron. named distinctive and support are [thus] 6, (1) that what precedes it should be (a) an enunc., actually or orig., as أولئك هم المذكورون VII. 156. Those shall be the مذكورون XXXVII. 165. And verily we are the standers in ranks, V. 117., LXXIII. 20. [440], and XVIII. 37.; but Akh allows it to occur between the d. s. and s. s., holding وهلم بنا بتفصيل إلى أبثيك. لكم XI. 80. These are my daughters, purer for you, [read by Ibu Marwān (K, DM), Sa‘īd Ibn Jubair, AlHasan alBasri, and Zaid Ibn ‘Ali (DM)] with أثير اتكرى in the acc., to be an instance of it: (b) det., as exemplified; but إر, هش, and such of the KK as follow them allow it to be indet., attributing لاتكون أمة هن أرمى من أمة XVI. 94. Because a people is more numerous and wealthy than a people to it: (2) that what follows it should be (a) an enunci. actually or orig.; (b) det., or like the det. in not receiv-
det. is that it should be a n., as exemplified: but Іj coordinates the aor with the n., because of their mutual resemblance, holding إنا هو يبدى ويعبد LXXXV. 13.

Verily He produceth and reproduceth to be an instance of it; and is followed by АВ, who allows the distinctive in X. Мجد. أو لتك هو يبور X. XXXV. 11. And the plotting of those shall prove vain; and by IKHz, who says that there is no difference between accidental prevention of ال, as in Aفعل مسي [where the preventive of ال is the (DM),] and in the pre., like Aملك, [where the preventive is the prothesis (DM)], and natural, as in the [pret. and (DM)] aor. v.; while Suh says on وانى هو Aاضحك وأبى وأما هو أمات وأحيا وأما خلق الزجاجي لنكر والأنثى LIII. 44—46 And that He hath made to laugh and made to weep, and that He hath killed and made alive, and that He hath created the two mates, the male and the female that the distinctive pron. is put in the first 2 [verses], and not in the 3rd, because some of the heathen sometimes attribute these acts to others than God, as Nimrod says إن أحبى راميت II. 260.

I make alive and kill, whereas the 3rd has not been claimed by any of mankind; and the text وبرى الذين أتونا العلم صلى الذين أنزل إليك من ربك هو الحق ويهدي XXXIV. 6. And they that have been vouchsafed knowledge know
what hath been revealed to thee from thy Lord to be the truth and to guide aright is sometimes cited as evidence in favour of Jj's saying, being coupled to [the 2nd obj. (DM)] occurring as enunc. after the distinctive: (3) that it itself should be (a) in the form of the nom.; (b) in agreement with what precedes it [in person, gender, and number (DM)]. Its import is (1) lit., vid. notification from the very first that what follows it is an enunc., not an appos.; (2) id., vid. corroboration; (3) also id., vid. particularization, [i.e. restriction of the predicament to the mentioned, and negation of it from all others (DM)]: and Z mentions all three in the exposition of II. 4. And those shall be the prosperous, saying that its import is (1) indication that what follows it is an enunc., not an ep.; (2) corroboration; (3) affirmation that the import of the attribute is predicatable of the subject exclusively of others (ML). Some of the Arabs make it an inch., and what follows it its enunc. ; [and accordingly XLIII. 76. Nor have We wronged them; but (545) they were such that they were the wrong-doers and XVIII. 37. to be such that I am less, are read (M, R) with the nom. among others than the Seven (R)].

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

LXXII. 19. And that the case was this, when the servant of God stood (M)]; (b) latent (M, III), a nom., in the cats. of and (R), as in
their saying The case is not this, God has created his like and IX. 118. [160] (M): (2) detached (III), when an inch. or a sub. of (R). It is
[preferably (R)] fem. when the [expos. (R)] prop. contains a fem., as in XXII. 45. For verily
the fact is this, the eyes are not blind, [ أو لم تكن لهم إيّة
أي علماء علماء بيني إسرائيل
XXVI. 197. (M), so read by Ibn 'Amir (B).] And was not the fact this, that the
learned of the children of Israel should know it was a
sign for them? (K, B), or they had a sign, that the
learned &c? (K),] and [507] (M, R), provided that the fem. in the prop. be not a complement
or like a complement, so that
[19, 447] is not preferable, because, the pron. being intended, important, its agreement with complements is not observed. This pron. may not be suppressed, from want of indication of it [1], since the enunc is independent, not containing a connecting pron. [27] (R). Its suppression, when it is an acc, however, is allowable, because it becomes a quasi-complement through being governed in the acc., and is besides indicated by the sentence, as انَّ مِن يَدْخُلُ الْخُم (517) and انَّ مِنْ لَمْ يَخْلُ الْخُم (1), the indication here being that the annul-lers of the inch. are not prefixed to cond. words; but (R) is weak, except with ان when contracted [525], in which case it is necessary (IH). The reading of XX. 66. [171] is said to be orig. انَّ هَذَا نَاسِسًا سَاحِرًا (27), the [2nd] inch. [١٠٤] being then suppressed, and the pron. of the case, as in انَّ مِنْ أَشْدُ النَّاسِ الْخُم [517] (Sh). This pron. is irregular in 5 ways:—(1) it necessarily relates to what follows it [160], since it may not be preceded by the prop. expos. of it, nor by any part thereof; and ISf errs in saying on

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

§ 168. The *pron.* in *ربة رجلة* [498] is a vague *indet.* [262, 505], thrown out at hazard without aim at any particular person, and afterwards expounded [84, 160]; and like it in vagueness and exposition is the *pron.* in *نهم رجلة* [84, 160, 469].
§ 169. When the pron. occurring after is a pron., the general practice is to say , and as 

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

XLVII. 24. [462]: but trustworthy persons transmit from the Arabs , , and as

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

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

[by Ru’ba Ibn Al‘Ajaj, My daughter says, Thy time of departure has arrived. O my father, perhaps thou, or may-be thou, (wilt find sustenance) (Jsh)], and
[by ‘Imrān Ibn Hittān, And I have a soul, to which I say, whenever it opposes me, Perhaps I, or may-be I, (shall attain mine object) (AAz)]; while authorities differ as to [the explanation of] that (M). S and the majority say that ُلَوْتُ is a prep. [513], peculiar to the pron., as ُحَتَّى [501] and the َكَ [509] are peculiar to the explicit n., and not depending upon any thing [498]; and that the position of its gen. is that of a nom. by inchoation, the enunc. being suppressed [29, 574]: while Akh says that the pron. is an inch., and ِلَوْتُ not a prep., but that they substitute the gen. pron. for the nom., as they do the converse, since they say مَا أَنَا كَانَتُ وَلَا أَنْتُ كَانَتُ I am not like thee, nor art thou like me [509]; whereas substitution occurs only in the case of the detached pron., [a refutation of Akh’s saying (DM),] because of their resemblance to explicit ns. in their independence.

On عُسَانُ [in some MSS عُسَانُ (170) (DM),] &c. [459, 462], there are 3 opinions:—(1) S says that عُسَانُ is treated like جَعْلُ in governing the sub. in the acc. and pred. in the nom. [516], as جَعْلُ is treated like it in having its pred. conjoined with ْأَنَّ [536]: (2) Akh says that it continues to govern like كَانُ [459]; but that the acc. pron. is borrowed in place of the nom. pron.: which is
refuted by two matters. (a) that substitution of one pron. for another is authorized only in the case of the detached [pron.], as يَا بِنْ الزَّبيْرِ العِمْرِ وَمَا أَنَا كَانَتْ النَّغْمَةُ [129] the ك is an etymological sub. [682] for the، [being a case of conversion (DM),] not a case of substitution of one pron. for another, as IM thinks; (b) that the pred. appears governed in the nom. in

[by Ṣakhr Ibn Al-Abbūd AlKhidrimī, Then said I, May be it is the fire of Ka’s; and perhaps she will complain, and I shall come towards her, and visit her (Ish)]:

(3) Mb and F say that it continues to govern like كَانَ; but that, the sentence being transposed, [what ought to be (DM)] the sub. is made pred., and conversely. [the في being its prepos. pred., and its postpos. sub. (DM)]: which is refuted by its entailing in such as يَا أَبَا النَّغْمَةٍ [above] restriction [of the expression (DM)] to a v. and its acc., [while the nom., vid. its post-pos. sub., is suppressed (DM)]; but they may reply that the acc. hero is a nom. in sense, since their assertion is that the inflection is transposed, while the sense is unaltered.

§ 170. The ٣ of protection, named also the ٣ of support, is affixed before the ٣ of the 1st pers., (1) when governed in the acc. by (a) the v., whether plastic, as
or aplastic, as ماعداً or قماً or خاً or عساً or حاشاً or حاشاً if not held to be a ل [511]: (b) the verbal
n., as عاكسيً، تراكتيً، and عاً: (c) the ج. [512]. &c.
(516) DM], as كفناً: (2) when governed in the gen. by من
and عاً: (3) when ج. to قد [187], or قط: (4) in
other cases anomalously, as حسبى  
my suffi-
ciency [187] and عابسى الن [609] (ML). The ن of
protection is introduced into the ل. to protect it from the
Kasr, because what precedes the ل of the 1st pers. must
be pronounced with Kasr; whereas, since they debar the
ل from the gen. [104], and the Kasra is the original sign of
the gen. [16], they dislike that what is sometimes the sign
of the gen. should be found in the ل: while its introduction
in such as يعثني and عتليً is either for the sake of
uniformity, or because the Kasr would be supplied upon
the ٍ and ل, if it were not for the ل, as in عضاً and
عضاً; and its introduction with the ل of inflection, as
ضرنيً، and the ل of corroboration, as ضرنيً، and the
attached num. pron., as ضرنيً، and ضرنيً، is allowable
because the ل of inflection and corroboration and
the prons. mentioned are like part of the ل. This ل
is inseparable from (1) all the paradigms of the pret.: (2)
the aor. [including the imp.], except the five paradigms
containing the ن of inflection [403], whether the و or [or imp.] contain the ن of the pron. or the single or double of corroboration; as بضِرْعَنِیٰ بضِرْعَنِیٰ [by 'Amr, Will a Shadānī she-camel cursed with an adder deburred from milk, cut off, bring me to her dwelling? (EM)], or not. The place of the ن of protection may be supplied by the ن of inflection, contrary to the ن of the pron. and the two نs of corroboration, although combination of two likes is realized in the case of all, because, the ن of inflection having no meaning, like the ن of protection, each of them is for a lit. matter, contrary to the ن of the pron. and the two نs of corroboration. This is according to the opinion of those who, like Jz, hold the elided to be the ن of protection, because the heaviness comes from it, not from the ن of inflection; whereas according to the saying of S. that the elided is the ن of inflection, because it is exposed to elision in the apoc. and subj. and has no meaning, the cause of the non-elision of the ن of the pron. and two نs of corroboration is obvious, since they are not exposed to elision and have a meaning. Elision of the ن of protection with the ن of the pron. occurs, however, by poetic license, as

[by 'Amr Ibn Ma'dikarib azZubaidî, Thou seest it (the hair of the head) like wormwood steeped in musk, vexing...
The women comming for lice when they commage me for lice, orig. فلینني (Jsh)], where the elided may not be the و of the pron., since the ag. is not suppressed. Three methods are allowable with the و of inflection, elision of one و, incorporation of the و of inflection into the و of protection, and expression of both without incorporation; and VI. 80. [405] is read according to all three. Expression of the ال in [164] is better, as إذ دهب و ليس ال [161]; but ال is allowable, as يُس علیه رجل الأغ [164], by assimilation to غبرى: and و occurs by assimilation to عساني لعلی; but ال is more frequent (R). It is disputed whether the و of protection be inseparable from the و of wonder or not, as ما اقتربى الل [177] or ما اقتربى; but the correct opinion is that it is inseparable (IA). The ال may be affixed to verbal اع., because they convey the sense of the v.; or omitted, because they are not orig. اس. [187]. The ال may be affixed to إن، إن، إن، لكن، and كان، because they resemble the v. [516]; or elided, because the affixion is due to the resemblance, and is not original, and because of the combination of likes, together with the frequency of usage (R). لعل is correctly denuded of the و, as XL. 38. [411]; and expression of the و is rare, as
Then said I, Lend ye two to me the adze: perhaps I
shall carre with ir a scabbard for a glorious sword (J)].
The is not elided with لة, except extraordinarily, as
[by Zaid AlKhail, Like the wish of Jâbir, when he said,
Would that I were to find him, and I would lose some of
my property for the sake of slaying him (J)] ; but is com-
monly expressed, as IV. 75. [411] (IA). Jz says that
expression of the و in the case of هذ, عين, مین, and
is better known; but according to S elision is a
licence not allowable except in poetry, as
[O thou asker about them and about me, I am not of
Kais, nor is Kais of me (J)] and
[by Ḥumaid Ibn Mālik alArkāt, My sufficiency is the help
( being red.) of the two Khubaibs (‘Abd Allāh Ibn
AzZubair, surnamed Abū Khubaib, and his son Khu-
baib), my sufficiency: the Imām (Khubaib Ibn ‘Abd
Aláh is not the unrighteous waggard (J)]: and the is affixed for preservation of the inseparable quiescence of the final. According to S and Zj, elision of the from is not allowable, except by poetic license; whereas, according to others, expression is preferable, but elision is not a poetic license, because it is authorized among the Seven, [XVIII. 75. Thou hast obtained from me an excuse being read (K, B) by Nafí' (B)]; but H3 follows Jz, who says that you are allowed an option in the case of , the reading inducing them to say so: and affixion of the to though it is not a r., is for preservation of the inseparable quiescence of the . Elision is better than expression in the case of , because of the dislike to a quiescent before the , and from the difficulty of pronouncing it.

§ 170.A. The most particular of the prons. is the pron. of the 1st pers., then that of the 2nd pers., then that of the 3rd; and in combination the more particular prevails, as or and (R).
§ 171. The *dem.* is what indicates a denominate and demonstration of that denominate: you say, when demonstrating Zaid for example, *ذَا هَذَا* This, the word *ذَا* indicating the person Zaid and demonstration of that person (Sh). The *dems.* are the *ns.* that the denominate is demonstrated by; and on that account they contain the sense of the *v.*, and therefore govern *ds s.* [75] (IY). Only a visible sensible [object], near or distant, is *orig.* demonstrated by the *dems.*: so that, if an invisible sensible [object] be demonstrated by them, as

XIX. 64. *That is the Paradise*, this is because it is made to be like the visible; and similarly if what is imperceptible by the senses be demonstrated by them, as VI. 102. [172] and XII. 37. [561] (R). The *dems.* are (1) *sing.*, (a) *masc.* *ذَا* : (b) *fem.* *ذَا* [or تَهْيَى تَيْ، تَيْ،] with slurring or impletion (R)], *ذهَى تَهْ* [or تَهْيَى، تَيْ،] with slurring or impletion (R)], *ذَا ذَى ذَا* [and sometimes ذَا (R)]: (2) *du.* (a) *masc.*, [in the *nom.* (M, Jm)] *ذَا*، and [in the *acc.* and *gen.* (M, Jm)] *ذَايَيْ*، [but in some *dials.* دَايِ] whence *

XX. 66. *Verily these two
are two enchanters (174) (M)]: (b) fem. [in the nom. (R, Jm)] تَفْتِيْنِ, and [in the acc. and gen. (R, Jm)] تَفْتِيْنِ, [تَفْتِيْنِ being the only fem. dial. var. dualized (M, Jm), because of the frequency of its occurrence (Jm)]: (3) pl., masc. and fem. أَوْلَاءٌ [or أَوْلَاءٌ, a heteromorphous pl., the measure of which is فَعَّلُ upon the measure of غَرَابِ (R)], pronounced with prolongation or abbreviation (M, III), and in the latter case [generally] written with the ٰ (R, Jm); which is common to the rational and irrational, as

\[ 
\text{نَمَّ الْمَنْزَلُ بَعْدَ مَنْزِلَةَ الْلَّوْى}
\]

وَالْحَبْشُ بَعْدَ أَوْلَيْكَ الْأَيَّامِ

(M, R), by 'Jarīr (M, J), Disparage thou [661] the halting-places after quitting the halting-place of ْاَلْلَّيْخَةَ, and life after the passing of those days (J), where it is used for the irrational (R, J), as in آل السَّمَحِ واَلْبَصَرِ وَالْفَرُُّّ كُلَّ أَوْلَيْكَ كَانَ اَنْعَمٌ مَّسْرُوْلاً XVII. 38. Verily the ear and the eye and the heart, all of those are inquired about (J), and similarly

\[ 
\text{يَا مَا أَعْلَمُ غَرَانَا سَبْنَا فَلَّا}
\]

مِنْ هَذِهِ لَغْنِيَّ كَالْقَمَالِ وَالْسَّمَرِ (R), by 'Abd Allāh [Ibn 'Umar (ID)] Ibn 'Annr Ibn 'Uthmān Ibn 'Affān al'Arjī, O how graceful [288] are
young gazelles whose horns have budded for us from among those herds of gazelles that graze amidst those little [293] wild lote trees and gum-acacia trees! (Jsh), though it is mostly used for the rational, and there is a version peoples [in the former verse] (J); and, when pronounced with Kasr, sometimes has Tauwîn [608], in which case, the Tauwîn denoting indeterminate-ness, as in ١٨٧, ١٩٨: while ١٠٠ is det., its import is distance, in order that the persons demonstrated may be like the indet., so that ١٠٠ is like ١٠٠ [173]; and sometimes has the 1st Hamza changed into ١, as ١٠٠, or the last Hamza pronounced with Damm, as ١٠٠; and sometimes has the Damm before the ١ impled, as ١٠٠ upon the measure of ١٠٠; whereas ١٠٠ upon the measure of ١٠٠, as

Bear up: let not these say, This man wept, when he wept, for grief and rage is not a dial. var., but a con- traction of ١٠٠ [174] by elision of the ١ of ١٠٠ and con- version of the [1st] Hamza of ١٠٠ into ١٠٠ (R). The dem. in II. 1. [599] is made masc., though the demon- strated is a fem., vid. the chapter, because ١٠٠ is (1) its enunc., in which case, ١٠٠ having the same

76
meaning and denominate as الكتاب, the gender of the former may be made to accord with that of the latter, as in مَتَّى كَانَتُ أَسْمُكَ [182, 449]: (2) its cp., That scripture, in which case only الكتاب is plainly demonstrated by it, since by the dem. is demonstrated the [n. of] genus occurring as its cp.: you say "هَذَى ذَلِكَ الْإِنسَانُ فَعَلَ كَذَا" or ذَلِكَ الشُّخْصُ Hind. that human being, or that person, did such a thing, and [An Nābigha] adh. Dhuwayyil says

نيُمُثُ نعَماً عَلَى الْجُرمِيّ عَائِبةً
سقِيُّ وَرُعِيَّ لَذِكَ اللَّهُبُ الْأَوَّلِيّ

[I have been told that Nu'm (the beloved) is blaming the desertion: God send down rain to, and keep, that blaming, upbraiding (person)! (N)]. And [115] may be prefixed to II. 63. 
Middle-aged between those two because ذَلِكَ ذَلِكَ is i. q. two things [172], since it occurs as a dem. of the فَرْض and بَكْر mentioned [149], being allowable as a dem. of two fems., though it is sing. masc., as being a paraphrase of or مَا تَقَدِّمَ مَا ذُكِرَ for the sake of abridgment. And the pron. is sometimes treated like the dem. in this respect: AU says, I said to Ru'ba about his saying فيها خَطْرُ ٌ أَلَٰغً
"If thou mean the خَصَرَطَ, say ُّمُرَطَّبَتُهَا, and, if the َكِانَتُهَا, and, if the البَلَّقُ, say ُّمُرَظَّبَتُهَا; and he said, "I meant ُّمُرَظَّبَتُهَا. The demons. [except ُّمُرَظَّبَتُهَا (Sh.)] are uninfl. (IY, R, Sh), upon quiescence, like ُّمُرَظَّبَتُهَا and ُّمُرَظَّبَتُهَا; Fath, like [175], as ُّمُرَظَّبَتُهَا ُّمُرَظَّبَتُهَا XXVI. 64. And We made the others draw near there; Kasr, like ُّمُرَظَّبَتُهَا; and Damm, like ُّمُرَظَّبَتُهَا. which Kth relates that some of the Arabs say (Sh): (1) according to most (R), because they imply the sense of the p. (IY, R), vid. demonstration: for, this being a meaning, like interrogation, a p. ought to be constituted to indicate it [159], because their custom current in the case of every meaning introduced into the sentence or into words after their formation is that a p. should be constituted to indicate it, like the [ps. of] interrogation in ُّمُرَظَّبَتُهَا and ُّمُرَظَّبَتُهَا, negation in ُّمُرَظَّبَتُهَا, wish, hope, beginning, ending, premonition, comparison, etc., for which ُّمُرَظَّبَتُهَا, the ُّمُرَظَّبَتُهَا, etc, are constituted; or that what follows the course of the p in needing something else should be constituted to denote it, like the inflection indicative of the various meanings, the ُّمُرَظَّبَتُهَا of relation, and the alteration of the formation alone, as in ُّمُرَظَّبَتُهَا and ُّمُرَظَّبَتُهَا and ُّمُرَظَّبَتُهَا, or with the addition of a letter, as in the ُّمُرَظَّبَتُهَا and some broken
and, since *demonstration* is a meaning introduced into words like *This man* and *That horse*, and no *p.* has been constituted to indicate it, the *dems.* become like impliers of the sense of the *p.* (R): (2) as some say, because the *dem.* resembles the *pron.*: for you demonstrate by the former what is in your presence so long as it remains present, and, when it is absent, that *n.* quits it, whereas [explicit] *n.s.* are so constituted as to be inseparable from their denominates; and, since this *n.* is separable from what it is constituted for, it becomes like the *pron.*, which, being used as a *n.* when an explicit *n.* precedes [160], and not having been a *n.* for it before that, is a *n.* for the deminate in one state, and not in another: so that, since the *pron.* must be *uninf.* [161], the vague [262] must likewise be *uninf.* (IV): (3) as is said, because the constitution of some *dems.*, as *ذَٰٰنَيِّ*, and *تَيْبَىَّ*, is [bil.], like that of *ps.*; while the remainder, as *أَوْلُوْلَّ* and *وَلاَنِْ*, are made to accord with them: (4) as is said, because they need the context that removes their vagueness, vid. either sensible demonstration or qualification [148]. as *هذَا الْرَجُلِ. This man*, as the *p.* needs something else [497]. The majority say that the *du.* is *uninf.*, because the cause of uninflectedness exists in it, as in the *sing.* and *pl.*; and that *ذَاْنَىْ* is a coined form, not constructed upon a *sing.*, *ذَاْنَيِّ* being a form for the *nom.*, and ...
for the acc. and gen.: but some say that it is infl., because its termination varies with the variation of the ops., while the assertion that each of them is a fresh form is contrary to the apparent [case]. And the dispute on and [176] is the same as on دابي and (R). The dems. and and the conjuncts and are like the du., i.e. are infl. with the in the nom. and with the preceded by Fath in the acc. and gen. [16]. like and : but are not really dus., because the only dets. that may be dualized are such as are susceptible of being made indet., like عمر and , which, when held to be common and indet. [12], may be dualized, for which reason you say and , prefixing the p. of determination to them [13], whereas, if they retained the determination of the quality of proper name, the p. of determination might not be prefixed to them; while, ود and not being susceptible of being made indet., because their determination is by means of demonstration and the conj., which are inseparable from them, that proves، and the like to be quasi-du. ns., like and، not really dus., for which reason may not be prefixed to، as it may not be to and (Sh).
But [176] occur in the three cases; and to this is attributed XX. 66. [above] (R). These *ns. are said to be vague [262] because you demonstrate by them everything that is in your presence, and sometimes there are several things in your presence, so that they confuse the person addressed, who does not know which of them you demonstrate; and therefore these *ns., being vague, are for that reason invariably explained by the *ep. upon the occasion of confusion (IY).

§ 172. The *p. [ك (IY, Sh, Jm)] of allocution [560] is affixed to them (M, III, Sh), to give warning of the number and gender of the person addressed (Jm), as دانَك or دانَك with the single or double [173], whence فَدَانَك بِهِئَانِيِّ مِنِ رَبِّكَ XXVIII. 32. Then those two shall be two proofs from thy Lord, تَيْكَ, تَانَكَ, دُينَكَ, [but not (IY)] [below], وَلَكَ, وَلَكَ, وَلَكَ, تَانَكَ, تَانَكَ, and (M). The ك is not a pron., as in عَلَامَك, because that would necessarily involve its being governed in the gen. by prothesis, which is not allowable, because the *dems. are not pre., since they are invariably det. [112] (Sh). The ك of دَلَك [173] does not indicate the 2nd pers. [160], but only allocution; so that it is a *p. indicating a meaning, but
having absolutely no indication of the person (Sh on the prons.). It varies with the gender and number of the person addressed, as ٌَّٰضَرًا گَلَ رَبّ XIX. 10. Thus hath thy Lord said, [XIX. 21. (561) (IY),] XII. 37. [561]. That is God your Lord, and XII. 32. [502] (M). These [ٍُٰس of allocution (Jm)] being five [ٍُٰس (Jm)] into five [ٍُٰس of dem., i.e. the sing. masc. and fem., the du. masc. and fem., and the common pl. (Jm)], that [ٍُٰس (Jm)] is 25, vid. ٍَّٰضَرًا گَلَ رَبّ [ٍُٰس (Jm)] to ٍَّٰضَرًا گَلَ رَبّ (Jm), and similarly the rest (IH), i.e. ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ to ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ to ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ and ٍَّٰضَرًا گَلَ رَبّ] while ٍَّٰضَرَا گَلَ رَبّ, though given by Z [above] and MK, is said in the [Th and] Siḥāh to be wrong (Jm). But there is another dial., transmitted by trustworthy authorities, which makes the sign of allocution sing. and pronounces it with Fath in every case, by giving predominance to the side of the sing. masc., as in the other text II. 187. And thus have We made you a chosen people, where the analogy of the 1st dial. requires ٍَّٰضَرًا گَلَ رَبّ, because the address is to a multitude, as in the other text ٍَّٰضَرًا گَلَ رَبّ XLVIII. 15. Ye shall not follow
us. Thus hath God said before; and hence yâ 'ayâha al-dînîn, amnîna, inî 'tnasirîna Allah, inasirîkmû... zâlik bâhîm XLVII. 8-10. O ye that have believed, if ye help God, He will help you......That is because they, not zâlikâm, though the addressed is a multitude (IY). And [thus] zâlik is sometimes used in place of zâlik, as IV. 30. That marrying of the handmaidens is for him of you that dreadeth falling into fornication and zâlik adnîna, ân lâ 'tawwala! IV. 3. That choice of one wife will be nearer to the condition that ye be not unfair; just as the sing. is sometimes used to demonstrate two [things], as II. 63. [171], or more, as XVII. 40. All of those, the evil thereof are hateful in the sight of thy Lord, by paraphrasing the du. or pl. by 'alîmâdîkor (R).

§ 173. The ل [599, 681] before the ك is optional, as ل دَاذَّاكُ or ل دَاذَّاكُ (Sh). ك دَاذَّاكُ is with the ل added in it [to indicate the distance of the demonstrated, and pronounced with Kasr because of the concurrence of two quiescents (IX)]. A distinction being made between دَاذَّاكُ, and دَاذَّاكُ (M), دَاذَّاكُ (M), دَاذَّاكُ (M), is said to denote the near, the intermediate, and the distant. [But some,
holding that there is no medium between the *near* and *distant*, say that the *dems.* denuded of the l and ك denote the near; and that those conjoined with them, or with the ك alone, denote the distant (R). And like [the masc. (IY) ] ذِلِكْ [in importing distance (Jm)] are [the fem. (M, R)] تِلْكُ (M, IH) from تَيَّ، in which they elide the ي because of its quiescence and the quiescence of the ل after it (IY), تْلِكْ تْلِكْ، تْلِكْ، تْلِكْ تْلِكْ تْلِكْ، تْلِكْ with Fath of the م by elision of the f of ر (R), and فِلْكْ [from فَلْكَ، in which they do not elide the f, as they do not elide it in ذَلِكْ (IY)], the last [ث (R)] being rare (M, R); the *du.* (R) دَلَّكْ and دَلَّكْ; and [the pl. (R)] أَلْكَ (IH) and [171] (R). The reduplication of the دَلَّكْ [in دَلَّكْ and دَلَّكْ and دَلَّكْ، is a compensation for an elided letter, the f of ضل; but (IY)] in دَلَّكْ، دَلَّكْ (R), says Mb, is a compensation for the ل in ذَلِكْ (IY, R) and تَلْكَ (R): so that, when you say دَلَّكْ in the sing., you say دَلَّكْ in the *du.* (IY); while, according to Mb, دَلَّكْ is the *du.* of ذَلِكْ (M). But others than Mb say that the reduplication is a compensation for the elided f of the sing. [ دَلَّكْ and دَلَّكْ].
and this is more likely, because they say "الذّابٍ" and "الذّابٍ" doubled as a compensation for the elided "ي" [176]; while, if the reduplication were a compensation for the "لا" with "ها" [174] would not be said, as "هاذَا" is not said: so that, according to others than Mb and his followers, the distant and intermediate have one expression in the du. (R). The "لا" must be omitted in (1) the dem. of the du., as "تذاتك" and "ذاتك" (Sh); (2) the dem. of the pl. in the dial. of those who prolong it, as "أُولَكَ" whereas, if you abbreviate, you say "أَلَكْ" or "أَلَكْ"; (3) every dem. preceded by the premonitory "پ"., as "هاذَا" [174], "هاتِكَ", and "هاتِيكَ" (Sh). And Fr asserts that omission of the "لا" in all is the dial. of Tamīm, who content themselves with the "ك" alone to denote the distant and intermediate (R).

§ 174. The premonitory "پ." (IH) "ها" (M, R) is prefixed to them [552] (M, IH). One says [sing. masc. (Sh)] "هدَا", [the "ل" of "لا" being dropped in writing from frequency of usage, but retained in pronunciation (IY); fem. (Sh) "هًئة" (IY, Sh), "هَئِئة" (IY), "هَذَئِي" (M),] "هَا", and "هَئِي", [as
{by Ka'b al-Ghanawī, And ye two told me that death was only in the towns: then how (did my brother die in this place), when this is a rock and a sand-heap? (N),} and لَوْلِيْسِ لَعَيْشًا أَلْحَę (149) (IX): du. (IX, Sh) masc., in the nom. (Sh) هَذَاءِ, [and in the acc. and gen. هَذَايِ], fem., in the nom. (Sh) هَئَائِيِّ, [and in the acc. and gen. هَئَائِيِّ (Sh)]: pl. (IX, Sh), masc. and fem. هَؤُلَاءِ (M, Sh) or هَؤُلَاءْ (M), with prolongation [in the dial. of the Hijāzis, which is transmitted in the Kur’ān (Sh),] or abbreviation (IX, Sh) in the dial. of the Banū Tamīm (Sh), and هُؤُلَاءْ [or هُؤُلاءِ] with elision of the ی of هَا, as تَنْدنَل َلا يَقُلُ هُؤُلَاءِ أَلْحَę [171] and

by AlAʿshā, To these, then those, did I give sandals measured by sandals (IX). And [sometimes the p. of allocution is with them, as (IX)] هَذَاكِ, هَذَاكِ (IX), هُؤُلَاءِ, هُؤُلَاءِ (M), [and هُؤُلَاءِ or هُؤُلاءِ] (IX). The لَا is not part of the dem., but only a p. put to call the attention of the person addressed to the demonstrated, as is proved by its ellipse, allowably in ذَ and
and necessarily in ذَلِك [173] (Sh). One explanation of XX. 66. [16, 171] is that, when هُدَا is dualized, two אs, the א of هُدَا and the א of dualization, are combined, so that one of them must be elided, because of the concurrence of two quiescents; and therefore those who assume the elided to be the א of هُدَا, and the remaining one to be the א of dualization, convert the latter into ב in the acc. and gen. [16]; but those who assume the converse do not alter the א [171] (Sh on inflection).

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

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

[They (the camels) have come to water from many places, from here and from here: if I quench not their thirst, what (am I to do)? (AAz)], he means GetInstance, and substitutes a GetInstance for the GetInstance  [181, 690] (IY). GetInstance is invariably an adv., either in the acc. or governed in the gen. by or only (R). GetInstance is a n. whereby distant place is demonstrated, as XXVI. 64. [171]: and it [also] is an aplastic [64] adv. [of place, i. e. is not used except as an adv., nor governed in the gen. except by GetInstance (DM)]; for which reason he that parses it as [direct (DM)] obj. of GetInstance in GetInstance  LXXVI. 20. And, when thou seest there, thou shalt see makes a blunder, [GetInstance having no obj. expressed or supplied, in order that it may be general, and GetInstance being in the position of the acc. as an adv., i. e. in Paradise (K)]: and it is not preceded by the premonitory p. [552],
nor followed by the ك of allocution [560] (ML). The ك [of allocution (M)] is affixed, [and the premonitory p. is prefixed (M),] to [هما and (M) (M, R), as
هما, and (M, R), e. g. إننا هُناء قاعدون V. 27.
Verily we stop here (IY); but not to ثم, the saying being wrong (R): and [they put the ل, so that
(III) [599, 681] is said, as [亚马 [173] is said
(M), e. g. XVIII. 42. [75] (IY). فيّا denotes the near,
the intermediate, and فيّاك the distant: while
هما, and (M) (M, R), like فيّاك, denote the distant.
But sometimes time is meant by فيّاك, فيّاك, and
هما, as XVIII. 42. [75], i. e. حنينت Then, and حنينت
[109], i. e. when (the longing was) not at a time that etc, هُناء being an adv. of time, because of its prefixion to the prop. [124] (R). IHsh, however, says that the dem. is not pre. (SM); and the best is the saying of F that لَات is inop., [the adv.] فيّا a prepos. enunc., and حنينت a postpos. inch. by subaudition of اني, as in [ومنِ أياتِ يريكم البرق XXX. 23. And among His signs is (that) He showeth you the lightning and (SM)[2, 418. A.] (ML), i. e. وليس كَانَتْ في هَذَا الرَّمْثِ التَّحِيْنِ هَنَا (DM).
THE CONJUNCTS.

§. 176. They are (1) [التي] and their du. and pl. (IY),] (a) sing., masc. [الذي], [used for the rational and irrational (IY, Sh), as XXXIX. 34. (178) and XXI. 103. This is your day, which ye used to be promised (Sh)]; fem. [التي], [used for the rational and irrational, as LVIII. 1. (575) and (578) say, What hath turned them away from their Kibla that they were determined upon? (Sh): (a) sometimes the of [التي (IY, R, Sh)] is (α) doubled (M, R, Sh), as and (IY, R), the two words being then infl. [like اَلَّذِي according to Jz, (R)], or uninfl. upon Kasr (R, Sh) according to some, as

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

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

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

Then say thou to her that blames thee, Verily my soul, I know it charms not with amulets (R): (b) the l and l in and their du. and pl. are, according to critical judges, red. (599), what is intended by them being the form of determination, not its sense, as is proved by two matters, (a) that the l and l in the conjuncts are an inseparable addition; whereas the l of determination is not known by us to occur inseparably, but on the contrary may be dropped, as the l and l; while we do not find them say l, as they say l: (b) that we find many of the conjunct ns. to be denuded of the l and l, but, notwithstanding that, to be det., vid. m., ma, and l, their determinateness being only by means of the conj. after them; and, when
it is established that the *conj.* is determinative, the and * in such conjuncts as they are prefixed to are not determinative also, because the *n.* does not become *det.* for two different reasons: (c) the ! and * are added for a sort of rectification of the form, because * and such of its sisters as contain a * are introduced only as connectives to the qualification of *dets.* by *props.* (178): for *props.* are *indet.* (144), and the *indet.* is not an *ep.* of the *det.* (146); while it is impossible to prefix the * of determination to the *prop.*, because this * is one of the peculiarities of *ns.* (2), whereas the *prop.* is not peculiar to *ns.*, but is nominal and verbal: so that they then put *, and make the *prop.* a *conj.* to *, which is the *ep.* in form, though the object is the *prop.*; and, the form of * before the prefixion of the ! and * not being in accordance with the form of the *eps.* of *dets.*, they add at its beginning the ! and *, in order that they may thereby obtain the form of the *det.*, which they intend, and thus the form and sense may correspond (IY): (b) *du.*, masc., [in the *nom.* (IY, IA, Sh)] *

* [and in the *acc.* and *gen.* (IY, IA, Sh)]; *fem.*, [in the *nom.* (IY, IA, Sh)] *

*, [and in the *acc.* and *gen.* (IY, IA, Sh): the * being elided in the *du.* (IY, R, IA); and replaced by the ! in the *nom.*, and by the * in the *acc.* and *gen.* (IA)]: (a)

78
sometime the ن is (a) doubled, [as a compensation for the elided ي (173) (R, IA), as in the reading {of Ibn Kathir (IY)}] And the two of you that shall commit it (IY, IA) and the reading رُبَّا إِنَّا لِلَّدِينِ XI. 20. Our Lord, show Thou us the two that; and this reduplication is allowable in the du. of the dems. (b) and اد also, as ذياب، ذاتي، ذاتي، and تابي، being intended as a compensation for the elided $ (IA): (b) elided (R, Sh), because the conjunct is deemed too long by reason of its conj., as ابْنِي كَلِبٍ (178) and

{by AlAkhtal, They two are those two women who are such that, if Tamīm had given them birth, it would have been said, Theirs is genuine glory! (Jsh)}: (b) the duas. are infl. or uninfl., according to the different opinions on وَلَدَتْ تَهْمَيم لُقِيل فَنْحَرُ فَم قُصُصُ (171); and and لَدِي يَا نَبِي (171); and لَدِي يَا نَبِي and occur in the three cases in some unchaste dials.; but, when they vary, it is better to say that they are infl. (R): (c) pl., masc. لَدِي يَا نَبِي، [for the rational (R, IA), in the three cases (IY, R, IA, Sh)]; and [in some dials. (M)] لَدِي يَا نَبِي [in the nom. (IY, R, IA, Sh), the dial. of Hudhail (R, IA), or, as some say, ‘Ukail (J), whence
(583)

We are they that came in the morning on the day of An Nukhail (a place in Syria) for an obstinate onslaught (Jsh), being written with two ل s, and with one, because ل, being a determinative or in the semblance thereof, whereas the determinative is not prefixed to the p. nor to the uninfls. like it, is elided in writing, contrary to the infl. (DM), and the ذبیح in the acc. and gen. (IX, IA), the inflection of the pl. being, says Z, the dial. of those who double the ي in the sing., which confirms the saying of Jz that is infl., so that is orig. ذبیح, and, one of the two ي s having been elided, is afterwards treated like قاطّع while some transmit ذبیح in the nom. and ذبیح in the acc. and gen., which is the dial. of those who double the ي, and then pluralize ذبیح without elision of anything; and sometimes the ي is elided from ذبیح for alleviation, as

قوی الذئب بكاثك طيروا شروا
مَ رُوسٍ قویًا ضربا بالمناثب
My people are they that at 'Ukáz made sparks fly from the heads of thy people, smiting with the weights, and from also, as (117, 178) (R)]; and [or (FA), i. q. (IY, FA), a heteromorphous pl. of (IY, R), upon the measure of (R), pronounced with abbreviation or prolongation (Sh), used for the rational and irrational, and sometimes for the pl. fem., both matters being combined in (IA), by Abú Dhu‘aib alHudhali, And it (relating to Fate in the preceding verse) consumes those heroes who put on coats of mail when purposing to mount upon those mares which thou wilt know on the day of battle to be like squint-eyed kites in swiftness (J); and in the nom., acc., and gen.; and, the (R, IA), by elision of the (R), as For them that swear to abstain from their wives, so read by Akh (R); and (R, IA), by elision of the (R), as
Then our fathers, who have spread out the bosoms of their garments as cradles for us, are not kinder to us than he (J); and in the nom., and in the acc. and gen. (M, R), perf. pl. of اَلْلٰهُ i. q. اَلْلٰهُ, as اَلْلٰهُ, i. e. اَلْلٰهُ: fem. اَلْلٰهُ; [upon the measure of فَعَلُلْجُلْدُهُ from اَلْلٰهُ, a quasi-pl. n., like and وَالْجَمِيلَ (257) (R)]; and [with Hamza in place of the َهُ, which is frequent in the pl. of اَلْلٰهُ, but not in the pl. of اَلْلٰهُ (R); and اَلْلٰهٰبِلْامِ (M, R) and اَلْلٰهِ (IY, R), as though they were pl. of the pl. (R)]; and اَلْلٰهِ, اَلْلٰهٰبِلْامِ, اَلْلٰهِ (IY, R), by elision of the ِ (R, IA, Sh) in all four (R), as in LXV. 4. (29) (IY, Sh), which is read with or without the ِ, while IV. 19. And those who shall commit adultery is read among the Seven only with the ِ, because it is lighter than اَلْلٰهُ, as being without a Hamza (Sh); and اَلْلٰهُ (M, R), the Hamza of اَلْلٰهُ being lightened between Hamza and ِ (658), because it is pronounced with Kasr, as in the reading of Warsh اَلْلٰهِ LXV. 4.; and اَلْلٰهِ with a quiescent ِ after the ِ without a Hamza, as in the reading of Abû 'Amr and Bz (610), which, says Abû 'Amr, is the dial.
of Kuraish; and by elision of the أ and together; and like أللاتات, having the pronounced with Kasr, or inf. like أليلت, أليلت, أليلت, and a heteromorphous pl. of أليلت also, and being common to أليلت and أليلت, except that أليلت is better known in the pl. of the masc., while أليلت is the reverse of it (R): (2) [common to all genders and numbers (R, IA, Sh).] (a) أليلت, [denoting the rational and irrational (IA), prefixed to the act. and pass. parts. (R, Sh), as أليلت (177) (Sh), and held by Z to be a defective form of أليلت, etc. (178), but properly not the ل of أليلت, because the ل of أليلت is red., contrary to the conjunct ل (R)]: (b) مَأ [180]: (c) مَي [182]: (d) أليلت, [pre. to a det. (116), in order that it may be det. (262) (R), as XIX. 70. (184) (Sh), the prefixion being either expressed or constructive: (a) أليلت, when the fem. is meant by it, may have the 8 affixed to it, whether it be conjunct, interrog., or otherwise, as أليلت أليلت أليلت or أليلت I met her of them that thou didst meet; though An says that femininization is anomalous in it, as it is in كليلت {fem. of كل (K, B on XXXI. 34.)}.}
and some of the Arabs dualize and pluralize it also, in interrogation and elsewhere, as

Which two of them are thy two brothers? and

Which of them are thy brothers?; which are more anomalous than the feminization, but are made allowable by its plasticity in inflection (R): (e) the Ta‘ī, [denoting the rational and irrational (IA), as

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

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

(below) (IY, IA); while the 2nd dial., transmitted by Jz, has for the masc. and for the fem., in the sing., du., and pl.; the 3rd, also transmitted by him, has the
same as the 2nd, except that دَرَاتُ is said for the fem. pl. in the three cases; and in the 4th, transmitted by IDn, it is variable, like ﴿ ﴿, and infl. with the inflection of all its variations (16) (R): (f) دَّا [186] (M, R, IA, Sh). The conjuncts [except ﴿ ﴿ (171), and ﴿ (184) (Sh)] are uninfl. (R, Sh), upon quiescence, like مِّنَ, إِلَّاٰ, ﴿, and ﴿; Fath, like ﴿; Kasr, like ﴿ with prolongation, a dial. var. of ﴿ i. q., as

[by Kuthayyir, God has refused to the highminded, who are as though they were swords whose furbishing the smith has done excellently one day (FA)]; and Damm, like ﴿ in the dial. of some of Tayyi, as Fr relates that he heard a beggar say in the congregational mosque ﴿ By the excellence that God has made you to excel with, and the honor that God has honored you with, ë with Fath of the ﺑ being orig. ﴿ (Sh): either because some of them are constituted like ﴿, vid. ﴿, ﴿, and the ﻋ, while the remainder are made to accord with
them for the sake of uniformity; or because they need a 
\textit{conj.} and \textit{rel.} [177] in their completeness as a part [of the 
\textit{prop.}], as the \textit{p.} needs something else in its quality of part 
[497]. The inflection ought to rest upon the \textit{conjunct} 
[177], because it is the [word] intended by the speech, 
the \textit{conj.} being put only to explain it; and the proof is the 
appearance of the inflection in the \textit{conjunct} 
\textit{س}, and 
similarly in 
\textit{الذاء} and 
\textit{الذاء} according to those who say 
that they are \textit{infl.} [171]. And some say that the \textit{conj.} 
is \textit{infl.} with the inflection of the \textit{conjunct}, because they 
believe it to be the \textit{ep.} of the \textit{conjunct}, by reason of its 
explaining the latter, like the \textit{props.} occurring as \textit{eps.} of 
\textit{indets.} [1, 144]: but this of no account, because the con-
junctions are \textit{dets.} [262] by common consent, and \textit{props.} do 
not occur as \textit{eps.} of \textit{dets.}; and the majority hold that the 
\textit{conj.} has no place in inflection [1], since it is not replace-
able by the single term, like [the \textit{prop.} that occurs in 
the place of] the \textit{ep.}, \textit{enunc.}, \textit{d. s.}, and \textit{post.} [\textit{n.}] (R). 
It has reached me that one grammarian used to instruct 
his pupils to say that the \textit{conjunct} and its \textit{conj.} were in 
such and such a position, arguing that they were like 
one word; but the truth is what I have premised, [vid. 
that the \textit{conj.} has no place, and the \textit{conjunct} has a place, 
but that their aggregate is not said to have, or not to have 
a place (DM),] as is proved by the appearance of the 
inflection in the \textit{conjunct} itself, as in XLI. 29. [above], 

\begin{figure}
\centering
\includegraphics[width=\textwidth]{figure.png}
\caption{Caption}
\end{figure}
[184], the saying of the Ta'ī [poet (DM),
Manzūr Ibn Suḥaim (T, DM) alFāzīlī (DM),]

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

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

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

[And verily I am hoping for one look at her that, (I say,) perhaps I, even if her destination be far, shall visit, where is an originative *prop.* (Jsh),] is like [144], i.e. ُلِعْلِيْ اُزْوَرْهَا جَآئْرُوا بُعْضٌ الْغُنْمْ which is like ُبُعْضُ الْغُنْمْ Jalāl al-Din [149], i.e. لُعْلِيْ اُزْوَرْهَا جَآئْرُوا بُعْضٌ الْغُنْمْ but the juratory *prop.* sometimes occurs as a *conj.* as IV. 74. [149], i.e. لُعْلِيْ اُزْوَرْهَا جَآئْرُوا بُعْضٌ الْغُنْمْ and IKh allows the admirative to occur as a *conj.* without subaudition of saying as جَآئْرُوا اَنْزِلَتُ اِلَيْهِ مَا لَعْسَى, while IBdh and the rest of the moderns disallow it, which is the right view, because it is originative (R). The *prop.* that *ns.* are conjoined with needs a *cop.*, which is (1) mostly a *pron.* (a) mentioned, as II. 2. Who believe, XXXVI 35. [63], XLIII. 71. [498], [where Nāfî; Ibn
'Amir and Hafs read (B, DM) according to the o. f. (B), and the rest of the Seven (DM).] and ُتَشْهَي (XXIII. 34. 35. He eateth of what ye eat of; (b) supplied, as XIX. 70. [184], وَمَا عَمِّلُتُ اِبْدِيَّهُمَ XXXVI. 35. [in the reading of the KK (K, B) except Hafs (B)], XLIII. 71., and XXII. 35. [507], suppression from the conj. being of stronger authority than from the ep., and from the ep. than from the enunc. [63, 138]: (2) sometimes an explicit n. as

فَيَا رَبِّ لَيْلِيَ أَنتَ فِي كُلِّ مُوطِنٍ
وَأَنتَ الْمُدْرَسُ فِي رَحْمَةِ اللَّهِ الْإِطْمَعِ

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

وَأَنتَ الْذِّي أَخْفَفَتْنِي مَا وَعَدْتَنِي

[And thou art he that disappointed me of what thou promisedst me (Jsh)]; and, according to this, the saying of Z that in VI. 1. [540] the coupling by نَمْ may be to the verbal prop. [ خُلِقَ السَّمَوَاتُ (K)] is weak, because it involves the text's being an instance of this rare [con-
struction]. The n. f. being &, since the coupled to the
conj., being a conj., must have a cop. (ML). When the
conjunct or its qualified is an enunc. to a 1st pers., the
rel. may be of the 3rd pers., which is more frequent,
because explicit ns. are all of the 3rd pers., as "انَا اَلْلَّهِ
قالَ كَذَا"; or of the 1st pers. by syllepsis, as says 'Ali

"انَا الْلَّهِ صَنِيعُ اَلْحَيَّةَ هَلْ يَسْتَمِعُ اَلْأَجَامَ وَليَتْ قُسُورَةٌ"
[I am he that my mother named Haidar (with the of silence for pause), a lion of thickets, and a mighty
lion! (Jsh)): and similarly when the conjunct or its
qualified is an enunc. to a 2nd pers., as "اسْتَمَرَ الْرَّجُلُ النَّبِيّ
قالَ كَذَا", which is more frequent, or by syllepsis.
All of this is when it does not denote comparison, with
which only the 3rd pers. is allowable, as "فَنَّا حَاتَمُ النَّبِيّ
وُهْبُ الْمَهْدِيِّ" I am (like) Hātim, who gave hundreds, i.e.

"مَثَلُ حَاتِمَ" and, if there be two prons., you may, except
in comparison, make one of them accord with the letter,
and the other with the sense, as "فَنَّا اَلْلَّهِ قَلَتَ كَذَا وَخَرَبَ اَلْرَجُلُ النَّبِيّ قَالَ كَذَا وَخَرَبَتْ عَمراً زِيداً
(R). The
conj. of "الَّا" is an act. or pass. part. (III). The act. part.
in the is in the sense of the v.; and, with the [pron.
(IY)] governed in the nom. by it, is [constructively (IY)]
a *prop.* occurring as *conj.* to the ل; while the mention [27] relates from it to the ل, as it relates to لُذٌ (M).

The *o. f.* of مُضَرِّعُ and مَضْرَبُ [176] is مَضْرِعُ and مَضْرَبُ; but, disliking that the *n.* ل, which resembles the *p.* ل in letter, as is obvious, and in sense, as becoming with what it is prefixed to *det.*, like the *p.* with what it is prefixed to, should be prefixed to the semblance of the *v.*, they transform the *v.* into the semblance of the *n.*, the *act. v.* into the semblance of the *act. part.*, and the *pass. v.* into the semblance of the *pass. part.*, because the two meanings are approximate, since the meaning of زيد مَضْرَبُ or زيد مُضَرِّعُ, and that of زيد مُضَرِّعُ is زيد ضَرْبُ or زيد ضَرْبُ: and it is because this *conj.* is a *v.* in the semblance of a *n.* that it governs when in the sense of the past [345]; whereas, if it were really an *act.* or *pass. part.*, it would not govern when in the sense of the past, like the synarthrous. The inflection ought to be upon the conjunct [176]; but, since the *n.* ل is in the semblance of the *p.* ل, its inflection is transferred to its *conj.*, as in the case of لِلْ when it becomes لِلْ غُبْر. مَرْتُ فَبَلْضَرْبٍ, and رأيت الضَّرْبٍ, جَلَّائي الضَّرْبٍ (R). لِلْ is sometimes [anomalously (IA)] conjoined [in poetry (R)] with (1) the nominal *prop.* (R, IA, ML), as مَنْ النَّبِيِّ الرَّسُولِ اللهِ ﷺ مِنْهُمْ ﷺ لَهُمْ دَانَتُ رَقَابَ بْنِي مَعْتُومَ.
[I am of the people that the Apostle of God is of, that the necks of the children of Ma'add have submitted themselves to! (J)]: (2) the adv., [i.e., says Shim, the att. adv., in which the meaning of its op. resides, so that it becomes in the predicament of the prop. (DM),] as

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

(IA, ML) by Dhu·lKhirāk at·Tuhawī (FA, Jsh), He speaks foul language, when the most hateful of the voices of the dumb brutes, when emitting sound, unto our Lord is the voice of the ass that is tied up (DM, Jsh), whence

[(2), by AlFarazdāk, Thou art not the judge whose judgment is approved, nor the man of pure lineage, nor the possessor of intelligence and power of controversy, where the ل of the conjunct ل may be incorporated into the or not, contrary to the ل of the p. ل (749) (J)];
and this, according to the majority of the BB, is peculiar to poetry, while IM elsewhere asserts that it is allowable in a case of choice (IA). That [prefixion (DM)] is a proof that ل kèm is not a p. of determination, [because the determinative is prefixed only to single terms (DM)]; but the whole is peculiar to poetry, contrary to the opinion of Akh and IM on the last (ML). And the KK hold that the prim. substantive made det. by the ل may be a conjunct; and say on لُّخَرَى لآنتَ البَيَت الْعَلَّمُ that it is constructively لُّنْ في الْثَّبِّ الْأَكْرُم الْعَلَّمُ assuredly thou art the House that I honor etc, but that it is not vague like the rest of the conjunct ns. [176]. The conjunct and conj. are like two parts of one n.; and, priority being due to the conjunct, because the conj. is explanatory of it, posteriority is necessary for the conj.: so that neither the conj. nor any part of it precedes the conjunct; nor does the conj. or what depends upon it govern what precedes the conjunct, because that reg. would then be part of the conj.; nor does the conj. depend upon what precedes the conjunct, through being headed by ل kem, the sign of the correl. of the oath [600], or anything else that would have any dependence upon what precedes the conjunct, because the conj. is part of the conjunct, but not of anything else; nor is the conjunct separated from the conj., nor part of the conj. from part, by an appos. of the conjunct, like the corrob., ep. [147], subst., synd.
expl., and coupled, or by an enunc. of, or exc. from, the conjunct, since these things come only after the completion of the word. But in poetry a conjunct occurs coupled to another before the conj.; while what follows them is a conj. either to both of them together or to the last, the conj. of the first being in the latter case suppressed, indicated by the one expressed, as will be shown below in the suppressibility of the conj. upon the existence of indication: and sometimes the conjunct is separated from the conj. by the reg. of the conj., as 

ضربت وضربوني غلمانى زيدا. He whose menservants I beat (and they beat me) was Zaid, since the separation is not
by an [expression] extraneous to the conj.; and part of
the conj. precedes part, as 

[where the enunc. precedes the inch.,] and 
[where the obj. precedes the ag.,] since
there is nothing to prevent it (R). Suppression of the
conjunct n. [other than ﷲ (R)] is allowed by the KK
(R, ML) and Akh (ML), contrary to the opinion of the
BB: the former say that XXXVII. 164. [149] means

لاَّ مِنَ الَّذِي أَحْلَقَ save (him) that hath etc; and like it is the
saying of AlMutanabbi

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

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

by Hassan [Ibn Thabit alAnsari, Are he of you that satirizes the Apostle of God and (he) that praises him and helps him equal? (Jsh)], and

He whose habit is precaution and discretion and (he) that obeys his passion are not equal (Jsh)], i.e. والذى والمسيح باستخدام َوَظَّرَىَّ [He] and َوَظَّرَىَّ and َوَظَّرَىَّ (ML): nor is there any reason, as respects analogy, for the disallowance of that by the BB, since some of the letters of the word are sometimes suppressed, even a ف or ع, as شية [699] and سة [orig. سة (MAR)], and the conjunct is not more adhesive than they (R). Suppression of the conj. [of the conjunct n. other than ﷲ (R), while the conjunct remains (DM),] is allowable, though rare (R, ML), when the conj. is known (R) through the indication of another conj., as

وعند الذئب والكلب مخلص احترم عليك فلا يغزرك بعين الكوابض
[And in him (that visited thee when sick) and those women that visited thee when sick there is rancour against thee: then let not the cunning of the female visitors of the sick dupe thee (Jsh)], i.e. 

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

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

[and is invariably practised with (ML): and is invariably practised with ]

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

where with each (that, when souls overcome it, is overthrown,
or which has become little or great), and that calamity
(which, when souls overcome it, is overthrown, or which
has become little or great), and that calamity, which,
when souls overcome it, is overthrown (ML). The rel.
of ِلُهُت may not be suppressed, even if it be an obj.,
because of the obscurity of ِلُهُت’s conjunctness, the
pron. being one of the indications of its conjunctness;
nor may one of two rels. when combined in the conj., as
الَّذِي ضَرَّتْهُ فِي دَارَة زُيد، since the remaining one would
enable that suppressed one to be dispensed with, so that
no indication of it would exist (R). The pron. [relating
to the conjunct (IA)] may be suppressed, (1) if it be a
nom., only when it is an inch. and its enunc. is [a single
term (IA),] not a prop. or [att. (IA)] adv. or prep.
and gen.; because, if the enunc. were one of them, the
fact that some thing had been suppressed would not be
known, [since the prop. and adv. with the rel. in them
are suitable for being a conj. (R)]: the [prescribed (R)]
inch. may be suppressed, (a) [as the BB say (R),] in the
conj. of (a) َأَيِّ, [without any other condition, as XIX.
70. and فَسَلَّمَ أَلْلٰهُ (184), because lengthiness is realized
in the conjunct itself by means of the prefixion (R),] even if the conj. be not long; (b) something else, only
when the conj. is long, [as وَهُوَ الَّذِي فِي السَّمَاوَاتِ ٱلْخَلْقِ]
الْأَرْضِيَّةِ (172. 84. And He is the One (that) is God
in heaven and God in earth (498), the conj. being long
through the coupling to it (R): (b) as the K\textdegree{}K allow, regularly, [in the conj. of لى or anything else, with or (R)] without length [of the conj. (IA)], as in the [anomalous (R)] reading [of Yahy\textdegree{}a Ibn Ya\textdegree{}mar (K)] VI. 155. To complete that (which) was a most goodly religion, [i. e. هُوُّ أَحْسَسُ: but it is allowed that in لا سِيَّمَا زِيدٌ is conjunct (89), and the enunc. of a suppressed inch., i. e. لا سَيَّيْنِ هُوُّ، زَيْدُ, the rel., vid. the inch. هُوُّ, being necessarily suppressed; so that this is a place where the head of the conj. is necessarily suppressed with something else than لى, when the conj. is not long; and it is regular, not anomalous (IA)]: (2) if it be an acc., provided that it be not detached [after لا, as جَاءَتِي النَّبِيُّ مَا ضَرَّتَ اَلَا اَيَا], while in other cases there is no disallowance, asُعُلْيَهَا اَيَا, i. e. ضِعِعَ الِإِدَابَتِ النَّبِيَّةِ عَطِيَتَهَا, and (below), i. e. ضَارِبُ اَيَا (R), and that it be governed by the [att. (IA)] v. [or qual. (IA)], because the pron. is then a complement (R), as دُرُنِي وَمِنْ خَلَقَتِ وَحَدٍّ LXXIV. 11. Leave thou Me and him (that) I have created alone and XXV. 43. (63), i. e. بعثًةَ خَلَقَة, and similarly
by Abu-lFath, *What God is vouchsafing thee is bounty: then do thou praise Him for it; for profit is not with any other than Him, nor injury (J)*, i. e. مُولِيكُه مَوَلِيكَهُ; and its suppression from the v. above mentioned is frequent, but from the qual. is rare (IA)]: (3) if it be a gen., provided that it be governed by (a) prefixion [of an ep. constructively governing it in the acc. (R), (e. g.) of an act. part. in the sense of the present or future (IA), as الَّذِي اَنَا ضَارِبٌ زِيدٌ (above), i. e. ضَارِبٌ (R), whence فَافَضُّ مَا أَنتَ قَاضٍ XX. 75. Then decree thou that (which) thou art about to decree, i. e. قَاضِيَةٍ (IA)]: (b) a [specified (R)] p., [because the prep., being unavoidably suppressed after suppression of the gen., since a prep. does not remain without a gen., ought to be specified, to the end that it may not be confounded after the suppression with any other, as اَنْسِجْنَا لَمَّا تَأَمُّرْنَا XXV. 61. What! shall we bow down to that (which) thou commandest us (to honor), i. e. بِبِكَرَمْهَا, i. e. تَأَمَّرْنَا بِه، and قَاصِدٌ بِما تَأَمُّرْنَا XV. 94. Then preach thou openly that (which) thou art commanded' (to make manifest), i. e. بِبِطَهْرَةٍ, i. e. ُتَأَمُّرْنَا بِه, and
Then said I to her, I will not, by that (which) Hātim has performed the pilgrimage (to), be unfaithful to thee in a covenant: verily I am not faithless, i.e. ḥām ḥātīm al-yiğ, the prep. being regularly specified (R)] when the conjunct [or its qualified (R, FA)] is governed in the gen. by a p. like it in [letter and (IA)] sense, and the two ops. [498] are alike [in crude-form (IA)], as مرت بالدني مرت (IA)], i.e. (R, IA), whence XXIII. 35. [507], i.e. منة, and

وقد كنت تخفى حب سمراً حقيبة
فبعدي منى بالدني انت باتح

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

لا تركني إلى الأمر الذي ركونت
ابناء يعصر حتى أضطرها الفدر

by Ka'b Ibn Zuhair, Do not thou incline to the matter (that) the sons of Ya'ṣur inclined (to) when destiny con-
strained them, i.e. زَكَّيتُ الْبَيْتُ (F.A); but sometimes the gen. governed by a prep. is suppressed, though the prep. is not specified, as {الذِّي} مُرَتْ زِيدَ {الْبَيْتِ} مَرَتْ مَعَهُ, which might be {الذِّي} or {الْبَيْتُ} or the like: and in case (3, b) Ks holds the suppression of the prep. and gen. to be gradual, while S and Akh hold it to be simultaneous [1, 144] (R).

§ 178. {الذِّي} is constituted a connective to the qualification of dets. by props. [176]: but [the fact announced by] the prop. that it is conjoined with ought to be known to the person addressed [177], as in your saying: This man, who has arrived from town to him whom that [fact] has reached, [because the object of the conj. prop. is to determine the mentioned by means of that state of it which is known by the person addressed, in order that it may afterwards be predicatable of, the conj. being the contrary of the attribute, which ought to be unknown to the person addressed, because the object of the attribute is to communicate to the person addressed some state of him that he knows; and therefore you do not say جَارٌ الَّذِي قَامَ. He that stood came except to him that knows his standing, but is ignorant of his coming, because جَارٌ is an attribute and قَامَ a conj.; nor أَفْلِسِ الْذِّي أَبْرَأَتْ مَنْطَقَةً. He whose father was departing approached except to
him that knows his father's departure, but is ignorant of his approach (IY)]. And, because of their deeming it too long by reason of its conj., together with frequency of usage, they lighten it without any [other (AAz)] reason, saying by elision of the ي [176], and then by elision of the vowel; and even suppress it altogether, contenting themselves with the [I and (IY)] ل [176] in its stead: and do the like with its fem., saying [176], and then i. q. الَّيِ [176], and then الَّيِ. and elide the ٰ from its du. and pl. [176], as in the saying of [Al`Akhtal (ID, Jsh), or, as is said (Jsh).] AlFarazdaḵ.

ابنی کلیب این عمی اللّهُ، قَالُ العلُومَ وَفُلُکَا الْعَالَمَا

[O Banû Kulaib, verily my two paternal uncles were the two that slew the kings and loosed the yokes (Jsh)], [117], and IX. 70. [571] like them that have plunged; [though انْنِی may be sing., but indicate the pl., in which case the rel. pron., if sing., is so from regard to the letter, and, if pl., is so by syllepsis, as in the case of the (182); and similar is اَنْذِی چاَهُ مَیَ هَلیُّ بِالصِّدْقِ وَصَدْقَ بْهَ اولتُهُمْ منَاقِرُ方形 XXXIX. 34. And he that hath spoken the truth and believed it, those are the pious, while in مَثَلْهُم كَمْثِلْ اَلْذِی إِسْتَقْرَعَ نَارًا ۡفَلَمَا
II. 16. Their similitude is like the similitude of him that hath kindled a fire, and that, when it hath brightened what is round him, God taketh away (503) the light of; and that He leaveth in darkness, seeing not the rel. pron. is now sing. and now pl. (IY)].

§ 179. The range of the in the process of enunciation is wider than that of the syn. with it, since is prefixed in the case of the nominal and verbal props., but the only in the case of the verbal: thus, when you make an enunc. from in and and , you say and and , but not , because is not prefixed to the inch. and enunc. [177] (IX). An enunc. is not made to except from a n. in the verbal prop. exclusively, because the conj. of is an act. or pass. part. [177], which with its nom. can be moulded from the verbal prop., when the v. is act. or pass. respectively, since the sense of the act. or pass. part. is akin to the sense of and as , i.e. or or ; whereas an act. or pass. part. with its nom. is
not in the sense of the nominal prop., so that one of them with the nom. should be moulded from it. In such as

\[\text{ما مُصَبّب البكَرَةٍ} \] indeed they with their noms. are nominal [props.]; but here they are preceded by two ps. that prevent their occurrence as conjs. of the ل, as will be shown immediately. The v. that the conj. of ل is moulded from must be plastic, since the act. or pass. part. does not come from the aplastic, like

\[\text{عَسَى، حَبَّدَا، بِئْسَ، نَعَمّ} \] and must not be preceded by a p. whose meaning is not imported from the act. or pass. part., like the سُرِفِ، سِ، neg. p., and interrog. p. (R). This process has been instituted by the GG for the [examination and (IA)] exercise of the student (R, IA) in the questions that he has learnt in some of the cats. of syntax (R). Enunciation from every n. in a [complete enunciatory (IY)] prop. is permissible, [because these props. occur as conjs. (177) and eps. (144) (IY),] except when some preventive [mentioned below (IY)] prevents [it (IY)]. The method of enunciation is to put the conjunct [الَّذِي or لِلْذَّي (IY)] at the beginning of the prop. [in the position of an inch. (IY)], and relegate the n. [that you mean to make an enunc. from (IY)] to its end, [making it an enunc. to the conjunct, and (IY)] putting in its place a pron. relating to the conjunct: e. g., in making an enunc. (1) from رَبِّ and
in you say Zayd\n\nزید منطلق\n\n(2) from in خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد\n(2) from خالد

you say (IY) or خالد\n
(3) from your [pro- (IY)] n. [and Zayd (IY)] in رد

الضابط زيدا\n
[you say (IY)]\n
(4) from your [pro- (IY)] n. [and Zayd (IY)] in رد

يضرع الدبابة في غضب زيد\n
[you say (IY)]\n
or رد

ذئب في غضب زيد\n
[where coupled to رد

contains a mention relating to the inch. and conjunct رد\n
while the في binds the two props. together, and makes them like one prop., because it produces in them the sense of condition, i.e. رد

He that, if the fly flies, becomes angry is Zaid, so that the relation of the pron. to the conjunct from one of them suffices (IY), or رد

ثلثر الدبابة في غضب رد

(3), where رد is governed in the nom. by [the act. part. رد

ا] رد

which does not contain a mention, because it governs an explicit n. in the nom., while
coupled to it contains a mention relating to the conjunct, and completes the conj. (II). The conjunct must agree in number and gender with the n. made an enunc. to it; so that, when told to make an enunc. from ضربت ضربت الزيدين الزيدين, and ضربت ضربت هندا, you say إنهن ضربتهم الزيدين, and إنهن ضربتهم الزيدين الزيدين الزيدين الزيدين الزيدين الزيدين, you say إنهن ضربتهم الزيدين الزيدين الزيدين الزيدين الزيدين الزيدين الزيدين الزيدين. If the qual. occurring as conj. of لل govern a pron. in the nom., the pron., if it relate to لل, is latent; but, if it relate to something else, is detached: so that, when you say بلغت من الزيدين إلى العمران رسالة إنما He that conveyed a message from the two Zaids to the 'Amrs was I, a pron. relating to الل which was in the السلق, you say بلغت من الزيدين إلي العمران رسالة إنما The two that I conveyed a message from to the 'Amrs were the two Zaids, if being governed in the nom. by The المملغ انا منهما إلى العمران رسالة الزيدان, but not relating to لل, because what is meant by لل here is a du., vid. the n. that the enunc. is made from; and, if you make an enunc. from المملغ انا، you say
They that I conveyed a message to from the two Zaid were the 'Amrs; and similarly when you make an enunc. from واَلِ اسْمٍ اَمْرٍ to، because what is meant by النَّسَمَةٌ here is the message, whereas what is meant by the pron. that the conj. governs in the nom. is the speaker, so that you say المبلغها انِّمِنْ الْزَّيَدِيِّينِ إلى العِربين رَسَالةُ That which I conveyed from the two Zaid to the 'Amrs was a message. The n. that an enunc. is made from must be (1) susceptible of (a) postponement, so that an enunc. is not made from what takes the head of the sentence, like the cond. and interrog. ns., as *هَوَآ وَاٰمَأْ;* (b) determination, so that an enunc. is not made from the d. s. and sp.: (2) replaceable by (a) an extraneous [word], so that an enunc. is not made from the pronominal cop. of the prop. occurring as an enunc., like the 8 in زَيْدُ صَرُبَتُكَ [below]: (b) a pron., so that an enunc. is not made from the qualified without its ep., nor from the pre. without the post., as from رِجْلَا alone in ضَرِبَتِ الْعَلَمِ زَيْدٌ، or alone in ضَرِبَتِ رِجْلًا طَرِيقًا, because, if you did make an enunc. from it, you would put a pron. in its place, whereas the pron. is not qualified [147] nor pre. [112]; but you may make an enunc. from the qualified together with its ep., or from the pre. together with the post., because this objection does not
exist, as in: "الذي زيد رجل طريف" (IA). Enunciation is disallowed in the case of (1) the pron. of the case [167], because it is entitled to the 1st place in the sentence, [does not relate to an explicit n., and is expounded only by the prop. after it; whereas, if you made it an enunc., it would become posterior, would relate to the conjunct before it, and would not be expounded by a prop. (IV)]; (2) the pron. in [26], the 8 in [27], or [the 8 in (IV)] in [25, 27], because, if it [were replaced by a pron. that (IV) related to the conjunct, the inch. [8 or (IV)] would remain without a rel.: (3) the inf. n. or d. s. in such as [29], because, (a) if you said "الذي هو زيدا قائما ضريبي" you would make the pron. [9 (IV)] govern [8 (IV)] in the acc., whereas the inf. n., when expressed by a pron., does not govern, so that is not allowable, because the inf. n. governs only through the letters of the v. contained in it, and through its being renderable by and the v., while after the metonymy the letters of the v. quit it, and it is not renderable by and the v. (IV)]; (b) if you said
§ 180. ما is (1) a det.; (a) incomplete [44], which is the conjunct, as XVI. 98. [2]: (b) complete [520], (a) general, i. e. renderable by النشأة، which is the one that is not preceded by a n. whereof it and its op. are an ep. in sense, as II. 273. [419], i. e. فنَّم النشأة، هِيِ most excellent will be the thing, they! [where هي (DM),] orig. ابتدأ هَا the display of them! because the discourse is about the display, not about the alms, [is particularized by praise (DM)]; (b) particular, which is the one that is preceded by that [n. whereof it and its op. are an ep. in sense, the restriction in sense being added because the ep. in grammar is a suppressed word governing the prop. of ما (DM)], and that is rendered from the letter of that n., as غسلته غسلاً وعما I washed him with a washing; whereof it is said, Most excellent is the washing!, i. e. نَعْم غسلها، [this غسلها being the n., and and ما an ep. of it in sense, orig. غسلها مقولاً فيه نعمة غسلها, because the originative prop. is not used as an ep., as they say on جَآَرُوا بِغَشْيَةٍ أَغْلَخ (144) (DM)]: most GG do not authorize the occurrence of ما as a complete
det.; but some authorize it, among them IKh, who transmits it from S: (2) an indet., (a) bare of the sense of the p., (a) incomplete, which is the qualified, and is rendered by وَلَمْ يَعْلَمُ لِكُنَا, as I passed by a thing pleasing to thee [147], i.e. لَمْ يَعْلَمُ لِكُنَا;

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

ربما تكرة النفوس من الأتى لَفَرْجُهُ كُتُبُ العقَالِ [by Umayya Ibn Abi -ṣ-Salt, Many a thing (that) souls dislike of the matter has a relief like the unfastening of the rope that fastens together the foreshank and arms of the camel (AAz)], i.e. رَبُّ شَيْءٌ تَكْرَهْهَا النَّفْسُ، while S says that S ما لَا يَعْلَمُ وَلَمْ يَعْلَمُ لِكُنَا. L. 22. means This [unbeliever (DM)] is a thing in my power, made ready (for Hell by my misleading him): (b) complete, which occurs in three cats., (α) wonder, as لَمْ يَعْلَمُ زَيَدًا How goodly is Zaid! [25, 479], i.e. لَمْ يَعْلَمُ زَيَدًا. Something has made Zaid goodly!, as all the BB decide, except Akh, who allows it, and allows لَمْ يَعْلَمُ زَيَدًا to be a conjunct det. or a qualified indet.; (β) the cat. of لَمْ يَعْلَمُ زَيَدًا, as in لَا قَرْصَةَ الْخَذَابِ]above], i.e. لَا قَرْصَةَ الْخَذَابِ Most excellent is it as a thing, لَا قَرْصَةَ الْخَذَابِ.
being governed in the acc. as a sp. [of the vague pron. (DM)], according to many of the moderns, among them Z [471]; (γ) their saying, when they mean to exaggerate in predicating of any one the frequent performance of an act, like writing, i.e. ْمَا ْأَن يَكْتُبُ ْأَن زِيدًا ْمَا ْأَن يَكْتُبُ، meaning Verily Zaid is (created) of a matter, (namely) writing, ْمَا ْأَن شَيًّا، and its conj. in the position of a gen. as a subst. for it, and the sense being the same as in XXI.

38. Man was created of hastiness, where man, because of the frequency of his hastiness, is declared to have been as it were created of it: (b) made to imply the sense of the p., being (a) interrog., the meaning of which is ْيَبْيِّبُنَّا ْمَا ْأَنِي ْأَن شَيًّا، as II. 63. He will explain to us what she is, ْيَبْيِّبُنَّا ْلَنَا ْمَا ْأَنِنَّا II. 64. He will explain to us what her color is, and ْرَمَا تَلَکَ بِبَيْنِنَکَ XX. 18. And what is that [186] in thy right hand? (ML): the interrog. ْلَمْ تَسْبِدَ النَّمَى (α) contempt, as

يَا زِبْرَتَانِ أَخَا بِني خَلفَ ْمَا أَنتَ رَبِيبٌ إِذِيبَ وَالْفَخْرَ [by AlMukhabbal asSa’dī, O Zibrikān, brother of the Banu Khalaf, what thing art thou (woe to thy father!) and glory? (AAz)]; (β) magnification, as

يَا سَبِيدَ النَّمَى [85] and LXIX. 1. 2. [27]; (γ) disapproval, as ْقَيْمُ أَنتِ
LXXIX. 43. What [181] hast thou to do with the mention of the time of it?, i. e. Do not thou mention it according to one of the interpretations (R): (b) cond., (a) not temporal, as II. 193. [419], II. 100. [499], and, as allowed by some, XVI. 55. And whatever prosperity (is) with you etc. [32], orig. 

the r. of the condition being afterwards suppressed, as in

"...إن العقل في إملاً لا نضخ بها..."

[by Hudba Ibn Al'Khashram al 'Udhrī, If the price of blood (be) among our goods, we shall not be too straitened to pay it (the دَيبَعُ), and, if (we be confined) with confinement, we shall be patient of the confinement (Jsh), i. e. "إن يكي العقل فنحبس صبرنا وان نحبس حبسا ..."

and [an exposition of the الحبس الصبر because means (DM)]; (B) temporal, which is authorized by F, AB, ASh, IBr, and IM, and is obvious in فَمَا أستقاموا لكم فأستقيموا لهم IX. 7. Then, whenever they are upright towards you as touching the covenant, be ye upright towards them as touching the fulfilment, i. e. Be ye upright towards them during the period of their uprightness towards you, and is admissible in فَمَا أستقموا لكم فأستقيموا لهم IV. 28. [Then
whatever time ye enjoy them in, give ye them their dowries, 
being i. q. فیئةٍ, and the مَنْتَهَى i. q. the ب (DM), except that this ل is an inch., not adverbial, [contrary to the one preceding (DM),] and in 

And, whenever thou art, O son of 'Abd Allah, among us, neither wrong shall we fear, nor want (Dw). The ل that follows the indet. to import vagueness and corroboration of indeterminateness is said by some to be a n.; so that II. 24. [565] means مثلاً لى مثل A parable, what a parable! : and the import of this ل is (1) contempt, as هل أعطيتِ الَّا علیتهِ ما Hast thou given aught save some paltry gift? ; (b) magnification, as لَامَرْ مَا جُدِعَ فِصِیرَنِه To some purpose did Kusir cut off his nose and لَامَرْ مَا يسوعَ العَذْرَة صرَبَ مَا [122]; (c) modification, as إِسْرَیْعَ صرَبَ مَا Beat thou him with some beating, i.e. with one of its modes, whichever of them it be: and these meanings are all combined in vagueness and corroboration of indeterminateness, i.e. a gift that is not known from its paltriness and a purpose that is not known from its greatness and an unknown, unspecified beating (R). ل denotes (1) [mostly (R, IA)] the irrational (R, IA, Sh), as XVI. 98. [2] (Sh); (2) sometimes the rational, as سِبَحْتُ مَا سَكَرَکْنِ لَّا Extolled be the perfection of Him
Who hath subjected you unto us! and Extolled be the perfection of Him in praise of Whom [the hearer of (K on XIII. 14.)] the thunder exclaims "Extolled be God's perfection"! (R, IA), both transmitted by AZ (R), and 

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

(4) sometimes the unknown in quiddity and essence, as

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

§ 181. Its ! is subject to conversion and elision. The conversion is in (1) the interrog., as in the tradition
of Abû Dhû'aib "I arrived at AlMadîna, when its inhabitants were making an outcry through weeping, like the outcry of the pilgrims when they shout at entering the Sacred Territory: so I said What?, [meaning What is the news or the matter?] (IY); and it was said, The Apostle of God has perished," [and in (175, 690), i.e. What is my power?] (IY): (2) the cond., when the red. is affixed to it, [so that they say (IY), as VII. 129. [419] (M). is a n., because the pron. relates to it in VII. 129: but Suh asserts that it occurs as a p. on the evidence of And, if any disposition be in a man, though etc [499], where, says he, it is a p. i.q. If; and he is followed by IYn, who cites [22]. Some say that is an adv. of time, [i.q. Whenever (K on VII. 129.)] and that the sense is in whatever time they find a cloud charged with lightning from a border of the horizon, the sentence being transposed; or in a border of the horizon a cloud etc, being red. and used as an adv.: but it will be shown that is not used as an adv. (ML).
It is, (1) according to Khl, orig. [the cond.] َما; while, [the red.] َما being sometimes added to cond. words [565], as َماً ماً and َماً ماًًًًً, they add َما to َما, as they add َما to َماً, so that it becomes َما َما; and then, deeming this expression inelegant because of the repetition of the 2 words, they substitute a َس for the 1st َما, saying َما, since the َس and َما are from one outlet [732]: (2) as others say, compounded of مهما. i. q. اكفف [187] and the cond. َما, the sense, according to them, being Abstain thou (from everything): whatever (thou dost I will do): (3) as others say, a simple n., whose meaning is generality, because, say they, the o.f. is absence of composition. The 1st saying is confirmed by the pron.’s relating to مهما, as it relates to َما, as in VII. 129.; and the 2nd by the saying of the poet

أموئي مهما يستمع في صديقة
أقول هذا الناس ماري ينتم

O Māwiya, whoso hearkens to the speeches of this people about his friend, Māwiya, will repent, since he compounds َما with ممن, as you compound it with َما (IY).

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

\( \text{وَانَّكَ مَهْمَا تَعْتَيْنَا نَا تاَنَا بَعَ} \)

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

على ما فام يشتمني لذيم * كفُنعُر تزَرَع في دمما
[below] (R), by Hassan Ibn AlMundhir, For what has a low fellow stood up reviling me, like a hog that has wallowed in ashes? (Jsh): and the Fatha [is necessarily (DM)] retained as an indication of it, as

فَأَلْكَ وَلَأَلاَّ السوؤل فَطَال مكثهم
فَحَمَم خُتام العناك المطول
[by AlKumait Ibn Zaid alAsadi, Then those are the rulers of evil. Their abiding (amongst us) has become long: then until what (time), until what (time) shall the
lengthened weariness (of them) be? (Jsh)]; though sometimes the Fatḥa follows it in elision, which is peculiar to poetry, as

\[
\begin{align*}
&\text{يا ابا الاسود لم خلقتني} \quad \text{لهموم طرقات وذكر}
\end{align*}
\]

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

The ‹, being elided to distinguish between interrogation and enunciation, is elided in such as LXXIX. 43. [180], XXVII. 35. And shall see with what the messengers will return, and لم تقولون ما لا تفعلون

LXI. 2. Wherefore say ye what ye do not?; but expressed in لمسكم فيما افتشتم فيه عنايب عظيم XXIV. 14. A great chastisement would have befallen you for that slander which ye plunged into, II. 3.

[Who] believe in what hath been revealed unto thee, and ما منعك أن تسجّل لما خلقته بيدي XXXVIII. 75.

What hindered thee from doing obeisance unto what I created with My two hands?: and, as the ‹ is not elided in enunciation, so is it not expressed in interrogation, the reading of [Abu 'Abd Allāh (Nw, IKhn, DM)] 'Ikrima [Ibn 'Abd Allāh (IKhn) alHāshimi alMadañi (Nw), the freedman of {Abd Allāh (IKhn)} Ibn 'Abbās (Nw, IKhn, DM)] and 'Isā [Ibn 'Umar (K, DM) alAsadī, the Küfī Reader, known as AlHamdānī (DM).] LXXVIII. 1. [below] being extraordinary, and the say-
ing of Hassan [above] being a poetic license, as likewise is the saying

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

while the ordinary reading may not be attributed to that, because of its weakness, for which reason Kṣ refutes the saying of the commentators that یَا لِیْبَتُ فَوْسَی ma in يُعْلَمْ وَنَا غَفُرَ لَیِ رَیِيٍ xxxvi. 25. 26. O would that my people knew for what my Lord hath forgiven me! is interrog., whereas it is infinitival [571], that my Lord hath etc!; and the wonder is that Z should allow it to be interrog. [in this text] notwithstanding his refutation of the saying that in قَبِّبَا أَغْرَیْتُنِی VII. 15. Then forasmuch as Thou hast made me to err the sense is Then wherefore hast Thou made etc? by the argument that expression of the I [when the prep. is prefixed to the interrog. ma (K)] is rare, anomalous. When, however, the interrog. ma is compounded with ذَا, its I is not elided, as لما ذَا جَمَثُ For what camest thou? [186], because its I then becomes medial (ML). كُلُّا [117, 204, 571] ought to be written conjoined when it is i. q. كُلُّ وقتَ, 
as in V. 69. Every time that they kindle a fire for war, God will quench it; but, if the 
الَّذِي affixed to it occur in the place of، it is written disjoined, as All of what
thou hast is good, because it is constructively
كلَّ مَا عَنِّدكَ حَسِنٌ:
and similarly, when مَا i.q. الَّذِي is attached to
أَيْنَ, and similarly, when مَا عَنِّدكَ، they are written disjoined, as
أَيْنَ مَا كَذَّبَتْ تَعْدُنِي، حَسِنٌ
Verily what thou hast is good.
Where is what thou didst promise me?, and
أَيْنَ مَا عَنِّدكَ
Which part [116] of what thou hast is more
excellent?, because the sentence is constructively
أَيْنَ مَا عَنِّدكَ، الَّذِي، and similarly مَا عَنِّدكَ
الَّذِي، الَّذِي; but, if مَا occur as a
connective [563] or as restraining مَا from government, it is written conjoined, as in IV. 169. [2, 516, 565], IV. 80. [419, 565], and XXVIII. 28. [184, 565], because the sentence is constructively
أَيْنَ تَكُونُوا، أَيْنَ اللَّهُ، and
while [202, 565] is preferably written conjoined, because مَا does not occur in the place of the n.; and similarly مَا and مَا [565], because مَا in them is a connective, as is proved by their resemblance to رَبُّمَا [505, 565] in that the v. does not
follow either of them except after their conjunction with مَ: but مَ and مَ [180, 471] are allowed to be written disjoined and conjoined, except that conjunction is preferable in مَ, because of the concurrence of two similar letters, contrary to مَ: and, when مَ is affixed to مَ, then, if it be interrog., its ل is elided, and For what wishedst thou? is written [conjoined]; whereas, if it be i. q. الدَّي, you conjoin, but express its ل, writing wished for what thou wishedst: and you write مَ conjoined, as in XXIII. 42. [508, 565]; unless it be interrog., as in مَ لَدَيْسِي لَوْنَ LXXVIII. 1. Of what question they among themselves? [above], in which case it is written [conjoined, but] with elision of the ل (D).

§ 182. مَ is (1) cond., as IV. 122. [419]: (2) interrog., as مَ بِعَتْنَا مَيْ مَرْدَنَا XXXVI. 52. Who hath roused us from our sleep? and مَ رَبَّكَمَا يَا مُوسَى XX. 51. Then who is your Lord, O Moses?: (a) when مَ يَفْعَلُ هُذَا الْزَّيْدَ it is the interrog. مَ imbued with the sense of negation, whence And who
forgiveth sins save God?; nor is the allowability of that
[imbuings of the interrog. with negation (DM)] restricted
to its being preceded by the ٰ, contrary to the opinion
of IM, [whose language in the Tashil, however, only
imports that it is often preceded by the ٰ (DM),] as is proved by مَيْنَّا ذَا الْذَّيْ يَشْفِعُ عَنْدَهُ أَوْلِيَاءٍ II. 256.
Who is he that shall intercede with Him save by His
permission? (b) when ٰمَيْنَّا ذَا الْقَبِيمُ Who is he (that)
thou didst, or Whom didst thou, meet? is said, ٰمِنْ is an
inch., and ٰمِنْ an enunc., a conjunct [186], the rel. being
suppressed, [i.e. ٰلْقَبِيمَةٌ (DM)]; or, according to the say-
ing of the KK on the redundance of ٰمِنْ ٰدَأْ may be red.,
and ٰمِنْ an obj.; while many appear to say that ٰمِنْ and
ٰدَأْ may be compounded [into one interrog. n., either (a) an
inch., the prop. ٰقَبِيمَةٌ, i.e. ٰلْقَبِيمَةٌ, being an enunc., or (b)
a prepos. obj. to ٰالْقَبِيمَةٌ (DM)], as in مَيْنَّا صَنَّعَتْ [186]:
(3) conjunct, as ٰإِلَّي الْلَّهِ يَسَّرَ بِهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ XXII. 18. Hast thou not considered that
they that are in the heavens and they that are in the earth
bow down unto God?: (4) a qualified indict., for which
reason it (a) has رَبُّ prefixed to it in
ٰرَبُّ مِنْ أَنْضَجَتُ غَيْظًا ٰكَبِيْةٌ ٰذَٰلِكَ آمَنَّى لَيْ مَوْتًا لَمْ يِطْعَ
by Suwad Ibn Abi Kāhil al-Yashkūr, Many a person whose heart I made to boil with rage did wish for me death, not, i.e. without, being gratified! (Jsh)] ; (b) is qualified by the indet. in such as I passed by a person pleasing to thee [147]. [503], and

by AlFarazdak, [Verily I and thou, when they (the she-camels) have stopped at our abodes, shall be like a person rained upon in his valley after drought (DM)], i.e. (a) in II. 7. [499] many decide that is qualified, which is improbable from the rarity of this usage ; and others that it is conjunct : while Z says that, if in the anus be construed to denote knowledge, is conjunct, And of the men are they that say, like And of them are they that vex the Prophet, and, if genus, is qualified, [as though And of men are men that say were said (K),] like And of believers are men that have fulfilled; but this needs consideration. Two other kinds of are added:— (1) a complete indet., according to F, who says it of [the 2nd in]
by AlFarazdak, And most excellent is the refuge of him whose ways to a livelihood have become strait, and most excellent is he as a person, he in privacy and publicity! (Jsh), asserting that the ag. is latent, \(^{\text{a sp.}}\) and particularized by praise [469]; while others say that is conjunct, an ag., an inch. whose enunc. is another suppressed, upon the principle of [30], [the prop. being the conj. of \(^{\text{a sp.}}\) (DM),] and the adv. [498] dependent upon the suppressed [\(^{\text{a sp.}}\)], because it contains the sense of the v., i.e. and most excellent is he that is (he, i. e. the steadfast) in etc., in which case I say that a 3rd he particularized by praise must be supplied: (2) a corrob. [563], vid. [in the positions (DM)] where Ks asserts that it occurs red., like \(^{\text{a sp.}}\), that being easy according to the rule of the KK that ns. are made red., whence فكَفَتُ بنّا أَلْخُ [above] over others than us, the version

[by 'Antara, O (people, behold a) wild cow (a met. for woman) of the chase for him that she has become lawful unto, (and marvel at her beauty and her comeliness)! She

\(\text{a sp.}\)
has become unlawful unto me, and would that she had not become unlawful! (EM), and the saying

أَلْتُبِرَ سَنَامَ الْمُجَدِّي فِي عَلَمَت
ذَاتِ الْقَبَائِلِ وَالْأَثَرِيِّينَ مِنْ عَدَادٍ

(ML) The family of AlZubair Ibn AlAwwâm are the summit of glory (the tribes of the Arabs have known that), and are the most multitudinous in number (Jsh).

[mostly (IA)] denotes the rational (R, IA, Sh), as

إِنَّمَا يَعْلَمُ أَنَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقَّ كَمِنْ هَوَأَمِي

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

XXIV. 44. And of them is what goeth upon four legs (R, IA), whence

إِسْرَابُ ٱلْفَطَّاَلَ مِنْ يَعِيرُ جَنَاحَهُ

لَدَىَِّ ٱلْبَيْتِ مِنْ قَدْ هَرَّمَهُ إِسْطِرُ (IA), by AlAbbâs Ibn AlAhnâf, O flock of Kaṭâ, is he that will lend (me) his wing (present among you)? Perhaps I shall fly (with it) to her that I have loved (I).

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

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

by AlFarazdak (M), *Sup thou, for, if thou covenant with me that thou wilt not deal, or not dealing, treacherously with me, we shall be like the two, O wolf, that keep company together* (JSh); and hence the saying of the Arabs, as Y tells us, *Who was thy mother?* [171, 449, 471], while Khl asserts that some read (S). Observance of the letter is better than observance of the sense, because the letter is nearer to that expression made to accord with or than the sense, since it is a means to the sense; but, if the expression made to accord with or be preceded by what aids the sense, observance of the sense is preferred: and therefore the Readers do not differ in the masculinization of and and XXXIII. 30. *Whosoever of you committeth*; contrary to , because the latter comes after , which is an aid to the sense, for
which reason. \(\text{We will give her her reward is then said: and, if ambiguity would be produced by observance of the letter, observance of the sense is necessary; so that you do not say when you mean a woman, unless some [explanatory] context be there. And, because observance of the letter is more frequent and better than observance of the sense, precedence of observance of the letter, when the two observances are combined, is more frequent than the reverse: the text says...}

LXV. 11. And whoso believeth in God, and doeth good, him will He make to enter gardens beneath the trees of which flow streams by concord with the letter, and afterwards about to abide therein for ever by concord with the sense; and, for the same reason, vid. that concord with the letter is better, it reverts after the letter, saying God hath made goodly provision for him! (R). 

\(\text{मैं, when attached to or मैं, is written disjoined; and is written conjoined only in मैं, on account of the incorporation of the } \text{म into the } \text{म, as in [181] and [589] (D).}\)
§ 183. When you interrogate with [185] about a mentioned rational [185] indet., and pause upon [185], (1) you may imitate in the inflection of that mentioned [indet.] and the signs of its du., pl., and fem.: thus you say [497], and when [185] and [185] are said; and when [185] are said; and when [185] is said, and 

in the acc. and gen.; when [185] is said, and likewise in the acc. and gen.; and when [185] is said, and likewise in the acc. and gen.: (a) 

they add in the sing. masc. the ١٠, and ٧١ instead of the vowels, because, if they imitated the vowels of the indet. as they are, the word would be vocalized in pause, which is not allowable; so that instead of the vowels they express quiescent consonants resembling them, and put before the consonants vowels akin to them: this is the opinion of Mb; but Sf says that they express the vowels in for imitation of the inflection, as in [185], and
that, since the state is that of pause, and the final of the word paused upon is quiescent, they then implete the vowels, so that the consonants are engendered: and both the sayings are possible: (b) expression of the letters of prolongation indicative of the inflection not being possible in مَنَّاء, since the ؤ of femininization in pause is only quiescent, they content themselves with imitating the sign of the fem., and omit to imitate the inflection; and they treat مَنَّاء like its sing. in omitting to imitate its inflection, although it would be possible by putting the letters of prolongation: (c) the quiescence of the [1st] ن in مَنَّاء and مَنَّاء is a warning that the ت denotes femininization not of the word that it is affixed to, but of another word; for which reason in what precedes it they do not keep to the mobility inseparable from what precedes the ؤ of femininization: and the ن in the sing. is sometimes made quiescent, as مَنَّاء; though it is oftener mobilized, because they add the ؤ to indicate that the question is about a fem., and the fact that the ؤ is preceded by Fath and converted into ؤ in pause is more indicative of its denoting feminization, such as مَنَّاء and such as

ما بال عيني عين كرابها قد جفت

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

They came to my fire, and I said, Who are ye? And they said, The Jinn. I said, May your life be pleasant in darkness! (AAz, N)]. And Y relates that Who beat whom? has been heard in interrogation about the beater and beaten: but this, as S says, is improbable; and, as Y also says, is not accepted by every one, because the v. precedes the interrog. word: and, as for the inflection of the interrog., it is said to be an imitation, as though the speaker had heard a man say صرب رجل رجل; whereas the fact appears to be that it is not an imitation, but that in some dials. من may be inf. not by way of imitation, as you see in منون أنتم, which is not imitated as Y asserts, since there is no indet. mentioned before it. The signs mentioned are not affixed to من except at the end of the sentence, because they are in the state of pause; so that, when امرأة ورجلنا or رأيت رجل و امرأة and جاوي رجل و امرأتان are said, you say من ومنه or ومنا, and so on. When the rational and irrational are combined, you put the question about the rational with من, and about the irrational with أي.
as "Whom and which two?" when is said. Dets. after are (1) not proper names, in which case there are three methods:—(a) most commonly there is no imitation in them, nor in after their suppression; (b) Mb transmits from Y that they are mentioned after imitated, like proper names [below], so that, when a man says, you say, which S allows, though not as matter of choice, but like [1, 185] and ; (c) they are suppressed, while the signs of imitation are expressed in as in the case of indets., because the det. mentioned is unknown to the hearer, like the indet., as S relates that, when and are said, and are said: (2) proper names, in which case there are two methods:—(a) the people of AlHijāz imitate the proper name after upon certain conditions: (a) the [proper name] questioned about must not be qualified, corroborated, or followed by a subst. or synd. expl., because the repetition of these ants. with their apposs. enables the imitation of their inflection to be dispensed with, since the person addressed knows that the person questioned about is the one mentioned, being guided to him by the repetition of the identical apposs. men-
tioned; so that, when زیدا نفست or رایست زیدا الظریف or زیدا اب منجمد is said, you say زیدا الظریف or زیدا اب منجمد with the nom.: though, if it be qualified by ابی، and its Tanwin be dropped, imitation of it is not disallowed according to the people of AlHijaz, because this qualified with this qual. is treated like one n., as is proved by the elision of the Tanwin from the qualified [609] and by the qualified's being governed in the acc. in the voc. [50]; so that, when رایست زیدا بن عمر or می زید ابی عمر is said, you say می زید ابی عمر with the acc.; whereas, if رایست زیدا ابی اخی عمر be said, you say می زید ابی اخی عمر with the nom.: (b) the coupled without repetition of می is like the rest of the apposs., according to Y, as respects disallowance of imitation with it, whether both be proper names or one of them; but S transmits from some people (and approves of it) that imitation is allowable when the ant. is a proper name, whether the coupled be a proper name or not, as می زیدا و عمرا or رخا عمرو لقیست زیدا و عمرا or رخا عمرو when لقیست زیدا و عمرا or رخا عمرو is said, the question being put with the single [ant.] n., which is then coupled to after the imitation; whereas, if the ant. be not a proper name, as when میرت بالخیک زید is said, imitation is not allowable in the question by com-
mon consent, but the *nom.* is necessary, because the *ant.* may not be imitated, and similarly therefore the *appos.*:

(e) if  be repeated in the coupled, as  or or , imitation is allowable in the proper name, but not in what is not a proper name, because, the 2nd being plainly disconnected from the 1st, each of the *ant.* and coupled has its own predicament, as though it were alone:

(d) a *con.* must not be prefixed to , as in , where imitation is not allowable by common consent, because of the cessation of ambiguity, since the coupling to the sentence of the person addressed notifies that the question is only about the person mentioned by him:

(e) the cognomen may be imitated by common consent; but there is a dispute about the surname, which properly may be imitated, because it also is a proper name [4]; and similarly the imitation of the *du.* and *pl.* of the proper name is disputed, the allower looking to its *sing.*, and the disallower to the cessation of the quality of proper name on account of the dualization and pluralization [171]:

(f) when what follows  is imitated,  is in the position of a *nom.* by inchoation: and what follows it, if a *nom.*, is so by imitation, not as an *enunc.*, the sign of the *nom.* due to the quality of *enunc.* being supplied in it; and, if an *acc.* or *gen.*, is in the position of a *nom., as an enunc.;* so that each is an *infl.* [n.]
in the position of a *nom.*, whose inflection [as an *enunc.*] is impossible through the preoccupation of its place by a vowel imported for imitation [185]: (g) suppression of the proper name after مَّ and expression of the sign of imitation in the latter sometimes occur: thus, بُعَلِي بِعِبَدِ الله *Behind the door of 'Abd Allah* having been said, the hearer said بُعَلِي بِعِبَدِ الله *The house of whom?*: (b) the Banū Tamīm treat the proper name in interrogation about it with مَّ like other *ns.*, putting it in the *nom.* in every case by inchoation. When you question with مَّ about a *rel. ep.* of a proper name, then, (1) if the *ep.* relate to what is rational, whether the related proper name be rational or not, as when بُعَلِي بِعِبَدِ الله is said, you may say بُعَلِي بِعِبَدِ الله, meaning, e. g., The Bakrī or the Kurashi?: (a) you put مَّ in place of the *rel. ep.*; and prefix لَلِّ to مَّ, because it would be so in the *rel. ep.* questioned about, e. g. البَكْرِيُّ, since the *rel. ep.* of the proper name must contain لَلِّ; and affix the سِ of relation at the end of مَّ, as it would be at the end of the *rel. ep.* questioned about; and most commonly prefix the *interrog.* Hamza to لَلِّ saying لَلِّ with prolongation, because it would be so in the *rel. ep.* questioned about, since
you say *The Kurashī or the Hashimī?*, and also because "'s implication of the sense of the [interrog.] p. is weakened by the prefixion of the * of determination, and affixion of the * of relation, to it; while some do not put the Hamza, saying * abbreviated, because they content themselves with the interrog. sense in *: (b) the inflection of the proper name whose relationship is questioned about is imitated in *; whether the questioner continue or pause, just like the imitation in * [185]; so that, when is said, you say * The clansman of whom, O youth*, and similarly * and similarly * and similarly *: (c) the person questioned gives the answer according to the inflection of *: so that, when you say * Zīda, the questioner says * and you then say * as ep. of the mentioned at first in your sentence; though the nom. is allowable in all cases by subaudition of an * (He is) the Kurashī, because it is separated from the qualified by the intervention of the interrogation: (2) if the ep. relate to what is
irrational, like The Meccan and The Basrī, is not allowable by common consent (R).

§ 184. is (1) cond., as XVII. 110. [116, 565] and XXVIII. 28. Whichever [181, 565] of the two terms I fulfil, no injustice shall be done upon me, [which is also read (K)] (2) interrog., as IX. 125. Which of you is such that this Chapter hath increased him in belief? and VII. 184. Then in what story after it will they believe?; which is sometimes abbreviated, as [by AlFarazdak, I gazed at Nasr and the two stars named Simāk that I might know which of them two was such that his showers of rain poured plentifully upon me (N)]:

(3) conjunct, as XIX. 70. Then We will surely drag forth from every sect him of them (that) is most hardened in rebellion against the Compassionate [176, 177], i.e. اَلَّذِى هُوَ
... says S: (4) indicative of the sense of perfection, in which case it occurs as (a) an ep. of the indet., as *Zaid is a man, what a man!*, i.e. *perfect in the qualities of men*; (b) a d. s. to the det., as *I passed by *Abd Allāh, what a man!*: (5) a connective to the vocation of what contains اَنَذَارٍ, as *ياً أيها الرجل* [48, 51, 552]. And Akh adds a [6th (DM)] kind, vid. a qualified *indet.*, as *I passed by a person pleasing to thee* (DM), like بُعِيْتْ لَكْ [182]; but this [kind (DM)] is unheard [147]. *يُرْأَى* is not decidedly [i.e. literally and constructively (DM)] aprothetic [116, 176] except in vocation [51] and imitation [185] (ML). *ى* is inf., alone among conjuncts, subject to the dispute on اللَّدَّارِ [176], and the تَالِي, and alone among interrogs. and conds., because of its inseparability from prothesis, which makes the quality of *n.* preponderate: so that, when the post. *n.* is suppressed, then, if it be not supplied, *ى* is not inf., as in vocation; but, if it be supplied, *ى* remains inf., as in XVII. 110. [116]; except in كَابِنَ [226], where it is cut off from prothesis notwithstanding its inflection, because it is like the
uninf. (R). The interrog. or cond. is infl. unrestrictedly, by common consent, as IX. 125. [above], XXVI. 228. [445], and STFSTCIV. and BURVTRN BYIJKM. McLATORON LXXVIII. 5. 6. Then thou shalt see, and they shall see, which of you is the demented, the being red. [503], orig. أيكم المفتون، and the prop. being [in the place of] an acc. by or [1], because they contest it [22], but are suspended from government by the interrog. [445] (Sh). The conjunct has four states:—(1) it is pre., and the head of its conj. is mentioned, as يعجبني أيهم هفو قائم; (2) it is not pre., and the head of its conj. is not mentioned, as يعجبني أي قائم; (3) it is not pre., and the head of its conj. is mentioned, as يعجبني أي هفو قائم; (4) it is pre., and the head of the conj. is suppressed, as يعجبني أيهم قائم (IA). The conjunct is infl. [with the three vowels (IA) in all its states (Sh)] except when it is pre. and the head of its conj. is a suppressed pron., [in which state it is uninf. upon Damm, as XIX. 70. (IA, Sh), i.e. أيهم هو إشدا (Sh), and

(IA), by Ghassän Ibn 'Ula, Whenever thou meetest the Banū Mālik, salute him of them (that) is most excellent.
i.e. ُأَيُّهُمْ هَوَّهُ أَفْضَلٌ (FA): but some of the Arabs inflect it in all its states (IM, Sh), *أَيُّهُمْ أَشَاءُ* being read with the acc. [176] (IA, Sh) by Harun, [Talha Ibn Musarrif (K)], Mu‘adh [Ibn Muslim alHarrá (K)], and Ya‘kúb (Sh), and ُأَيُّهُمْ أَفْضَلٌ related with the gen. [176] (IA); and this, says S, is an excellent dial. (Sh). Ks says that the op. of the conjunct *أَيَّاءَ* must be future; and, according to the KK, its op. must also precede it: but the BB disagree with them in both cases, from the lack of proof in both assertions.

§ 185. When you interrogate with *أَيَّاءَ* about a mentioned indet., (1) you may imitate in *أَيَّاءَ* the inflection [of that indet.] and the signs of the du., pl., and fem., as in مَّأَيَّهُ [183], except that you do not affix the letters of prolongation to the sing. masc., but in continuity inflect it with the vowels, as *أَيَّةَنْ تَُّيَّةَ أَيَّةَنْ تَُّيَّةَ*; and in pause make its نَّ quiescent in the nom. and gen., and convert the Tanwin into ٌ in the acc. [640], because *أَيَّاءَ* is infl.: (a) thus two conditions of imitation with مَّأَيَّهُ are dropped in the case of مَّأَيَّهُ, vid. reason and pause, reason because مَّأَيَّهُ is in its original constitution applicable to the rational and irrational, contrary to مَّأَيَّهُ [182]; and pause because مَّأَيَّهُ being infl., the imitation of the inflection is not disap-
proved upon it either in continuity or in pause, whereas, \( ^* \) being uninfl., they try to keep it away from inflection, and therefore express the signs only in a state where there is mostly no inflection or Tanwīn of declinability upon the word, vid. the state of pause, where the word is divested of the sign of the nom. and gen. and of the Tanwīn: (2) you may restrict yourself in continuity to inflecting ای in the sing., saying ایا, ای, and ای in the sing., du., and pl., masc. and fem. The vowels affixed to ای in the state of imitation are explained as being its inflection, in which case it is an inch. whose enunc. is suppressed, an obj. whose v. is suppressed, or a gen. whose prep. is understood: but this is weak, because subaudition of the prep. is rare, extraordinary [515], while dualization and pluralization of ای without imitation are also of weak authority [176]; and it should rather be said, as in the case of مَثَّلٍ [183], that these signs are imitative alliterations to the speaker’s expression, and that the place of both [ and ای ] is that of a nom. by inchoation, the full phrase being مَثَّلٍ ای رجلَ هَوْى Who (is he)? and ای هَوْى, i.e. ای Rَجِّلُ What (man is he)? When you question with ای about дегs., there is no dispute that what follows it is not imitated; so that, when مررت بَزَّيد and رايت زيدأ are said, you say
Who is Zaid? with the nom. only, because, the inflection appearing in ی، they dislike the 2nd to differ from it, contrary to ۸۹۶. Some of the Arabs, however, sometimes imitate the n., whether a proper name or not, even without a question, as ۸۰۵; and therefore, according to this dial., imitation is allowable when you question with ۸۵۰, even without a proper name, as transmitted [by Mb] from Y [183].

§ 186. The KK allow ۸۰۶ and the whole of the dems. to be conjunct, whether they be after the interrog. ۸۰۷ [or ۸۰۸] or not, citing as evidence II. 79. [56], i.e. ye are they that slay yourselves, ۸۰۹, i.e. and he (that) thou carriest is freed, and XX. 18. [180], i.e. what is that (which) is in thy right hand?; but the BB allow that only in the case of ۸۱۰ after the interrog. ۸۱۲ or ۸۱۳, when ۸۱۴ is not red., as it is in II. 246. [411], i.e. ۸۱۵ and in ۸۱۶, i.e. ۸۱۷ What is that (which) he has done?, ۸۱۸ being red. in both positions, since it is followed by a conjunct (R). ۸۱۹ is used as a conjunct upon two conditions, (1) that it be preceded by the interrog. ۸۲۰ or ۸۲۱, [as ۸۲۲] XVI. 26.
What is that which your Lord hath revealed? (182), and

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

ما ʿā الوقوف على نار وقد خمدت
يا طالما ارقدت في العبب نيربان
[What is this standing by a fire of war when it has sunk low? O long have fires been kindled in war! (Jsh): (2) ʿā is interrog., and ʿā conjunct, as in

لا تسألوا ʿā ʿā ما ʿā يحاول
انحث فِقَضِي أم ضلال وبطل]
by Labid, *Will not ye two ask man what is that (which) he is seeking? A vow, so that it may be fulfilled, or error and vanity? i.e. يُحَاولُ (Jsh)*; and preferably in the reading [of Abù 'Amr (B)] وَيُسَاءُونَكَ مَا ذَا يَنْفَقُونَ قَلْلْ، II. 216. 217. *And they will ask thee what is that (which) they shall expend. Say thou, (That which they shall expend is) the superfluous, i.e. الَّذِي يَنْفَقُونَ الْعَفْرُ، since the general rule is that the nominal [prop. (DM)] should be answered by the nominal, and the verbal by the verbal: (3) ما ذَا is all of it a comp. interrog., as in لَمَْا ذَا جُدْتَ [181] and

[by Jarir, O small-eyed ones of Taghlib, what is the case of your women? They recover not from longing for the two Convents of the Christians (Jsh)]; and preferably in the reading of others than Abù 'Amr قَلْ الْعَفْرُ II. 217. what they shall expend. Say thou, (They shall expend) the superfluous, [because then the answer agrees with the question in being verbal (DM),] i.e. يَنْفَقُونَ مَا ذَا (4); the superfluous is all of it a n. [indicative (DM)] of genus, i.e. شَيْءٌ, or a conjunct [n. (DM)], i.e. الْذِي, according to different opinions upon the explanation of
[by AlMuthakkib al'Abdi, Leave thou alone a thing (that), or that (which), I have known—I shall guard against it—but acquaint thou me with the hidden, i.e. عَلَمَةُ {Jsh}], where the majority hold that مَا ذَا is all of it the obj. of دُعَى, but afterwards differ, Sf and IKh saying that it is a conjunct, i.q. إِلَّا ذَٰلِكَ; and F that it is a [qualified (DM)] indet., i.q. مَا is red., and ذَا a dem., as in [565], orig. سَعَى أَنْأَمْرَأَيْنَى إِلَّا ذَٰلِكَ F says that ذَا may be ag. of سَعَى, and مَا red.; or that مَا ذَا may be all of it a n., as in دُعَى إِلَّا ذَٰلِكَ, [though here it is a dem., and there a conjunct (DM) or indet.]: (6) مَا is interrog., and ذَا red., allowed by many, among them IM, in such as مَا ذَا صَنَعْتَ What hast thou done? [above]; but upon this supposition the 1 ought to be necessarily elided in such as لَمْ ذَا جَفَتْ [181], and the truth is that ns. are not made red (ML). And [there is a 7th way, for] ذَا sometimes occurs red. after the conjunct مَا, as دُعَى مَا ذَا إِلَّا ذَٰلِكَ [above] that (which) I have known (R).
THE VERBAL NOUNS AND EJACULATIONS.

§ 187. The verbal n. is that \[n. (Jm)\] which is in the sense of the imp. or pret. (IH). It is that [expression (IA)] which acts as a substitute for the v. (IM, Fk) in [sense and (IA)] government (IA, A), but which is not impressible by the ops. [159], nor superfluous (A, Fk). The 1st restriction excludes the inf. n. occurring as a substitute for expression of the v., [as in \[\text{ضربا زيدا} (41) \text{(Sn)}\]] the act. part., [as in \\[أقلم الزيدان (24) \text{(Sn)}\]] and the like; and the 2nd excludes the ps. (A), like and its sisters [516] (Sn). The verbal n. is [of 3 sorts (Sh),] (1) i. q. the imp., most often, [like دُعُّ i. q., as (192) in the version with the acc., علىك i. q., as V. 104. (44), i. q. دُرُّذك and or i. q. i. q. (Sh)): (2) i. q. the pret., [more often than the aor. (Sh),] like i. q., [as

\[\text{فُكِمَتِ هُبِهٰتِ العَقِيقِ وَمِنِّي}\\\text{وَ هُبِهٰتِ خُلِّ بالعَقِيقِ تَوَاصَلُة}\\\] (Sh), by Jarir, Then far, far off (22) are Al' Akîk (a place) and he that is therein! And far off is a friend that in Al' Akîk we shall be united with! (Jsh),] and i. q. [as
Different are this and embracing and sleeping and the cool drinking-place in the shade of the

fan-palm! (AAz): (3) i. q. the aor., like آتوجع (IA, Sh), i. q. عجب (IA), and i. q. ظبح (Sh); but some drop this division (Sh). The verbal ns. are [all (IA)] uninfl. (R, IA, Sh) upon quiescence, like صفة and ظمة; Fath, like اسم; Kasr, like اية; or Damm, like هخت (Sh): (1) because of their resemblance [in sense] to the orig. uninfl., vid. the pret. and imp. v. [159]; and [accordingly] we do not say that كسم is i. q. للاتكلم, but that they are i. q. Speak not and كسم i. q. Do not, since, if so, they would be infl., but that they are i. q. Be silent and كسم Forbear; nor that i. q. كسم is i. q. I am disgusted and كسم I am pained, since, if so, they would be infl., but that they are i. q. the originative and توجع تضحير (2) as may be said, because they are ns. denoting what is orig. uninfl., vid. the unrestricted v. [159], whether it remain in that o. f., like the pret. and imp., or become excluded from it, like the aor. [402, 404]; and, according to this, the excuse mentioned [for the rendering of كسم, etc.] is

87
not needed (R): (3) as before said [159], because of their resemblance to the p. in acting as a substitute for the v. and not being impressible [by the op.] (IA). According to the correct opinion (Fk), the meaning of the term "verbal ns." is that (IY) they are applied to indicate verbal expressions (IY, Fk), as ns. indicate their denominates; so that ٌهِيْهَاتْ is a n. indicating the expression بع، and similarly the rest. The object of using them is abbreviation and abridgment and a sort of intensiveness; and, were it not for that, the vs. denoted by these ns. would be more fit for their position. The manner of the abridgment in them is that they occur uniform for all genders and numbers, as زیدون or ٌهِنْدَادَي or زيدا or ٌهندات; and, as for the intensiveness, هُشُ! is more intensive in meaning than ٌسكت Be silent, and similarly the rest. As for their indicating what vs. indicate, vid. command, prohibition, and the particular time, this meaning is imported only from what is indicated by them, not from themselves (IY): so that صَة [is a n. which (YS)] indicates [the expression (YS)] ٌسكت (IY, YS), while the command is understood from the denominate, vid. ٌسكت; and ٌهیهات is a n., the denominate of which is another expression, vid. بع، so that the time is known from the denominate, not from the n. (IY). But R says [below] that this is of no account: and the
verbal n. is variously said (1) to indicate the inf. n., in which case a distinction between the verbal n. and inf. n. is needed, since the verbal n. is uninfl., and the inf. n. infl.; (2) to indicate the accident and time that the v. indicates [402], except that the v. indicates time by the form, and the verbal n. by application; (3) to be really a v. (YS). What induces the GG to say that these words and their likes are not vs., notwithstanding that they convey the sense of vs., is a lit. matter, vid. that their forms are different from those of vs., that they are not conjugable like vs., that the ل [2] is prefixed to some of them [200] and the Tanwin affixed to others [198], and that some of them are obviously advs. and others preps. and gens. [199]. As for their o.fs., and what they are transferred from, (1) some of them are obviously transferred from inf. ns. and advs. [or preps and gens.], as َلاَكَّلَاتَوْمَيُّ [198], امامك زيّدا َفَخُذَّةَ فَقَدَ امكنتك َتَاَسَأَتَ لَكَ الْأَتْوَاٰمَ َفَنَذِقُ امكنتك Take Zaid [but see § 199], orig. امامك زيّدا Before thee is Zaid: then take him, for it has become in thy power [to do so], and [199], since these words are often used according to their original construction, as َلاَكَّلَاتَوْمَيُّ وَرَوْيدَ زِيدَ and with prothesis, كَكَلَّةٞ زِيدَ with the nom. [as a prepos. enunc. (IX)] or acc. [as an inf. n. (IX)], and امامك زيّدا with the nom. : (2) some of them seem to have been orig. inf. ns.,
though they are not actually used as *inf. ns.*, as

\[\text{example}\]

and they are not actually used as *inf. ns.*, as

\[\text{example}\]

(3) some of them are apparently *ejs.* transferred to [the cat. of] *inf. ns.*, and thence to [that of] *verbal ns.*, the *ejs.* transferred to the cat. of *inf. ns.* being of two kinds, (a) permanent *inf. ns.*, which do not become *verbal ns.*, as

\[\text{example}\]

and

\[\text{example}\]

(b) transferred from the cat. of *inf. ns.* to that of *verbal ns.*, as

\[\text{example}\]

whereas

\[\text{example}\]

when not used as *inf. ns.* by being either governed in the *acc.*, as

\[\text{example}\] [198], or explained by the *p.*, as

\[\text{example}\] [200], are more properly said to remain *ejs.*, and not to become *inf. ns.* or *verbal ns.*, from the absence of indication of it;

\[\text{example}\]

just as

\[\text{example}\]

or

\[\text{example}\]

or

\[\text{example}\]

\[\text{example}\]

\[\text{example}\]

\[\text{example}\]

[560], are more properly said to retain the quality of *inf. ns.*, since there is no indication of their transfer to the cat. of *verbal ns.* Thus the *verbal ns.* proved to be all transferred from original *inf. ns.*, from *inf. ns.* orig. *ejs.*, from *adv. ns.*, or from *preps.* and *gens.* As for
it is said to be Syriac, of foreign measure, Cain and Abel, meaning So be it!, and uninfl. a Fath; and to be sometimes lightened by elision of the upon the measure of but there is not to prevent its being said to be orig. abbreviated afterwards prolonged; and in that case it is Arabic, an inf. n., like and and afterwards made verbal n. (R). You say , as says the poet Fathal and the son of his paternal uncle have aloof from me. So be it! Then God increase between us in distance! (N)]; and, if you please, as says the poet [AlMajnûn (N)] O my Lord, do not Thou ever deprive me of her love: and God have mercy upon: a servant that has said "Amen!" (N)]; but do not double the for it is wrong (Th). By analogy the verbal n. that is orig. a prep. and gen., as and , should not be called a verbal n., because we call an expression like and a n. from regard to its o.f., whereas the prep. and gen. are
at a n.; but they apply this name universally to every expression occasionally transferred to the meaning of v., so that ـَكَبَّ in such as ـَكَبَبَ العَتِيقَ [below] v be called a verbal n. (R). The correct opinion is that the verbal n. has no place in inflection [159, 199]: Some assert that the verbal ns. are nom. in se, as inches. having no enunc., as in اقّام الزيدانِ ـَكَبَمَثِيَ، though it resembles the v., has the meaning of the n., i.e. ـَذهِ تَيَامُ، that it may be an inch., contrary to the verbal n., in which the quality of n. has no meaning; and no regard paid to the letter, since نَسْمَعَ آخْرَى نَسْمَعُ، though generally a v., is an inch., because it has the meaning of the n. [2]. The verbal n. then is like the كَبَنْكَ [172], and like the distinctive [166] according to those who say that it is a p.: each of these two had a place in inflection, because of their being ns.; but, since they have been transferred to the meaning of the p., they do not retain that [place], because the p. has no inflection: and similarly the verbal n. had orig. a place in inflection; but, since it has been transferred to the meaning of the v., and the v. has orig. no place in inflection, it also does not retain a place in inflection. Nor is what some mention, vid. that the verbal ns. are acc. in position as inf. ns., of any account, since, if they were so, the vs. would be supplied before them [41], so that they
would not act as substitutes for the v., and therefore would not be *uninfl.* nor do we say that *أَمَّأَكَ i.q. َنَبْتَمْ [199] is governed in the *acc.* by a supplied v. [498], but the sign of the *acc.* in it becomes like the *Fath* of the ف in جعفر; nor that أَعَلِكَ and أَلِيكَ, when verbal *ns.*, are *preps.* dependent upon a supplied [v.]; but the *pre.* and *post.* in the 1st, and the *prep.* and *gen.* in the 2nd, become like one word. Thus the *inf.* *n.* and *ej.*, when verbal *ns.*, become like بَيْعَةُ *the Fath* [4] when proper names of a person; and the *pre.* and *post.* and the *prep.* and *gen.* when verbal *ns.*, become like عبدِ اللّه and تابِطَ شرا when proper names: so that they are transferred from their original meanings to the meaning of the v. in the same way as proper names are transferred. And what some say [above], vid. that بَعْدُ أَسْمَتْ is a *n.* denoting the *expression* أَسْمَتْ, which is indicative of the meaning of the v., so that بَعْدُ is a proper name for the *expression* of the v., not for its *meaning*, is of no account, since the pure Arab sometimes says بَعْدُ notwithstanding that the *expression* أَسْمَتْ does not occur to his mind, and perhaps has never been heard by him at all; while, if you said that it was a *n.* denoting إِمْتَنَعْ مِنِ الكَلَامْ أَسْمَتْ or anything else that conveyed this meaning, it would be correct: so that we know that what is intended is the *meaning*, not the
expression. And sometimes the 

 sometimes, the 

 to, and 

 to, and 

 IS says that 

 and 

 means and 

, because, 

 against is instigated to 

 Such a one has lied comes to mean an instigation to 

 and, when conjoined with , it becomes more intensive in instigation, as though you said He has forged 

 and afterwards it is used in instigating to every thing, even if it be not such as 

 proceeds from, as in the saying [of 

 when the latter complained to him of pain in the sinews from walking (D).]
keep to trotting, i.e. كَذَبَ عَلَيْكَ العَصَلَ

and in the saying of the poet

[And (many) a Dhubyanī (woman was there) that enjoined her sons to keep to, i.e. take care of, the coats and leathern cases (N)], i.e. كَذَبَ الحَجَّ عَلَيْكَ بِهَا, and in the saying of the poet

Keep to the pilgrimage, i.e. عَلَيْكَ بِهَا; so that, as عَلَيْكَ بِهَا, and عَلَيْكَ بِهَا, becoming i.q. the imp. v. [199], may govern the acc., so كَذَبَ عَلَيْكَ, becoming i.q. the imp., may govern the acc., as الْزَمْ does (R). The verbal ns. have the same government as the vs. that they act as substitutes for: so that, if that v. govern the nom. only, the verbal n. does so too, as صَةُ نِسَبَ. i.q. أَكْفَفَ, and بَعَدَ زُيَداً هَيَهَاتَ زُيِّدًا i.q. أَكْفَفَ, a latent [165] pron. being in صَةُ and مَةُ, as in أَسْكَتْ, اِبْعَدَ زُيَداً هَيَهَاتَ زُيِّدًا i.q. أَكْفَفَ, and being governed in the nom. by [20], as by بِعَدَ; and, if that v. govern the nom. and acc., the verbal n. does so too, as دُراَكَ زُيِّدًا i.q. أَضْرَبَ عِمْرًا and أَكْفَفَ, a latent pron. being in دُراَكَ and عِمْرًا and زُيِّدًا and being governed in the acc. by them [44] (IA). The بِ is often red. in

88
their obj., as ١٢٣٤, because, being weak in government, they are supported by a p. accustomed to conduct the _intrans._ to the obj. [433, 503]. According to the BB, they are not preceded by their _accs._, from regard to the _o.f._, because they are mostly _inf. ns._, which may not be preceded by their _regs._ [342]; or _ejs._ aplastic in themselves, transferred to the _cat._ of _inf. ns._ and thence to that of the verbal _n._; or _advs._ or _preps._ and _gens._, which also are weak before the transfer, since their government is [merely] because of their implying the sense of the _v._: but the KK allow that, citing as evidence [my bucket take thou (Jsh)]; whereas, according to the BB, _رِدُّنُكُ_ here is not a verbal _n._, but an _adv._, _enunc._ of _دُلُوًى_ [1], i.e. _my bucket is before thee: (then take it) (R). The verbal _n._, like the _v._, is not _pre._: and therefore they say that _بِلَة_ and _رِيِدُ_ in بِلَة_ زِيدُ [192] and _رِيِدُ_ زِيدُ [188] are _inf. ns._, the _Fatha_ being a _Fatha_ of inflection; and in _رِيِدُ_ زِيدُ and _بِلَة_ زِيدُ and _بِلَة_ زِيدَا_ verbal _ns._, the _Fatha_ being then known to be a _Fatha_ of uninflectedness, because of the absence of _Tanwîn_. The _aor._ is not governed in the _subj._ in the _correl._ of the requisite verbal _n._: you do not say ١٢٣٤٥٦٧٨٩ with the _subj._, contrary to the opinion of _Ks_ [411]; but the _aor._ is governed in the _apoc._ in its _correl._, as ١٢٣٤٥٦٧٨٩٠١ [420, 421] (Sh). Most of the verbal _ns._ are i.q.
the imp., since in command one often contents oneself with making a sign instead of articulating its expression, and much more therefore may one content oneself with an expression acting as a substitute for it; whereas enunciation is not like that: and the meanings of the verbal ns., whether imp. or otherwise, are more intensive and corrob. than those of the vs. that they are said to be in the sense of; while all that are enunciatory contain the sense of wonder, so that لآفْيَاتُ شَتَانٍ How different!, وِشْكَانُ سُرُعانٍ and How quick!, and بُطَائُنُ How slow!, the wonder being the corroboration mentioned. All of them are without any sign for the [attached] pron. governed by them in the nom. [161, 163, 165], the prominence of which in any of them proves it to be a v., and not one of them, like هلْم [189] and هُدّ [below]. The affixion of the ك of allocution [163, 560] and of the Tanwīn [198, 608] is not regular in all these ns., but is restricted to hearsay. When the ك is attached to these ns., then, (1) if it be attached to what is orig. an adv. or prep., it is a n. governed in the gen. from regard to its o.f., as in إِلَيْكَ أَمَامَكُ [199]; (2) if it be attached to what occurs both as a pre. inf. n. and as a verbal n., as زِبْداً وَرَبْدِنَ زِيْنَ and [188], it may be either a n. governed in the gen. from regard to the n.’s being an inf. n. pre. to its ag., or a p. of allocation from regard to the n.’s being a verbal n.
as in رويك زيد [161, 188, 560]; (3) if it may not be post., it is a p. of allocution, as in كا [190], since زيد does not occur (R). As R says (Sn), according to the majority (R), the Tanwin affixed to some of these ns. denotes indeterminateness [608], not of the v. signified by that n. pronounced with Tanwin, since the v. is neither det. nor indet., but of the inf. n. signified by that n. before it became a verbal n., [because the verbal n. pronounced with Tanwin is either an inf. n. or an ej. firstly substituted for the inf. n. and secondly transferred to the cat. of the verbal n., so that这意味着...: and therefore the verbal n. divested of Tanwin, out of those that Tanwin is affixed to, is like the det. (R),] so that这意味着... Be silent with the known, specified silence; [and, specification of the inf. n. being by specification of its reg., i.e. the story that silence is kept from, this means这意味着... Keep silence from this specified story (R)]; and accordingly it is allowable for the person addressed not to keep silence from something else than the story indicated; [and similarly这意味着... means Abstain from this thing, and这意味着... means Tell the known story, the determination in the inf. n. being reducible to determination of its reg. (R);] and [the indeterminateness is...
similar, so that (R)] ːصت ستوكا، i.e. Keep unrestricted silence, [applicable to every silence supposable (R),] from whatever story it be (R, Sn), since there is no specification in it (Sn): and, according to them, omission of the Tanwīn is not evidence of determination in all the verbal ns. [198], but only in such as the Tanwīn of indeterminateness is affixed to (R). From this it follows that the verbal ns. in the state of determination belong to the class of n. made det. by the ـت denoting knowledge [599], which is plainer than the saying of some that they then belong to the class of n. made det. by the ـت denoting genus, and than the saying of others that they then belong to the class of generic proper name [198] (Sn). But, according to ISk and Jh, its affixion to such of them as it is affixed to is evidence of their being continuous with what follows them, and its suppression is evidence of pause upon them: you say ـت صة and ـت مة with Tanwīn in the 1st and quiescence of the ـت in the 2nd; and the saying of Dhu-r Rumma

[198] We stopped, and said, Tell us more about Unnu Sālim! And what is the good of speaking to the empty dwellings? occurs, say they, without Tanwīn, though he does continue, because pause is meant to be understood: so that, according to them, the Tanwīn is orig
the Tanwin of declinability indicating that what it is affixed to is continuous with what follows it, not paused upon [609, 640], being divested of the meaning of declinability in these ns., and put to indicate the meaning mentioned (R). The verbal ns. are of two kinds, (1) imp., which has the prevalence, (a) trans., as (a) زيدا Deal gently with Zaid, and Give him time [188], i.e. زيد and زيدا, [orig. the inf. زيد], and made a curt dim. by elision of the augs. (291); or, as Fr says, dim. of زيد gentleness (IY): (b) زيدا i. q. زيدا, [and زيدا transmitted by the Bdd, most probably derived from slowness, the ف being a permanently changed into ت, as in ظورات (689), and the ظ being a Hamza irregularly changed into fi for a kind of alleviation, as in ظورات for ظورات (685) (IY): (c) زيدا Bring Zaid near, and Present him, i.e. زيدا and زيدا [189] Qayr احضرة: (d) زيدا Give me the thing [428], i.e. زيدا, [which has the pron. of the du. and pl. affixed to it, because of its strong resemblance to the v. (IY),] whence II. 105. [and in tradition زيدا زيدا (189) and زيدا (190) (IY): (e) زيدا Take Zaid, i.e. زيدا [190] خذة: (f) زيدا, i.e. زيدا [191]:
(g) بلَّة زَيْدًا \textbf{Let alone Zaid, i.e. ًلا تُراَكِه} [192]

(h) على زيدا \textbf{Leave them, i.e. ُلا تُرُكِه} [193]

(i) على زيدا \textbf{Keep to Zaid, i.e. ُلا تُرُكِه} 

and زيدا \textbf{Present Zaid to me and Bring him near to me} [199]

(AAz)]: (b) 	extit{intrans}, as (a) 	extit{Hush, i.e. استَمِع} (b) مَّعَ 	extit{Hold, i.e. َاكْفِف} (c) تَلْلِكَ 	extit{Tell, or Add more, i.e. حَدِيث} [or زَنُّ, which is mentioned with the \textit{intrans.} from regard to usage, since they hardly ever say زَنُّ, though analogy does not forbid it, but rather requires it, because تَلْلِكَ acts as a substitute for a \textit{trans.}}

v. \\ 

(1Y)]: (d) 	extit{Make haste, i.e. َهَبْتُ حَدِيث} 

[which is said in calling, as says the poet]

Convey thou to the Commander of the Believers, brother of Al‘Irāk, when thou comest, that Al‘Irāk and its people are devoted to thee, then make haste, make haste, meaning ‘Alī Ibn Abl Ṭālib; and has three \textit{dial. vars. َهَبْتُ} (IY)]: (e) [\textit{Hēlt} or (AAz)] [or َهَل (191) (IY)] \textit{Make haste} and \textit{Come, i.e. َسِعُر} [and َتَعَال, \textit{orig.} a chiding for the horse (191, 200), and afterwards made a verbal n.}
(IY): (f) هیکَ Make haste in what thou art about, [the n. being هیکَ, and the ک a p. of allocation (IY),] and هیکَ [lightened by elision of one ی (IY)], and هیکَ, [the ی being put for pause when the ک is not affixed (IY),] i.e. استع فیما انت فیه، as

لتقربين قربا جليليا مادام فيهن فصيل حياء
فقد دجا الليل نهیا هیها

[by Ibn Mayyāda (IY, AAz), addressing his she-camel (IY), Assuredly thou shalt make a rapid journey by night to the watering-place of the morning, so long as a young weaned camel continues to be among them. (If thou resolve upon journeying, the ف being the correl. of the prop.,) the night has grown dark: then make haste, make haste (AAz)]: (g) نزال Alight, i.e. انزل [193]: (h) اكتف Be satisfied and Desist, i.e. اكتف and قطف تدک and قطف تدک [the ک being a p. of allocation, and قطف تدک and قطف تدک, because they are derived contracted from قطف تدک and قطف تدک, I cut the thing along and across, as though being satisfied were a cutting off from everything else (IY)]: (i) Alieik Be off, i.e. تَنَع Alieik, [as in the verse {of 'Abīd Ibn Al'Abraš (SR)} cited by Th.]
Go, be off, for verily I am of the Banū Asad, the people of the tents made of skins, and the people of the horses and the assembly, as though the poet said: أذهب تُنُعُّ (IY); and I will be off, heard by Akh from a man when إلَّا يَكُنْ [199]: (j) Recover thyself, i.e. انتَعِشِ, [said to the stumbler or to him that is afflicted by a calamity, as

َلَعْبَهُ الْبَلَدِ澄清اَ لَمْ يَقْرَأُ لِعَرْشٍ

وَلَا أَبِيٌّ ِعَمْ نَالَةَ الدُّخَرِ دُعِداً

God shame a people that say not to a stumbler, nor to a son of a paternal uncle that fortune has afflicted, "Recover thyself!" (IY); and دعَءَا دَعا لَكْ, [which is, however, an infl. inf. n., like سِقَيا لَكْ (IY), because it is explained by the p.]: (k) and Answer Thou, [said in prayer (IY), i.e. استَجِبَ: (2) enunciatory, [which is rare (IY), as (a) جَدُاءَ ذَاتَ (IY)] or Wholly, far is that! [195], i.e. [بعدَ (IY)] or كَلَ البَعْدُ, which requires an ag., like the v., as

89
some say that the J is red., and m. the ag., i e. Far, far off, is what etc.; some that the ag. is suppressed, i e. Far, far off is (the fulfilment) of what etc.; and some that the ag. is a pron. in 

[Then alas for the remembrance of her, whenever I remember her, and for the distance of earth between us and sky! (N)], [ب، م، اَوْرُةً، اَوْرُةً وَ اَوْرُةً (IY). The chastest
is ُؤ with Kasr, Damm, or Fath of the ُه, Kasr being the most prevalent, as ُه (D). ُه is (1) a
n. syn. with حسب, (a) mostly uninfl., because of its resemblance to the p. ُه [575] in its letter, and to many
ps. in its [bil. (DM)] constitution, as ُه زيد دهم Zaid's sufficiency is a dirham and ُه My sufficiency; (b)
seldom infl., as ُه زيد دهم with [ُه in (DM)] the
nom., like أكيني حسب زيد دهم, and like حسب زيد دهم, like ُه آن
(2) a verbal n., [always uninfl. (DM),] syn. with أكنتي, as ُه زيدا دهم A dirham suffices Zaid and ُه suffices me, like ُه أكنتي زيدا دهم [170]. ُه is (1)
[a n. (DM)] syn. with حسب, as ُه حسب زيدا دهم My suffi-
ciency is a dirham and ُه Thy sufficiency and ُه زيد Thy Zaid's sufficiency, like حسب زيدا دهم and حسب زيد, except that it is uninfl., because it is consti-
tuted of two letters, whereas حسب is infl.: (2) a verbal
n. syn. with أكنتي, as أكنتي Suffices me, like أكنتي; and the of protection is allowable in the 1st case also,
[where it is syn. with حسب (DM),] for preservation of the uninflctedness upon quiescence. ُه is (1) a
verbal n. syn. with "كفاي" (DM). which [usage (DM)] is rare: (2) a n. syn. with "حسب" My sufficiency, whence

[by Tarafa, Now, verily I have drunk a dark, black (poison): now, I have had enough of this draught, now, enough! (Jsh); and in this case expression of the is rare (170) (DM)]. وَأُنْهَى ْيَا ْبَيَّةَ ابْتُ رُفُوِّكِ الأَلْثَنْبُ كَانُا ذُرٌ عَلِيَّةَ الْزِّرْنِبٍ أَوْ رَنْجِبُوبٌ وَهُوَ عَنْدِيَ أَطْبُبُ [by a Rajiz of Taim (FA), I marvel at thy beauty (with my father be thou ransomed!); and thy cool sweet mouth is as though saffron had been sprinkled upon it, or ginger, which to my mind is nicer (FA), DM]: and sometimes [198] is said, as

[by Abu-nNajm al'iljī, I marvel at the niceness of Salma, again I marvel, I marvel! She is (the object of) desires—would that we had got them! (Jsh)] ; and [200], as
Verily he that has wealth is beloved, and he that is needy lives a life of hardship (Jsh)]. And sometimes the ک of allocation is affixed to this [i. q. اعجاب (DM)], as

[by 'Antara, And assuredly the saying of the horsemen "I wonder {at thee (Jsh)}, 'Antara, advance!' did heal my mind, and cure its distemper (FA, Jsh)]; but Ks says that یک is orig. یلک, in which case the ک is a pron. governed in the gen. [by prothesis (FA)]: and, as for ریک ان الج XXVIII. 82. [200], Akh says that is a verbal-n., the ک a p. of allocation [affixed to ریک ان the gen., as in ریک ان انتر آلغ (K)], and ای [in the position of a gen.] by subaudition of the ل, the sense being I marvel because God; but Khl says that is separate [from (K)], as in ریک ان آلغ [above], in which case کان denotes verification [531], as in

کانی حسن اسمی لا تعلمني * متهم يشتهي ما ليس موجودا;

[by Sulaimān Ibn 'Abd AlMalik, or, as is said (Jsh), by 'Umar Ibn Abi Rabī'a (KA, Jsh) alMakhzūnī, Verily I, when I enter upon the evening while she speaks not to me,
am a thrall that longs for what is not to be found (JSh)],

i e. [the sense being I marvel! Verily God]

(ML).

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

the poet [Mālik Ibn Khālid alKhunāfī (DH)] says

[Let 'Alī alone for a while: their relationship to us has been cut off, but their hatred is old, remote (DH)], 'Alī being a tribe [of Kināna (ISk), م red. (DH)], and

نَدِى a met. for قرَأ (IY); and [sometimes م is redundantly added to رويُد when a verbal n., as (R)] an Arab said [to his fellow (R)] 

وَاللَّهُ أَرَادَتُ الْكُرْجُال لَأَعْطِيْنِكُم رويُد مَا الشَّعَرُ (M, R), i.e. By God, if thou hadst desired dirhams, I would have given to thee: [then (IY)] let poetry alone, [thou hast no need of it (IY)]; and [sometimes the ك of allocution is affixed to it, so that (IY)]

[161, 187, 560] is said (IY, R), where it may be
either a verbal \( n \), the \( \text{being a } p \), or an \( \text{inf. } n. \text{ pre.} \) to
the \( \text{ag.} \) (R): (2) \( \text{infl.} \) (M), (a) an \( \text{inf.} \) (IY, R) i. q. the \( \text{act.} \)
part. (R), used as (a) an ep. [of an \( \text{inf.} \) (R)], as \( \text{سَارَوا رویدا} \) They journeyed with gentle journeying, [i. e.
(\( R \))]; (b) a d. s., as \( \text{سَارَوا رویدا} \) They journeyed gently (M, R), i. e. \( \text{مَوِّرُدِين} \) (IY, R): it is an ep. of the \( n. \) when you mention the latter, and a d. s. when you do
not, because of the weakness of suppressing the qualified and putting the ep. into its place [149]; but what is meant
may be \( \text{سَارَوا سِبْرُا رویدا} \), the qualified being suppressed, and the ep. put into its place, though this construction is
weak (IY): (b) an \( \text{inf.} \) (M, R) i. q. \( \text{ارَوِد} \) (M), which
is the origin of the two other kinds, [vid. 1 and 2 (a),
and is sometimes] (a) trans. to the direct \( \text{obj.} \) (R), as
(\( R \)), i. e. \( \text{ارَوَنَدَ زِیدا روید} \), the v. being
suppressed, and the \( \text{inf.} \) made to act as a substitute
for it (IY), like \( \text{ضَرِبَ زَیدا} \) [41] (R); (b) \( \text{pre.} \) [to the \( \text{obj.} \)
(IY, R)], as \( \text{فَصَرَبُ الرَّقَاب} \) XLVII. 4.
Smite ye the necks (M, R). In LXXXVI. 17. Then let the unbelievers alone, let them
alone quietly it may be an \( \text{inf.} \) [i. q. \( \text{امَهَال} \) (MArd), a
corrob. upon a corrob. (Sh on the corrob.)]; or an ep.
of a [suppressed] \( \text{inf.} \) \( n. \), [i. e. \( \text{يَسْبِرْا} \) (K, B)]; or
a d. s. (R): the poet says رَوْيَةُ بْنِي شَيْبَانِ أَلْحَم [156], which is also related رَوْيَةُ (IY), Leave off, Banū Shaibān, some of your threatening, being the obj. of [the inf. n. رَوْيَةُ or verbal n. رَوْيَةَ] (FA, Jsh): the Hudhali says رَوْيَةَ [above] (ISk): and the prov. says رُوِيَ كُ شَعْرٍ يُغْبِ It will remain a night, [like رُوِيَ كُ] (T).

§ 189. حَلَمْ is compounded, (1) according to our school, from the premonitory p. [لا (IY)] together with لَمْ, [its o.f., says Khl, being لَمْ حَلْمُ, from the saying هلَّلَ اللَّهُ شَعْبَةَ God unite his disunion!, i.e. جَمِعَهَا, as though the speaker meant لنَفْسُكِ اللَّدَا Unite (thyself to us), i.e. اقترب Draw near; and (IY)] the ل being elided from لِهِ [for alleviation, because of frequency of usage, and because the ل after it, though mobile, is in the predicament of the quiescent, since the o.f. and the stronger of the two dial. vars., vid. the Hijāzī, is حَلَمْ (731), so that the ل of لِهِ is elided because of the concurrence of two quiescents (IY)]: (2) according to the KK, from لَلْهُ together with لَمْ [its o.f., says Fr, being كَبْرُ, i.e. اقصِ and (IY)] the Hamza being alleviated
by having its vowel thrown upon the ن, and being (IY) elided, [so that the word becomes ﷲ; and the ل compounded with ﷲ being the one denotative not of interroga
tion, but of chiding and urging, from the saying

(191) (IY)]. The Hijazis make it uniform in all numbers and genders, [like ﷲ, ﷲ, etc.; which form is in accordance with analogy (137), and occurs in the Reve
lution, as ﷲ ﷲ ﷲ XXXIII. 18. And the sayers to their brethren, Come hither to us (IY)]; but the Banu Tamim, [having regard to the ن. ﷲ, and giving predominance to its side (II),] say ﷲ ﷲ ﷲ, ﷲ ﷲ, ﷲ ﷲ, and [according to the BB and most of the KK (IY)] ﷲ ﷲ ﷲ, [because the ل of the word becomes quiescent upon attachment of this ﷲ to it, as ﷲ ﷲ, and, when the letter before the ن becomes quiescent, the incorporation is annulled, and the word becomes like ﷲ (731); while Fr asserts that ﷲ ought to be said, because, this ن being always preceded by a quiescent, they add a 2nd ﷲ before it for the quiescence to fall upon, in order that the Fatha of the م in ﷲ may be preserved, as they say ﷲ and ﷲ, adding a
2nd in order that the of may be preserved from Kasr (170); and also has been transmitted from some of the Arabs, the letter added for protection being made a، which is anomalous (IY)). It is trans., [as هَلْمْ زَيْدٌ (IY)] like هَكَتْ (IY), and intrans., [as هَلْمِ يَ زِيدٌ (IY),] i.e. and aقْبَلْ تَعَالِ VI. 151. Bring forward your witnesses and XXXIII. 18. (M). And sometimes is said، being explained by the ل، because, though not orig. an inf. n., it is treated like the verbal ns. that are explained by the prep. from regard to their o.f. when they were inf. ns., as XXIII. 38. [187, 504], i.e. بعدا (R). And As relates that, when [كِنَّا (IY, R)] [or كِنَّا (IY, R)] is said to a man, he says كِنَّا (IY, R) [or كِنَّا (IY, R)] or لَيَّ (M, R) or كِنَّا (IY, R), like ارْبَ (IY), the ُ pronounced with Fath being ang. (R), as though he restored it to its o.f. before the composition (IY); or لَيْ (IY) according to the other opinion, the ُ and ُ not being altered in the reply from regard to the form of the address (R): but this is anomalous (IY).
§ 190. \( \text{ة} \) is i. q. \( \text{ه} \). (M, R), 
\( \text{تنَّالَ} \), and the like (IY). It has 8 dial. vars.:—(1) you say \( \text{ة} \) with a single quiescent \( \text{i} \) for the sing., du. and pl., masc. or fem. (R): (2) you affix [to this single \( \text{i} \) (R)] the \( \text{ك} \) [of allocation (IY, R)]; and vary it [according to the states of the person addressed (M) in gender and number (IY)], as \( \text{هَكَ} \), \( \text{هَأَكَ} \), \( \text{هَأَكُ} \), \( \text{هَاكَ} \), and \( \text{IY. R.} \): (3) you affix [to the \( \text{i} \) (IY, R)] a Hamza in place of the \( \text{ك} \); and vary it like the \( \text{ك} \), as \( \text{هُأَر} \) (M, R), \( \text{هَأَرَأَ} \), \( \text{هَأَرَم} \), \( \text{وَأَرَم} \; \text{[whence LXIX. 19. (22) (IY).]} \) and \( \text{هَأَرَن} \) (IY, R): this is the best dial. var. (IY, B on LXIX. 19.), and is the one that occurs in the Scripture; but \( \text{هُأَرَم} \) is strange, because the \( \text{م} \) is found in the pron. of the 2nd pers. only when it is not in the imp., as \( \text{قَتُّم} \) and \( \text{قَتُّم} \) (IY): (4) you combine the Hamza and the \( \text{ك} \), [as \( \text{هَاكُ} \) (M), to corroborate the allocation (IY),] pronouncing the Hamza with Fath, and varying the \( \text{ك} \) (M, R): (5) you say \( \text{هَا} \) with a quiescent Hamza after the \( 
\text{s} \) for all [numbers and genders]: (6) you conjugate this 5th like \( \text{دَعُ} \) (R); [for] some say \( \text{هَا} \) upon the measure of \( \text{هُبُ} \), and conjugate it like the latter (M), as \( \text{هَا} \), \( \text{هَا} \), \( \text{هَا} \), and \( \text{IY} \): (7) you conjugate it like \( \text{دَفُ} \) (IY, R), as \( \text{هَا} \), \( \text{هَا} \).
or, making it a v. [below], which is corroborated by the saying *From whom shall I take?* transmitted by Ks as said in reply to Ḥamā, like مسُّم إَهَا. For, like, and, according to this opinion, it is on the measure of يَقِلْ فَعَلْ, like أَخْلَلْ خُلُقْ, for which reason the Hamza of its initial may be pronounced with Kasr [404] (IY): (8) you [affix a Hamza to the ٰ, and (R)] conjugate it like (M, R) ناكُ (R) [or] رأَمُ (M), as ِهِذَّاْ, ِهِذَّيْأَ, ِهِذَىْ, ِهِدَّيْ; and the saying of 'Alī

أَفَأَتَمُّ هَذَا السَّيْفُ غَيْرَ مَنْسِمٍ قَلَبْتُهُ بِرَعْدِيَّ، وَلَا بَلْ تِيِمُّ [O Fatima, take the sword not blamed; for I am not dastardly, nor base (DA)] may be of the 3rd dial. or of this, the ى being elided in the latter case because of the quiescence of the ٰ after it (IY). The last three are aplastic vs. [above], having neither pret. nor aor., not verbal ns. [187] (R).

§ 191. حَيْيَلُ is compounded of حَيّ and [هُلْ or (AAz)] هُلْ, [two ejs. meaning urging and hastening (IY)]. It is uninfl. upon Fath, [as حَيْيَلُ, whence إذا ذَكَرَ الْاصْحَبُونَ نُهْيَلُ بِعَيْرُ (below) (IY)]; and حَيْيَلَا.
with Tanwin [198] is said, [whence بَعِظَلَ يُرِجَّونَ الآخِرُ (below), according to the usual version (AAz)]; and with the ۲: ۳ mentions these dial. vars.; and others add حَبِيلٌ, [whence يَتَمَارِي (below) (؟ب)], and حَبِيلٌ, and حَبِيلٌ (M). When you pause upon حَبِيلٌ and حَبِيلٌ, you convert their ۰ into ۴ [615]; but in continuity expression of the ۴ in them is a vicious dial.: and Labid in his saying

[mentioning a fellow-traveller whom he was bidding to start, He doubts about what I have said to him; and assuredly he does hear my saying "Come along" (MAR),] makes the ۳ quiescent for the sake of the rhyme; but this is not allowable except in pause: and the KSh gives حَبِيلٌ [187] with [Fatḥ of the ۳ and (AAz)] Kasr and Tanwin of the ۰ (R). It is (1) [i. q. إِيْت, and therefore (R)] trans. by itself, [as حَبِيلٌ النَّرَّفَيدَ Come to the crumbled bread moistened with broth (R)]: (2) [i. q. أَسْرُعُ, and therefore (R)] trans. by (a) the ب, as [in the speech of 'Abd Allah Ibn Mas'ud (AAz) in tradition (M)] إِذَا ذَكَرُ الْصَّالِحُونَ فَتُقَبِّلُوا بعَمَر [When the righteous are men-
tioned, hasten (the mention of) 'Umar, i. e. حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَ**

the ب denoting making trans. (R)]; (b) [as حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَ**

Approach Zaid. According to F, the two members of the comp., as regards assumption of the pron., are in the same state as حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَ**

of the aggregate, because the aggregate is i. q. حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَ**

a pron., as before the composition, while the aggregate after the composition contains a 3rd pron., which is q. of the aggregate, because the aggregate is i. q. حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَ**

, or حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَّلُ حَيَ**

; but, according to others, they contain a single pron., and not each of them a pron., because the predicament of independence is obliterated from each of them by the composition: and, as for the saying حَيَّلُ حَيَّلُ حَيَّلُ حَيَ**

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

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

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

الا أبلغاليلى وقولا لها هلآ * لقد ركبت أمرا أغرت معجلا

(M), by AnNabigha alJa'idi (IY, AAz), satirizing Laila al-Akhyaliya, Now convey ye two (my message) to Laila, and say to her, "Come up". (By God,) she has perpetrated a glaring, notorious matter, where [is used (AAz)] contains a reproach and rebuke to her (AAz), i.e. تَعَلَّلَى أَقْبَلَى; but the use of [is more frequent than that of (AAz) alone (IY).

§ 192. بلُهْ is (1) a [verbal (M, R, DM)] n., [i.e. (IY, R, ML), i.e. بلُهْ زِيدَ (DM), as بلُهْ (IY, R), like بلُهْ نُمَّ (R)]. (2) an inf. n. (M, R, ML), i.e. بلُهْ (M, ML), pre. (M) to what follows it (IY), as بلُهْ زَيْدَ [with prefixion to the obj. (R)], like بلُهْ تَرَكَ زَيْدَ (M, R), of the cat. of XLVII, 4. [188] (IY); and AZ relates that it
is transposed, when it is an inf. n., as ﴿ بَنِيُّ زِيدِ ﴾ (M): (3) as transmitted by F from Akh (R), a n. (ML) i. q. ﴿ كِفَ ﴾:

(a) what follows it is governed in [the acc. according to the 1st, the gen. according to the 2nd, and (ML)] the nom. according to the 3rd (R, ML): (b) its Fath is uninflectional according to the 1st and 3rd, and inflectional according to the 2nd (ML): (c) the saying [of Ka‘b Ibn Mālik as-Saḥābī on the day of the Ditch (Jsh)]

[They (the swords mentioned in the preceding verse) leave the skulls with their crowns laid bare, let alone the hands—or how then are the hands?—as though they had not been created (Jsh)] is related with [ ﴿ الاَكْفِ ﴾ is in (IY, R] the acc. and gen. (M, R, ML) and nom. (R, ML): (d) when it is i. q. ﴿ كِفَ ﴾, [says R (Dm),] ﴿ مِمَّا ﴾ may be prefixed to it [499] (R, Dm): AZ transmits ﴿ أَنَ فَلَانًا لَا يَطِيقُ أَنْ يَتَحَمَّلَ الْقُرْهَ ﻧَبِيُّ ﴿ بَلَّاء ﴾ إِنَّهُ يَاتَى ﺑِالْصَّخْرَةِ Verily such a one is not able to carry the stone: then how shall he be able to bring the rock?, i.e. ﴿ كِفَ ﴾ (IY, R, Dm) and ﴿ مَنِ اً ﴾ whence? (R, Dm); and another version is by transposition (IY, R): (e) a strange circumstance is that the SB in the exposition of the ﴿ ﻣَآمٍ ﴿ of [the 32nd Chapter of the Kur named] ﴿ السَّجِدَة ﴾ contains [the
following words], "God says, [I have made ready for My servants the righteous that which neither eye hath seen, nor ear heard, and which hath not occurred to the mind of man, as a treasure, other than, or not, what ye have become acquainted with", so that it is used in
eral in the gen. by لام, and excluded from the three meanings [above mentioned]: but some expound it by عبر, which is plain; and this corroborates those [vid. the KK and Bdd (DM)] who reckon it among the excep-
tive expressions (ML): (f) this tradition is related with Fath or the sign of the gen. in بلّة, and in both cases with لام: the version with the gen. has been explained by IHsh; and in the version with Fath بني is [uninf.,] i. q. كيف, and ما infinitival, the pron. in عليك relating to the
treasure, i. e. How, and Whence, shall be your becoming acquainted with it? (Dm): (4) as held by Akh, [and transmitted from him by IUK (Dm),] a prep. (IY, R, Dm), like عدا [512] (IY, R), خلا (R), and حاشي [511] (IY), i. q. سوي [89]; and hence, as is said, the saying of the Prophet بلّة ما أطلعْهن علىك besides what I have acquainted them with (R).
§ 193. 

\[ uninf. \text{ upon Kasr (Mb)} \] is [commonly held to be] always fem., det., and made to deviate from its proper form (Mb, IY). It is of 4 kinds, (1) [a verbal n. (Mb, IY, R), i.e. the imp. (M),] like 

\[ ُنَزَالٍ \] *Alight (Mb, M, R). i. q. ُنَفَّسٍ [187] (Mb, IY, R), ُنُرَأَكُ ُنُفَّسٍ ُدَاكُوُ [said in battle (IY)].

Let each of you take his adversary (M) : (a) according to S, it is universal in the tril. [below] (M, R), because of its frequency : but it is said [by Mb (R)] to be confined to hearsay, since no one may invent a form not spoken by the Arabs (IY, R), nor may we act upon analogy in the intensive forms ; while An says that Mb’s disallowance is strong ; and therefore it is better to interpret what S says by supposing that by universality he means frequency, so that ُفَعَّالٍ is quasi-regular because of its frequency (R) : ُفَعَّالٍ as an imp. does not occur in the Revelation, except in the reading of AlHasan ُلَمْ تَسْتَبِسَُ XX. 97. Touch me not [below], which in the prefixion of ُلُكَ to the verbal n. is like their saying to the stumbler, when they imprecate upon him that he may not recover his footing, [ُلَعَّا (MAd)] ُلَعَّا ُلَعَّا Mayst thou not recover thy footing ! (Sh) : (c) it is rare in the quad. (M) ; and is then ُفَعَّالٍ, not ُفَعَّالٍ (IY) : they are
agreed that (R) only two words of it occur in the quad., vid. قِرَرَ (IY, R), i. e. قِرَرَ (IY), as

[The breeze of the east wind said to it (the cloud) "Rumble (with thunder") : and the ground wet with rain became bleeded with the dry (AAz)]; and [عَرَأَ (IY, R), i. e. Play at the game, which is a game of theirs (R)], as

مَتَكَنَّى جَنِّي عَكَّاَتُ كَلِبَّنَا * يَدْعُوُ بِهَا وَلَدَنِي عَرَأَ (M, R), by AnNabigha adhDhubyani, Surrounding the two sides of 'Ukāz, both of them, while their lads call out in it, Play at the game (ABk): Mb says that deviation [from the imp. v. to the imp. verbal n.] does not occur in the quad. at all, قِرَرَ being only an imitation of the sound of thunder, and عَرَأَ an imitation of the cries of boys, as غَاطِي غَاطِي [200] is said; but Sf replies that what S says is better, because in imitation of sound the 1st does not differ from the 2nd, as غَاطِي غَاطِي, so that, if they meet imitation, they would say عَرَأَ and عَرَأَ قَارَ and عَرَأَ عَرَأَ; while, according to Akh [in the Book of Etymology (AAz)], قَارَ as an imp. [verbal n.] from the quad. is regular, [because intensiveness is not peculiar to the tril. (AAz)];

(d) the GG hold that this قَالَ is made to deviate from
the verbal imp. for the sake of intensiveness, this intensive form for the imp. being like the intensive and for Jj says " the o. f. of نزَالٍ is نَزَالٍ , 3 or more; and, 3 or more being pl., and the pl. " being fem., is said: they affix the which is the " pron. of the fem., to the v. as an indication of the triple " repetition, as they affix the ل in the ل. 23. " Cast, cast thou into Hell [233] as an indication of the " double repetition, its o. f. being يا يا [like (607) (K)]; and what is meant by the " repetition is intensiveness; and afterwards they make " deviate from نزَالٍ نزَالٍ, so that نزَالٍ is then fem., like " نزَالٍ نزَالٍ; and the evidence of the femininization of the " imp. is the saying [of Zuhair (Ahl)]

" And assuredly thou art braver than the lion when Alight " has been called out, and fright has been excited": but, in my opinion, the verbal n.'s being made to deviate from the form of the v. is a thing that they have no evidence of; and, the general rule being that every [expression] made to deviate from some thing does not pass out of the species to which that thing belongs, the v. cannot by deviation pass from the quality of v. to that of n. : and,
as for the *intensiveness*, it exists in all the verbal *ns.*, as we explained before [187], not in the manner asserted by Jj; and the femininization of the *v.* in its feminine form does not prove the *o. f.* of *نَرَّال* to be an *imp. v.* repeated, but is due to the paraphrase of *نَرَّال* by the *كلمة* or *عَجُرَة* or *عَجُرَة* : (e) similarly the 2 kinds of the *inf. n.* and *ep.* are not devoid of the sense of *intensiveness* [194], so that

(R): (2) made to deviate from (Mb), [and therefore] in the sense of (M), a [det. (M) *fem.* (IY)] *inf. n.* (Mb, M, R), being a proper name for it (IY), like *فُجَّار* *Wickedness* [a proper name (IY)] for *فُجَّار* [below], and *حَمَان* for *حَمَان* (IY), as

by AnNabigha [adhDhubyanī (Mb, ABk), *Verily we have divided our qualities between us; and I have borne off goodness, and thou hast carried away wickedness* (ABk), i. e. *فُجَّار* (IY)], and

*فُجَّار* for *جَمَاد* (IY), blaming *wine* (Akh),]

*Stagnation* (say thou) to it, *"stagnation"*; and say thou not (to it), throughout the length of time, so long as
it is mentioned, "Praise," i.e. قَوْلُ لِها جَمُودًا وَلَا تَقْلُو لَهَا حَمَدًا (Mb, IY), this being the sense, though it is made to deviate as a [det.] fem. [above] (Mb): and hence بَدَار, as in

وَذَكَرَتْ مَنْ لَمْ يَحْمَلْهُ شَرْبَةٌ وَالْحَمَيلَ تَعَدُّوْ زَيْتَهَا بِالصَّبَعِ بِبَدَارٍ [below], by 'Auf [Ibn 'Atiya (KF)] Ibn AlKhari' ['Amr Ibn 'Abs (KF)], And thou rememberest a draught of the milk of the herd of camels branded with a mark like a ring, when the horses were running on the surface of the ground dispersed, i.e. بَدَارَ مَتَبَدِّدَةِ, an inf. n. i.q. the act. part., like عَدُّ عِدَلِ [76, 143], being really a [generic proper] name for a det. fem. inf. n., like البَدِّة, even if such an inf. n. has not been spoken, as though it were an abandoned o.f.; and similarly in

كَانُوا ثَامِنَةً وَكَانُوا حَصَفُوا إِلَيْهَا فَشْكَوْا بِالرَّمَاحِ بِبَدَارٍ by Ḥassān [Ibn Thābit, describing the day of Dhū Karad (SR)], We were eight, and they were a noisy host: and they were pierced with the spears, when dispersed, i.e. مَتَبَدِّدَ. for the d. s. may occur det. when it is an inf. n., as ارْسِلْهَا عِرَاءً طَائِنَتُكْ فَعِلْتِهَا جَهَدَكَ [78] (IY): (a) they say "[made to deviate from (AAz)] a det. fem. inf. n."; but to me no decisive evidence of its determination or feminization has yet
presented itself: they hold, however, that it is [det. as being] one of the [generic] proper names for id. objects, like [br], and [8], and being a proper name for all goodness, and for all wickedness (Akh)]; and sometimes the feminization of the verbal n. and inf. n. is argued, upon the ground of uniformity, from the feminization of the ep. and personal proper name, which are fem., as will be seen; but this argument is wonderful: (b) is said to be det. in [above] because of the determination of its companion, vid. ; but this argument is like the 1st in strangeness, since assimilation of one word to another in determination or feminization notwithstanding that the word assimilated is not used det. or fem. is a novelty: if indeed qualification of such as by the det. fem., as , were authentic, it would be a good argument for both matters, determination and feminization: (c) even if we admit [that is det.], there is no evidence of the determinateness of its sisters; and in their saying about the gazelles When they come down to the water, there is no drinking deeply; and, when they come not down, there is no yearning (for it), i. e. and }
meaning, and the saying of AlMutalammis [above], i.e. تولی لِها جَمُوعاً {الْعُمُر} لِها {الْعُمُر} [as above], and the saying of the Arabs لا مُسَاسِ {لَا نَزَاعُ الْعُمَرُ} [above], i.e. the indeterminateness is obvious:

(d) according to those who hold that all the measures of فعال, imp., inf. n., ep., and proper name, are fem., they must, when used as [proper] names for a masc. [194], be diptote, like عَنْتَقٍ {صباح}; whereas, according to the GG, they may be triptote, like صَبَاح; and this shows how the GG vacillate about their being fem. (R): (3) made to deviate from (M) a [fem. (IY, R) prevalent (Mb, IY)] ep., [which occupies the place of a substantive (149) (Mb): this ep. does not occur in the masc., is always used without a qualified, and is moreover of two kinds (R),] (a) used [(a) in most cases (IY) only (IY, R)] in the voc., [according to hearsay (R),] as يَا فَسَاقِ {كَانَ يَا نَاسِقَة} [56. A], يَا حَبِیتَةٌ {يَا عَلَّمَة} and يَا لَکِانَ (Mb, M, R), i.e. يَا حَبِیتَةٌ {يا عَلَّمَة} and يَا لَکِانَ (Mb, R), because in the voc. it is in the position of a det. (Mb), since the voc. becomes det. by specific intention, like يَا رَجُلٌ {رَجُل يَا} [48]; (b) sometimes in the non-voc., by poetic license, as اَظِفْ [497] (IY): (a) this فعال and the imp. فعال may be formed with universal regularity from every tril. [above] att.
[completely (MKh) plastic (MKh, MAd)] v., as زوال, كتاب, ذهاب, and as نزل, نازل, and as يفرج, ينير, and from نسيء, نسيء, and as خذراء. (AAx), orig. general eps. for all that shears and drags away, and afterwards, by prevalence of application, peculiar to the genus of The Fates.
for The sun [from roasting and setting (R)]; and for Fever,
because of its spreading through the body, from Lank hair (R)]; and [many others, like (R)] for The bead that the woman charms her husband with!, [which is named because by their assertion it restores the husband (R),] whence their saying

_O charm, restore him: if he depart, bring him back; and, if he approach, make him glad; and I branded him with the_ which is [the proper name of (R)] a [particular (AAz)] brand upon the two haunches (M, R), or along the head from its front to its back (M), in the acc. as an inf. n. to meaning (R), whence

(M), by ‘Auf Ibn AlAhwas (lY, AAZ), And I was wont, when I was tried by a foe of evil, to stalk up to him, and brand him indelibly (AAz); and [نَشَلُ, جِعْلَا, and قَتَامُ (R)] for the she-hyena [below] (Mb, R): these [expressions (lY), and their likes (R), (among which lY includes those given below under (b) except ُبَدَاءٍ, which he places above among the inf. ns.), though orig. eps.
are [used as (IV) generic (R)] proper names (IV, R); and are therefore det. (IV), as is proved by their qualification by the det., as The rising sun (R): and [(b) what remains an ep. (R),] as قطاعة, [i.e. قائمة (R),] whence

[by 'Amr Ibn Ma'dikarib, when his mother had been killed by a tribe of the Arabs, I prolonged the period of my forbearance with their hasty deed, until, when I had slain their chiefs, it (the قتلة slaughter) was sufficient for me (AAz)]; and سببته سببة تكون لأمام I reproached him with a reproach that will be indelible, i.e. لزمة; and لا تقبل فلا تقبل يندب بالله, i.e. بالله (M, R), meaning A bounty shall not light upon such an one near me, nor a benefit reach him from me; and والخيل تعدو أغل [above], i.e. متبردة متفرقة, so that it is a d. s. [78, 140] (R): (4) made to deviate from قائلة in (M) a [personal (R) proper (M, R)] name [of a woman or fem. thing (Mb)], as حذام [194], قطام (Mb, M, R), رقاشي (Mb), سجاج (R), and the like, made to deviate from قاعمة, حامدة, قاعمة, etc., when used as names (Mb) for [certain (R)] women (M, R), سجاج.
being for the woman [of the Banu Yarbū' (IY)] who set up for a Prophetess (M) in the time of Musailima (IY);

6 and for 2 bitches (M, R); 

and for the she-hyena [above]; 

for 2 horses (M), 

for a stallion, as in the prov. 

Bolder than the gelder of Khasāf, because one of the kings [AlMundhir Ibn Imra alKhais (KF)] demanded him for covering from his owner [a man of Bāhila, said by Abu-nNadā to have been Ḥamal Ibn Yazid Ibn Dhuhl Ibn Tha’lab (Md)], who refused and castrated him [in the presence of that king (Md)], and 

for a mare (R); 

for a cow (M, R), as in the prov. [applied to every pair of equals (Md, IY)] 

Arāri was slain for Kahl (M), they being 2 cows that gored each other to death (Md, IY); 

for 2 countries; and 

(A) | (B) | (C) |
|---|---|---|

below]: (a) this kind [of proper name] is coined [4,194] because it is not made to deviate before its use as a proper name corresponding to an object, and afterwards transferred to the cat. of proper name; and the difference between this kind and the preceding one [3, b, a] is that in this kind the sense of qualificativity is lost sight of, whereas in the preceding one qualificativity is meant [194] (IY); (b) all (R) these expressions
are *fem.* (Mb, R), even if the [person or thing] named by them be *masc.*; and in the saying

I have been wont to account you to be lions of a thicket; and lo! in Lasāf the larks lay eggs! the *pron.* of لَصَاف is made *masc.* because it is renderable by the *وضع*; and there is another version فيها, [as in the Bk and IY]:

(c) sometimes such *fems.* as these are used as names for a man, like زَيْنِب and سَعَان (R).

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

*إِذَا قَالَتْ حَدَامٌ فَصَعَّدَتْهَا فَأَنْ تَنْصَبُ وَتَرْفَعُ*
by Lujaim Ibn Sa'b, *When Hadhām* (the wife of the poet) says a saying, then believe ye her: for verily the true saying is what Hadhām has said (Jsh): their making these names uninfl. is contrary to analogy, since qualification has no meaning in them, so that the uninflectedness belonging to them in the state of qualification might be observed; but, seeing that there is no contradiction between qualification and the quality of proper name as respects the sense, they make them uninfl. like the quals., although they are coined [193], not transferred from quals., in order to treat them like the proper name transferred from the qual., because it is more numerous than the other (R): (2) according to a few of the Banū Tamīm, they are infl. as diptotes (R, Sh), unrestrictedly (Sh), in conformity with analogy, being infl. because denuded of the sense of qualification, and diptote because of the quality of proper name and feminization in them [18] (R): (3) according to most of them [and to their chaste speakers (R)], they are uninfl. [upon Kasr (Sh), with a view to Imāla (634) (R),] if they end in ر; and diptote if they do not end in ر (R, Sh): the poet says مَتَىٰ ثَرَّتُ الْحُم [64]; and AlA'šā [Maimūn Ibn Kais (MAd), whose abode was in AlYamāma with the Banū Tamīm (IY),] says, combining the two Tamīmī dials,
(Sh) Saw ye not Iram and 'Ad? The night and the day destroyed them. And a time passed over Wabâr, and Wabâr perished openly (AAz).

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

[Thou hast called to mind days of boyhood that have passed: then far, far off is their return to thee! (AAz)]; and the saying of the poet [describing camels (IY)]
They become in the desert wending their way: far, far off is their place, or time, of entering upon the morning!, being red (AAz),] is related with Damm of the 1st and Kasr of the 2nd (M). Some make the ت quiescent [even in continuity (R), as هـ هـ هـ هـ , which is read {in XXIII. 38. (K, B)} by 'Isa alHamdani, and is a version transmitted from IAIl (IY)]; some elide the ت, [as هـ هـ (IY, R); some make it a ن (M), as يـ يـ (IY)]; and some say يـ يـ, [اـ اـ with Tanwin (R),] [with the ك of allocution (IY, R), and اـ اـ (M, R)] with a Hamza and ن both pronounced with Fath, but, as the author of the Mughnf says, with a ن pronounced with Kasr (R). Sgh cites 36 dial. vars. of it, هـ هـ هـ هـ and اـ اـ, and اـ اـ and اـ اـ, and اـ اـ and اـ اـ, each of these six pronounced with Damm, Fath, or Kasr of the final, and each [of these 18] pronounced with or without Tanwin; and others cite هـ هـ هـ and اـ اـ, هـ هـ and اـ اـ, and هـ هـ (A), making the total 42; and the KF adds 13 others, هـ هـ هـ and اـ اـ, and اـ اـ and اـ اـ, with Kasr of the ك because of the 2 quiescents, and with triple vocalization of the final, and اـ اـ with charge of the two ئ s into Hamzas (Sn). According to
[some of (R)] the GG, (1) the one pronounced with Fath [of the َّ (IY, R)] is sing. [646], its َّ denoting femininization, and its o. f. being ُهِهي،ة; (2) the one pronounced with Kasr [of the ُّ (R)] is the [sound (IY)] pl. of the one pronounced with Fath, its o. f. being ُهِهي،ت [234], and its ل being then elided (M,R), because it is indecl.; (3) the one pronounced with Damm of the َّ may be sing. or pl.: but this is all imagination and conjecture. The َّ is pronounced with Fath in most cases, from regard to its o. f. when it was an unrestricted obj. [187, 199]; with Kasr because of the two quiescents [664]; and with Damm to notify by the strength of the vowel the strength of the meaning of farness in it, since its meaning is How far (he, or it) is! [187] (R). When pronounced with Damm, it is written, according to F, with the َّ; but, according to IJ, with the ُّ (A).

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

ُشَتَائٰ مَا نُمَيْ عَلَى َ كُوْرٰها ِ َۚرُنُومُ حَبِيْبٰيْ اَخِي جَابُرٰ
(Sh), by Al A‘shà, *How different are my sleep upon her saddle in the desert and the sleep of Hayyàn the brother of Jābir! (MAd)*]. And is said [in the less frequent and less chaste usage (R)], as

\[\text{شتان مابني الإيزيدبي في الندى} \]

(R, Sh), by Rabî‘a [Ibn Thābit alAsadi (IKhn)] arRakkî, [(By God,) how different are, or how far is that (distance) which is between (MKh), or how far is the separation of (MAd), the two Yazâds in munificence (MKh, MAd), Yazîd Ibn Usaid of Sulaim and the illustrious Yazîd Ibn Hātim (MAd) alMuhallabî/ (IY, IKhn),] this being allowable upon the ground that [بني مابني is red., and]

an ag. constructively in the nom. ; or that (MKh) \[\text{شتان} \]

is i. q. بعد, because the latter does not require two or more ags., and لابن [conjunct (MKh),] a met. for المسافة or [ag. of لابن (MKh),] i. e. *How far is that (interval or distance) which is between them!* ; or that \[\text{شتان} \]

is i. q. بعد; and لم [red., as it is without بين, and]

ag. of لابن, in accordance with the opinion of Akh on يفصل بينكم LX. 3. *Your union shall be severed, where بينكم [159], says he, is the subject, but is not put into the*
nom. from disapproval of its exclusion from the acc. permanently belonging to it in most of its usage (R). It is disallowed, however, by As (R, Sh), who says that the poem is post-classical, because he holds that انشتق is du. of انشت, separate, an enunc. of what follows it, [not a verbal n. i. q. انفرتق (YS, MAad),] he being misled by two things, a dial. var. with Kasr of the ن [187] and the fact that the nom. after it is only a du. or i. q. the du., not a pl., [the last three in انشتان هذا الن (187) being in the predicament of one, i.e. انشتان هذا رذآك (AAz)]; whereas, if it were i q. انفرتق, the pl. might occur as ag. of it; but the chaster dial. var. with Fath of the ن falsifies his opinion; and also, if انشتان were an enunc., it might be posterior to the inch., since there is nothing to necessitate its priority [28], whereas it has not been heard posterior (R). But, as for the saying of a post-classical poet

[Ye have requited me for union with estrangement: how far is the separation of your dealing and my dealing!, being ag. of انشتاني, the construction in (MAad)] it was not used by the Arabs; and it is sometimes explained by subaudition of ما conjoined with بيبي, [i.e.
how far is that (distance) which is between your etc.
(MKh), \(\text{ما} \) being an ag. (MAd),] according to the saying
of the KK that suppression of the conjunct \([n. \text{ other}
\) than \(\text{ال} \) (MAd)] is allowable [177] (Sh).

§ 197. \(\text{إف} \) has the following dial. vars., (1) \(\text{إف} \); (2)
\(\text{إف} \); (3) \(\text{إف} \); (4) \(\text{إف} \); (5) \(\text{إف} \) [187]; (6) \(\text{إف} \) (M, R, KF);
(7) \(\text{إف} \); (8) \(\text{إف} \) (M, R), sometimes followed by \(\text{نفثه} \), as
\(\text{إف} \) (R); (9) \(\text{إف} \) (M); (10) \(\text{إف} \) (R); but I do not
know \(\text{إف} \) [41] with the \(ٌ\) of feminization [as a verbal
\(n.\)] ; and, if it does occur, how rare it is ! (IY); (11)
\(\text{إف} \) (KF); (12) \(\text{إف} \) (IY, KF), read by Ibn 'Abbās (IY);
(13) \(\text{إف} \); (14) \(\text{إف} \); (15) \(\text{إف} \); (16) \(\text{إف} \); (17) \(\text{إف} \) (KF);
(18) \(\text{إف} \); (19-21) \(\text{إف} \) [with the \(ٌ\) of feminization
(IY, KF), upon the measure of \(\text{فعلني} \) (IY),] pronounced
[without Imāla (KF),] with [pure (KF)] Imāla (IY, R,
KF), and betwixt and between (KF); (22) \(\text{إف} \) (IY, KF)
with Kasr (KF), said by the vulgar (IY); (23) \(\text{إف} \);
(24) \(\text{إف} \); (25) \(\text{إف} \); (26) \(\text{إف} \); (27) \(\text{إف} \) (KF); (28) \(\text{إف} \)
(R, KF); (29) \(\text{إف} \); (30) \(\text{إف} \); (31) \(\text{إف} \); (32) \(\text{إف} \); (33)
\(\text{إف} \); (34) \(\text{إف} \); (35) \(\text{إف} \); (36) \(\text{إف} \); (37) \(\text{إف} \), like \(\text{إف} \);
§ 198. IM says in the CK that, since these words are vs. as respects the sense, but ns. as respects the letter, they are made det. and indet., the sign of the det. being its divestment of Tanwîn [187], and the sign of the indet. being its use with Tanwîn; and that, since pure ns. are [of three kinds,] always det., like the prons. and dems., always indet., like دّيبار , عريبب , أحمد , and sometimes det. and sometimes indet., like فرس رجل, so (A) these ns. are [of three kinds (M),] (1) always det., like [نزال (193) (A),] [بلة [192], and [آميّي (187) ; (2) always indet., like [ليها in restraint (M),] [ربيّها [in instigation (M),] and [ها (187) (M, A) in wonder ; and hence خداً with Kasr and Tanwîn, i. e. لبس، as

مِهَالا فَدَاء لكَ الأقوام كلهُم وَما أتَمرِ مِن مَال وَمِن وَلادٍ.
Gently, let the peoples, all of them, and what I muster of wealth and of children, ransom thee! (ABk), being in the nom. as ag. of بَنْتٍ, because it is i. q. لِيَفْدِكُ (IY) : (a) اِبْنَ طَيْبَ (M),

may be an ej. acting as a substitute for the inf. n., infl., governed in the acc. like كَفَا [41], meaning كَفَا [41],

[in which case the Tanwîn is the Tanwîn of complete declension,] as اِبْنَ عَنَا Desist from troubling us; or a verbal n. uninfl., in which case the Tanwîn is [the Tanwîn of indeterminateness,] like that which is in صَعْبَ (M) [below]: and similarly every Tanwîn after such of these ns. as are pronounced with Fath [of the final] admits of the two alternatives, as حِيَّةٌ [188], حِيَّةٌ [191], and حِيَّةٌ (R):

(b) IS says that اِبْنَ without Tanwîn is allowable, but rare (IY, R): (c) sometimes the Hamza of اِبْنَ [below] and اِبْنَ is changed into ﺔ, as ﺔ and ﺔ (R):

(d) ﺔ is uninfl. because of its occurrence in the place of the imp. v. [159], i. e. لِيَفْدِكُ; and is pronounced with Kasr because of the concurrence of two quiescents [664] (IY) : (3) used in two ways (A), det. and indet. (M), being divested of Tanwîn when intended to be det., and pronounced with Tanwîn when intended to be indet. (A), like صَعْبَ and صَعْبَ [187, 200], ﺔ and ﺔ [197] (M,
A), and [187, 200], غات and [200] (M): (a) As asserts that the Arabs use only ِاية with Tanwīn, and charges Dhu-Rumma with error in saying مَلَّنا آلب [187] (IY, R); and IS says that he intends Tanwīn, since his meaning is *Tell a story, whatever story it be, about Umm Sālim*, but that he omits it by poetic license (R). The Tanwīn affixed to these ejs. only distinguishes between the *det.* and *indet.* [608], not being found in a *det.* at all; and only follows the vowels of uninflectedness, not being like the Tanwīn of زيد [and رجل], which follows the vowels of inflection in the *det.* and *indet.* (IY). What IM mentions [above] is the well-known opinion; but some hold that all the verbal *ns.*, with or without Tanwīn, are *det.* with the determination of the generic proper name [187] (A).

§ 199. Among the verbal *ns.* are *adv.* and their likes, governing in the *gen.* *a pron.* mostly of the 2nd *pers.*, anomalously and seldom of the 3rd, as in the saying علیه شخصًا ليسني [164] and the saying of the Prophet Ṭabari مَنْ أَشْتَىْ مَنْ كُلْمَ الَّذِي فَعَلَيْهِ بِالصوْمِ فَأَيْ لَهُ وَجَالَ Whoso of you lusteth after copulation, let him keep to fasting, for verily it hath the effect of gelding by compression of the two testicles (R). IM says in the CK that this sort is not used except conjoined with the *pron.* of the 2nd
pers.; and that i. q. [164] ليلَتُمُّ عِدَّاتٌ رَجَالًا عَلَى الْشَّيْءِ, and i. q. اَنْتَشِئَ, and i. q. أَنْتَشِئَ are anomalous: but his language in the Tashrīl implies that these are not anomalous (A). لَديِكَ, وَانْتَشَأَكَ, and دُونَكَ mean Take. The

o. f. is وَأَنْتَشِئَ زَيْدٌ فَخُذْهُ Besides thee is Zaid: then take him, and similarly لَديِكَ زَيْدٌ and دُونَكَ زَيْدٌ, what follows them being put into the nom. as an inch.; but afterwards it is abridged from the nominal and subsequent verbal prop. to the adv., which is then so often used that it becomes i. q. ﷺَخْذُ, and therefore governs with its government: while the advs. are uninfl. upon Fath, because it is the vowel appropriate to them in their o. f. when they were advs., as we said of the inf. ns. that become verbal ns. [188, 195]; and they have no place [in inflection], like those inf. ns., because they act as substitutes for what has no place [187] (R). ﷺَمَا كَتَبَ means Keep back, and أَمَامَكَ Advance (R, A) or Be on thy guard from the direction of thy front: but these may be said to remain advs., since they do not govern an obj. in the acc. [but see § 187], like ﷺَدَكَ لَديِكَ and ﷺَدَكَ لَديِكَ; and in that case the full phrase is ﷺَعمَلُوا ﷺَمَا كَتَبَ and أَمَامَكَ [498] (R). And مَكَانُكَ means [420] (IY, A), so that it is intrans. (Sn), as مَكَانُكَ أَنتُمَّ.
X. 29. Stand fast, ye and your partners, like [158] (Y); and the KK transmit it as trans., e. g. مكتب زيداء Wait for Zaid, i. e. إنظرة: but Dm says "I know not what need there is to make this sort of "adv. a verbal n., nor why they do not make it an adv.; "for the assertion of the verbal n. is good only where "the combination of that [n] and that v. is impossible, "as in عليك صة, and the, not where it is possible; "whereas مكتب may be said, but "not عليك, etc" (Sn). And عليك زيداء is said [187], meaning Take Zaid, orig. عليك أخذة; and عني ضم علقت عني. orig. عني. Gather thy be-

longings to thee, and withdraw from me, and afterwards abridged, as we have mentioned: and Akh heard a man say انتنكي I will withdraw [187], which is an anomalous enunciation contrary to the rule of the cat., since the rule of the advs. and their likes is to be imps., so that عالي and دوني are not said by analogy to it; and, as for meaning حالي Present to me, it is con-

trary to rule in another respect, since it is an imp., but the pron. governed in the gen. by it is in the sense of the obj., as عالي زيداء meaning Bring him near to me [187], whereas the rule is that the gen. should be an
and Akh heard meaning *Bring Zaid near to 'Abd Allah*, which is more anomalous than 
because *governs* the explicit *n.* in the *gen.*
And Ks allows *instigation* by all the *advs.* of place and
*preps.* regularly; but others restrict it to *hearsay*, which
is the proper way (R). IM says in the CK that there is
a dispute about the *pron.* attached to these words, its
position being that of (1) a *nom* [as an *ag.* (Sn)], ac-
cording to Fr; (2) an *acc.* [as an *obj.* (Sn)], according to
Ks, [the *ag.* being latent, as *Keep thyself to Zaid* (Sn)]; (3) a *gen.* [by
prothesis in such as *Keep thyself to Zaid* (Sn)];
(3) a *gen.* [by
prothesis in such as *Keep thyself to Zaid* (Sn)], according to the BB, which is the correct
opinion, because Akh quotes *from* chaste-speaking Arabs: [but in the first two opinions
what is after the transfer to the *cat.* of verbal *n.* is re-
garded, and in the last what was before the transfer (Sn)]. And, in addition to that [in the position of a
gen. (Sn)], with every one of these [verbal] *n.s.* there
is a latent *pron.* in the position of a *nom.* as an *ag.*, so
that in corroboration you may say with
the *gen.* as a *corrob.* of the present *gen.*, or the *nom.* as
a *corrob.* of the latent *nom.*; [and similarly, when we say
that the *k* is in the position of an *acc.*, *is allowable;*
whereas, when we say that it is in the position of a nom., it is itself the ag. (Sn)].

§ 200. The ejaculatory n. is what is applied to (1) the address of the irrational, or of what is in the predicament of the irrational, such as the young of human beings; (2) the imitation of sounds: so [says IM] in the CK (A). The expressions that the GG name ej's are of three kinds, (1) imitations of sounds proceeding from (a) dumb animals, like غَيْث [below]; (b) inanimate substances, alike طَقَل [below]: (2) sounds uttered from the mouths of human beings, and naturally indicative of meanings in their minds, like اَف and ثُف; for he that is disgusted at anything utters from his breast a sound [Ug'ह] resembling the expression اَف, and from him that spits upon a disgusting thing proceeds a sound resembling ثُف: (3) cries wherewith animals are cried to when something is required from them, (a) coming, like جَرَى; (b) going, like مُه; (c) some other matter, like ظَوَّ for drinking: but I see nothing to prevent our hazarding the conjecture that these cries, with which the brutes are cried to, are verbal ns. i. q. the imp., as some hold; because God has made the brutes like rational beings in understanding what is required from them. The three kinds are named ej's. because they are orig. simple or disconnected sounds, not words indicative of meanings. Afterwards, being
wanted for use in the middle of the sentence, they are
treated like words; and co-ordinated with the noblest of
words, i.e. *ns.*, the better to indicate their inclusion
among the apparent kinds of words: so that the *Tawīn*
is affixed to some of them, as ُع Convenience َت [198]; ُل is
 prefixed to some [187], vid. when the *expression*, not
the *meaning*, of the *ej.* is intended, as ُبَسَم ُأَسْمَاء [123] and
क्या रख्सें बाल्जोट [below]; some are made to mean i. q. *inf.
ns.*, as ُلِف ُفْل كِن, i.e. كَرَأْتة لُك, ُلِفْل كِن; and some are governed in
the *acc.* like *inf. ns.*, as ُلِل ُكْرَا, i.e. طِبَيْبَا [198]: and
what some Gg say, vid. that the *Tawīn* of ُع Convenience [below]
denotes *indeterminateness* [198], is of no account, since
*determinateness* and *indeterminateness* have no meaning
[187] in it; nor is there anything to prevent your saying
the like of this about such as ُكلا and ُى, because such
as ُكلا is *orig.* an *ej.*; and then we shall be relieved from
the difficulty of explaining the *Tawīn* in the two pre-
ceding ways [187] (R). The *ejaculatory ns.* are [all
*(IA)*] *uninf.* (R, IA), because they are *orig.* simple
sounds not entitled to construction, which is the requirer
of *inflection* [159]; or because some of them are con-
tituted like *ps.*, i.e. of 2 letters, as is said (R); [or] be-
cause they resemble the verbal *ns.* (IA). When they
occur constructed, they may be *inf.*: Jahm Ibn
Al’Abbas says
She is driven back with “Make haste” and “Get along”; and her madness is only inflamed from the “Get along” and the “Make haste”; and the poet [Dhu-r-Rumma (AAz)] says [128]: but another ['Uwaif alKawāfī (FA) alFazārī (T)] says

[He that rode behind me called them (certain women); and they forbore at his voice, (and returned to him,) as thou urgest with the جَوْث the thirsty parched (camels towards the water) (AAz)], by imitation notwithstanding the ل and ل; and you say I chid him with غود [below], as you say in the case of ps. لَيَسْكُنَ اللَّهُ إِلَّا بِأَنفُسِهِ [191], and in the case of the uninfl. n. أَلَّا يَحْيَى رَبِّ أَمِين or نَعْلَی بَابِي God (exalted be He!) is not limited by “Where?”: and with the ل inflection is more frequent than uninflectedness, as مِنَ العَجَّاءِ والخَيْبَةِ with the gen. and بَيْنِ الشَّيْبِ, because the ل removes the n. from resemblance to the p. [2]; but the ل and ل do not necessitate inflection, as is proved by إِلَّا إِلَّا [206] and
whereas, when the Tanwin is affixed to these
ns., then, if their expressions be intended by them, as in

بَعْدِهِمْ وَعَجْلٍ

they must be infl., because it is then the
Tanwin of declinability; but, if it be affixed to them
without this intention, as in

غَلِيْتٍ [above] and

they are uninfl., because it is the Tanwin of coordination and
correspondence, not the Tanwin of declinability. Among
the ejs. that are imitations of the sounds of human beings,
dumb animals, or inanimate substances, are (1) the
imitation of the sound of the laugh; (2) or

غَلِيْتٍ

the croak of the raven; (3) شِبُب

the imitation of the
sound of the lips of camels in drinking; (4) مَآْ

the cry
of the doe-gazelle when she calls her young one; (5)

تَلَقَّتْ

and imitations of the sound of the fall of stones one
upon another. Among the ejs. wherewith the brutes are
cried to are (1) دُلُّ for chiding horses, i.e. Step out, and
sometimes used to chide the she-chmel also; (2)

عُدْسٍ

for chiding the mule, and sometimes used as a name for
a mule, both admissible in

عُدْسَ أَلْحَنْ [83], except that
the pause upon the 
strengthens the opinion that it is
for chiding; (3)

هَدٍ

with four dial. vars., and 

Fath of the ُ for chiding camels; (4)

جُوُرَ

for calling
camels to drink; (5) or for chiding the she-camel; (6) and for calling the he-ass to water. And among the ejs. indicative of states in the mind of the speaker are (1) ْرُي, which denotes repentance or wonder [187]: (a) according to Fr, the o. f. of ْرِبْل is ْرُي; and the ْل is a prep., the o. f. being ْرُي ْلُكًا ْعُجِبًا ْلُكِّي I wonder at thee!; but is afterwards so frequently used [with ْرُي] as to be compounded with it and become the ْل of the v., so that they say ْعِبَّي ْلُكًا ْعُجِبًا ْلُكِّي: while others hold ْوَبِد , ْوَبِنَّا, ْوَبِدَلْبِل, and ْوَبِدْلِلْبِل to be distinct words meaning destruction, and to be inf. ns. having no vs. [41]: (b) the saying ِرِبْلَة [84] is related with (a) Damm of the ْل, in which case the o. f. is either (a) ْرِبْلَة أَمَّة The destruction of his mother (is realized)! , an inch. whose enunc. is suppressed, i.e. ْلُكِّي ْلاَكِّي ْلاَكِّي ْلاَكِّي ْلاَكِّي, meaning God destroy her!, as ِقَاتِلَةُ اللّهِ God fight against him! is said in wonder, because the thing, when it reaches its extreme, is cursed as a protection from the fatal eye; while the Hamza is then irregularly elided [658] for alleviation, since ِرِبْلَة becomes like one word importing the meaning of ْعُجِبًا: or (β) ْرُي ِلَمْبَة I marvel at
his mother, (what a child she has borne)! i.e. عجبها أنها أي ولد ولدت , the Damma of the Hamza being then irregularly transferred to the mobile ل, and the Hamza elided for alleviation, because the composition mentioned is intended: (b) Kasr of the ل, in which case its o.f. is وا لا، and the Hamza is then elided with its Damma: (c) ٌ كان , as in ريكان الله XXVIII 82. [below], is, according to Khl and S, وى denoting wonder compounded with كان [denoting comparison (B)], uncontracted, as in the text, or contracted [525], as in ريكان من الّ XXVIII 82. [above] I marvel because, or verily [187], God enlargeth subsistence, ريكان الله XXVIII. 82. [509], and ريكان من الّ [187]: while Fr says that وى is a word of wonder, which has the ك of allocution affixed to it, as in عجبب منك ريلك وى [187], i.e. ٌ كان and ٌ كان. I wonder at thee, and أ إن added to it; and that the meaning of XXVIII. 82. [509] is Hast thou not seen that the unthankful etc., as though the person addressed were asserting that they did prosper, and the speaker there-
upon said to him *I marvel at thee*, and then, being asked "Wherefore marvelltest thou at him?", went on to say that [meaning because (K)] the unthankful prosper not; so that the prep. [ل (K)] is suppressed with أن and أن, as is the rule [514]: and he mentions, as evidence of its meaning *Hast thou not seen?*, that, when an Arab woman of the desert asked her husband "Where is thy son?", he said ديك انها وراء البيت meaning *Hast thou not seen that he is behind the tent?*; and that, since the meaning of ديك becomes *Hast thou not seen?*, the ك of allocation is not altered for the fem., du., or pl., but keeps to one state: and this that Fr says is more probable as respects the meaning: (2) افة أف, both mentioned among the verbal ns. [187, 197]: (3) بُنْجُ, a word said upon admiration and pleasure at the thing; and repeated for intensiveness, as بُنْجُ بُنْجُ: (a) if it be continuous, the خ may be single or double, being in either case pronounced with Kasr and Tanwin, as says the poet, combining the two,

*روادات* أكرم الروادات بن لبَنَّ لبَنَّ لبَنَّ خضم

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

لاَ كَيْرٌ فِي الْعَيْنِ إِذَا مَأْجَعَا وَسَالَ غَرْبَ عَيْبَةٍ وَرَحْتَا
وَأَنَشَدَ الْرِّجْلُ فَصَارَ فَحَا وَصَارَ وُصِلَ الشَّتَابِاتِ إِخَا

[There is no good in the old man when he lets his water
run, and the duct of his eye flows and fills with tears, and
the leg bends and becomes curved like a snare, and the
union of the blooming maids becomes loathsome (AAz)],
also related كُتْبًا, is treated like the inf. n., and is
therefore infl., being an inf. n. i. q. the pass. part, i. e.
مَكَرُوْهَا (R).]
THE UNINFLECTED ADVERBS.

§ 201. Some 

[advs. [64]] are uninfl. [159] (Sh, Jm), not all (Jm) : upon quiescence, like ان [204]; Fath, like امس [206]; Kasr, like امس [206]; and Damm, like حيث [202] (Sh). Among the [uninfl. (Jm)] 

[advs. is that [adv. (Jm)] which is cut off from prothesis [by suppression of the post. in letter, not in intention (Jm)], like بعد and (IH). The advs. heard cut off from prothesis [115], are قدم، أمام، فوق، تحت، بعد، قبل، من، عل، أول، دوم، أسفل، خلف، وراء; and such as are in their sense, like آخر، شمال، يمين, etc., are not treated analogously to them. The post. [n. or prop.] is suppressed, if the suppressed be represented post to a n. in apposition with the 1st pre., as إلا عاليلة أر [128]: whereas, if it be not represented, it is not suppressed, except from what is indicative of a relative matter, which is not complete without something else, like بعد، قبل، and their sisters mentioned, and ان، بعض، كل; nor even from this, except when there exists a context to specify that suppressed. These 

advs., when cut off from the post., are uninfl. because of
their resemblance to the π. [159] in their need [497] of
the sense of that suppressed. As for أَنِّي حَيْثُ، and
إِذَا [159], although they are pre. to the props. present
after them, still their prothesis is not apparent, since the
prefixion is really to the inf. ns. of those props., so
that [they are uninfl. because] the post. is as it were
suppressed; and, since the Tanwin in بعض and is
substituted for the post. [128, 608], they are not uninfl.,
because the post. is as it were expressed through the ex-
pression of its substitute. In these advs. uninflected-
ness is preferred to compensation, because advs. have
little or no plasticity [64], and aplasticity is akin to un-
inflectedness, since the meaning of the latter is inflec-
tional aplasticity; but Tanwin as a compensation for the
post. is also allowable, though rare, in these advs., which
are then infl., as

وَنَحْيَ أَنَّا الْأَزْدَرْ أَرَى شَنْوَةَ فَمَا شَرَبْنَا بَعْدًا عَلَى لِدَةِ خَمْرٍا

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

فُسِّحَ لِيِ الشَّرَابَ وَكَتَنَتْ قِبَلًا أَكَادْ أَغْصُ بَالْمَاءِ الْفَرَاتِ

[by 'Abd Allāh Ibn Ya'rūb, when he had taken his blood-
revenge, Then wine became easy for me to swallow; and
I was wont before (this) to be nearly choked with sweet
water (Jsh)], whence the anomalous reading مَنْ قَبْلَ
XXX. 3. [128] and the saying َبَيْنَ الْأَوْلاَدَمِ بَعْدَ َبَيْنَ الْأَوْلاَدَ َبَعْدَ

Begin with him, or it, at (the) first (of the time): and, according to this, there is no difference in sense between the infl. and uninfl. forms of these advs. cut off [from prothesis, the sense of the suppressed post. being intended to be understood with both], which is the truth; but some say that they are then infl. only because of their not implying the sense of prothesis, so that َبَيْنَ َبَعْدَ means formerly, َبَعْدَ أَوْلاً means previously, and مَنْ قَبْلَ َبَعْدَ means previously and sub-

sequently, [as though َبَعْدَ َبَعْدَا were said, meaning firstly and lastly (K, B),] because ِهِيَ is red. [499] (R). These ns. have four states, in one of which they are uninfl., while in the rest they are infl.:—(1) they are infl., (a) when they are pre. in letter, as َبَيْنَ َدَرْهَمًا I received a dirham, not another than it and َلَخِبَرَةَ َبَيْنَ َقَبْلَ زِيدَ I came before Zaid: (b) when the post. is suppressed, but (a) its letter is intended to be understood, as وَمَثَانِي جَعَلَ َنَادِي َبَيْنَ وَمَثَانِي َقَبْلَ ذَلِكَ [128], the full phrase being in which state they remain like the pre. in letter, and are therefore not pronounced with Tanwîn; (b) neither its letter nor its sense is intended to be understood, in which case they are indet., whence
the reading ٌفِ َّيْلُ َّمِنْ ـ بُعْدَ ٌفِ َّيْلُ َّمِنْ ـ بُعْدَ XXX. 3. and the saying

[above] (IA) : (2) they are uninfl. upon Damm when [they are cut off from prothesis in letter, but not in sense, so that (Sh)] the post. is suppressed [in letter (Sh)], but its sense is intended to be understood, as in XXX. 3. (IA, Sh) in the reading of the Seven with Damm, where IY [following Z in the M] supplies the ellipse as though the o. f. were مِنْ ْقَبْلُ ْكُلُّ ْشَيءٍ ْوَمِنْ ـ بَعْدَهُ [128], which sense is true, except that مِنْ ْقَبْلُ َّلُبُّ ْوَمِنْ ـ بَعْدَهُ before (the overcoming) and after (it) would be more appropriate to the context [502] (Sh), and in مِنْ ْتُحَدِّثُ الْغَلْبُ [below] (IA); and similarly in the saying of the Ḥamāsī [Ma‘n Ibn Aus (FA, Jsh) alMuzani (Jsh)]

عُمَّرِكَ مَا أُدْرِى ْوَفَالِي ْلَوْ جَلَّ ْوَعَلَى أَيْنََّا تَغْدُوُّ الْمَنْيَةَ أَوْلُ [By thy life, I know not—and verily I am much afraid—to which of us fate will go in the early morning at (the) first (of the time or hour) (FA, Jsh)], and the saying of the other [‘Utayy Ibn Mālik al ‘Ukaili, cited by Fr (Akh),]

إِذَا أَنَا لَمْ أُمَّنِي عَلَيْكَ وَلَمْ يُكِنَّ لَكَ الْأَرْمَةَ الْأُمَّيَّةَ وَرَأَيْتُ (Sh) When I am not reassured about thee, nor is thy meeting save from behind, behind (a curtain) (Jsh).

Mb relates the verse
by a man of the Banū Tamīm, God curse Ta’illa Ibn Musāfīr with a curse that shall be poured upon him from before (Him)! (FA) with مٰبٰر, making it indet.; but Fr relates it with مٰ، making it det. (Akh), orig. مٰ (FA). And F transmits مٰ with Damm, by uninflectedness, because the post. is intended to be understood in sense; with Fath, by inflection as a diptote [357], because the post. is not intended to be understood in letter or sense; and with Kasr, because the post. is intended to be understood in letter (IA). And it is said that these advs. [that ought to be] pronounced with ِماّم may have Tanwīn with [the sign of] the nom. and acc., as قبْل and قبْل, like the voc. [that ought to be] pronounced with ِماّم, as ِماّما مَتَّا and ِما مَتَّا [48, 608]; so that ِما مَتَّا بعدا and ِما مَتَّا may be instances of this (R). These advs. [cut off from prothesis (R)] are named "finals" (R, Fk), because after the suppression [of the post. (YS)] they become finals in articulation after having been medials (Fk). But ِكل and بعض, [when cut off from prothesis (R),] are not named "finals", because the compensation for the post. is expressed (R, YS).
always used in two ways, (1) governed in the gen. by ٠ُوَق and (2) aprothetic [in letter (DM)]; so that ٥٣٤ ٥٤٨٣٦٠٤٨ ٥٤٨٣٦٠٤٨١ is not said, as ٥٤٨٣٦٠٤٨١ and ٥٤٨٣٦٠٤٨١ are said: but many are mistaken in this [2nd matter, saying that it may be pre. (DM)]; and among them are Jh and IM: and, as for the saying

٠٣٤٨٣٦٠٤٨١

(by Abū Tharwān, O many a day there is for me wherein I am not shaded, being scorched by the hot sand from beneath (my feet) and exposed to the sun from above (my head)! (Jsh)], the ٥٤ is for silence, [not a post. pron. (DM)], as is proved by the fact that ٥٤٨٣ is uninfl. [615]; whereas, if it were pre., there would be no reason for its uninflectedness. When a det. [i.e. a particular thing, vid. a specified superiority in position (DM),] is meant by ٥٤٨٣, it is uninfl. upon Damm, by assimilation to the finals, [among which it is sometimes included (DM),] as in this verse, since what is meant is superiority in position to [the poet himself, not unrestricted superiority in position, the sense being that the burning sand affects him from beneath him, and the heat of the sun from above him; and similarly in the saying of the other [Abn-nNajm al‘Ijli (Jsh)] describing a horse
[(He is) lean below (his belly), broad above (his back),
returning again and again to the charge of "Retreat, advance", though the citation of this verse by IHsh is
not free from doubt, because the final of every hemisti-
tich in every one of these verses is a ل pronounced with
Kasr, and perhaps he was not acquainted with the ode
(Jsh)] : and, when an indet. is meant by عل, it is infl.,
as in the saying [of Imra alKais (EM)]

مكر مفر مقبل مبر معا
كئالموص صخر حطاة السبيل من عل

[Good at charging, good at fleeing, advancing and re-
tiring together, like a mass of rock that the torrent has
brought down from above (EM)], since what is meant is
to compare the horse [81] in his swiftness to a mass of
rock that has come down from some high place or other,
not from any particular height (ML). It has several
dial. vars. (IY) : you say (1) جثة من عل, [infl. (R),
defective (IY), like عم (IY, R) and شم, as
كئالموص صخر (above) (IY)] ; (2) من عل, [like قاض (IY, R) and
غُلَبَ], as

قبيا من تحض وريا من عال
Lean below, and plump above (IY)]; (3) [like مَرَامُ (R), as says Dhu-r-Rumma

And the swaying of the camel-saddle above (IY)]; (4) [abbreviated (IY), like عُصِّ (IY, R) and رَحَى (M, عَلَى (507) (IY)]; (5-7) as says A′shâ Bāhila [lamenting AlMuntashir Ibn Wahb alBāhili, one of the great runners of the Arabs (Mb),]

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

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

When you make عَلَى uninfl. upon Դամَمَ, the ی, i. e. the ی, must be elided, and clean forgotten, since, if you said عَلَى, the Դամَمَ upon the ی would be deemed
heavy; and, if you elided the Damma, and said \( \text{علي} \), its being *uninf.* upon \( \text{ذّم} \) would not be plain: and, when you intend to make \( \text{ف} \) *uninf.*, its must be pronounced with Fath; whereas with inflection it may be pronounced with \( \text{ذّم} \) or Kasr, as \( \text{علو الدار} \) *At the top of the house*, like \( \text{سفلها} \) *At its bottom*. As for \( \text{علو} \), it may be *uninf.* upon Fath, contrary to the rest of the finals, because of the heaviiness of the \( \text{ذّم} \) pronounced with \( \text{ذّم} \) and the Kasr, as \( \text{من علّر} \), is either because [it is *inf.* and] the *post.* is supplied, as in \( \text{ليس غير} \) with Fath [below], in which case this Kasr is found only with a *prep.* before it or with *prefixion* to the \( \text{س} \) of the *pron.* [129]; or because it is *uninf.* upon Kasr on account of the Damma’s being deemed heavy: while the \( \text{ذّم} \), as \( \text{من علّر} \), is according to the analogy of the rest of the finals. The finals are *uninf.* upon a vowel in order that they may be known to be radically *inf.* [159]: and upon \( \text{ذّم} \) in order that they may be reinvigorated with the strongest of the vowels because of the weakness that overtakes them through the suppression of the needed *post.*; or in order that all the vowels may be completed for them, because in the state of inflection, being mostly aplastic, they are governed either in the *gen.* by \( \text{من} \) or in the *acc.* as *advs* [64]; or in order that
their uninflectional may be different from their inflectional vowel (R). And 

[this is a quote from Arabic text]

are treated in the same way (IH) as the adv. cut off from prothesis (Jm). 

[90] is a n. inseparable from prothesis (ML, A) in sense [115]; but may be cut off from it in letter, if the sense of the post. be understood, and 

[below] being a solecism. [There are six constructions with it (DM):] one says (1-2) 

I have received ten, not another than they is (received), or it, i.e. the received, is not another than they, with 

in (a) the nom., by suppression of the pred., i.e. 

; (b) the acc., by subaudition [i.e. latency (DM)] of the sub. [in (DM)], i.e. 

(3) 

[above] it, i.e. the received, is not another (than they), also by subaudition of the sub., and by suppression of the post. in letter, but expression of it in intention, 

[in which case is infl. (DM),] like the reading [of 

[‘Asim (MAd) alJahdari and ‘Aun (IY) alUkaili (IY, Sh)] 

XXX. 3., i.e. 

[above]: not another (than they) is (received), or it, i.e. the received, is not another (than they), in which case (a) Mb and the moderns say that
the Damma is a Damma of uninflectedness, [because the post. is suppressed, and its sense, not its letter, is intended to be understood (DM),] not of inflection, and that is assimilated to the finals, like بعـد قـبل and بعـد; and, according to this, it may be [in the place of a nom. as (DM)] sub., or [of an acc. as (DM)] pred. [of ليست وبر (DM)]: (b) Akh says that it is a Damma of inflection, [the absence of Tanwin being because the letter of the post. is intended to be understood (DM),] not of uninflectedness, because is not a n. of time, like تـقبل and بعـد, nor of place, like فوـق and تـحـت, but is only like كل and بعض; and, according to this, it is [in the nom. as (DM)] the sub., the pred. being suppressed: (c) IKh says that it admits of both alternatives, [uninflectedness and inflection (DM)]: (5) ليست وبر it, i.e. the received, is not another and (6) ليست وبر not another is (received), in both of which the vowel is inflectional, because the Tanwin denotes either complete declension [608], in which case it is affixed only to infl. ns.; or compensation, in which case the post. is as it were mentioned (ML): here nothing at all [belonging to the post.] is intended to be understood; but with the acc. the sub. is understood ليست, and with the nom. the pred. is suppressed (DM). As for the saying ليست وبر [above], which occurs in the phrases of the learned, it
was not spoken by the Arabs; so that the learned say 
either by analogy to لیس or by inadvertence (Sh).

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

Rely thou upon an answer whereby thou shalt escape;
for, by our Lord, thou wilt be asked about a deed that
thou hast done before, not another: so that what occurs in
the ML and Sh is not to be regarded (Fk). غیر is assim-
ilated to the final advs. because of the extreme vague-
ness in it [114], as in the finals, on account of their
being unconfined relative locations [64]: but the post. is
not suppressed from it except with the لٰ of exemption
and لیس, as افعل هذا لا غیر لیس I will do this, nothing else
and جاورني زياد لیس غیر Zaid came to me, no one else,
from the frequent use of غیر after لٰ and لیس غیر; and after لیس is i. q. لٰ [90], the post. suppressed in لیس غیر
being the excepted suppressed in لیس غیر
Zaid has come to me: he, etc. [96](R). حسب is i. q. [the pre. n. in] كاف, an act. part. [24, 68] whereby the present is meant, so that [from regard to its being i. q. كاف (Sn) it is used as an indet. ep., being an ep. of an indet., as مرت برجل حسبك من رجل [143]; and a d. s. to a det., as هذا عبد الله حسبك من رجل. This is 'Abd Allah, sufficing thee as a man. And [from regard to its prim. expression (Sn)] it is also used as a prim. substantive, [occurring as an inch. or enunc., at present or before the prefixion of the annuller (Sn),] as حسبهم جهنم.

LVIII. 9. [Their sufficiency is Hell, or Hell is their sufficiency (Sn)], فال حسبك الله. VIII. 64. Verily thy sufficiency is God, [like the saying of Jarir

إني وجدت منك كل حسبكم* أي تلبسوا حرك��ب. وتشبعوا

(K, B) Verily I have found your sufficiency of noble deeds to be this, that you should wear the best of clothes, and be full of meat (N),] and Thy sufficiency is a dirham (Sn)]. And this is an objection to its being a verbal n. [68], since the lit. ops. are not prefixed to verbal ns. [by common consent; and similarly the id. ops., like inchoation, according to the correctest doctrine (Sn)]. It is also cut off from prothesis, in which case
it undergoes two innovations, being (1) imbued with a sense indicative of negation; and (2) always used (a) as an *ep.*, *d. s.*, or *inch.*, and (b) uninfl. upon Damm: you say [in the case of the *ep.*, or *d. s.*] or *I saw a man*, or *Zaid*, sufficing (*me* or *thee*), as though, says Jh, you said *حسبَكَ حسب*; and in the case of the *inch*. I received ten; and (my) sufficiency (was that), i.e. *دفعت من عشرة حسب* (A). What is post. to *حسب* may be [thus] suppressed from frequency of usage; and it is uninfl. upon Damm by assimilation to *غير*, since, like the latter [114], it does not become *det.* by prothesis. The *advs.* *pre.* to *props.* are of two kinds, (1) necessarily *pre.* to them by application [115], which are three in number, *حبيث* in place, and *أن* and *إذ* in time: (a) there is a dispute [204] as to whether the [cond.] *prop.* immediately following *إذ* governs *إذا* or not; and, if it does, *إذا* is not *pre.* to it; but, if it does not, *إذا* is *pre.* to it: (b) *حبيث* and *إذ* are *pre.* to the verbal and nominal [*props.*]; but there is a dispute [204] as to whether *إذا* may be *pre.* to the nominal: (2) allowably *pre.* to the *prop.*, which are only *ns.* of *time* *pre.* to a *prop.* from which one of
the three *times* is imported: (*a*) that is stipulated for the sake of the affinity between the *pre.* and *post* in indicating *unrestricted time*, even if the two *times* be different, this affinity being needed because prefixion to the *prop.* is not in accordance with the *o. f.*, since the *post.* in reality is the *inf. n.* implied by the *prop.*, not the *prop.* itself; and, according to this, a. *n. of place* is ordinarily not *pre.* to a *prop.* [124], because one of the *places* is not specifically imported from the *prop.*, as one of the *times* is. The general rule is that the *n. of time* should be *pre.* to the verbal [*prop.*], because the *v.* indicates *one of the times* by application [402]; and therefore the *n. of time* is *pre.* to the verbal more often than to the nominal [*prop.*]: but *time* is imported from the nominal *post.* [*prop.*] by the circumstance that the 2nd of its two terms is a *v.*, as in لileen يوم هام على النار يفتدون LI. 13. *(It will occur on, or is,) the day when they shall be burnt upon the fire (K, B)*; or that, if its two terms be *ns.*, its purport is notorious for occurring in one of the three *times*, either the *past*, as اتَّنْتُك حبي الصحبة أبعز I came to thee when AlHajjaj was governor, or the *future*, as XL. 16. [1]; while the saying of Mb in the Kamil that the allowably *pre. n. of time* is not *pre.* to a nominal [*prop.*] except upon condition of the *prop.*'s being *past* in sense, by assimilation to the necessarily *pre.* دِلَّ, is falsified by LI. 13. [above], XL. 16. [1,124], and the like. All of
this is when the n. of time is pre. to a prop. of whose inf. n. it is the adv. in sense, as you see: whereas, if the n. of time be not an adv. to the inf. n., but be either before or after the latter, it has not with the prop. that peculiarity which the adv. of the inf. n. of the prop. has; and therefore it is not used except with an infinitival p., like and , before the prop., as before the prop., as IV. 50. Before that We deform faces and IX. 118. [460]. As for , [which is not a n. of time,] it is pre. to the verbal prop. [124], as Wait until I come out to thee, because it is an inf. n. meaning delay, made to act as a substitute for the pre. n. of time [65], the o. f. being during the time of the delay of my coming out, i. e. during the period that my coming out delays, until it enters into existence, meaning until I come out; and similarly i. q. may be pre. to the verbal prop. because of its resemblance to , since times are signs whereby events are timed and acts specified: but, since the sense of time is adventitious in they are mostly pre. to the verbal prop. headed by an infinitival p., as the poet says and [124, 571], and you say Bide until I come
out; and, since, according to the KK [below], the n. of time itself is pre. to the verbal \( prop \) with an infinitival \( p. \), how much more is what resembles it! And, also, when \( infl \) as in \( ذو مال \) [16], is pre. to the verbal \( prop. \) in their sayings: some say that this [prefixion] is anomalous, [because \( ذو \) is not a n. of time,] \( ب ذوى نفس \) being ep. of \( الأمر الذي يسلم فيه \) \( مع الأمأم يسلم فيه \) with the (matter) possessed of safety, meaning \( مع الأمر الذي يسلم فيه \) with the matter wherein thou shalt be safe, the \( ب \) being i. q. \( في الوقت الذي يسلم فيه \) \( في الوقت الذي يسلم فيه \) \( في الوقت الذي يسلم فيه \) \( في الوقت الذي يسلم فيه \) in the (time) possessed of safety, meaning \( في الوقت الذي يسلم فيه \) in a time wherein thou shalt be safe, the \( ب \) being i. q. \( في الوقت الذي يسلم فيه \) \( في الوقت الذي يسلم فيه \) \( في الوقت الذي يسلم فيه \) \( في الوقت الذي يسلم فيه \) in which case the prefix is not anomalous, because \( ذو \) is like a n. of time pre. to the v. ; while some say that it is the Ta'I \( ذو \) infl., which is improbable, because the Ta'I \( ذو \) in the best known dial. has the \( ب \) in all cases [176]. And sometimes \( ذو \) in prefix to the v. is used in the same way as in prefix to the n., as \( جايني ذو فعل \) \( حَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\) He that did came to me and and and and and
and 

\[ \text{either } \text{Tā'ī, according to the } \text{dial. transmitted by IDn } \]

[176]; or i. q. anomalously pre. to the v. S says that, when one of the two terms of the prop. immediately following 

\[ \text{and } \text{is a v.}, \text{it is better to put that v. first, because these two } \text{advs. contain the sense of condition, which is more appropriate to the v.}, \text{so that } \]

\[ \text{is better than } \text{but } \]

what he says here about 

\[ \text{requires consideration, from the frequency of such } [\text{phrases}] \text{ as I.XXXIV. I. [23, 204] and LXXXII. I.} \]

2. When the heaven shall be cloven in sunder, and when the stars shall be scattered. 

\[ \text{and are sometimes assimilated to the } \text{advs. necessarily pre. to props., i. e. } \]

\[ \text{, and because they are vague, like those } \text{advs.}; \text{but, since they are only remotely assimilated to those } \text{advs.}, \text{they are not pre. to the pure } \text{prop. in the same way as those } \text{advs. are, but to a } \text{prop. headed by an infinitival } \text{p.}, \text{as LI. 23. [518], \[90], and \[90]; because the affinity between the } \text{pre. n. of time and the post. prop. in their indicating time, and the fact that the n. of time is an } \text{adv. to the inf. n. of the post. prop.}, \text{enable the infinitival } \text{p. to be} \]
dispensed with in the case of the n. of time, but are not found in عَلَىٰ and غير مثِلْ, so that the infinitival p. is needed in their case. The KK [above], however, transmit from the Arabs that the advs. also are pre. to أن و این and, if this were right, those advs. might be infl. and uninfl., like and غِيرِ اَنْ نَطْقَتْ and مثِلْ مَا اَنْذِمْ in LI. 23. [518, 159] and [90, 159]. The author of the Mughnī says that, the adv. pre. to props. being det., it is correct to say حَبْتَكَ يُومٌ or البَرَنْ قَدَمَ زِيدٌ الحَمَارَ: but, besides the strangeness of this usage and the fact that it has not been heard, the pre. ought not to be det. when the ag. in the verbal or inch. in the nominal [prop.] is indet., as يُومُ قُدِّمَ اِمِيرٌ and يُومُ قُدِّمَ اِمِيرٌ كُرِيمَ قُدِّمَ, since the sense is [111]. The n. of time or حَيْثَ, even if it be not an adv., is pre. to the prop. [124], as LXXVII. 35. [159], V. 119 [1], VI. 124. [64], and

يَا دَلَّ حَيْثَ يَكُونُ مِنَ يَتَذَالَل

O the lowliness of the place where he that is lowly is! [where is pre. to حَيْثَ (J)]. As for such as يُومُ يُومٌ and سَاعَتَانِ, the advs. are said to be
pre. to \( \text{اذ} \) pre. in sense to a suppressed prop. that the Tanwin is substituted for [128, 608]: but that [explanation] involves obscurity as respects the sense, since and \( \text{يوم الوقت} \) and the like are strange in usage, corrupt in sense, contrary to such as

III. 74. After ye have been Muslims, since its sense is after that time, while in

XV. 38. Until the day of the known promise \( \text{الي يوم الوقت المعلوم} \), says F, is i. q. \( \text{الوعد} \); and it seems to me that these advs., which are as it were apparently pre. to \( \text{اذ} \), are [really] pre. not to it, but to the suppressed props., [like the adv. in \( \text{اذ} \),] except that, when these props. are suppressed because indicated by the drift of the sentence, it is not good that a Tanwin should be substituted for them affixed to these advs., as it is substituted in \( \text{اذ بعض كل} \) and \( \text{اذ [128].} \\

For, \( \text{كل} \) and its sisters being inseparable from prothesis in sense [115], the suppression of the post. is inferred from the sense; and, that suppressed being specified by the circumstantial evidence obtained from the drift of the sentence, what is meant becomes complete, as in XXI. 79. [128], XLIII. 31. [128], and \( \text{نهنيك على اللم} \) [204]: whereas, these advs. not being inseparable from prothesis in sense, if you said \( \text{جابسي زياد كنت حبنا كذا} \), intending
to suppress the post. and substitute the Tanwin of حینا for it, i. e. حینا دُلُك at the time (of that), حینا would not appear to be used in that sense, but the Tanwin in it would appear to denote [declinability and] indeterminateness; [for I see nothing to prevent one Tanwin from denoting declinability and indeterminateness together, since many a p. imports two meanings, so that the Tanwin in جمل imports indeterminateness also, but, when you use the n. as a name, denotes pure declinability (R on the Tanwin)]. Since, then, they fear that the Tanwin of compensation in ساعَة حَيْنَا, يومًا, and should be confounded with the Tanwin of declinability and indeterminateness, they effect the indication of the suppressed props. orig. post. to those advs. by putting as a total subst. for those advs an adv. [ان] inseparable from prefixion to props., light in expression, applicable to all sorts of ns. of time, ليلة, يوم, حين, ساعَة, etc, and accustomed to suppression of the props. post. to it, together with substitution of Tanwin for them, as in [204]. Thus ان is put after those advs. as a [total] subst. for them, together with the Tanwin of compensation, in order that the Tanwin may be as it were existent in the ant. advs., because the total subst. [150], being not only ideally put into the place of the ant. [151], but unre-
Stricely applicable to what the ant. is applicable to, is as it were the ant.; and ْنَذْ is pronounced with Kasr of the ْنَزْ because of the concurrence of the two quiescents [608], this vowel [664] being necessary in order that ْنَذْ may be like a decl. n. governed in the gen., post. to the 1st adv., so that the suppression of the post. from the 1st adv. without uninflectedness upon Ḍamm or the Tanwīn of compensation may not be disapproved; and, since the object mentioned is effected by means of ْنَذْ, and the advs. mentioned are future and past, ْنَذْ is divested of the sense of the post, and becomes denotive of unrestricted adverbiality, so that it may be used in the future [204] also, as فيِلْ يوْمِ مِنِّ الرَّضْوَانِ LII. 11. Then woe on that day to them that treat the signs of God as false and the like. But the truth is that ْنَذْ, when the post. is suppressed, and the Tanwīn substituted for it, otherwise than in such as يوْمُ مِنِّ رَضْوَانِ, may be pronounced with Fath also, whence نَفَعْنَهَا ْنَذَّرُونَ اِذَا رَأَيْنَا مِنْ الْصَّالِحِينَ XXVI. 19. I did it then, when I was one of the erring, i. e. I did it when thou hadst brought me up, since requital [594] has no meaning here. The adv. pre. to the prop. being an adv. to the inf. n. implied by the prop., as we stated before, a pron. may not relate to it from the prop. [124], so that يَا أَيُّهَا الْيَهُودُ قَوْمِ يَوْمِ الْقَٰيَمَةِ ْيَزِيدُ فَيْهَا is not said, because, the
connection sought to be realised from such an pron. is realised by prefixing the adv. to the prop., and making it an adv. to the purport thereof, so that it is as though you said "in the day," which is not used; and the cop. is necessary only when the adv. is not connected by reason of its being pronounced with Tanwin, as

On a day that Zaid arrived on : the Kur says: 

On the day when faces shall become white and faces shall become black; but sometimes "in the day," and the like are said, which is anomalous. The advs. necessarily pre. to props. must be uninfl. [159], because they are pre. in sense to the inf. n. implied by the prop, so that their prefixion to the prop. is like no prefixion, and therefore they resemble the finals [202] (R). The [sing. and pl., but not the du., of the (R)] ades. [allowably (R)] pre. to the prop. or [to the word (Jm)] may be uninfl., [(a) by common consent, when the prop. is headed by a pret.; (b) according to the KK and some of the BB, when it is headed by an aor. or is nominal, whether the head of the latter be infl. or uninfl. in letter, as in چَعَنتَكَ يوم انتم امیر I came to thee on the day when thou wast governor, since it must be infl. in place; and (c) by common consent in such as (R),] upon Fath [for the sake of
lightness (Jm): and similarly وَهُمْ مِثْلُ وَهُمْ مِثْلُ (R) with مَا، and [ وَهُمْ عَنَى (R)] or أَن (IH), may be uninfl. [90, 111, 159] (R, Jm), by common consent (R), upon Fath (Jm).

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

[by Tarafa (Ahl),] The youth has understanding where-by he lives while his foot guides his shank (T, R, DM), because the sense is during the period of his toil and his
life (T); but here also it may denote place (R, DM). It is mostly [in the place of an *adv. as (ML)] an *adv. (R, ML), as [place (R, DM)] IX. 5. 

*slay ye the unbelievers wherever ye find them (DM); or of a gen. governed by *men (ML), as [place (R, DM)] F. 144. (DM) And from whatever place thou comest forth (to journey), turn thy face in the direction of the sacred mosque (when thou prayest) (B): but not always (R), being sometimes governed in the [place of a (DM)] gen. by something else (ML) than *men (DM), as

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

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

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

[by Abū Ḥayya anNumairi, When a breeze from wherever (it blows) is wafted to him (the he-ass), a nose that is attached to him brings to him its (the meadow’s) fragrancce (Jsh)], i. e. (ML), the prop. being suppressed, and put as a compensation for it (DM). when pre. to the single term, is infl. (R, ML) by some (R), according to IJ (ML), which is said to be the dial. of Hudhail (AAz), because the cause of uninflectedness, i. e. prefixion to the prop., is removed (R); and I have seen, in the handwriting of orthographers
[above], with Fath of the م (ML): but in the best known usage it remains uninfl., because prefixion to the single term is anomalous (R). حیث, when the restringent ما is attached to it [181, 565], implies the sense of condition, and apocopates two vs., as [419]; and this verse is, according to me, a proof of its denoting time (ML), i. e. In whatever time, not In whatever place, thou art straight, as is proved by في غاية الازمان (DM).

§ 203. مند and مدن [both pronounced with Kasr of their م in one dial. (Sn)] are used [by the Arabs (IY)] as ns. and ps. [498] (IY, A), مئ مند mostly as a p., and مدان mostly as a n. [510]. They are peculiar to time, being prefixed only to a [n. of] time; and their relation to time is the same as that of مه to place, مه مهد to denote beginning of extent in place [499], and مه مدان and مدان in time [510] (IY). When they are ns., they have two meanings, (1) the beginning of the period, [with which only definite time is allowable (IY),] as م رأيته مند يوم الجمعة I have not seen him since Friday: (2) the whole of the period, [to which the indet. is peculiar (IY),] as م رأيته مند يومي I have not seen him for two days (M);
though you may put a det. implying number, as I have not seen him all through the Muharram, as though you said for 30 days (IY). They have three states (ML), being followed by a n. in the gen., a n. in the nom., or a prop. (DM). When they are followed by a n. in the gen., they are said by some to be (ML, A) pre. ns. (ML), advs. governed in the acc. by the v. before them; but are held by most to be preps. [510] (A). They are ns. (1) when they govern [a single n. in (A)] the nom.: (2) when they are followed by [a prop., vid. (A)] (a) the [pret. (Sn)] v. (IM) with its ag., which is the prevalent [construction], for which reason IM restrict himself to the mention of it; (b) the inch. with its enunc. (A). When they are followed by a n. in the nom., [as من يوم] (ML),] then, (1) [as Mb, IS, and F say (ML),] they are inches. followed by an enunc. (ML, A), i. q. (a) if the time be present or numbered, [as من ثلاثة أيام or ما رايت من يومنا I have not seen him all through our day or for three days, i. c. the term (of the interruption of the sight) is our day, or three days (DM)]; (b) if it be past (ML), as مرايتة من يوم الجمعة I have not seen him since Friday, i. c. the beginning of the period (of not seeing) was Friday (DM): (a) they are permissible as inches., because they
are *det.* [25] in letter and sense, or in sense only, according to different opinions (Sn): (b) this analysis (A, DM) is preferred by III (DM); [and] is indicated by IM's saying "when they govern the *nom.*" (A), because the *inch.* governs the *enunc.* in the *nom.* [24] (Sn): (2) [as Akh, Zj, and Zji say (ML, Sn),] they are [adverbial (ML)] *enuncs.* followed by an *inch.* (ML, A), i. q. ِبِیieneٰلیًا لَقییتٰه مٰی یومآیی، I have not met him for two days, i. e. *Between (me) and meeting (him)* [158] have been two days (ML, Sn); but there is no concealing the obscurity involved in this (ML): (a) ISgh says "he that parses them as *inches.* or *enuncs.* ought to reckon them among the necessarily *prepos.* *inches.* or *enuncs.* " [28]; and that can best be accounted for by the argument that, since they must precede the *gen.* when they "are *preps.* they must precede [the *enunc.* or *inch.*] when "they are *ns.*" (YS): (3) as most of the KK say, they are *advs.* *pre.* to a *prop.* whose *v.* is suppressed while its *ag.* remains, the *o f.* being ٰم‌ذ کأان یُومآیی since two days (have been), [where کأان is *att.* (DM), or ٰم‌ذ مَصنی یُومآیی since two days (have passed) (A)] ; and this is preferred by Suh and IM (ML, A) in the Tashil (A): (4) as some of the KK say, they [or rather the *ns. after them (DM)] are *enuncs.* of a suppressed [*pron., vid.* ٰهُوْ (DM)], i. e. مَارایته مِن الْزَمَای ْالنْ َذُ ْهُوْ یُومآیی I have not seen him from that (time which) is two days, upon the ground that
is compounded of two words, مَنَدُ and the تَلَّ (ML), and that مَنَدُ is orig. مَنَدُ (DM). When they are followed by the verbal or nominal prop., as in مَا زَالَ مَنَدٌ آلم [112] and

وما زالت أبغي المال من أنا يانع
ووددا بكلا حبيبي شبت رأسا

[by AlA'śhà, And I have not ceased to seek wealth, since I was a stripling, when (I was) a boy and middle-aged, when I was hoary, and when (I was) beardless (Jsh)], then, (1) according to the best known opinion, they are advs. pre., (a) as some say, to the prop., [in which case they are excluded from peculiarity to prefixion to the n. of time, and their meaning is from the time when (DM)]; (b) as others says, to زَّمَانٖ [supplied (Sn)] pre. to the prop., [in which case their meaning is from the beginning (of the time when) (DM)]: (2) as is said, they are inchs., in which case زَّمَانٖ must be supplied pre. to the prop., as the enunc. (ML, A), i.e. the beginning (of that was the time when) his two hands tied and I was a stripling (DM). مَنَدُ and مَنَدُ are uninfl. because they are ns. in the sense of ps. [510, 159]. They ought to be quiescent [159]: but [the ﺃ of] مَنَدُ is mobilized because of the quiescence of the ﺃ before it, and is pro-
nounced with Damm for alliteration [197] to the Damm of the ّم ; while ّمٰ is quiescent, unless it meet a quiescent after it, in which case it is pronounced with Damm, as ّمٰ ّلٰأَبِيٰمٰ, but by some with Kasr, as ّمٰ ّلٰأَبِيٰمٰ (IY). The o. f. of ّمٰ is ّمٰ, [the ُن being elided from it (DM),] as is proved by their [generally (Su)] reverting to Damm of the ّن in ّمٰ ّلٰأَبِيٰمٰ upon meeting a quiescent, as ّمٰ ّلٰأَبِيٰمٰ [663], whereas, if the o. f. were not Damm, they would pronounce with Kasr [664]; and by the fact that some of them say ّمٰ ّمٰumuوٰٰ طُوٰيَلٰ, pronouncing with Damm notwithstanding the absence of the quiescent (ML, A).

§ 204. ّن is of four kinds, (1) a n. denoting past time, and used in four ways, (a) as an adv., which is the prevalent usage, as IX. 40. [below]: (b) as a direct obj. [of a v. (a) mentioned (DM)], as ّمٰ ّمٰوٰذٰكَرَوا اَن كَنتُم تَلَيٰلٰا فَكُثُرْكُم VII. 84. And remember the time when ye were few, and He made you many; [(b) supplied (DM),] the ّن mentioned in the beginnings of stories in the Revelation being mostly a direct obj. of ّمٰ كَرٰ supplied, as ّمٰ ّمٰوٰذٰكَرَ رَبِّكَ للَّهَ من كَتَبٰm II. 28. And (remember) the time when thy Lord said unto the angels [below]: (c) as a subst. for the obj., as ّمٰ ّمٰوٰذٰكَرَ فِي الْكُتَّابٰ مَرَّمٰ اَن كَتَبَتُي XIX. 16.
And remember Mary in the Scripture, when she withdrew, [i.e. the time of her withdrawal (DM),] where is a subst. of implication for مريم, [the cop. (154) being the pron. relating to her latent in the v. (DM),] like the subst. in II. 214. [150]; while ان in the text اذكروا نعمة الله عليكم ان جعل فيكم انبياء V. 23. Remember ye the grace of God towards you, when He set among you Prophets may be an adv. to, or a [total (DM)] subst. for, نعمة: (d) as post. to a n. of time, (a) capable of being dispensed with, as in يومتني and حينننن [201]; (b) incapable of it, as in رينا لا تزغ قلوبنا بعد ان هديتنا III. 6. Our Lord, lead not our hearts astray after the time when Thou hast guided us: (2) a n. denoting future time [201], as يومتني تحدث أخبارها XCIX. 4. On that day shall she tell her tidings; while the text فسوف يعلمون ان الأخبار في أعقابهم XL. 72. 73. Therefore they shall know, when the yokes are on their necks is sometimes cited as evidence, because يعلمون which is future in letter and sense [404], governs ان, which must therefore be i. q. اذان: (3) causative, as ولن ينفحكم اليوم ان طلتم أم ذكم في العذاب مشتركون XLIII. 38. And it shall not profit you to-day, since ye have done wrong, that ye
are partners in punishment, i.e. And your partnership in punishment shall not profit you to-day, on account of your wrong-doing in the world: (a) this is alternatively said to be (a) a p., i.q. the causative مَعْنَا [504]; (b) an adv., the causation being imported from the force of the sentence, not from the letter, because, when أَنْ ضَرَبْتُهُ أَنْ أُساَدُ I beat him when he did evil is said, and time is meant, the appearance of the case necessarily implies that the evil-doing is the cause of the beating, [because the dependence of the predicament upon a qualification notifies the causality of the latter (DM)]: (b) [مَعْنَا in the text cannot be causative according to the 2nd saying, and (DM)] the difficulty is removed only according to the 1st saying, because, if The partnership in punishment shall not profit you to-day in the time of your wrong-doing were said, causation would not be imported on account of the difference in the times of the two acts, [vid. wrong-doing, the time of which is the present life, and profiting, the time of which is the next life: nay, in reality the difference of time entirely prevents the coherence of the sentence (DM)]; and [thus (DM)] a [further (DM)] difficulty remains in the text [according to the 2nd saying (DM)], vid. that مَعْنَا is not a subst. for يَنْفَعُ, because of the difference in the two times; nor an adv. to يَنْفَعُ, because the latter does not
govern two *advs.* [64]; nor to *مشترکون*، because the *reg.* of the *pred.* of the five *ps.* does not precede them [520, 593], nor does the *reg.* of the *conj.* precede the conjunct [75], and because their *partnership* is in the *next life*, not in the *time of their wrong-doing*: (c) other passages attributed to causation are

\[\text{أَنَّ الْإِيمَانَ يَهْتَدِيُوا بِنَسْيَانْٰ هَذَا أَفَـْكُ قَدْ يُـدِيمُ}
\]

XLVI. 10. And, since they have not been guided by it, [their perversity has become manifest (B),] so that they will say, *This is an old lie*, XVIII. 15. [88],

\[\text{إِنَّ مَدَلاً إِلَّا رَسُولُ الْمَلَّائِكَةِ [107], and} \]

\[\text{إِنَّ مَدَلاً إِلَّا رَسُولُ الْمَلَّائِكَةِ [35]; and all of}
\]

that is correct only according to the saying that the causative *إِنَّ* is a *p.*: (4) denotative of *suddenness of occurrence*, as S declares, which is the one [generally] occurring after *بَيْنَا* and *إِنَّ ما* [below]; and is variously said to be an *adv. of place or time*, a *p.* denoting *suddenness of occurrence*, and a *corrob.*, i.e. *red.* [563], *p.*, [as explained by R below]. Two other meanings are mentioned for *إِنَّ*, [in both of which it appears to be a *p.* (DM),] (1) *corroboration*, through its being taken to be *red.*, which is said by AU, followed by IKb [and Jh], who attribute to it certain texts, among them II. 28. [*And thy Lord said* (above) (DM) and II. 48. (below)]; (2) *verification*, like *قد* [575], to which is attributed the text [XLIII. 38. (above) (DM)]: while
ISh adopts the opinion that it occurs red. after and [below] exclusively; and, according to the theory of verification in the text [XLIII. 38. (DM)], the prop. [i.e. قد قُلْتُمْ "ye have done wrong (DM),] is a par. between the v. and ag. [1] (ML). is always pre. to a prop. [115] (R, ML); (1) nominal, as VIII. 26. And remember the time when ye were few: (2) verbal, its v. being a pret., (a) in letter and sense, as II. 28. [above], II. 118 [160], and III. 117. And remember the time when thou wentest early in the morning from thy household; (b) in sense, not letter, as II. 121. [539] and VIII. 30. And remember the time when they that disbelieved were plotting against thee: and all three are combined in IX. 40. If [90, 585] ye help him not, God will help him, as He did help him, when they that disbelieved drave [above] him forth, he being a second of two, when they two were in the [599] cave, when he was saying to his companion "Grieve "thou not [419]; verily God is with us" (ML). But
they disapprove of [its being prefixed to a n. followed by a \textit{pret. v.}, as (R)]\footnote{ان ريد قام (M, R), the chaste construction being \textit{ان قام ريد} (R), because \textit{ان}, being applied to denote the \textit{past}, should rather be prefixed to the \textit{pret.}, on account of the conformity (IY, R) and affinity (R) of their meanings (IY). Sometimes one of the two terms of the \textit{prop.} is suppressed, so that, [when the inflection is not apparent in the other term (DM),] the ignorant think that \textit{ان} is \textit{pre.} to the single term, as

\begin{align*}
&
\text{هل ترجع ليال قد مضين لنا} \\
&
\text{والعيش منقلب ان داك أفنانا}
\end{align*}

[by ‘\textit{Abd Allah Ibn AlMu’tazz, Shall nights} (i.e. \textit{times}), that have passed for us, indeed \textit{return}, when life is \textit{changed}—since that (is so)—like \textit{branches}?, i.e. since \textit{life is like branches}, \textit{sometimes fresh}, and \textit{sometimes dry} (Jsh)], in full \textit{ان داك كاذك} , and

\begin{align*}
&
\text{كانت منزل الاف عهدتهم} \\
&
\text{ان نحن ان داك دون الناس اهوانا}
\end{align*}

by AlAkhtal, i.e. \textit{They were abodes of familiar friends}, that \textit{I knew as brothers above mankind}, \textit{when we (were familiar together)}, \textit{when that neighbourhood (was existing)}, in full \textit{ان نحن معالفون ان داك كاذك} , what is
demonstrated by being the *neighbourhood* understood from the sentence, and

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

(R), by Abù Dhu’aib alHudhalî, I prohibited thee, O heart, from thy courting Umm ‘Amr in health, while thou wast then well (Jsh),] in which case the ُبِكَّأْن (R)] is pronounced with Kasr [608] (R, ML) or Fath [201]; but always with Kasr in such as ُبِكَّأْن (R), as ُبِكَّأْن فِرْقُ الْمَوْمِلِونَ XXX. 3. And on that day shall the believers be glad (ML), i.e. ُوُلْعَى لغَبَ الْرُّمَ. And on the day when (the Greeks shall overcome) [502] (B). ُبِكَّأْن is not like ُبِكَّأْن in denoting condition, [because its time is past, while condition is future (IY),] unless it be restrained [by ُأَن from prefixion (IY)], as in the saying of Al‘Abbās Ibn Mirdās [asSulamî (Jsh)]
Whenever thou enterest before the Apostle, say thou to him, with a saying that has become necessarily incumbent (in full), i.e. (with due consideration for the implications), when the assembly is still, because, being restrained by from the prefixion explanatory of its sense, it becomes vague. is an instrument of condition, that apocopates two vs. (ML), being mostly inop. (DM). It is, (1) according to S, a p. [419], i.e. [the cond. (ML)] (R on the apoc., ML); (2) according to Mb, IS, and F, an adv. (ML): (a) perhaps S considers that, when the word is affixed to , the latter already contains the sense of condition, and is future, even if it be prefixed to the pret., like ; so that it becomes an apocopative with : whereas this cannot be the case with , which is devoid of the sense of condition, and is applied to denote the past; so that , according to him, is not compounded: (b) Sf says “I have not known any of the GG mention except S and his school; and S cites [only] two verses, [above] and .
"[589]: and one of the GG says that its o. f. is اما، which
does not occur except with the corrob. ار after it [613],
as in XIX. 26. [544]; so that, since [the metre of]
the verse would be violated by the اما، the form of
is changed by conversion of the 1st م into دن; but this
[explanation] is not complete in اذما دخلت اغ: (c)
Mb says that [اذ in] اذما retains its nominality; but
that ل restraining it from seeking prefixion, and adapts it to
condition and apocopation, as in the case of حيحت [202];
for by means of ل it becomes future and apocopative
(R). Its government of the apoc. [419] is rare [in prose
and poetry (DM)]; but is not a poetic license, contrary
to the opinion of some. اذ ما is used in two ways:—
(1) it denotes suddenness of occurrence, in which case [it
differs from the cond. اذ ما in four matters, vid. that (DM)]
it is peculiar to nominal props., does not need a correl.,
nor occur at the beginning [of the sentence (DM)], and
means the present, not the future, (i.e. indicates that
what follows it is realized during the realization of what
precedes it, as Shm demonstrates, even if they be both
past (DM),] as خرجت فاذ ما االأس بالباب I went out; and
[540] lo, or there, or then, the [599] lion was at the door,
whence فاقاها فاذ ما ااغ; XX. 21. Then he cast it down,
and behold, or there, or then, it etc. [31] and 

**X. 22. And,** when we make the people [of Makka (DM)] to taste of mercy after a hardship that has befallen them, lo, or there, or then, they have a plot: (a) it is (a) a p. according to Akh, which is made preferable by their saying I went out, and lo, verily Zaid was at the door, [like the version (519),] with Kasr of [the Hamza in] أن, because, [if it were not a p., it would be an *adv.* of *time* or *place*, and would therefore need an *op.*, whereas what precedes the *ف* does not govern what follows it, and (DM,) what follows أن does not govern what precedes it; (b) an *adv.* of *place*, according to Mb; (c) an *adv.* of *time*, according to Zj [and Rm, which opinion is attributed to S (DM)]: and the 1st opinion is adopted by IM, the 2nd by IU, and the 3rd by Z: (b) he [i. e. Z (DM)] asserts that its *op.* is a supplied v. derived from the letter of the *ملامح*, saying that

Moreover, when [below] He shall call you once from the earth, then ye shall come forth is constructively ثم إذا دعاكِ دعوةً مِن الأرضِ إذا انتَمت تخرجون XXX. 24. Moreover, when [below] He shall call you once from the earth, then ye shall come forth is constructively ثم إذا دعاكِ دعوةً مِن الأرضِ إذا انتَمت تخرجون Moreover, when etc, ye shall fall suddenly to coming forth in that time:
but others hold that its op. is the enunc., mentioned, as in خرجت فَادَا زَيْد جَالسٌ, or supplied, as in فَادَا الْأَسْدٌ, i. e. حائَر; and that, when إذا it itself is construed to be the enunc. [in such as فَادَا الْأَسْدٌ (DM)], its op. is مستقر, or استقر [26, 498]: (c) the enunc. with it always occurs expressed in the Revelation, as XXI. 97. [160], فَادَا هُم خَاصَّونٌ XXXVI. 28. And lo, or there, or then, they were still, and thereby فَادَا هُمْ بِيِضَاءٌ VIII. 105. And lo, or there, or then, it was white: (d) when I went forth, and there was the lion! is said, إذا may be an enunc. according to Mb, i. e. فَادَا الْحَضْرَة الْأَسْدٌ; but not according to Zj, because the [adv. of] time is not an enunc. of a concrete n. [26]; nor according to Akh, because the p. is neither predicable nor predicable of [497]: whereas, if you say فَادَا الْقَتَالُ and there, or then, was fighting, [like the version إذا أَنَّهُ عَبْدُ الْقَفَافُ (519) with Fath,] it may be an enunc. according to others than Akh: (e) you say جالِساً خرجت فَادَا زَيْد جَالسٌ or جالساً خرجت فَادَا زَيْد جَالسٌ I went forth, and there, or then, Zaid was sitting, or and there was Zaid, sitting, or and then Zaid (was present) sitting, with (a) the nom. as an enunc., إذا being gov-
erned in the acc. by it: (b) the acc. as a d. s., the enunc. being 

if it be called an [adv. of] place; and, if not, then suppressed, [i. e. حاضر (DM)]: (f) you may construe 

to be an enunc. of a concrete n. [in appearance, but of an abstract n. in reality (DM)], notwithstanding our calling it an [adv. of] time [26], when you assume the suppression of a pre. n., as I went forth, and then was (the presence of) the lion, constructively:

(g) the Arabs say 

I was wont to think that the scorpion was sharper in stinging than the hornet, and lo, he is as sharp as she, and also: but this [2nd (DM)] construction was disapproved by S when he was questioned by Ks; and is the proper construction, like VII. 105. and XX. 21; while if authentic, is irregular and inelegant, like the government of the apoc. by لِ [549], the subj. by لَم [548], and the gen. by لَّلِل [513] (ML):

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

\[\text{فَذَا أَصَابَ بِهَا مَوْبِعٌ يَشَااءُ مَيْمَ عَبَادَة} \]

XXX. 47. [below] And, when He watereth with it those of His servants whom He willeth, lo, or there, or then, they are glad! (ML): (a) as *إِذَا* is prefixed to the *pret.*, so it is prefixed to the *aor.* (K, B on XLII. 28), as XCII. 1. [498], whence *وَهُوَ عَلَى جَمْعِهِمْ* إِذَا يُشَاهُ قَدِير

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

\[\text{وَإِذَا مَا أَتَى أَبُو} \]

(K) And, whenever I will, I rouse her (the she-camel) for the journey *at the end of the night*, so that she speeds along as though she were a *terrified wild bull* (N); [but] the *v.* after it is often a *pret.*, and less often an *aor.*, both of which are combined in the saying of Abū Dhu’aib [alHudhali (Jsh1)]

\[\text{وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغَبَتْهَا} \]

\[\text{وَإِذَا تَرَى إِلَى قَلِيلٍ} \]

[And the soul of man is craving when thou makest it crave; and, when it is reduced to a little, it is content]
(Jsh)]: (b) the cond. 

Here is prefixed to the n. in such as LXXXIV. 1. [23, 201] only because the n. is an ag. to a v. suppressed upon condition of being expounded, not an inch., contrary to the opinion of Akh, [who allows אֶזְזַא to be prefixed to the inch. provided that the latter be followed by a v. (DM)]; and, as for the saying [of AlFarazdak (Mb, Jsh)]

[When a man of the tribe of Bāhila, under whom is a woman of the tribe of Ḥanṣala, has a child by her, that child will be the mail-clad warrior, where the n. mentioned after אֶזְזַא is not followed by a v., אֶזְזַא is not an inch., but (DM)] the full phrase is אֶזְזַא קָאַנְנְנַלְלִי (ML), so that אֶזְזַא is sub. of קָאַנְנַלְלִי, the pred. of which is (DM): (a) אֶזְזַא does not govern the apoc., [notwithstanding its signifying condition, and being i. q. מָתִי (206) (R),] except in poetry (R, ML), as

אֶזְזַא מֶשֶׁכֶּנֶּה רַעְבָּךְ בְּעַלְגַּנְיָךְ, וּאֶזְזַא תְּקָבֵלְךָ חָסְרַתְךָ פְּתַחְךָ

[by 'Abd Kais Ibn Khufaf {alBurjumī (T)}, admonishing his son Jamil, Be content with competence, so long as thy Lord gives thee a competence; and, when poverty befalls thee, show resignation (Jsh)]: (b) it is said to be
sometimes excluded from adverbiality, futurity, and the sense of condition; and each of these shall have a separate paragraph: (a) as for its exclusion from adverbiality, Akh asserts on XXXIX. 71. 73. [539] that اذًا is [a n. of time (DM)] governed in the gen. by حَتَّى [below], [i. e. Until the time of their coming to it (DM)]; and IJ asserts on the reading اذًا وقعت الواقعة ليس اذًا وفعتها كاذبة خائضة رافعة اذًا رجت الأرض رجًا LVI. 1-3. The time when the resurrection shall come to pass, while not a lying (soul) shall be at [the ل being i. q. فِي (DM)] its coming to pass, abasing some, exalting others, will be the time when the earth shall be shaken with violent shaking that the 1st اذًا is an inch. and the 2nd an enunc., the two accs. being ds. s., as likewise is the prop. of ليس and its two regs. [وقعتها كاذبة (DM)], i. e. The time of the resurrection's coming to pass will be the time of the earth's being shaken; and they say on the verse of the Ḥamāṣī [Abu-ṯTamahān alKānī (T)]

[And before the morrow—O the grief of my soul for the morrow, for the time when my companions will return, and I shall not be returning! (T)] that اذًا is in the position
of a gen. as a subst. for [the 2nd] غَدِّي، [or of an acc. as a subst. for the position of غَدِّي (498) (T)]; and IM asserts that it occurs as an obj. in the saying of the Prophet to ‘Ā’isha إنِّي لَأَعْلَمُ إِنَّا كَنْتُ عَلَى رَأْسِيَّةٍ وَإِنَّا كُنْتُ عَلَى غُضْبِيَّ Verily I do know the time when thou art pleased with me, and the time when thou art in anger against me: (b) its exclusion from futurity is through its denoting (a) the past, as إن! denotes the future, as IX. 93. [80], LXII. 11. [538] And, when they saw etc., they dispersed etc., and رَندَمَلْ يُزِيدُ الْغَلِبَ [18]: (β) the present, vid. after the oath [from God, as will be seen (DM)], as XCII. 1. [498] and والْنُجَّاِمُ إِنَّا هُوَ Qii. LIII. 1.

By the Pleiades [11] when they set [below], because, as is said, if it denoted the future, it would not be an adv. to the v. of the oath, [i.e. إِقْسَمُ (DM)], because this v. is originative, not enunciatory of an oath to come, since the oath of God is ancient; nor to a suppressed being serving as a d. s. to الليل and النجم, because the حال and the future are incompatible: whereas the truth is that dependence upon the originative إِقْسَمُ is not correct, because the ancient has no time, either present or otherwise, being anterior to time; but that dependence upon كَانَ, notwithstanding that إن! remains in the future, is
not impossible, [because the جَال incompatible with the future is the temporal, not the grammatical one (DM), i. e. the present time, not the d. s.,] as is proved by the fact that the occurrence of the presumptive d. s. [74] is correct by common consent: (c) the exclusion of اَذا from conditionality is exemplified in وَأَذا مَا عَضِبَوا هَمْ يُغْفِرُونَ XLII. 35. And who, when they are wroth, forgive and XLII. والذِّينِ اَذا أصبَحُوا البَغِي هَمْ يُنصِرُونَ 37. And who, when wrong befalls them, help themselves, in both of which exs. اَذا is an adv. to the enunc. of the incl. after it; whereas, if it were cond., and the nominal prop. a correl., this prop. would be conjoined with the ف [but see (f) below]: and hence the اَذا that follows the oath, as in XCII. 1. and LIII. 1. [above] (ML): (c) since the introduction of the sense of condition into اَذا and its exclusion from its original sense of specified time [206] are frequent, it may, even if it be not i. q. the cond. اَن, vid. in the case of decided matters, be used in the same way as the اَذا! implying the sense of اَن, vid. in being followed by two props. in the guise of the prot. and apod., although they are not such, as CX. 1-3. [540], in order that this arrangement may indicate that the purport of the 2nd prop. is as inseparable from the purport of
the 1st prop. as the apod. from the prot.; and it is for the realization of this object that [the non-cond.] اِذَا is governed by its [apparent] apod., notwithstanding that the latter follows a p. such that what precedes it is not governed by what follows it, like the في in CX. 3., اِذَا جِنِتْنِي فَانْتَ مَكْرُم When thou comest to me, verily thou wilt be honored, and the ل in XIX. 67. [600] (R):

(d) what governs اِذَا [in the acc. (ML)] is (a) its prot., [as some say (R), which is the opinion of critical judges (ML),] so that it is like مَتَى [206] (R, ML), and accordingly should be parsed not as “a n. of time governing “its prot. in the gen., and governed in the acc. by its “correl.,” but only as “a n. of condition governed in the “acc. by its prot.” (DM); and the objection of AB that this opinion is refuted by the fact that the pre. is not governed by the post. does not apply, because اِذَا according to these [critical judges (DM)] is not pre. [201], as all say when it governs the apoc., as in اِسْتَغْفِرِي مَا أَلْهُ [above] (ML): (b) [the v. or the like in (ML)] its apod., which is the saying of most (R, ML), but is open to various objections (ML): it is best, however, to make a distinction, and say that, if اِذَا implies the sense of condition, its predicament is like that of مَتَى ; but that, if not, as in اِذَا غَرَبَتِ السَّمَسَ جَنَّتُك When the sun sets
I will come to thee, i.e. I will come to thee at the time of the setting of the sun, its op. is the v. that is in the place of an apod. by usage, though it is not an apod. in reality, not the v. that is in the place of the prot., since this v. particularizes the adv. by being post. to it [111], as in the case of the rest of the advs. epithetically particularized [140] by the purport of the props. after them, as V. 108. On the day when God will assemble the Apostles, and the post. does not govern the pre.: for in every two or more words, that are equivalent in sense to a single word, because they occur together as a part of a sentence, the 1st may govern the 2nd, as the pre. governs the post. [110]; but the converse is not allowable, since no single word is known one of whose parts is prepos. in one respect and postpos. in another, and similarly therefore what is equivalent to a single word in sense, for which reason a conj. does not govern a conjunct, nor an appos. an ant., nor a post. a pre.: whereas the cond. word, when governed by the prot., is not together with the prot. like a single word, since they do not then occur in the place of a single word, like the ag., obj., inch., and the like; so that each of them may govern the other, as and XVII. 110. [116]: (e) the in such as CX. 3. [540] is [not illative, but] red., because the illative is not devoid of the sense of succession, whereas
is an *adj.* to the *extolling*, which was not to be in succession to, but in the time of, the *coming*: (f) ُنُأَنَا، being neither radically nor permanently *cond.*, may, notwithstanding its being *cond.*, (a) have for its *apod.* a nominal *prop.* without a ف [419], as in XLII. 35. and XLII. 37. [above]; (b) be followed by a nominal [*prop.*] devoid of v., though this is anomalous, as

[by one of the Banū Fāk'as, said to be Murra Ibn 'Addá al-Fāk'asī, And wherefore have they not prepared me for my like (may they lose one another!), when the foe is sticking out the chest, bending the head, lowering the shoulder, i. e. is lurking in ambush? (T)]: (g) ُنُأَنَا، when it occurs after ُهَلَكَ ُقَلَمَ ُحَتَّى, as XL. 36. So that, when he died, ye even said, continues to require two *props.*, and is governed in the acc. by the last of them ; while ُحَتَّى with it is an inceptive *p.* [501]: but some say that ُحَتَّى ُأَنَا after ُحَتَّى may be divested of *adverbiality*, and be governed in the gen. by ُحَتَّى [above]; and perhaps they attribute to this the saying ُحَتَّى ُأَنَا ُأَسْلَكُوهُمُمُ ُعَلَى Until the time when they made etc. [below], this verse being the last of the ode: (h) ُنُأَنَا, when followed by ُمَا, remains as it was before, not
becoming by means of ضم an apocopative word distinctly condi.: but some say that ضم is [distinctly] condi., and therefore apocopates [the v. of] the prot. and apod.; and they cite the saying of AlFarazdaq:

فَقَامَ أُوُلَىٰ بُلَيْلٍ أَبِي طَالِمٍ
وَكَانَ ضَمُّ اِنَّا يُسَلِّمُ الْسَيْفَ يُضْرِبُ

Then Abu Laila, the son of Zalim, arose to help him; and he was wont, whenever he drew the sword, to smite, whereas the [true] version is ضم متئماً. ضم اَن and ضم occur in the corr. of ضم [497] and ضم [565]; and each of them then denotes suddenness of occurrence: but ضم mostly occurs in the corr. of ضم, ضم, ضم, وضم نَسُوَسُ آخْرُ أَنْ ضم [565], and ضم اَن in that of ضم, ضم, نَبِيَّةً نَبِيّةً آخْرُ أَنْ ضم [497]; while اَن is followed only by the pret. v., and اَن by the nominal [prop.] (R). But As used to hold that the only chaste [idiom] was to omit them in the corr. of ضم and ضم (M, R), because the corr. frequently occurs without them (R), as in

ضم نَبِيَّةً نَبِيّةً آخْرُ أَنْ ضم قُرْبَةٌ آتِنا * مَعَالَقَةٌ وَقَطْسَةٌ وَزَنَادٌ رَأِعٍ

(M), by a man of the Banu Ka‘is ‘Ailân, Then, while we were expecting him, he came to us, dangling a wallet
and a herdsman's fire-sticks (Jsh), and [497] (IX). The [idiom] heard from the Arabs is 
without إن, because the sense is

Between the intervals of the time [when Zaid stood]
‘Amr came, whence إنما بينما occurs
sometimes not combined with إن, like إنما, and some-
times combined with إن or إن, as

[above] (D), by ‘Ithyar Ibn Labid al‘Udhri, or Huraith
Ibn Jabala, Then pray thou God to decree thee good,
and do thou be satisfied with it; for, while there was
hardship, there, or then, or lo, easy times came round!
And, while man is envied for his prosperity among living
beings, there, or then, or lo, he is the dust that the
whirlwinds obliterate! (Jsh). Since بينما, which is
always pre. to the single term, is intended to be pre. to
the prop., and prefixion to the prop. is like no prefixion
[201, 202], the restringent لم is redundantly affixed to
it [565]; or the Fatha is impleted [497], so that an
is engendered, in order that the م may indicate that
does not require a post. [n.], because it is as it were

102
paused upon, and the ی is sometimes put for pause, as in 216, 497, 615, 648. بینما, being orig. an inf. n. meaning separation, is used to denote time and place; whereas, when restrained by م or the ی, and pre. to props., it denotes only time, because no [n. of] place is pre. to props., except in [124, 201]: but بینما is really pre. to a n. of time pre. to the prop., the full phrase بینما اوقات زائد كائم being بینما اوقات زائد كائم Between (the times when) Zaid was standing, i.e. Between the times of Zaid’s standing; and the n. of time being suppressed because indicated by the circumstance that ns. pre. to props. are mostly ns. of time, not ns. of place and others. All that we have said about بینما, as to the occurrence of the reststringent م in order to restrain it from requiring a single post. n., and as to supplying a n. of time pre. to the props., is equally applicable to كيما [117, 181]: but since كيما contains the sense of generality and totality, which is contained in cond. words, like متي [206], م, and متي, it resembles them more than بینما does; so that it is prefixed only to the verbal [prop.], contrary to بیننا and بینما; and for the same reason the pret. after it may occur in the sense of the future [615]. بیننا, بیننا, and كيما are prefixed to the pret. and future. We may hazard
the conjecture that [ 생산 and گل in] گلما and گلما are uninfl., because their prefixion [to a prop.] is like no prefixion, as we said of حیث [202], except that they are uninfl. upon the Fath that they were entitled to in the state of inflection, contrary to حیث, because no state of inflection exists for the latter in which it is governed in the acc., so that its inflectional vowel might be observed. گلما and گلما with their two props. are arranged in the same way as cond. words with the prot. and apod., in order to explain that the purport of the 2nd is as inseparable from [the purport of] the 1st as the apod. from the prot.; and for this reason یاف and یاف are prefixed to the correl. of یاف and یاف, in order that they may indicate the conjunction of the purport of the 2nd with [the purport of] the 1st suddenly, without delay, so that the correl. may be more confirmed in the sense of inseparability. But [ گل in] گلما is said to be [pre. to a single term, and therefore] infl., یاف being infinitival, and a n. of time pre. to یاف being supplied [571]; and the like may therefore be asserted of یاف. When یاف denoting suddenness of occurrence are prefixed to the correl., then, if you say, as Mb holds, that یاف is an adv. of place, as likewise he ought to say
of ُن، they are governed in the acc. as advs. of place to what follows them, while وَبِيَّنَّا and وَبِيَّنَّا are advs. of time to it, so that the sense of بَيْنَّا زَيْدٍ تَأَمَّلَ إِنْ رَأَى هَنَّاءَ

*While Zaid was standing, there he saw Hind is Zaid saw Hind between (the times of) his standing, [saw her] in that place, i. e. in the place of his standing; and, if we say, as Zj holds, that they are advs. of time, they are pre. to the prop. after them, excluded from adverbiality, inches. whose enunc. is وَبِيَّنَّا or وَبِيَّنَّا, the sense being [While etc., was the time when he saw Hind, i. e.]

The time of Zaid's seeing Hind was between (the times of) his standing: but it is best to say, as IBr holds, that they are ps., in which case the op. of وَبِيَّنَّا and وَبِيَّنَّا is what follows the two words denoting suddenness of occurrence; or we may say that أذ and أذ are red., and do not denote suddenness of occurrence in the correl. of and وَبِيَّنَّا, as AU, IKb, and Jh say that أذ is red. in such as أذ أذ رَأَعَدَنا II.48 And We appointed, and أذ أذ

[by 'Abd Manaf {Ibn Rib' (Bk)} alHudhalī (Bk, N),

*Until they made them pass through the mountain-road named Kuta'ida, driving them along, as the owners of camels urge on the shying ones (N)]. And the analysis
of such as XXX. 47. [above] is exactly like that of
إِذَا [or هندا] . Or اذَا in the correl. of [as "بินما هلما铝ن (above)"] of اذَا
[as XXX. 47.,] and of اذَا لاما لاما كتب عليهم القتال اذَا لما
فرم منهم IV. 79. And, when fighting hath been ordained
unto them, then a party of them [206], may be an adv.
of time, a subst. for the advs. mentioned [while, or
when—then]; and we do not hold it to be pre. to the
prop. after it, but hold that prop. to govern the advs.
mentioned, i. e. in the time of the watering, in that state,
they are glad, and similarly in the rest. Thus [in this
last construction] the prop. post. to اذَا is suppressed,
indicated by the prop. that is in the position of the prot.,
i. e. when (He watereth them), they are glad and when
(it hath been ordained), a party of them ; and so we say
when اذَا occurs as correl. of اين in such as XXX. 35.
[1,419], i. e. when (it befalleth them), they despair, i. e.
in that state they despair: whereas, if we say that [in
the last text] it is an adv. of place, we do not supply
for it a prop. post. to it, because the [n. of] place is not
pre. to the prop., except حيث [124, 201], but the sense
is in that place they despair ; and so in the correl. of بينما;
اذَا, and لاما: while, if we say that اين in the correl.
of the four things is a p., there is no difficulty [about the
op. and post.], because ḍm is then a p., exactly like the [540]. Sometimes ḍm denotes suddenness of occurrence in something else than the correl. of ḍm and ḍm, as I was standing still: there, or then, or lo, 'Amr came to me. And ḍm may be pre. to the inf. n., contrary to ḍm, as ḍm [497], in full ḍm between (the times of) his embracing; but the best known [version] is the nom., as an inch. whose enunc. is suppressed, i.e. ḍm while his embracing (was being realized) (R).

§ 205. Ṽ is i. q. [115], except that it is peculiar in 6 matters (A) :—(1) it [always (A)] denotes beginning of extent (R, IA, A) in time or place (R, IA, Sn), as من لدن حكيم عليم From daybreak and XXVII. 6. From a wise, knowing One (R), thereby differing from [499] (R, Sn), as we [i.e. the BB] say (R); and hence and alternate in such as چبت من یعدن and لدن یعدن, [vid. when the inceptive من is pre-
fixed to (Sn),] e.g. اتینا رحمة من یعدنا وعلمنا من لدن علما XVIII. 64. Unto whom We had vouchsafed mercy from Us, and whom We had taught knowledge
from Us, contrary to *I sat by him*, where
is not allowable, because the sense of *beginning* is wanting here (A): but, when *pre.* to the *prop.*, becomes purely denotative of *time*, because the only
adv. of place *pre.* to the *prop.* is [124, 201], as

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

by 'Amr Ibn Ḥassān, *For verily wealth eluded me of old; nor was I poor from the time that I was a young man* (R): (2) it is mostly used governed in the gen. by
*except with*, as XVIII. 64. and

*That it may warn them that disbelieve of a grievous chastisement proceeding from Him* (IA): (3) it is *uninfl.* (R, IA, A), according to most of the Arabs (IA), either, as IH says, because some of its
Dial. vars. are constituted like the p. [159], and the rest assimilated to them, otherwise there would be no reason for its uninflectedness, because it is like عَنَدِ، which is infl. by common consent; or, as I think (R), because it [exceeds the rest of the aplastic advs. (64), and (R)] resembles the p. [159], in aplasticity, being not only aplastic, [i.e. not excluded from adverbiality, except by being governed in the gen. by مَّيْ (IA),] but also inseparable from the sense of beginning (R, IA) of extent, and not predicable [see (6) below] (IA): but Kais inflect it (R, IA, A), by assimilation to عَنَدِ (Sn); and hence the reading [of Abū Bakr on the authority of ʿĀṣim (IA, Sn)] مَّيْ لَنَذِعَةٍ XVIII. 2. (IA, A) with the د quiescent, but made to smack of Դառ (IA, Sn); and possibly the saying [of a Տա’ɾ Rājīz (FA)]

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

And thou rememberest his bounty, since thou wast a strip-

ing and ; (b) uninfl., as XVIII. 64. and XVIII. 2. (A). But [the word (R)] after may be governed in (1) the gen. [by prothesis (A), according to rule (IA, A)]: (2) the acc. (R, IA, A), as

(IA, A), by Abû Sufyân [Sakhr (AGh)] Ibn Ḥarb (SR) alKurashi alUmawi (AGh), And my colt ceased not to be as far from them as the rated dog [64], from morning until it (i. e. the sun) was near to setting (J): (a) is then cut off from prothesis in letter and sense [above] (A); while is anomalously governed in the acc. (IM, R) by it (IM) as a sp. (IA, A), which IM prefers
(IA), or by assimilation to the [direct (Sn)] obj. (A),
the reason being that is frequently used with,
contrary to the rest of the ads., like and,
and that, the of being pronounced with Damm,
Fath, and Kasr, as above shown in its dial. vars., and
moreover its being sometimes elided, the vowels of
the resemble the vowels of inflection in respect of
their changeability, and the resembles the Tanwîn in
respect of its suppressibility, so that becomes
like [or in letter, and therefore
is governed in the acc. by assimilation to the sp. in
[85] or to the obj. in [343] (R): (b)
some say that is pred. of suppressed [with its
sub. (A)], i.e. since (the hour
was) morning; [and, according to this construction,
is pre. to the prop. (Sn)]: (c) if you couple to [after
(IA)], the coupled may be in the gen. from observ-
ance of the general rule, or acc. from observance of the
letter: Akh mentions that (IA, A), but IM deems the
acc. improbable (A), because another n. than would
then be governed in the acc. after [below] (Sn):
(d) after is always pronounced with Tanwîn,
even if it be det. [8], either by assimilation to the sp.,
which is always indet. [83]; or because, if we suppressed the Tanwin, we should not know whether it was governed in the acc. or gen. (R): (3) the nom. [as the KK relate (IA, A), by suppression of one of the two terms of the prop. (R), being governed in the nom (a) by \{the att. (A)\} \textit{suppressed (IA, A)}, i. e. \textit{لَدَن} كَانَتُ غَدِّيْرُة}, since morning \textit{(was)} (R, IA, A); (b) as enunc. of a suppressed \textit{inch.}, i. e. \textit{لَدَن} رَفَتُ هُوَ غَدِّيْرُة} \textit{from} (a time that \textit{was}) morning; (c) by assimilation to the ag., [because of the resemblance of \textit{لَدَن} to the \textit{act part.}, as above shown: while \textit{لَدَن} in case (a) is pre. to the prop., in case (b) pre. to a single term understood, and in case (c) not pre. at all (Sn)]. \text{S says that no n. but}} \textit{غَدِّيْرُة} is governed in the acc. after \textit{لَدَن} \textit{[above]} (A) \textit{لَدَن} is an \textit{adv.} \textit{[of place (IY), said to be a dial. var. of}} \textit{لَدَن}; \text{but really (BS)} \text{syn. with} \textit{عَنْد} (IY, BS), as \text{S says: so that it denotes nearness, (1) sensible, as}} \textit{لَدَن} \text{الْيَمِين سِبْدَهَا لَدَن} \text{الْيَمِين} X\text{II. 25. And they found her lord at the door; (2)}} \text{id., as} \textit{لَدَن} قِيَّة وَأَرْبِب In him are, or He has, knowledge of law and sagacity (BS). \text{i. q.} \text{لَدَن} \text{is, except that}} \text{and its dial. vars. mentioned, being used in the sense of beginning, are always accompanied by}} \text{سُمِ, either expressed, which is mostly the case, or supplied,}
so that it is i. q. whereas is i. q. R). is like unrestrictedly, except that (1) it cannot be governed in the gen. [by the p. (Sn)], contrary to is more versatile than it in two ways, vid. that (a) is an adv. for concrete ns. and abstract ones, as This saying in my opinion is correct; whereas that is impossible with: so says ISh: (b) you say [115], even if it be absent from you; but not , except when it is present: so say H, AHA, and ISh (A). It is [said to be] uninfl. upon quiescence (IY): but there is no proof of its uninflectedness (R); and A's saying that it is "like unrestrictedly" implies that it is infl. (Sn). Its is treated like the of and , being preserved with the explicit n., and (R) converted into with the pron. in the dial. of most [129] (R, BS); but S transmits on the authority of Khl from a people of the Arabs , and, as

(R), by Abu-nNajm, They have fled upon them, then flee thou upon her: and bind her two flanks tight with a double hind-girth (FA).
§ 206. ِلَنَّ is a n. denoting time present, (1) in whole, as II. 66. [149]; (2) in part, as LXXII. 9. For whoso listeneth now (Sh), i.e. at the time of the revelation of the text, and afterwards to the end of time (MAAd). It is an adv. of time, uninfl. upon Fath [201] (IY,IA). Some hold that the ِلَّ prefixed to it denotes determination of presence [599], because ِلَّ means At this time; but some, among whom is IM, hold that it is red., and that ِلَّ is uninfl. because it implies the sense of the p. [159], vid. the َل of presence (IA). What I think is that ِلَّ is made det. by the َل expressed in it, which is inseparable from it, because the det. is always meant by it; and that it is uninfl. because of its vagueness [171] and applicability to every time when it is present, but not when it is past; and because the p. of determination is inseparable from it, so that it follows the course of ِلَّ [176] (IY). It is sometimes infl., as in the saying [of Abū Šakhr alHudḥalī (SM)]

اسلمى نيادات البيض دار عرفتها
وأخرى نيادات البذع يراتها سطر
كانتها مالاً لم يتغيرا
وقد مر للداريين منا بعياً عصر
Salmā had an abode at Dhāt AlBain that I knew, and another at Dhāt AlJaish, whose marks are erased like a line; as though they [the two places, masc. because each is a موضع] had not been different from now, when an age has passed for the two abodes after our time, orig. [660] (Sh). In II. 66. is read (B); and sometimes is said (R). As for اسم, [when it means a specified (Sh, Fk) day (MAd), vid. the day before your day (Sh, YS), and is not pre., nor synarthrous, nor a\{du. or (MAd)\} broken pl., nor a dim. (Fk, MAd),] (1) according to the Hijāzīs, it is uninf. (M, R, Sh, Fk) upon Kasr [201] (M, Sh, Fk), unrestrictedly (Sh, Fk), i. e. in the nom., acc., and gen., with and without Tanwīn (YS), as

منع البقاء تقلب الشمس وطلوعها من حيث لاتمسى

وطلوعها حمراء صافية وغربتها صفراء كالورس

تُنَمَّرُ على كيل السماء كما يجري حمام الموت في النفس

اليوم أعلم ما يجيء به وبعض أفضل قضاء اسم

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

(YS) Hold fast to hope if despair obtrude itself; and feign to forget what yesterday contained (FA)]; (b) uninfl. upon Kasr in the acc. and gen. (R, Sh, Fk), as
in the *dial*. of the Hijāzīs (R), as *I stayed in the mosque yesterday* and *I wondered at yesterday* (Sh): (a) the reason of the diptote declension is regard to the constructive quality of proper name [below]; and they prefer diptote declension in the *nom.* and uninflectedness in the *acc.* and *gen.*, as they prefer uninflectedness in such as 

\[ \text{\textit{حُضَار}} \] and diptote declension in such as 

\[ \text{\textit{قُطَام}} \text{\textit{حُنَام}} \] [194], although all are of one *cat.* [193] (R): (3) according to [some of (R, Sh, Fk)] the Banū Tamīm, [says S, it is pronounced with Fath after \( \text{\textit{م}} \), because, says Sf (R),] it is declined as a diptote (M, R, Sh, Fk) unrestrictedly (Sh, Fk), i.e. in the *nom.*, *acc.*, and *gen.* (YS): for, [continues Sf,] what follows \( \text{\textit{م}} \) is put into the *nom.* or *gen.* [203]; and therefore, since those who put the *nom.* after \( \text{\textit{م}} \) decline as a diptote, as \( \text{\textit{م}} \text{\textit{م}} \text{\textit{م}} \text{\textit{م}} \text{\textit{م}} \) \( \text{\textit{أ}} \text{\textit{م}} \text{\textit{س}} \), those who put the *gen.* do the same, so that it is assimilated to itself (R), as

\[ \text{\textit{لقد رأيت عجبًا من اسمٍ}} \text{\textit{عُبَارًا مثل السامِي}} \text{\textit{خسَمًا}} \] (M, R, Sh) Assuredly *I have seen a wonder since yesterday*, old hags like witches, *five* (AAz); but this, says he, is rare, because the *gen.* [of the past] after \( \text{\textit{م}} \) is rare [510] (R): (a) the cause of the diptote declension is
[the combination of (IY)] deviation (IY, Fk) from (Fk) with determination (IY), i.e. with the quality of proper name [18] (Fk): (b) the difference between deviation [from the p. (IY)] and implication [of it (IY)] is that with deviation the p. may be expressed, but not with implication (IY, YS), for which reason what deviates is infl., and what implies is uninfl.; and thereby is known the secret of the inflectedness of [18] and the uninfl. of according the Hijazis: but some say that deviation is alteration of the lit. form of the word while its sense remains, and that implication is the use of it in its original sense with another sense super-added (YS): (c) Z and many of the Gs say that is infl. according to the Banu Tamim unrestrictedly, i.e. in all states, being perhaps misled by the verse [above]; whereas S restricts this saying by the words "some of the Banu Tamim" and "after" (R): (d) Zji is mistaken in asserting upon the authority of this verse, that, according to some of the Arabs, is uninfl. upon Fatḥ (R, Sh): (4) according to some of the Arabs, as some relate, it [is held to be indec., and (IY)] is infl. as a triptote (IY, R, YS), unrestrictedly (YS), like (R), as ...
is strange (IY, R). S says that, if you name a man اسم says that, if you name a man اسم according to the "dial. of AlHijaz, you make it triptote, like عضti [200] when used as a name, because every uninf. single term used as a name for a person must be inf. as a triptote [191]: and, according to the "dial. of [most of] the Banu Tamim also, you make it triptote in the [3] cases, because it must be made triptote in the acc. and gen., since it is uninf. upon Kasr according to them; and, when you make it triptote in the two cases, you must do so in the nom. also, since there is no n. in the language triptote in the acc. and gen. and diptote in the nom. (R). But, when one of the preceding conditions is wanting (Fk), [i.e.] when اسم (1) is indet. (R), [which occurs] when it means some day or other of the past days (Sh), as كل عد يصير اسم امسا. Every to-morrow will become a yesterday (R), or (2) is pre., [as مصى اسمنا Our yesterday has passed (R, MAd),] or (3) is synarthrous, [as X. 25. (532) (Sh),] or (4) is a [du. or (R, MAd) broken (Sh)] pl. (R, Sh), as [مصى اسمان Two yesterdays have passed and (MAd)]

(Sh) She passed by us before days gone by, swaying in her walk with the swaying walk of the bride (MAd), it is inf. [as a triptote (Fk)] by common consent (R, Sh,
(791)

FK), because of the removal of the cause of uninflectedness, vid. the supply of the ل (R): (a) the synarthrous اسم is sometimes uninfl. (R, YS), perhaps because the ل is construed to be red. (R); and, in the verse [of Nuṣaib (MAd)]

[And verily I have stood to-day and yesterday before it at thy door until the sun was near to setting (MAd)], اسم is related with [Fath as being an infl. adv., and (Sh)] Kasr as being uninfl. (Sh, YS): (b) the cause of its inflection in the du. and pl. is that the ل is supplied only because the mind immediately flies to one of the genus on account of its notoriety among its likes; whereas, when اسم is dualized or pluralized, that specified one no longer remains (R): (c) according to AH (YS), اسم is declared by S [and others (YS)] to have no dim. [292] (R, Sh, YS), like عَدَّ (R, YS); but it is said by Mb, [F, H, and IM (Sh), as likewise by IB (YS),] to have a dim. (Sh, YS), in which case it is infl., according to all, as when it is a broken pl. (Sh). If, however, [the anarthrous (Fk)] اسم [that means a specified (Fk) day] be used as an adv., it is uninfl. by common consent (Fk, MAd): so in the Audah (Fk), which here follows IB
(YS). ^٣٥ [is an adv., which (ML)] denotes totality of past time; [and is always used in the sense of اباعا ever, because it is derived from ^٣٥, which means cutting (187), as you say لا افعلتة البتهة I shall decidedly not do it, except that ^٣٥ is uninfl., contrary to البتهة (R)]. It is (1) peculiar to negation (M, R, ML), as I have not ever done it (IY, ML): (2) sometimes used without negation (R, DM), (a) in letter and sense, as I used to see him continually or always, i.e. داًلما (R), whence the saying of one of the Companions قصْرَنا الصلاة في السفر مع الرسول صلى الله عليه وسلم أكثر ما كنا قطا We shortened prayer in journeying with the Apostle (God bless him, and give him peace!) in most of our ever being, i.e. أكثر وجدها فيما مضى in most of our existence in the past (DM); (b) in letter but not sense, as [144] (R). It is uninfl. (R, ML), because, as is said, some of its dial. vars. are constituted like ps. [159], as will be seen; but rather because it always implies [the sense of the p., vid.] the j of totality [599], since it includes the whole of the past (R); [or] because it implies the sense of ^٣٥ [510] and ^٣٥ [500], since the sense is [I have not done it] since I was created until now (ML). It is uninfl. [upon a vowel, in order
that two quiescents may not meet together: and (ML)] upon Ḍamm (IY, R, ML), by assimilation to the finals (ML), like [201] (IY); and sometimes upon Kasr, according to rule [664] (ML). َّت is the best known of its dial. vars. (R, ML); and (IY, R), and (R, ML)] occur (M, R, ML). [or (M), orig. a n. denoting {time and period (IY, R), is an adv., which (ML)] denotes totality of future time (M, R, ML), i. q. ابدا (R, ML); but is sometimes used to denote bare time, not i. q. ابدا, in which case it is infl., as

أولادنا نبُل عَوضي في خضماتي وواصلتي

لطاعنت صدور الخيل طعنا ليس بالآلي

[by AlFind azZimmānī, And, but for a shooting of time in the thick parts of my forearms and my joints, I should have speared the breasts of the horsemen with a spearing not the one falling short (T)] and افعل ذلك مي ذى عوضي, i. e. I will do that in future (R). It is (1) peculiar to negation (M, R, ML), and mostly used with the oath (IY, R), as رضيي لباي آلل [600] (M, R): (2) sometimes used with affirmation, and in the sense of the past, as
And, but for my defending 'Ifāk and mine awe-inspiring aspect, a calamity would have destroyed 'Ifāk before; though here it is negatived in sense, because it is in the correl. of لولا [574] (R). If pre., it is infl., as I will not do it ever [below] (IY, ML), i.e. دهر الادفرين (IY); and, if not pre., it is uninfl. (ML). It is uninfl., [because it implies the sense of the I and ل (T)]: (1) upon Damm, [transmitted by the KK (T), because it is cut off from prothesis (IY, R), like قبل (IY, R, ML) and بعد (201) (IY, R), as is proved by its being infl. with the post., as عوض العائضي (above), i.e. so long as a period of time remains (R)]; (2) upon Fath (T, IY, R, ML), for the sake of lightness (IY), like اي [below] (ML); (3) upon Kasr (R, ML), like اسم [above]. لاما is peculiar to the pret.; and requires two props., [the purport of (DM)] the 2nd of which exists upon the existence [of the purport (DM)] of the 1st. It is said to be a p. denoting existence [of its correl. (DM)] because of existence [of its prot. (DM)]; or, says one of them, [vid. S (DM),] a p. denoting necessity [of the 2nd (DM)], because of necessity (ML) of the 1st.
(DM). According to [IS, however, who is followed by (ML)] F (R, ML), IJ, and many (ML), it is [a n. used, like ُكلمًا, in the same way as a cond. word (204) (R),] an adv. (IY, R, ML) of time (IY), i. q. حيّ (IY, ML), the meaning of which is vague time (IY); or, says IM (ML), i. q. إن (R, ML), which is good, because it is peculiar to the pret. and to prefixion to the prop. (ML), like إن (DM): and it is uninfl., because of its vagueness and need of a prop. after it, like إن and إن [159, 201] (IY). IKh refutes the assertors of its nominality by the allowability of لما أكرمتني أمسى أكرمتك اليوم Since thou honoredst me yesterday, I honored thee to-day, [upon the ground that it is a p. of dependence, not adverbial (DM),] because, when it is construed to be an adv., its op. is the correl., [so that the sense resolves itself into I honored thee to-day at the time when thou honoredst me yesterday (DM),] whereas the honoring occurring to-day was not in yesterday; but the reply is that this is like V. 116 [419], i. e. If (it prove that) I have said it, and similarly here, i. e. When (it proved) to-day (that) thou honoredst me yesterday, I honored thee (ML). It is followed by a [v. (R)] pret. (IY, R) in letter and sense or by لم يفعل (R). And its correl. is (1) a pret. v., [by common consent, as َِلَمْ يَعْقِلَ فَلَمْ نَجَابَ إِلَى الْبَرَاءَةِ XVII.

69. And, when He hath brought thy wife to land, ye
turn aside (ML): (2) a nominal prop. conjoined with (a) the ُذَ أَ! denoting suddenness of occurrence, [also by common consent (DM), as فَلَمَّا نَجَاهُمُ إِلَى الْبَرِّ إِذَا هُمُ يُشْرِكُونَ (ML)] XXIX. 65. And, when He hath brought them safe to land, lo, they worship other gods! (ML), whence IV. 79. (204) (R)]; (b) the ف, [according to IM, as فَلَمَّا نُجِاهُمُ إِلَى الْبَرِّ فَمَنْهُمُ مَقْتَصِدٌ (ML)] XXXI. 31. And, when He hath brought them safe to land, then of them is a hesitater (ML): (3) an aor. (R, ML) i. q. the pret. (DM), according to IU, as فَلَمَّا ذَهَبَ عَنِ ابْرَهِيمَ الرُّؤُو وَجاَهَةَ البِشْرِيِّ جَادَلِي َّ (ML): (4) seldom a pret. conjoined with the ف (R). A difficult ex. of this لَمْ نَبْدِلْ is the saying of the poet

إِعْبُدِ اللَّهَ وَلَا سَقَرْنا

وَنحَنُّ بِأَوَّلِي عَبْدِ شَمْسِي وَهاشِمِ

[I say, i. e. said, to 'Abd Allah, when our bucket fell, while we were in the valley of 'Abd Shams, Look, and watch it (Jsh)]; for, it is said, “where are its two vs.?“: but the reply is that سَقَرْنا is ag. of a suppressed v. expounded by لُهَا, [which is a v. (DM)] i. q. سَقَطَ, [not
part of a personal proper name, and ought to be written with the ی, but is written with the ꞌ for the sake of the puzzle (DM); and that the correl. is suppressed, constructively ملَس, as is proved by شَمْنُ الْبَرَق ; while ꞌ is an imp. from شَمَتْ الْبَرَق I looked at [and watched (Jsh)] the lightning; and the meaning is When our bucket fell [into the well (DM)], I said to 'Abd Allāh, Look at it (ML). "in their saying رَبِّ اَيُوبُكَ لِيُبِرَّكَ, i.e. لله رَبِّ اَيُوبُكَ, is akin to the uninf. advs., because it is orig. a prep. and gen., the predicament of which is the same as that of advs. [498]. The prep. ﷺ is suppressed from frequency of usage, and the determinative ﷺ supplied, so that لا اَيُوبُكَ لاَّاَيُوبُكَ remains, as لاَّاَيُوبُكَ [508]; and therefore it is uninf., because it implies [the sense of] the p. [159]: and afterwards the اَيُوبُكَ and ﷺ [of ﷺ orig. لِيُبِرَّكَ] are transposed, the اَيُوبُكَ being made quiescent because of its occurrence in the place of the quiescent ꞌ, and the ꞌ being restored to its o.f. as a ی because of the quiescence of the اَيُوبُكَ, according to one of S's two opinions upon ﷺ, vid. that it is from ﷺ He was hidden or veiled, يُبِرَّكَ; while the ی is then pronounced with Fath, because of the lightness of Fath upon the ی; and sometimes the اَيُوبُكَ is elided, so that لِيُبِرَّكَ is said. ﷺ ﷺ [115], as S appears to say, is uninf.: and is held to be so because ꞌ
is constituted like ps. [159]; or because it resembles the p. in the smallness of its plasticity, since it is always in the acc.: but it should rather be decided to be infl., because of the affixion of the Tanwîn in such as كنا معاَ We were together; and of the sign of the gen. in such as I went forth from beside him, i. e. من عديْئٍ, although the prefixion of من to it is anomalous. The I in معا, according to Khl, is a substitute for the Tanwîn [640], since, according to him, م has no ل in the o. f.; but, according to Y and Akh, which is the truth, it is like the I of فتى, a substitute for the ل [719]; so that م, according to them, is the reverse of [the pre. n. in] الخوَك [16], its ل being restored in the aprotthetic state, and elided in prothesis, because its place is supplied by the post. (R). ابور is [an adv. of place (IV),] (1) interrog. [581], as ابن كنت Where wast thou?; (2) cond. [419] (M, R), as

Wherever thou turnest with her in the early morning thou wilt find us turn the pale yellow camels towards her for meeting (IV). It is uninfl. [159] upon a vowel because of the [combination of (IV)] two quiescents, and upon Fath because of the heaviness of [Damm or (R)]
Kasr [664] after the ي (IY, R). متى is [a n. (ML),] (1) interrog., [as متى نصر الله II. 210. When will the help of God be? (ML)]; (2) cond. (M, R, ML), as أنا ابن جْلَةٌ للْهِ [149] (IY, ML): and in both cases denotes time (R). متى is also a п. [513], or a n. syn. with ْوسطاً, as in I put it in, or in the middle of, my sleeve, [transmitted by AZ (R),] where it is i. q. في [says ISd (ML),] or ْوسطاً [say others (ML)]; and similarly in شَرْبُ بِمَاءِ الْبَحْرِ ْلَيْلٌ [503, 513], where it is i. q. ْ Wrest [(R, ML),] says ISd (ML). It is uninfl. [159] upon quiescence (IY). The red. مَا [565] is attached to [the cond. (IY)] ابن و متى, [as IV. 80. (419, 565, 181) and

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

is [a vague adv. of time (IY),] (1) i. q. the interrog. 

except that (a) is more frequently used; (b) is peculiar to
great [and solemn (IY)] matters, as

VII. 186 They ask thee about the resurrection, when its coming to pass will be (IY, R) and LI.

12. [445], whereas is not said; (c) is peculiar to the future, contrary to , which is used in the past and future: (2) cond. [419], allowed by some of the moderns (R). It is uninf. because of its implying [the sense of] the interrog. Hamza: and its final is vocalized because of the concurrence of two quiescents; and pronounced with Fath by alliteration to the or Fathā before it, as in [196] (IY). According to IJ (K on VII. 186., R), is derived from [184]

(K, B, R), being from it (K), because its sense is At what time? (K, B); not from , because [it denotes time, while (K)] denotes place (K, R); and because is rare, and frequent, among ns.: so that, if used as a name, it would be diptote [18]. Kasr of its Hamza is the dial. of Sulaim (R), and AsSulamī reads (K); and An says that Kasr of its is a dial.
var. (R). As for the parsing of cond. and interrog. ns. and the like [218], (1) if a prep. or pre. n. be prefixed to them, they are in the place of the gen., as LXXVIII.

1. [181], ʿस़ियहता अः वियः सफ़्रः On the morning of what day will thy journey be? [111], and ʿउलः मः ज़ाःक Whose young man came to thee?: [and therefore the saying that cond. and interrog. ns. are not governed by what precedes them holds good only if what precedes them be not a prep. or pre. n.; whereas, if it be so, they are governed by it (DM)]: (2) if not, then, (a) if they be applied to time, as ʿउमः ʿयः भूःतः 21. XVI.

22. Nor know they when they shall be raised, or place, as ʿफ़ाःइः ʿतःनःहुः LXXXI. 26. Then where are ye going?, or accident, as XXVI. 228. [445], they are governed in the acc. as adverbial or unrestricted objs.: (b) if not, then, (a) if they be followed by an indet. n., as ʿमः अः ्लःक Who is a father to thee?, they are inchs.; and, if by a det. n., as ʿमः ्रःःइः Who is Zaid?, they are enuncs. or inchs. according to different opinions [24]: but these two sorts do not occur among cond. ns., [because they are followed only by vs. (DM)]: (b) if not, then, if they be followed by an intrans. v., they are inchs., as ʿमः ्कः ्सः ्इः Who stood? and ʿमः ्कः ््यःःइःः ्सः ्इः ्फ़ाः ्फ़्रः ्फ़्जः ्फ़्रः Whoever stands, I will stand with him; and, if they be followed by a trans. v. that befalls [44] them, they are direct objs., as
XII. 81. Then which of the signs of God will ye deny? [below], XVII. 110. [116], and VII. 185 [1]; and, if it befall their pron., as صن رأيته
Who is such that thou sawest him? or Whom (sawest thou), sawest thou him?, or their belonging, [vid. the n. connected with their pron. (DM),] as صن رأيته إخاه
Who is such that thou sawest his brother? or Whom (wast thou concerned with), sawest thou his brother?, they are inchs. or accs. governed by a suppressed [trans. v. (DM)] supplied after them, [because they take the 1st place (DM),] expounded by the one mentioned [62].
When the cond. n. occurs as an inch., opinions differ as to whether its enunc. is (1) the v. [i.e. prop. (DM)] of the prot. alone, because the cond. n. is complete [44] and the v. contains its pron. [27], so that Whoever [i.e. If every one of mankind] stands, but for the sense of condition in it, would be i.q. Every one of mankind stands [204]; (2) the v. [i.e. prop. (DM)] of the correl., because the sense is completed by it [24], and because the pron. always relates from it to the cond. n. according to the correctest opinion [below], and because its counterpart is the enunc. in كل من الناس يقوم [32]; or (3) the aggregate of the two, because كل من الناس يقيم أتم معه is i.q.
Every one of mankind is such that, if he stands, I will stand with him [27]: but the correct opinion is the 1st; while the sense depends upon the correl. only as respects contingency, not as respects enunciativity. The correl. of the cond. n. governed in the nom. by inchoation needs a cop., which is only a pron., (1) mentioned, as فَمَّن يَكَفَرْ بَعْدَ مَنْ كَانَ مُنْتَكِهِ إِذَا أُعِدَّا عَذَابًا V. 115. Then whosoever of you disbelieveth afterwards, verily I will chastise him with a chastisement; (2) supplied, or replaced by a substitute, as فَمَنْ فَرَضَ ذِبَاحَتَهُ ثُمَّ فَنَسَى وَلَا فَسَقَ وَلَا جَدَالُ فِي الْحَجِّ II. 193. Then, whoso bindeth himself to undertake the pilgrimage in them, there shall be no lewd conversation and no transgression and no wrangling proceeding (from him) in the pilgrimage, or no wrangling in his pilgrimage, i.e. مَنْ ذَيَّحَةٌ [599]. and, as for the texts بَلِّى مِنْ أَوْمَى بِعَهْدِهِ وَأَنتِي نَابٌ اللَّهُ يَحْبُبُ المُتَقِينَ III. 70. Yea, whoso fulfilleth his covenant, and is pious, (God will love him): for verily God loveth the pious and ومن يَتَوَلَّ اللَّهُ وَرَسُولَهُ وَذَٰلِكَ أَمْنًا فَانْتَهُ وَيَحْبُبَ اللَّهُ هُمَّ الْغَالِبُونَ V. 61. And whoso taketh God and His Apostle and them that have believed as friends, (shall overcome): for verily the host of God, they are the overcomers and the verse [of AlKuṭāmī (DM)]
Then whoso is such that townsfolk do please him, (we are not of his quality): then what men of a desert dost thou deem us to be? (DM), the correl. in them is suppressed, i.e. يعَلِبُ [in the apoc. (DM)], and ﬂنسبًا. The interrog. or cond. reg. of the v. or its like must precede [the op. (DM)], as XL. 81. [above], XXVI. 228. [445], and XXVIII. 28. [184]; and for this reason the pron. of the case is supplied in [517, 167] (ML). The op. of [204] and every adv. containing the sense of condition is its prot., as most say; and may not be its apod., as some say, just as the op. may not be the apod. in the case of non-adverbial [cond.] ns., since you do not say إِيَّاهُ جَآَكَ افْضِرِبِّرَ [below]: (3) in such as كَيْفَ كَنتَ How wast
thou? it is made a *pred.*, which excludes the *p.* [497]; and is contiguous to the *v.*, which excludes the *v.* [593] (ML). It is treated as an *adv.* (M, R) by many, who render it by the *prep.* (IV); because it is i. q. ِکیف ۥExcept if the *v.* excludes the *v.* [497]; and the *prep.* and *adv.* are akin. That is an *adv.* is the opinion of Akh (R); but [according to S (R)] it is [correctly (IV)] a [plain (IV)] *n.*, [not an *adv.*], though it conveys the sense of ِکیف ۥAccording to S, it is rendered ِکیف ۥBecause the *n.* occurs as a *subst.* for it, as ِکیف ۥHow art thou, well or ill? [and as a reply to it, as ِکیف ۥWell or ِکیف ۥIll in reply to ِکیف ۥHow art thou? (IV)]; whereas, if it were an *adv.*, the *adv.* would occur as a *subst.* for it (IV, R), and as a reply to it (IV); though Akh may say that the *prep.* and *gen.* may be made a *subst.* for it, as ِکیف ۥHow is Zaid, in the state of health, or in the state of sickness?, [and similarly with the reply]. Thus ِکیف, according to S, is render-


able by ِکیف ۥIn what state [art thou] existing?; but, according to Akh, by ِکیف ۥIn what state?, ِکیف ۥaccording to him, being supplied [26, 498] (R). It is used in two ways, (1) as a *cond.*, in which case it requires two *vs.* agreeing in letter and sense, and not
apocopated, [whether م be prefixed to them or not, according to the BB (DM),] as $\text{كيف تصنع أصنع}$ *However thou dost, I will do*; while $\text{كيف تجلس أنجب}$ is not allowable by common consent [of the BB and KK (DM)]; nor $\text{كيف تجلس أجلس}$ according to the BB, except Ktb, [who agrees with the KK (DM),] because $\text{كيف}$ differs from the *cond.* instruments [419] in that its *correl.* must agree with its *prot.*, as above stated: but some say that this [apocopation of the two *vs.* by it (DM)] is allowable unrestrictedly, [i. e., whether it be conjoined with م or not (DM),] which is the opinion of Ktb and the KK; or upon condition of its being conjoined with م, [which opinion is followed by the author of the Aj, since he says "*{The apocopatives are م,...... (Aj),} and *كيف* (DM)*]: (a) they say that $\text{كيف م ينشق}$ *V. 69. He dispenseth His bounty howsoever He willeth* and $\text{الذى يصوركم في الارحام كيف يشاء}$ *III. 4. He that fashioneth you in the wombs howsoever He willeth* are instances of its occurrence as *cond.*, its *correl.* being suppressed because indicated by what precedes it, [i. e. $\text{كيف يشاء يصورونكم كيف يشاء ينشق}$ (DM)]; but this is dubious according to their unrestricted declaration that its *correl.* must resemble its *prot.*, [whether the *correl.* be mentioned or suppressed (DM)]: (2) as an *interrog.*
which is mostly the case, either real, as [above]; or otherwise, as II. 26. [80], where it is used in the sense of wonder: (a) it [i.e. the interrog. (DM)] occurs (a) as an enunc. or pred. before what is not independent [of an enunc. real or annulled (DM)], as ُكيفّ ڑیذاً كيف‬ کیفت ہے; and hence ُكيفّ ڑیذاً كيف‬ کیفت ہے. 

How thoughtest thou Zaid to be? and ُكيفّ ڑیذاً كيف‬ کیفت ہے How madest thou him to know thy horse to be?, because the 2nd obj. of ُtain and the 3rd of ُعلم are orig. enuncs. [440, 434]: (b) as a d. s. before what is independent [of an enunc. (DM)], as ُكيفّ ڑیذاً كيف‬ کیفت ہے How [74], i.e. In what state, came Zaid?; and, in my opinion, as an unrestricted obj. also in this sort, whence ُكيفّ ڑیذاً كيف‬ کیفت ہے LXXXIX. 5. Hast thou not seen how, i.e. with what dealing, thy Lord dealt with ‘Ad?, since the sense is ُكيفّ ڑیذاً كيف‬ کیفت ہے, and similarly ُكيفّ ڑیذاً كيف‬ کیفت ہے. 

Then how (will they do) when We bring from every people a witness?, its op. ُصنعوئے ُكيفّ ڑیذاً كيف‬ کیفت ہے being supplied between ُكيفّ ڑیذاً كيف‬ کیفت ہے and ُكيفّ ڑیذاً كيف‬ کیفت ہے: (b) ُكيفّ ڑیذاً كيف‬ کیفت ہے with what follows it in ُكيفّ ڑیذاً كيف‬ کیفت ہے LXXXVIII. 17. What! then will they not look at the camels, how they have been created? is a subst. of implication for ُكيفّ ڑیذاً كيف‬ کیفت ہے, the
sense being at the camels, the mode of their creation; and similar are XXV. 47. [581] and the impossibility of their meeting together (ML), كيف being expounded by نعُن as an indication that the interrogation here denotes deeming improbable (DM): (c) preps. are not prefixed to it, as they are to ابن when you say From where? and ابن To where?, because ابن is a question as to places, to which preps. are prefixed, as من السوق الی السوق From the market and الی السوق الی the market; whereas كيف is a question as to states, to which preps. are not prefixed, for you do not say or من امر صحیح سُقیم ابن or ابن صحیح سُقیم, but كتب transmits from some of the Arabs انظر الی كيف يصنع Look how he does (M), and they say [above], which are anomalous: (d) its reply is only indet., as صالح, not الصالح, in reply to كيف زيد (IV). Many assert that كيف occurs as a copulative [p. (DM)]; and among them is IIM, who cites as an instance of it

إذا قال مال العمر لنِت فَنَا نهان على الدّالون كيَفْ الآباء
(ML) When the wealth of the man becomes small, his spear-shaft becomes soft, and he is lowered before the nearest kinsman, and the farthest ones, the ف being apparently red. (DM). It is uninfl. because it occurs in the place, and implies the sense, of the interrog. ٥٥٩; and the ف is mobilized to avoid the concurrence of quiescents, and pronounced with Fath because Kasra [٦٦٤] is deemed heavy after the ق (IY). And كُي is said for سَرَف (IY, R, ML), like سَرَف for سَرو (IY, ML), as

كُي نَنْجَنُوْنَ إِلَى سَلَمْ وَمَا نَتَرَتْ
قَتْلًا كُمْ وَلَطَأَ الْهُجَاجُ وَتَصْرُّفُ

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

فَاصِبِبْتُ اِنْتهى تَنْتَجِرُ بِهَا
كُلَّا مَرْكِبَهُ تَحْلَتْ رِجْلِهِ شَجْرٌ

[by Labid (IY), Then thou hast become such that, whencesoever thou comest to it (meaning calamity, which
he compares to a restive beast), thou art embarrassed with it: each of its two seats (before and behind) between thy two legs is unsteady (AAz): and has [three senses, whether it be interrog. or cond., vid. (R)] the sense of (1), [except that it is used with مَيْن], (a) expressed, as

{From where have we twenty (camels or sheep), from where? (Jsh)}; (b) supplied (R),] as II. 32., [i.e. كَيْفُ (2) : مَيْن أيْنِي (IY, R), according to some (IY), as ثم انظر أنى يَفْكُون V. 79. Then behold how they are perverted (R), whence II. 223 [below] and

انى وَمِن أَبَكَ الْطَّرْبُ * مِن حَيَّةٍ لَصَبْوَةَ وَلَا رَيْبُ (IY), by AlKumait, How, and whence, has mirth returned to thee, since there are no youthful folly and no scandals? (AAz): (3) فَاتَّوْا حَرْثُكُم أَنِى مَتَّى while the text شَنَّتم II. 223. Then come to your husbandry [1] whencesoever, or howsoever [above], or whenever, ye will is interpreted in all 3 ways. But it does not occur in the sense of كَيْفُ or مَتَّى unless it be followed by a v. (R). It is uninfl. because it implies [the sense of (AAz)] the interrog. Hamza [or cond. p. (AAz)] ; and its final is quiescent according to rule [159] (IY).
THE COMPOUNDS.

§ 208. The *comp.* is every [single (R)] *n.* [resulting (R, Jm)] from [the composition of (R, Jm)] two words, [real or predicamental (Jm), both *ns., vs., or ps.,* or *n. and v., n. and p., or v. and p.* (R, Jm),] between which there is no relation (IH) at all, either at present or before the composition. We say "real or predicamental" in order to include such as [4], because its last member, being a sound not applied to denote a meaning, is not a word [1], but is in the predicament of a word, since it is treated as an *uninf.* *n.*; and IH says "between which there is no relation" in order to exclude such as [4], because between the two members of each of them there is a relation [explained below] before the whole becomes a proper name (Jm). But this definition excludes part of the defined, [vid. the *comp.* in which a *con.* is supplied (R),] as [210], [or a *prep.,* as (211) (R)]; because between its two members there is [some relation, vid. (R)] the relation of coupling (R, Jm) or something else (R): and it is best to say that by "relation" is meant relation comprehensible from the *external form* of the composition, like the relation of prothesis [110] in *عَبَدُ اللَّهُ وَُسْنَةُ عَشَرِية* and *تعبّد شرا* [44] in *خَمْسَةَ عَشَر*; whereas in *خَمْسَةَ عَشَر*
the form of the composition does not indicate any relation at all (Jm). The comps. are of two kinds, (1) a kind whose composition requires the two ns. to be uninfl. together, as حَيْضِيَّ بُيّسِ, حَيْضِيَّ بُيّسِ عشْرَةٌ, etc. [211], and ; (2) a kind whose composition requires only the 1st of them to be uninfl., as مُعَدِّيكَرَبُ [214], and مُعَدِّيكَرَبُ (M). Z puts or , and S puts them in the cat. of خمِسَةٌ عِشْرَةٌ, which is more probable, though it be only by way of assimilation, not because the 2nd implies [the sense of] a p. [209]: for, if the matter were as Z says, بَدَأٍ بَدَأٍ, and would necessarily be declined as triptotes by affixion of Tanwin to them, because they contain composition only, without the quality of proper name [18], whereas they have not been heard pronounced with Tanwin; and similarly سِبْا would necessarily be pronounced with Tanwin, because it is here the name of a man, not of a tribe, as it is interpreted in XXVII. 22. [18] (R).

§ 209. The distinction between the two kinds is that (M), if the 2nd [member (Jm)] imply [the sense of (IY)] a [con. or other (Jm)] p., both [members (M, Jm)] are uninfl., [as حَيْضِيَّ بُيّسِ (210) and حَيْضِيَّ بُيّسِ (211)
(813)

(1Y), because the cause of uninflectedness exists in each of them, since the 1st {n. (1Y)} becomes {through the composition like part of a n., being (1Y)} in the same position as the beginning of a word towards its end, while the 2nd implies the sense of the p. (M)]; but, if not, the 2nd is inf., and the 1st uninfl. (M, IH), in the correctest (IH) dial. (Jm), as مُعَدِّيْکَرِبُ [215] (1Y).

§ 210. The o. f. of the num. exceeding 10 is that the 2nd should be coupled to the 1st, as ثُل۷ةٌ وَعَشرةٌ; then the two ns. [the unit and the decimal (1Y)] are amalgamated into one, and are uninfl. [211, 318] because of the existence of the two causes [209]. Some of the Arabs make the غ quiescent, saying أَحَدُ عَشْرَةٌ [and ثُل۷ةٌ عَشرةٌ (1Y)] to guard against the succession of [6 or 5 (1Y)] mobiles in one word, [not more than 4 mobiles being combined in one word: but this is not done in أَثَنَى عَشَرَةٌ (318), because two quiescents would then be combined; and because, the l and غ being quiescent, there is not the same succession of mobiles in these two words as there is in أَحَدٌ عَشَرَةٌ and the like; and because they are not compounded, so that they are not one word (1Y)]. The determinative p. and prothesis do not spoil the uninflectedness [of this num. (1Y)]: you say (1) أَحَدُ The eleven and أَثَنَى عَشَرَةٌ The eleventh [324] to التَّاسِعُ عَشَرَةٌ The nineteenth;
Thy eleven and Thy nineteen (2)  

Thy fifteenth (IY): but Akh used to approve the nom. when he prefixed it, [as Thy fifteen (IY),] which S deemed corrupt. And, if [or the like comp. (IY)] be used as a name for a man, it may (1) be [infl., pronounced with Damm of the (IY)] in the nom., [and Fath in the acc. and gen., being declined as a diptote, like (215), because of the removal of the sense of coupling; and, according to this, when you prefix, you decline it as a triptote (17), as (IY)]: (2) remain [uninfl. (IY),] pronounced with Fath (M), because you imitate its state before it was used as a name (IY).

§ 211. The following synthetic comp.s. are uninfl. upon Fath, (1) nums. [210]: (2) adps., (a) temporal, as (a) \( \text{فَلَنِّي يَابِينَا صِباَحَ مَسَاءَ} \) Such a one comes to us, morning (and) evening, orig. صِباَحَ وَمَسَاءٌ, i.e. (every) morning and evening, the con. being suppressed, and the two adps. compounded together for the sake of abbreviation in the same way as خَمَسَةْ عَشَرُ, whence

\[ \text{وَمَسَاءٌ يَبِغُّهُ خُبَالاً} \]

[And whoso turns not the slanderers away from himself morning and evening, they will seek insanity for him]
(MAd)]; but, if you prefixed, saying  장‘ ﻢ’ صبﺎح مساء, it would be allowable, i.e. on a morning possessed of, [i.e. succeeded by (MAd),] an evening, like ﻞُم يَلْبَسْنَا ﺍٓ لّا ﺑِعْشِيَةَ أَو ﺣُضْرَاءَها LXXIX. 46. Had not tarried in the graves save an afternoon or its forenoon: (b) ﻓَلَّا يَاتِينَا ﻲَوْمَ يَومٍ ﻲَوْمٍ ﻲَوْمٍ ﻲَوْمٍ ﻲَوْمٍ (b) 요어 요어 요어 요어 요어

Such a one comes to its day by day, orig. 요어 요어 요어 요어 요어, i.e. every day, whence

[Subsistence will come day by day: then moderate desire, and seek provision for the day of resurrection (MAd)]:

(b) local, as ﻛِسرت الهمزة بيني بيني I softened the Hamza betwixt and between [658], orig. بيني بيني حرف حركتها between it and [158] the consonant of its vowel, what is post. to the 1st and 2nd بيني بيني being suppressed, the con. also suppressed, and the two advs. compounded together, whence

[by ‘Abîd Ibn AlAbras, addressing Imra alKais, We defend our right, when some of the people fall betwixt and between (AAz)], orig. بيني بيني بيني حروف بيني حروف Between these and those, [i.e. between the high and the low (D),] these two advs., which have become one, being in the position of an acc. as [an adv. depending upon (MAd)]
a [suppressed (MAd)] d. s. [below], since the meaning is
Such a one is my neighbour, tent (to) tent, orig.
adjointing, the prep. ل being suppressed, and the two
ns, compounded together; though the supplied prep.
may be بیتا منصشاً إلى بیتا (MAd); or no
prep. at all may be supplied, but the con. ف, [i.e.
tent (and) tent (MAd)]: (b)
They fell one after another, scattered about, i.e. منتهقین
whence the verse of the poet, describing a bull goring
dogs,

[Their bitches trained to hunting dropped off him, off
his horn, one after another, as the sparks of the blacksmith
are dropped, scattered about (MAd)]: (a) the difference
between this sort and the verse cited in the preceding
sort is that there the comp. depends upon a suppressed
استقرار, which is the d. s. [above], whereas here the
comp. itself is the d. s.: (b) if you exclude any of these
adv.s. or d. s. from the quality of adv. or d. s., prothesis
is necessary, and composition is disallowed, as
فلان يأتينا كل صبال مسأله بیتا بیتا
and whence
And, but for a day succeeded by a day, we should not have wished thy repayment; though for debts there is repayment (MAd)]: (c) comp. advs. and ds. s. do not occur in the Revelation, but only comp. nums., as XII. [442], II. 57. Then twelve springs gushed out from it, and LXXIV. 30. [87]: (d) comp. ds. s. occur rarely in comparison with comp. advs. (Sh). They say (1) [or شَغَرُوا شَغْرُ بَغْرٍ (KF)], i.e. They separated in every direction, without collecting together; (2) similarly [or شَغْرُ مَدْرُ (H, KF)] or [شَغْرُ بَدْرُ, all meaning separation without collecting together; (3) in the same sense خَذَعَ مَدنَع; (4) تَرَكُوا الْبَلَادَ حيثَ بَيْتَ They left the countries, dispersing abroad [or حَجَوتُ بُيُوتَ (KF)] or حَجَتَ بَيْتَ or حَجَتَ بِبَيْتِ (KF), with Tanwin by assimilation to the indet. ejs. [198], when they separate and disperse (IY): the two ns. are in the place of an acc. as a d. s. (H); and the o. f. is شَغَرُوا وَمَدْرُوا and بَغْرُوا and خَذَعَوا وَمَدْعَوا (M). The [synthetic (MAd)] composition mentioned occurs also in what is not an adv. or d. s., as وَقُعَوُا فِي حَيْضُ بَيْسَ, i.e. They fell into a difficulty hard to escape from; but this is
anomalous (Sh). The n.f. is ٍْ رَّسُّا فِي ُِّّي ٍْيَّبَصُّ (M), the ٍْ being then suppressed for abbreviation, while the sense is copulative; so that ٍْيَّبَصُّ implies the sense of the con., and is therefore uninfl., like ٍْ خَمْسَةٌ عَشَرُ and its cat. [210] (IY). They say (1) ٍْيَّبَصُّ, [which is the frequent and well-known dial. var., as in the verse of Umayya Ibn Abī 'Ā'idh alHudhāl cited by As

(1Y) I have been wont to go out, and come in, versatile: adversity has not stuck to me inextricably, ٍْيَّبَصُّ being here’ in the position of an acc. as a d. s., i.e. in this state of ٍْيَّبَصُّ (DH)]; (2) ٍْيَّبَصُّ (DH, IY, KF); (3) ٍْيَّبَصُّ (KF); (4) ٍْيَّبَصُّ (IY); (5) ٍْيَّبَصُّ (IY, KF).

§ 212. ٌْ خَّازِرٌ بَازُ ٍْ is compounded of the act. parts. of ٌْ خَازَرٌ and ٌْ بَازٍِ exalted himself, as though ٌْ خَّازِرٌ were said (R). It has (1) ٌْ dials. vars. (a) ٌْ خَازِرٌ بَازُ; (b) ٌْ خَازِرٌ بَازٍ (e); (c) ٌْ خَازِرٌ بَازٍ (d); (f) ٌْ خَازِرٌ بَازٍ, like ٌْ تَرَطَّسُ [391]; (g) ٌْ خَازِرٌ بَازٍ, like ٌْ تَرَطَّسُ [396]:
(2) 5 meanings [transmitted by Sf (IY)], (a) a kind of herbage, [as in the saying {of the Rājīz (AAz) cited by IAr (IY)}

(M) I have pastured them upon a most noble branch as a branch, the plants named مُفْصِل and the herb مَعْضِيد and the tall flowering herbage named خَازِ زِبَر watered with rain, so that ʿĀmir calls Māsʿūd (these being two pastors) to rejoice at the abundance of herbage (IY)]; (b) a [blue (IY)] fly that is in herbage, [as says the poet {ʿAmr (AAz) Ibn Aḥmar (IY, AAz)}

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

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

§ 213. The o.f. of اَنْفَعِلُ یَّا بَادَیِّ بَدًا Do this first of every thing or بَادَیٰ بَدَا (IY), [i.e. اَلْ كَلُّ شَيْءٍ (IY)], [upon the measure of فَعَلَ (IY)] or بَدَا [upon the measure of فَعَلٍ (IY)], which is then lightened by rejecting the Hamza [of or بَادِیٰ (IY)] and [converting the Hamza of بَادِیٰ into a pure ى, and (IY)] making [it (IY)] quiescent. It [consists of two ns. compounded together and uninfl. (210); and (IY)] is [indet. (IY),] governed in the acc. as a d.s., i.e. مَبْتَدِیٰ بِهِ ۖ تَبْل beginning with it before every thing. [They say also بَادَیٰ بَدًا with prothesis, without uninflectedness (IY);] and it is sometimes used pronounced with Hamza [in the 2nd, not the 1st, as بَادِیٰ بَدَا or بَادِیٰ بَدَا; or in both, as بَادِیٰ بَدَا (IY)], whence the tradition of Zaid Ibn Thabit ۖ اَمَّا بَادِیٰ بَدَا فَانِی اْمْرُ اللّٰه As for the first of every thing, verily I praise God.

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

§ 215. has 2 dial. vars:—(1) composition and diptote declension [of the 2nd, the 1st being uninfl. (209), because it occupies the position of part of a word (IY)], as هذا معدية كرب This is Ma'dikarib [18]: (2) prefixion, the post. being declined as (a) a triptote, as هذا معدية كرب [below]. And similar are حضرموت, قالي قلأ [below], بعلبك, and their likes (M). When is pre., its is not pronounced with Fath in the acc. [16], so that you do not say رايت معدية كرب, as you say The judge of Wāsit, because, being made quiescent in the state of composition, as هذا معدية كرب, which is a position where the sound [letter] is pronounced
with Fath, as خضرموت, it is made quiescent in the state of inflection also. In كرب you hold مدعى كرب to be a masc. [proper] name, and therefore decline it as a triptote [18]. But in مدعى كرب [above], with Fath in every case, there are 2 alternatives:—

(1) مدعى may be pre. to كرب, the latter being held to be a fem. proper name, and therefore diptote [18]; and, according to this, both ns. are infl.: (2) they may be compounded and uninfl., like خمسة عشر, as though the 2 ns., before being used as a [proper] name, had been compounded and uninfl., upon the ground that the predominant name was meant to be understood, and then they were used as a name after the composition (lY). S reckons تالي اني among the sisters of مدعى [208]: but Z reckons it among the sisters of مدعى كرب; and it contains no evidence to support the opinion of S, because the aggregate of the two words is the proper name of a city [in Armenia (MI)], so that it may be diptote because of the composition and quality of proper name [18], but is not uninfl. (R).
THE UNINFLECTED METONYMS.

§ 216. Metonymy in classical and conventional language is denoting a particular thing, whether it be an expression or a meaning, by an expression not plainly indicative of it, (1) for the sake of perplexing some of the hearers, as in your saying جَاءَتِيْ فَلَان Such a one came to me, when you mean Zaid; (2) because of the unseemliness of the thing expressed, like هي لَوْلَأَة for the vulva or foul act [14]; (3) for the sake of abridgment, like the pron. relating to a preceding expression [160]; (4) for a sort of elegance, like كَثِيرٌ الْعِمَانِ Plentiful in ashes for كَثِيرٌ القرْي Plentiful in hospitality; (5) for some other object. If the thing denoted by the met. be an expression, what is intended is (1) the meaning of that expression, as in

کَانَ فَعْلَةً لَمْ تَأْمَلاً مَوَائِكُهَا * دَبَّارٌ بَكَرٌ رَمْ تَخْطَلَ رَمْ تَهْبَ

[by AlMutanabbi, lamenting the eldest sister of Saif adDaula, It is as though the cavalcades of Khaul (her name) had not filled the countries of Bakr, and she had not bestowed, and had not given (W)], i. e. خَوْلَ، and in مُرَرَتْ بِرْجَلٍ انْفَعَلْ I passed by a foolish man, i. e. أَحْمَقْ: (2) merely that expression, as in (a) puzzles and
riddles, as for the measures used in the conventional language of the GG to denote the words measured by them, as [9], i.e., when an epithet, is not declined as a triptote, where denotes a word whose initial is an aug. Hamza followed by a quiescent ف, followed by an ع pronounced with Fath, followed by a ل, and similarly with the other measures. According to this, then, the interrog. كم [217] is a met., because it denotes a question about a particular number; and so are كيف [180], ما [182], كيد [207], ابن [206], and other interrog ns., because each of them is a question about a particular thing not plainly expressed by its name; and so are all the cond. ns., because the cond. and interrog. words are in the sense of أي, which, whether cond. or interrog. [184], is applied to denote a particular thing. These ns., whether cond. or interrog., are used as mets. for unlimited particular things, for the sake of abridgment, since, if, instead of Where?, you said إن الدار في السوق أم في الخارج In the house, or in the market, or in the shop, etc to the end of the other particular places, it would be too long: so that the cond. or interrog. p. is supplied before these ns., as S holds; and they are mets. for many particular things, as we have explained. All mets. are
not uninfl.; for لَلَاِّهُنَّ، which belong to them by common consent [14], are infl. (R). The [uninfl. (IY, R)] mets. are كَأَنَّى، [and كَأَنَّى (R, A)] for [vague (M)] number, and كَيْبِتُ and كَيْبُتُ for the narrative [226] (M, IH, A) and announcement (M). The interrog. and cond. ns. [184] are not reckoned here, because they have another cat., [that of the conjunct or adv.,] to which they are more appropriate. Thus the mets. are like the advs. [201] in being of two kinds, infl. and uninfl. (R).

§ 217. كم is a n. denoting number vague (IA, A) in genus and quantity [226] (A). It is [of two kinds (M, ML, A)], (1) interrog., [meaning How many? (ML, A)]; (2) enunciatory (M, IA, ML, A), meaning How many! (ML, A). The interrog. and enunciatory كم both denote number and numbered, the interrog. denoting number vague to the speaker, but known to the person addressed in the opinion of the speaker; and the enunciatory denoting number vague to the hearer [228], and seldom known to the speaker: while the numbered is unknown to the speaker in the interrog. and enunciatory (R); and [for this reason (R)] each of them needs a sp. [below] (R, IA, A) explanatory of the numbered (R). The sp. of the 1st is like that of عَشْرُونُ and its sisters [85, 315], being an acc. [224] sing. [220]: and the sp. of the 2nd is sometimes like that of عَشْرَةُ, being a gen. pl., [as
Of how many kings has the kingdom perished, and how many prosperous subjects have perished! (A); and sometimes like that of ملكة, being a gen. sing. [220] (IA, A), as كمiene عمة العز [224] (A). The interrog. and enunciatory agree in [11] matters (ML, A): (1) they are ns. [2] (IY, IA, ML, A), because (a) the prep. is prefixed to كم (IY, IA); (b) it is pre., post., and predicated of; (c) the n. is made a subst. for it; (d) the pron. relates to it; and (e) it is an obj. [218, 222] (IY): (2) they are uninfl. (IY, ML, A), because (a) the interrog. implies the sense, and occurs in the place, of the p. [159]; and (b) the enunciatory is of the same letter as the interrog., and occurs in the place of رب [505], which it resembles in that رب denotes paucity of the genus, and ك multitude of it, while every genus contains much and little, the much being compounded of the little, and the little being part of the much, so that much and little are partners (IY): (3) their uninflectedness is upon quiescence [159] (IY, A): (4) they are vague (ML): (5) they need a sp. [above] (ML, A) because of their vagueness: (6) [219] (A): (7) [225] (IH): (8) they [must (ML, A)] take the head of the sentence (IH, ML, IA, A), (a) the interrog. because of the interrogation [584]; and (b) the enunciatory because of the originative sense implied by it in denoting multitude, as رب must take the head
of the sentence because of the originative sense implied by it in denoting *paucity* [505] (R): and therefore they are not governed by what precedes them [445], except the *pre. n.* and *prep.* [218]: (9) they are parsed alike [218] (A): (10) [223]: (11) [222] (R). They differ in [8 (A)] matters:—(1) the sentence with the enunciatory admits of being pronounced true or false, contrary to the sentence with the *interrog.* [1]: (2) the enunciatory does not require a reply, contrary to the *interrog.*: (3) the *subst.* for the enunciatory is not conjoined with the Hamza, as *كم عبيد لي خمسون بن ستون* How many slaves I have! *Fifty: nay, sixty!*, contrary to the *subst.* for the *interrog.* [154], as *كم مالك اعشرونم ثلاثون* How many dirhams [219] is, or are [218], thy property? *Twenty or thirty?*: (4) the *sp.* of the *interrog.* is [orig. (A)] in the acc. [224]; whereas the *sp.* of the enunciatory is [orig. (A)] in the gen. [224]: (5) [220] (ML, A): (6) [221]: (7) the *interrog.* does not indicate *multitude*; whereas the enunciatory does, contrary to the opinion of ITr and his pupil IKh: (8) the enunciatory is peculiar to the *pret.*, like *رب* [505].

§ 218. The 2 kinds of *كم*, (1) if preceded by a *prep.* or *pre. n.*, [as *عالمَكم رجلَكم* or *بكم درهم إشترىتم* عندك (Sn),] are governed in the *gen.*: (2) if not, then, (a) if *mets.* for an *inf. n.* or *adv.*, [as *كم ضربة صربت* or
(Sn),] are governed in the acc. as inf. ns. or advs.: (b) if not, then, (a) if not immediately followed by a v. [as (Sn),] or, if followed by a v. that is intrans.,] as (Sn),] or that [is trans., but (Sn)] governs their pron. or their connected in the nom.,] as (Sn),] are inchs. [below]; (b) if followed by a trans. v. that has not got its obj., [whether it govern one or more obj.s., as (Sn),] are obj.s.; whereas, if it has got its obj., [as (Sn),] they are inchs., unless the obj. be a pron. relating to them, [as (Sn),] in which case they are inchs. or accs. by distraction [62] (A), the former, says Dm, being preferable (Sn). [217, 219] may be the enunc. or inch. [above] (IY).

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

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

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

\[
^{221}\text{كم نالني منهم فضلا على عدم* ٨ن لا أراك من الأقترح احتمل}
\]

[by AlKuṭāmī, *How many a bounty has reached me from
them in destitution, when I was not near to journeying
from poverty* (IY, AAz) for want of a riding-beast
(AAz)] and

\[
^{221}\text{تَمْ سَنَانَ وَكَمْ دونه من الأرض مصدودا* غَارَهَا}
\]

(M, A), by Zuhair [or his son Ka'b, though not found in
their *Drwans* (FA), or by Ibn Muḥbil (AAz), describing
his she-camel (IY)], *She seeks* Sinān [Ibn Abī Ḥarīthā
alMurri (FA)], and how many a tract of ground whose hollow is rugged is before him! (IY, AAz, FA); (b) preferably, if the separation be by an adv. alone, or by a prep. and gen. alone, as in the next exs. (Sn): (2) the gen., in poetry (M, A) exclusively, with separation by (a) an adv., as

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

(IY, A) How many a mongrel has by munificence attained eminence, and how many a noble has his own niggardliness abased! (Sn): so says IM, and this is the opinion of S (A). When the separation between the enunciatory and its sp. is by a trans. v., must be put, in order that the sp. may not be confounded with the obj. of that [trans. (R)] v., as XLIV. 24. How many gar-
dens did they leave! [above] (R, Sn). And, with separation, the state of the interrog. whose sp. is governed in the gen. [224] is like that of the enunciatory (R).
§ 222. كم [in both its states (R)] is sing. masc. in letter (IY, R); but applies in sense to the fem., du. [below], and pl. (IY). The pron. relates to it according to the letter or sense (M, R), as كم رجل [notwithstanding that the number asked about is du. or pl. (R)] or كم أموات جارتاك جاروك, and جنتك [says An (R)] or جارتاك (IY), whence كم ملک في السموم لا تعني شفاعتهم شيء LIII. 26. And the intercession of how many Angels in the heavens shall avail not aught! (M) and VII. 3. [126] (IY). But some say that كم is sing. in letter, pl. in sense, like كل [117]: and, according to this, the pron. of the du. [above] ought not to relate to it, which is the truth, because, if you might interrogate with كم about the number of the multitude who came to the person addressed distributed into two and two, you would be obliged to say كم رجالين, since, when you intend to distribute a multitude into sets of two or more, the du. or pl. must be distinctly expressed, as in اني رجالين [118] and أو رجال أ علي رجال or Which, or What, two men, or men?; whereas كم رجال has not been heard, either in interrogation or enunciation.

§ 223. كم is peculiar to indets., the interrog. because the sp. must be indet. [83]; and the enunciatory because
it is a met. for number vague to the hearer [217], so that
the numbered also are made vague, in order to be more
indicative of the vagueness of their number (R). You
say خُبِّروا مَنَّةٍ or or كَمْ غَيْبَةٌ لَكُمْ How many other
than, or like, or better than, it hast thou? [114, 355];
and كَمْ غَيْبَةٌ مَتَّى لَكُمْ How many other than it, like it,
hast thou?, making مثلة an ep. of غَيْبَة (M). But,
as for your saying كَمْ شَاةٌ وَسُلَّمْتِها How many a sheep
etc! [588] and كَمْ نَافَّةٌ وَفَصِيلْهَا [114], it is because the
coupled also is indet. [262] (R).

§ 224. As to the case of the sp. of the interrog.
there are three opinions, (1) that the acc. [221] is
necessary unrestrictedly, [i. e. whether a prep. be pre-
fixed to كَمْ or not (Sn)]: (2) that it is not necessary;
but that the gen. [221] is allowable, unrestrictedly, by
assimilation to [the sp. of] the enunciatory كَمْ [225]:
this is the opinion of Fr, Zj, and Sf; and the saying
كَمْ عَمَّةٌ آخِن [below] is thus explained by most, [upon the
ground that كَمْ is an ironical interrog. (Sn)]: (3) that
it is necessary if a prep. be not prefixed to كَمْ, and
preferable to the gen. if a prep. be prefixed to it: this is
the well known opinion; and S does not mention the
gen. except when a prep. is prefixed to كَمْ (A). The
gen. is allowable only when كم is governed in the gen. by a prep. (R, ML), as بكم درهم أشتريت [515] (ML, A), in which case the sp. may be in (1) the acc., [which is frequent (ML)]; (2) the gen. (R, ML, A), contrary to the opinion of some (ML), in order that كم and its sp. may agree in case (R). As some assert (ML), some of the Arabs (IY, R), the Banu Tamīm (IY, ML, A), make the enunciatory كم govern its [sing. (R, ML, A) or pl. (R, Sn)] sp. in the acc. (IY, R, ML, A), even without separation [221] (R), as though they supplied Tanwin in it [84]; which is good Arabic, though the gen. is more frequent (IY). And the verse [of AlFarazdak (M, ML, Sn), who was a Tamīmī (IY, Sn),]

كم عمة لك يا جريهر وخالة فدعنا قد حلبست على عشافوي

is related with (1) the acc., (a) by supposing كم to be [an ironical (ML, A)] interrog., How many paternal aunts of thine, O Jarīr, and maternal aunts, bow-legged have milked in spite of me my lately delivered she-camels?; [(b) according to the dial. of Tamīm, How many a paternal aunt of thine, O Jarīr, and maternal aunt, have milked etc! (IY, ML, A)]: (2) the gen., by supposing كم to be [an ironical interrog. (above) or] enunciatory [217]: (3) the nom. [as an inch. (25) (IY, ML, A)], by supposing the sense to be How many (times) (M, ML, A) or
(milking),  ומְ being an adv. or inf. n. (IY, ML, A), and the sp. suppressed, i. e.  קַמְ or  קַמְ אֶלֶךָ [upon the sup-
position that  ומְ is enunciatory, or  קַמְ אֶלֶךָ or  קַמְ אֶלֶךָ upon the supposition that it is an ironical interrog. (DM)], has a
paternal aunt of thine, O Jarir, and (has) a maternal aunt, or (has) a paternal etc, and has a maternal aunt,
a 2nd قد حلبى being necessarily supplied [as enunc. of
عمَّة or عمَّة (Sn, DM)], because the inch. in this case is
multiple in letter and sense (ML, A).

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

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

(3) it is mostly used coupled to, as

عَدَ الناسُ نَعْمٌ بَعْضُ بَوْسَعُ دَاكِرًا
كُذاً وَكُذاً لَطَفًا يَمِيِّزُ الْمَجَدُ

[Promise the soul happiness after thy distress, remembering so many pleasures wherewith hardship has been forgotten (Jsh)]; and IKh asserts that they do not say كُذاً كُذاً دِرَهُما nor كُذاً دِرَهُما; but IM mentions that this has been heard, though rarely: (4) its sp. must be governed in the acc.; and may not be governed in the gen. by سمى, by common consent; nor by prothesis, contrary to the opinion of the KK, who, when there is neither repetition or coupling, allow كُذاً ثَوَابٌ and مَائَةُ ثَوَابٌ كُذاً آثَوَابِ by analogy to the genuine num., [like كُذاً ثَوَابٌ and كُذاً آثَوَابٌ (DM)]. The compounded كُذاٌ [single or coupled (A)] occurs also as a met. for something else than number, [vid. the narrative, det. or indet. (A), i.e. the expression occurring in the narration of a thing, whether deed or saying (Sn),] whence the tradition يَقُالُ لِسُبُحِيْبِيْ يَاوُمُ الْقِيَامَةِ أُتْذِكَرُ يَاوُمُ كُذاً وَكُذاً It will be said to the servant on the day of resurrection, Dost thou remember the day 110
of such and such? and also consists of two words in their original sense, vid. the \( \text{ك} \) of comparison and \( \text{د} \), whence

\[ \text{And time has abandoned me grieved like this; so that there is neither mirth nor sociability (DM)} \]

and the premonitory \( \text{ل} \) [551] is prefixed to it, as

XXVII. 42. *Is thy throne like this?* agrees with \( \text{ك} \) in 5 matters, uninflectedness, vagueness, needing the sp., always taking the head of the sentence, and importing sometimes *multitude*, which is mostly the case, [as III. 140. (24) (ML),] and sometimes *interrogation* [below], which is extraordinary, and is authorized only by IKb, IU, and IM, the last of whom cites as evidence the saying of Ubayy Ibn Ka'b to Ibn Mas'ūd

\[ \text{ك} \] \text{نُصَرُ سُورةَ الاحزاب} Ï

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

[Drive away despair with hope: for how many a pain-stricken wretch has had his ease decreed after distress! (Jsh)] and

[And how many favors and obligations have we conferred upon you aforetime! And ye know not what obligations a benefactor has conferred! (Jsh): (3) it does not occur as an interrog., according to the majority, as shown above: (4) it does not occur governed in the gen., contrary to the opinion of IKb and IU, who allow بِكَاتِي تَبْيِعُ هَذَا الثوب For how much wilt thou sell this garment? (ML, A), where it is interrog. (DM): (5) its enunc. does not occur as a single term (ML); but as a prop., as in the texts, contrary to كم رَجُلٌ قَامُ How many a man is standing! (DM): (6) its sp. occurs only sing. (A). It has 5 dial. vars. [transmitted by Th (IY)], (1)
[the original and chastest one (IY, A), which is read by the Seven except Ibn Kathir (A)]; (2) كَأْسُ, upon the measure of كَأْسُ, [the next best, which {is read by Ibn Kathir, and (A)} is most frequent in poetry (IY, A), as in the 2 preceding verses and (166) كَأْسُ (A)]; (3) كَأْسُ, upon the measure of كَأْسُ, [which is read by AlA'mash and Ibn Mu'aisin (A)]; (4) كَأْسُ, upon the measure of كَأْسُ; (5) كَأْسُ, upon the measure of كَأْسُ (M, A).

§ 227. كَأْسُ and نَيْتُ are contracted from كَأْسُ and نَيْتُ [689]. They are pronounced with Fath, Kasr (M, R, A), and Damm (M, R, Sn) of the ت, Fath being the best known (A). Pause upon them is [with the ت (R),] as in بَنْتُ (M, R) and أَخْتُ (M). They are used [by many of the Arabs (M)] according to the o. f. (M, R, A), as ذِيَةٌ and ذِيَةٌ (IY, A): and then are pronounced only with Fath (R, A), because of the heaviness of the reduplication; and are paused upon with the ٥ [646]. And AU transmits كَأْسُ with the ٥ pronounced with Fath and Kasr in place of the ت of
[690]. They are uninfl., because each of them is a word occurring in the place of the sentence, while the prop., as such, is not entitled to either inflection or uninflatedness (R). They are always repeated (M, R, A) with the con. و, as فقال فلاني كيبة و كيبة Such a one said so and so and كان من الأمر ذييت وذييت Such and such circumstances of the matter took place (R), in order that they may not be imagined to be mets. for single words (IY). It is a mistake to say فقال فلاني كيبة و كيبة because the Arabs say كان من الأمر كيبة و كيبة and قال فلاني ذييت وذييت, making كيبة و كيبة a met. for deeds, and ذييت وذييت for speech (D).
CHAPTER VI.

THE DUAL NOUN.

§ 228. Dualization is the addition of one n. to another like it (IY). The du. is that [n. (IY)] to whose final 2 augments, (1) an \( \mathfrak{f} \) [in the nom. (IY)], or a \( \mathfrak{s} \) [in the acc. and gen. (IY)] preceded by a letter pronounced with Fath, and (2) a \( \mathfrak{a} \) pronounced with Kasr, are affixed, in order that the 1st [aug. (IY)] may be a sign of the addition of sing. to sing., [and a compensation for the suppressed n. (IY),] and the other may be a compensation for what is prevented [by the addition of another n. (IY)], vid. the vowel and Tanwin existing in the sing. (M). The o.f. of the du. [and pl. (R)] is [said to be (R)] coupling (IY, R) with the \( \mathfrak{p} \) [539] (R). The du. is that [n. (YS)] which indicates two [things (YS)] and serves instead of 2 [ns.] coupled together, like The two Zaid, its o.f. being "Zaid and Zaid", from which they deviate out of dislike to the prolixity and tautology (Fk). This is shown by the fact that the poet, when constrained, reverts to coupling (IY, R), which is frequent in poetry (IY) ; and that coupling sometimes occurs anomalously in prose (R) : and it is confirmed by the fact that you do not put the du.
in the case of different ns., as جاورني زيد وعمرو, because one of the 2 expressions does not indicate the other (IY). But, when multiplication is intended, as لو عن فجر وفجر كذبت اقومهم * ميتا و ابعدهم من منزل الدام [by 'Isām Ibn 'Ubaid azZimmānī, If grave and grave were reckoned, I should be the noblest of them when dead, and the farthest of them from the abode of blame (T)], or the 2 ns. are separated by a separative either expressed, as جاورني رجل طويل ورجل قصير A tall man and a short man came to me, or supplied, as جاورني رجل ذا كومت الرجل والرجل الذي ضربته A man came to me, and I honored the (coming) man and the man that thou didst beat, i. e. الرجل الجائو, coupling is allowable, as you see, without anomaly or exigency. And, in order to denote multiplication, the n. is sometimes repeated without coupling, as LXXXIX. 22. [132]; or dualized, as لبيك Then repeat the gaze twice and لبيك (R). For every n. that is dualized 8 conditions are prescribed [234]:— (1) sing. number; (2) inflection; (3) absence of composition; (4) indeterminateness; (5) agreement in letter; (6) agreement in sense; (7) objective existence of a second to it; (8) that the place of its du. should not be supplied by the du. of another word (Fk), or rather by another word. The following ns.
therefore are not dualized:— (1) the *du.* and perfect *pl.* [232]: (2) the *uninfl.*, contrary to the opinion of Mb: (3) the *att. comp.*, by common consent [234]; and the synthetic, contrary to the opinion of the KK and their followers; and the *n.* ending in ُلُسْتَ, contrary to the opinion of some, which is adopted by Syt: (4) the proper name, while it retains its quality of proper name [171]: (5) *ns.* applied to denote what has no second in existence, like َشَمْسُ sun and ُقُمُرُ moon, when the proper [not tropical] signification is intended: (6) the trope and homonym with respect to their different significations: (7) such as َشَمْسُ and ُقُمُرُ [above]; but this condition can be dispensed with, its place being supplied by the condition of agreement in letter: (8) ُسُلْيُ, بعُي, and ُضِبْطَانْ, the name of the male hyena, because the place of their *du.* is supplied by the *du.* of ُسَلْيُ, جَرْفُ, and ُضِبْطَانْ, the name of the female, though ُضِبْطَانْ and ُسُلْيُ are transmitted; and the *nums.* other than ُمِائَةُ and ُأَفُلُ, contrary to the opinion of Akh, because the place of the *du.* of ُسَتَّةُ *Three* is supplied by ُسِتْتِةُ *Six*; and ُجَمْعُ and ُجَمْعِ, according to the opinion of the BB, because the place of their *du.* is supplied by ُناَكُ and ُكِلْتَا (YS). But they say ُعِمْرَانْ meaning *Abū Bakr* and ُعُمَارٌ, and
meaning *The sun and moon*, because here the matter is plain and free from dubiety. The *du* is of 2 kinds, (1) that in which the letter of dualization is affixed to the *n*., while the latter is constructively separate, as عصْرَانِي [229] and رجُلٌ, and all that precede; (2) that which is formed as a *du*, but in which the *sing* is not constructively separate, as عقْلِتَةُ بُنُانُي [229] and مَعْرِرُوُهُ. I knee-haltered him with two ends of a rope [230], neither nor having a *sing*. (IY). When the *du* is not that of an abbreviated *n*. [229], the form of the *sing* remains in it preserved (M), as XX. 66. [525] andرزَتْ فِي هَا رَجُلُهُ يُقَتِّلُ (M), XXVIII. 14. *And he found in it two men fighting together* (AAz). The *8* of femininization is elided (1) in [only 2 words (M),] خصْيَتَايُي and ُمَيْلَائِي (M, IH), by analogy خصْيَتَايُي and ُمَيْلَائِي (IY, R), which also are allowable, by common consent, as بلَى أَيْرُ الْحَمَامِ وَخُصْيَتَايُي أَحْبَيْتُ إِلَى فَزَارَةٍ مِنْ فَزَارٍ.

*Yes, the penis of the he-ass and his 2 testicles are dearer to Fazāra than Fazāra or a Fazarī and مَنْيَا تَلَفْنِي الحُجْ [74]; while كُحْصِيَتَايُي and ُمَيْلَائِي are said by some to be poetic licenses, because they do not occur except in poetry, as*
by Khīṭām al-Mujašīḥīt, quoting from a woman who said it of her husband (AAz), *As though his two testicles from dangling were an old woman’s pot wherein were 2 colocynths, properly جْنْبُوُنَّ‌لِئِٰ (IY, AAz).*] and

(M, R) He is a like *a woman’s camel-litter standing still among the camel-riders: his two buttocks quiver with the quivering of the milk-skin* [85]: (2) sometimes in other words, as [532] (AAz). The ن of the du. is elided an account of (1) prothesis [110] (M, H), as in the saying of the Prophet Al-Hasan and Al-Husain are the two chiefs of the youth of the people of Paradise (AAz); (2) poetic license [233], as in هَمَا خَطَّتَا اللَّهُ [44]; (3) abridgment of the conj., as in *الضَّرِّ بِرَأْيَة* with the acc. [344] (R): and its [also is elided (IY)] because of meeting a quiescent, as in [جَآَفَّيْ عَالَمَا أَبْنَكَ *The two manservants of thy son came to me* and (IY)] [610, 663] (M).

§ 229. If the decl. n. be sound in the final or defective [16], the sign of the du. is affixed to it without
alteration, as ١٠٤٨١, ١٠٤٨١, and ١٠٤٨١, ١٠٤٨١, ١٠٤٨١ (IA). The word is altered in the

du. in 3 sorts [of n.], the abbreviated [16], the prolong-
ed [230], and the [n.] arbitrarily curtailed of its final
[231] (R). The й of the abbreviated is either 3rd or
upwards. If it be 3rd, then, (1) if an o. f. of it in the
١٠٤٨١ و ١٠٤٨١ be known, it is restored to its o. f. in the du.,
as and ١٠٤٨١ (M) from ١٠٤٨١ and ١٠٤٨١ (IV): the
poet says

وَقَدْ أَعَدَّتْ لِلْعَذَالِ عَنْدِيِّ عَاشَةً فِي رَأْسِهَا مَنْوَاءٌ حَدٌّ

And I have made ready, for the upbraiders beside me,
a staff on whose head are two mand-weights of iron (A);

and the Kur has ١٠٤٨١ ١٠٤٨١ ١٠٤٨١ XII. 36. And
two young men entered the prison with him (IV, A):
while ١٠٤٨١ from ١٠٤٨١ is anomalous (A), because its й
is a substitute for a й (Sn): (2) if its o. f. be unknown,
then, (a) if it be pronounced with Imāla, it is converted
into й, as ١٠٤٨١ and ١٠٤٨١ and ١٠٤٨١ [639]
when used as names; (b) if not, it is converted into
١٠٤٨١, as ١٠٤٨١ and ١٠٤٨١ [686] from ١٠٤٨١ and ١٠٤٨١ when
used as names (M). As to the 2 йs that are not substi-
tuted [for a known o. f.], being either not substituted at
all, or substituted for an o. f. whose identity is unknown (Sn), vid. the rad. 1, i. e. that which is in a p. [as بَلُ (Sn),] or its like, [as مُتَنَ (Sn),] and the l whose o. f. is unknown, [which IUK exemplifies by such as مَلْدُ] play, because, says he, one does not know whether its l be from a س or د (Sn),] there are 3 [or rather 4 (Sn)] opinions:— (1) the well known one, that their state with respect to Imāla is regarded, so that, if pronounced with Imāla, they are dualized with the س; and, if not, with the د: this is the opinion of S, and is decisively asserted by IM here: (2) that, if pronounced with Imāla or converted into س in any position, they are dualized with the س; and, if not, with the د: this opinion is preferred by IU, and is decisively asserted by IM in the Kāfiya: and, according to this, یَلُى عَلِى، and are dualized with the س, because their l is converted into l with the pron. [129, 205]; while, according to the 1st, they are dualized with the د; both of which sayings are transmitted from Akh: (3) that the rad. and unknown l are converted into س unrestrictedly, [i. e. whether they be pronounced with Imāla or not, and whether they be converted into س in any position or not: (4) that they are converted into د, whether they be pronounced with Imāla or not, as in the Ham' (Sn). The l sometimes has 2 o. fs. with respect to 2 dials., in
which case 2 modes are allowable, as رَجُحٍ, which belongs to the ي in the dial. that says رَحْمٍ, and to the و in the dial. that says رَحْرُوتٍ; so that the du. may be رَحْرُوْتٍ and رَحْيَانِ, though the ي is more frequent (A). If, however, the İ be above the 3rd, it is converted into ي only, [because, when the abbreviated exceeds 3 letters, its İ is either converted from a ي or assimilated to what is converted from it (IY),] as [مَرْمَى مَرْمَيْاِنِ] from مُلِهِيْاِنِ, where the İ is orig. converted from the ي (IY); [مُلِهِيْاِنِ, where the İ is converted from a ي, and the ي is a substitute for the و (685, 727) (IY)]; and حَبْلِ (263), حُبَّارِ (378), حُبَّارِ (18, 497), and قُبْعَطْرِ (401), where the İ is not converted from any thing, but is in the predicament of what is converted from the ي (727), since the و does not occur as a final when 4th (or upwards) (IY)]. As for مُزْرَأِي [721], it is because the dualization in it is inseparable, like the femininization in شَقْرَةٍ [266] (M), so that it has no sing. [228], as has no masc. (IY): 'Antara says ‘أَحْوَلَ أَمْسِكَ مَذْرُوْنِ نَتِّقَلُنِإْ قَدْ أَنَاَ ذَا عُمْرٍا’ (Mb, IY), satirizing 'Umāra Ibn Ziyād al'Absi, What!
round me does thy rump shake its two buttocks, that thou mayst slay me? Then, mark, I am this hero [552], 'Umāra! (AAz); whereas, if it had a sing., you would say مَرْيَانِ in the du. (Mb). This is the opinion of the BB about the abbreviated that exceeds 3 letters, whether its letters be few or many; but the KK relate that, when the abbreviated transcends 1 letters, and its letters are many, the Arabs elide its l in the du. (IV). قَرَانٌ and خَورَانٌ, with elision [of the س] (Sn), in the du. of the quin. قَرَانٌ and خَورَانٌ are anomalous (A). In short, the l of the abbreviated is converted into (1) س in 3 positions, (a) when it is 4th or upwards; (b) when it is 3rd, a substitute for a س; (c) when it is 3rd, unknown in o. f. and pronounced with Imāla: (2) و in 2 positions, (a) when it is 3rd, a substitute for a و; (b) when it is 3rd, unknown in o. f., and not pronounced with Imāla (IA). The whole of the anomalies in the abbreviated one 3, (1) قَرَانٌ and خَورَانٌ (2) مَرْيَانِ, which the KK hold to be regular: (3) رْيَانٍ, which Ks holds to be regular; so that he allows عَلَى رَضْيِ and which belong to the cat. of the و, but are pronounced with Kasr or Damm of the 1st, to be dualized with the س (A).

§ 230. The ns. whose final is a Hamza are of 2
kinds, prolonged and unprolonged. The prolonged [229] is every \( n \) whose final is a Hamza preceded by an \( \mathcal{A}ug. \), as \( \text{क्सा} \) and \( \text{र्दा} \) [683, 723] (IY). The Hamza of the prolonged is [of 4 kinds (R)], (1) substituted for the \( \mathcal{A} \) of feminization, as \( \text{हम्रो} \) [263]; (2) denotative of coordination, as \( \text{अल्प} \) [273]; (3) converted from a \( \text{rad.} \) \( \mathcal{A} \), as \( \text{क्सा} \) [and \( \text{छ्यास} \) (IA)]; (4) \( \text{rad.} \), as \( \text{ग्रास} \) (R, IA). The Hamza [substituted for the \( \mathcal{A} \) (IA, A)] of feminization is usually converted into \( \mathcal{A} \) (R, IA, A), as \( \text{हम्रो} \) (IA, A): and is rarely sounded true, as \( \mathcal{A} \); or, [as \( \mathcal{M} \text{b} \) transmits from \( \mathcal{M} \text{z} \) (R),] converted into \( \mathcal{A} \), as \( \text{हम्रो} \) (R, A): but Sf asserts that, when its \( \mathcal{A} \) is preceded by a \( \mathcal{A} \), as \( \text{ष्ऊ} \), the Hamza must be sounded true, as \( \text{ष्ऊ} \), not \( \text{ष्ऊ} \), in order that \( \mathcal{A} \) having only an \( \mathcal{A} \) between them may not be combined; and the KK in that case allow both methods (A). The \( \text{rad.} \) Hamza is [usually (R)] preserved [in the \( \text{du.} \) (R, A), as \( \text{ष्ऊ} \) and \( \text{ष्ऊ} \) (IA, A); but \( \mathcal{F} \) transmits from some of the Arabs that it is converted into \( \mathcal{A} \), as \( \text{ष्ऊ} \) (R)]. The Hamza denotative of coordination, or converted from a \( \text{rad.} \) [\( \mathcal{A} \) or \( \mathcal{A} \) (R, A)], may be converted into \( \mathcal{A} \), [as \( \text{क्सा} \) and \( \text{ष्ऊ} \) (IA, A)]; or
preserved, [as ٌهآوُاِن, ڪٌساوُاِن, ِعٌلباوُاِن (IA, A)]; but conversion is better in the Hamza denotative of coordination, and preservation in the one converted from a *rad.* (R, IA, A): so IM mentions, agreeably with the opinion of some; but S and Akh, followed by Jz, declare that preservation is better unrestrictedly, though S mentions that conversion is more frequent in the Hamza denotative of coordination than in the one converted from a *rad*., while it is rare in both (A). The Hamza [substituted for a *rad.* (R)] is sometimes converted into ی, [as ڪٌساوُاِن (A)]; though this is anomalous (R, A), contrary to the opinion of Ks: and they treat ﷺًاِن as sound [721], because they convert only the final or ی into Hamza after the ی, as ڪٌساوُاِن َرُدِاء, and گُساوُاِن; whereas here the ی is not final, since the *sing.* is not used [228]. The 2 *augs.* of feminization [273] (R), the ی and Hamza (A), when they follow 4 or more letters (R), are sometimes elided [together (A)], as قاسِعاوُاِن [and ِعٌنُوُاِرٌا وُاِن, ِعٌشُورٌا وُاِن (A), because of the length (R)]; though this is anomalous (R, A), contrary to the opinion of the KK (R). The anomalies in the prolonged are 5, (1) حُمراهُا وُاِن, which, as Ns relates, is allowed by the KK; (2) حُمراهُا وُاِن, which, as some relate, is the *dialect.* of Fazāra; (3) قاسِعاوُاِن, which
is held by the KK to be regular; (4) كسایان، which is held by Ks to be regular, and is transmitted by AZ from the dial. of Fazāra; (5) توواین, though the language of some GG implies that it has not been heard (A). The unprolonged is every n. whose final is a Hamza not preceded by an ی, as حدا, رشا, and قارئ; and it admits of only one method, vid. retention of the Hamza, as رشان, because the Hamza in it is rad. (IY).

§ 231. As for the n. [arbitrarily (R)] curtailed of its final, [it is of 2 kinds (IY) :—] (1) if the elided [ل (IY)] be restored in prothesis, as in اب [16], ان, and هن (R), it must be restored in the du. [also (R), as هنوان, أخوان (IY, R), حموان, and (a) sometimes and اب (R): (b) he that says هن in prothesis says هن in the du., and he that says فوك, هنوان (IY): (c) as for فوك, the ل is not restored in the du., as it is not restored in prothesis; and the word is dualized only by conversion of its ل into م, as when it is not pre., as فم: but فوان occurs in poetry, as
by AlFarazdaḵ, They two have spat into my mouth from their two mouths (233) a most severe reviling against the barker, the howler (Dw)]; and which is stranger: (d) the ل of ذات is restored in the _du, not the ل of ذات مال, but ذات مال also occurs, though it is rare (R): (2) if the [elided (IY)] ل be not restored in prothesis, as in [غذ (R),] يئ, and يئ, it is not restored in the _du. [also (R),] as يئ and يئ: (a) as for [يئ in (R)] the saying of the poet

Two noble hands belonging to Muhallim (a king of Al Yaman) do hinder thee from being wronged and oppressed (AAz), it is explained by our school as rare and anomalous, and is held by them to be a poetic license; but, in my opinion (IY), it is according to the dial. of those who say يئ [treating it as abbreviated (IY),] like يئ (b) [similarly دم is used abbreviated, so that (IY)] دم [or دم (R)] is said, as in the saying of the poet [Mirdās Ibn 'Amr, or, as is said AlAkhtal (IY), or Suḫaim Ibn Wathil arRiyahi (N).]

فرِ أَنَا عَلَى حَضْرٍ دِبيحًا * مَرْجُوُهُ الْدِمْبَارِ بالْكَبْرِ الْيَقِينِ
So that, if we were slaughtered on a single stone, the 2 bloods would flow apart with the certain tidings of enmity and hate (IY): Jh says that its ج is a ر, so that صبتر is anomalous according to him; but Mb says that its ج is a ی, so that صبتر is anomalous according to him.

But, as for the n. whose ج is elided for a necessitating cause, it is either abbreviated or defective [229] (R).

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

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

(М, Р) By God (N), the tribe would have become destitute, and would not have found upon dispersing in war 2 herds of he-camels (AAz, N), so that it might sup-
port the burden of warlike expeditions (N), cited by AUd; and they say Two herds of black milch-camels, [quoted by S (IY)] ; and Abu-nNajm [al'Ijli (Jsh)] says, [describing a mare trained to war (N),]

(M) She grazed in the beginning of the grazing between the two clumps of spears of Malik Ibn Dubai'a and Nahshal Ibn Darim, 2 Chiefs of the Arabs (N). This is easier in , because , being a generic n., is sing. [254], not a broken pl., like جمال (IY). But لانا مساجداني is not allowed.

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

As though it were the face of 2 Turks, who had become angry and حيا الله رجها للزيدبين God save a face of the 2 Zaits !, in the latter of which the prothesis is in sense; and the pl. is better than the sing., as ان تقربوا الى الله فقد صمت قلوبكم LXVI. 4. If ye turn again unto God, your hearts have swerved, [an address to Hafsa
and 'A'isha (K, B)]. That is because in lit: prothesis, which is frequently used, they dislike the combination of 2 dus. united in letter by the prothesis, and in sense, since the intention is that the pre. should be part of the post., while no ambiguity is produced by the omission of dualization; and id. [prothesis] is made to accord with the lit.: but, if the omission lead to ambiguity, only the du. is allowable according to the KK, which is the truth [below], as you say

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

V. 42. Cut off their hands means their right hands by tradition and common consent, and is so read by Ibn Mas'ūd, [for which reason the pl. may be put in place of the du., as in LXVI. 4., because the dualization of the post. is deemed sufficient (B)]. And the pl. is preferred to the sing. because of its affinity to the du. in being an addition of a sing. to another thing [234]. S makes no distinction between the first's being single in each of the two [seconds], as in قطعت عينيهم, and its not being so, as in قطعت إيديهم. relying upon the evidence of V. 42.; but the truth is what the KK hold [above], vid. that the pl. in the like of it is not allowable except with a plain indication, as in the text. The 2 idioms are combined in the saying [of Khiṭām alMujāshī'ī, says S, or Himyān Ibn ʿUḥāfa, says F (FA),]
And many two deserts distant, bare of vegetation, whose 2 backs were like the backs of 2 bucklers, have I come to by the single description, not by the two descriptions!; i. e. have I traversed by hearing that road described a single time! (AAz, N); and the o. f. is used in (231) (AAz). If, however, the 2 wholes be separated by a con., the sing. is preferred to the du. and pl., as

The person of Zaid and 'Amr, in order that the apparent pre. may agree [in number] with the apparent post.: and, if the pre. be not part of the post., but they be separate, then, if there be danger of ambiguity, as in

I met the 2 menservants of the 2 Zaid, the pre. must be in the du.; whereas, if there be no danger, it may be regularly in the pl., agreeably with the opinion of Fr and Y, contrary to the opinion of others, who allow it as matter of hearsay, as in

Put down their saddles, where there is no danger of ambiguity, because 2 camels have only 2 saddles. In the pron. relating to every n. that we have mentioned, whose letter differs from its sense, the letter or sense may be observed, as or The
persons of you two pleased me; and similarly in the qual., 
dem., and the like (R). The sing. sometimes occurs in the 
place of (1) the du. (R, BS), in the case of those 2 things 
which accompany one another and do not separate, like 
the two legs and two eyes, as مَعَنْي لا تَتَامُ Mine eye 
sleeps not (R), whence

كَلِّا كَأَنَّ عَيْنَاَ لَمْ تَنْضِجْ يَوْمًا وَاسْطَا عَلِيْكَ بِجَارِيٍّ دَمُعَهَا لِجَمَورٍ (BS), by Abū ‘Atá as-Sindi, lamenting Ibn Hubaira,
Now, verily an eye that lavish’d not its flowing tears over 
thee, O Ibn Hubaira, on the day of thy death at Wāsīt, 
was indeed niggardly (FD); and approximate to it is

And my two eyes revel in gardens of beauty, [for

(2) the pl., [when there is no danger of ambiguity (K
on II. 6),] as دَيْكُورَانِ آمِنَّيْهِمْ ضَدَا XIX. 85. And they
shall be adversaries to them, whence

كَلَّا وَفِي بَعْضِ بِطُنْكُمْ نَعْفَا فَأَنْ ذَمَانَكُمْ زَمَنَ خَمِيصُ

[316] (R) Eat ye in part of your bellies: [if ye eat little
(AAz),] ye will be abstinent. For verily your time is a
hungry time (AAz, N), i. e. بَطُنُكُمْ (SL), and الْوَارِدُونَ [18] with جَلَد in the sing. (N). Conversely the
du. acts as a substitute for the sing., as
Then they put the watercourse of 'Akil on the rights, and put the hard ground of Rāmatān on the left, i.e. ʿatīl, which is a mountain; and Fr allows ʿāmsān ʿanfī Māqām Rīya ʿanfī. And he that feareth the bar of his Lord shall have a garden to be an instance of this; and IKhz states in the Nihāya [fi-nNaḥw (HKh)] that they say Maḥfūz Anfī. He died [a natural death, literally] the death of his nose, [orig. He died upon his bed, and his soul came forth from his nose (Md),] and that

O most lovely are the two eyes of Sulaimān and the mouth is an instance of this construction, the o.f. being ʿalif and the ʿāl elided by poetic license [228] (BS): and ʾinflа sometimes acts as a substitute for ʾinflа, as L. 23. [193], either because dualization of the ag. is made a substitute for repetition of the v., as XXIII. 101. [598, 607] is explained; or because most travelling-companions are 3 in number, and each of them usually addresses his 2 companions, so that a single person also is addressed as two, because their tongues are accustomed to it (R). The pl. sometimes occurs in the place of the [sing. or (R)]
du. (R, BS), a synecdoche being meant to be understood, as جب مذكورة He cut off his penis and قطع الله خصائصه God cut off his testicles! (R); and the substitution of the sing. and pl. for the du. are combined in the saying of the Hudhalī [Abū Dhu‘aib (N)]

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

P. 461, l. 7. This Khalid was the cousin of Abū Dhu'āib (Is, Jsh).

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

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

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

P. 469, ll. 6-7. By 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 AlḤajjāj (T)—l. 10. A heathen poet (FA).

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

P. 476, l. 11. Read "Saʿīd".

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

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


P. 486, l. 1. *yūṣūs* is governed in the *acc.* by an understood *v.* indicated by *த* (T).

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

P. 492, l. 14. Maslama Ibn Dhuhl, Zayyāba being his mother (Jsh), one of the Banū Taim Allāh Ibn Tha'labā (I Ath), a heathen poet—l. 15. AlHārith Ibn Hammām ashShaibānī (T, Jsh).

P. 494, l. 17. Read "Umar".

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

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

P. 503, l. 7. Some of the BB, according to R (see p. 743, l. 19)—l. 16. Abū Sakhr 'Abd Allāh Ibn Salīm asSahmī alHudhailī, an Islāmī poet of the Umayyāid dynasty (AKB). The Banū Sahm were his tribe (T)—l. 19. By Mirbāl Ibn Jahm alMadhhijī (MN, FA, Jsh) or Mubashshir Ibn AlHudhail alFazārī (MN).

P. 506, l. 2. On the name "met." see p. 823, ll. 9-10.

P. 508, l. 14. *[with reduplication (Jsh) of the final ی] is the *perf. masc.* pl. of *[of خَلْطُ (EC)] pre. to the ی of the 1st per. sing. (EC, Jsh)."
P. 510, l. 1. The 2nd hemistich is given in IY. 10 and 84 as

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

P. 517, l. 20. ^[a] is abbreviated (MN, FA, N), by poetic license (FA, N), because its a. f. is ^[a] with the Hamza (MN).

P. 518, l. 8. For “XXVIII” and “611” read “XXVII” and “612”.

P. 521, l. 8. ^[Humaid] or ^[praiseworthy]. The verse is attributed to ^[Humaid] Ibn ^[Huraith] Ibn ^[Baḍdal] [alKalbi (IAth)], of the Banu Kalb Ibn Wabra, whose pedigree reaches to Kuḍa'a. ^[Humaid] was an Islāmi poet; and ^[Maisun] Bint ^[Baḍdal], the mother of Yazīd Ibn ^[Mu'awiya], was his paternal aunt (AKB). (IY. 414).

P. 523, l. 3. I.e. ^[praiseworthy]. The verse is by AlMukballab alHilālī, of whose pedigree and history I know nothing; and has been plagiarized by Al'Ujair asSalālī alHilālī, a freedman of the Banu Hilal, whose name was 'Umair Ibn 'Abd Allāh, a minor Islāmi poet of the Umayy dynasty. Sgh says “The piece is Lāmiya; but occurs in the Book of S in place of tratable, and the GG have followed him in the mistranscription” (AKB)—l. 7. Hamdān is a tribe of AlYaman (AKB).

P. 531, l. 17-18. An elegant, excellent poet of the Umayy dynasty (AKB). 'Abd AlMalik Ibn Marwān asked him for his daughter in marriage for one of his sons (Mb). The Khalifa 'Abd AlMalik Ibn Marwān [alKurashī alUmawi, b. 26 (ITB), a. 65 (MDh)], d. 86 (MDh, ITB). He was proclaimed Khalifa in succession to his father Marwān Ibn AlHakam after 'Abd Allāh Ibn AzZubair had laid claim to the Khalīfa; and his undisputed Khalīfa, i.e. after the slaughter of 'Abd Allāh Ibn AzZubair, was from the middle of 73 (ITB). The Khalīfa Marwān Ibn AlHakam alKurashī alUmawi, [nephew and (Nw,ITB)
private (TKh) secretary of 'Uthmān [Ibn 'Aṣūm (Nw, ITB), b. 2, (Nw), a 64 (ITB, TKII)], d. 65 (Nw, ITB, TKh). Ibn AzZubair was proclaimed Khalifa (AGh, Is, TKh) at Makka (TKh) in 64 (Is, TKh) in the days of Yazīd Ibn Mu‘awiya (TKh), [or] after the death of Yazīd (AGh, Is) Ibn Mu‘awiya (Is) ; or in 64 or 65 after the death of Mu‘awiya Ibn Yazīd (TKh).

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

P. 535, l. 3. Abū Bakr aṣṢiddīk said to the Apostle of God (God bless him and give him peace!) “Teach me a supplication wherewith I may supplicate [God] in my prayer.” He said, Say إِنَّمَا ذَلَّتُ أَيَامُ الْأَمْيَالِ أَيَامًا وَلَا يَغْفِرُ الْغَنُوتُ إِلَّا إِنَّ تَغَفِّرُ لِي مَغْفِرَةً مِنْ عِدَّتِكَ وَأَرْحَمْيَ إِنَّكَ أَنتُ الْغَفْرَ الْوَلِيمَ O God, verily I have done much wrong against mine own soul; and not (any) forgiveth sins but Thou. Wherefore forgive Thou me of Thy grace, and have mercy upon me. Verily Thou, Thou art the very forgiving, the Merciful (SB. I. 214)—l. 9.

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

P. 542, l. 10. A heathen [poet (FA, AKB)], lamenting his brother Uţait, and complaining of two companions of his, who were harassing him, said to be his two nephews Mudrik and Murra (MN, FA, AKB): so says Al'A'înî (AKB).


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

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

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

P. 549, ll. 13-14. Muhammad Ibn Marwân [Ibn Al'Hakam, brother of the Khalifa 'Abd AlMalik (IAth, ITB), one of the Readers of AlMadina, [d. 101 (IAth) or 102 (ITB)]. IAil says "Ibn Marwân wraps himself up in his solecism", i.e. by making the distinctive occur between the d. s. and s. s. (R)—l. 15. Zaid Ibn 'Ali [Zain al'Abîdîn (ITB)] Ibn AlHusain Ibn 'Ali Ibn Abî Ŵâlib alHâshimi [alMadânî, b. 80 (IHjr)], k. [121 (IKb, MDh, MAB, TKb), 122 (IKb, MDh, I Ath, MAB, IHjr, ITB), or ]123 at the age of [42 (MAB) or] 44 (FW).

P. 555, l. 10. Ibn Abî-l'Âs athThâkâfî alBaṣrî, the celebrated poet, reproving his cousin 'Abd ArRahmân Ibn 'Uthmân Ibn Abî-l'Âs (AKB).

P. 556, l. 2. D. 84 (Is, IHjr, AKB) ; d. 89 (ITB).
P. 557, l. 9. By Šakhr Ibn AlJa‘d alMuḥāribī alKhudrī, an elegant poet contemporary with the Umawī and ‘Abbāsī dynasties (KA). The forms or and in the MN. II. 227, FA. 95, SM. 197, and Jsh, seem to be erroneous—l. 10. Šakhr Ibn AlJa‘d was enamoured of Ka’s, daughter of Bujair Ibu Juundab (KA); not, as Lane supposes (p. 2049, col. 1), “of El-Kelḥabeh El-‘Oranee”.

P. 559, l. 5. Shadan is a place in ALYaman (Bk).

P. 561, l. 7. Zaid Ibn Muhallil atṬā’ī anNabhānī, known as Zaid AlKhail, who came to the Prophet with the embassy from Tayyi in the year 9, and was named by the Prophet Zaid AlKhair. He was a good poet. On his departure from the Prophet, he was seized with fever; and, when he reached his family, he died; but some say that he died at the end of the Khalīfa of ‘Umar (AGh)—l. 16. Ka‘is is the father of a tribe of Muḍar (AKB, J) called Ka‘is ‘Ailān, a prothetic comp., [meaning The Ka‘is of ‘Ailān] (AKB)—l. 19. Ḥumaid Ibn Mālik………..Ibn Zaid Manāt Ibu Tamlm, an Islāmī poet of the Umawī dynasty, contemporary with AlḤajjāj. He was named AlArḵāt [The spotted or speckled] because of some marks that were on his face (AKB). Jh says the verse is by Ḥumaid (MN, FA); but IY says (MN, FA, AKB) it is by Abū Baḥdala (IY, MN, FA, AKB), whom I do not know (AKB).

P. 562, l. l. See an ex. of the 2nd prevailing over the 3rd in p. 125, ll. 14-16.

P. 575, l. 3. Ka‘b Ibn Sa‘d alGhanāwī, an Islāmī poet, and apparently a Follower (AKB)—l. 19. Lane’s assertion that  is not prefixed to the du. of (p. 947, col. 3) is refuted by what IY says here; and his assertion that  is not prefixed to  (p. 947, col. 3), and that one does not say or the like (p. 88, col. 3), is refuted by the verse at l. 15 and by Al‘Arjī’s verse at p. 564, where the dim. of  appears.

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

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

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

P. 583, l. 2. Its author is Ru‘ba Ibn Al‘Ajjâj; but is said by AZ and IAR to be a heathen man of the Banû ‘Ukail; though they differ about his name, which AZ says is Abû Harb Al‘A‘lam, while IAR says something else. And Sgh says that the author is Lailâ alAkhyaliya (MN).

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

**P. 584, l. 1.** 'Ukāż, Majauna, and Dhu-Majāż were markets for Makka in the time of heathenism. 'Ukāż is a level plain. AU says (Bk), 'Ukāż is between Nakhlā and AṬla'īf (Bk, ZJ, MI), one night's journey from AṬla'īf and 3 from Makka (MI). It was taken as a market 15 years after [the year of] the Elephant, [in which the Apostle of God was born (SR, Tr, LM),] and was abandoned for ever in the year 129 (Bk). The market of 'Ukāż used to open on [the morning of (Bk)] the 1st of Dhu-Ki'da, and last 20 days (Bk, ZJ)—12. By a man of [the Banū (MN, FA)] Sulaim (MN, FA, EC).

**P. 585, l. 20.** Coptic by origin, freedman of the family of AzZubair Ibn Al'Awwām, b. 115 [or 120 (IH)]], d. 197 (Syt).

**P. 587, l. 9.** Kāis Ibn Jīrwa (ID, T, AKB), a heathen poet (AKB), named 'Ārik because of this verse (T, AKB)—l. 15. An Islāmī poet of the Marwānī dynasty (AKB)—l. 20. Whence

(†), by Kawwāl aṬla'īf (T, AKB), an Islāmī poet, who lived at the end of the Umawī, and reached the 'Abbāsī dynasty. Say ye two to this man, who has come collecting the poor-rate, Come on; for verily the sword (called [in relation to the Mashārif, which were certain towns where swords used to be forged]) is with us instead of the camels fit to be taken in payment of the poor-rate (AKB). The Mashārif were near Haurān: Buṣтрат was one of them (MI).

**P. 588, l. 18-19.** Then he [the Fazārī mentioned in the story told in the Note to p. 845, l. 18] said to one of them, whose name was Miṟkama "Eat of it!"; but he refused. Then he smote him, and cut off his head. Then said the other "Miṟkama has perished!" Then said the Fazārī And thou if thou swallow it not! IHb says "He
meant 

but, having discarded the \( \dot{\imath} \), he threw the Fathā on the m before the \( \mathbf{\dot{s}} \), as they said \( \text{هذة رأي رجائي} \) Woe to alHira and whatever men be in it!": he [IHb] supplies \( \text{ه} \) as meaning the \( \text{مَسْكَة} \) or \( \text{وَسْبَة} \) piece; otherwise [he would not supply it, because] there is no \( \text{ه} \) in the preceding speech that the \( \text{ه} \) may relate to (Md. I. 97-98).

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

P. 591, ll. 10-11. And \( \text{أَلْيَةُ عَمَّةُ حَالَةَ عَمَّرُ} \) He whose paternal uncle is his maternal uncle is ‘Amr (IY). Both these exs. seem to be absurd, because the 2 prons. in each of them relate to \( \text{الْإِلْيَة} \) by hypothesis.

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

And verily I am shooting a shot, i.e. glance, at her (of whom I say), Perhaps I, even if it, i.e. the shot, be hard for me, shall get her (AKB)—l. 14

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

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


P. 599, ll. 6-7. And by the Bdd (MAd. II. 233, l. 6)—l. 16. AlHudhali (AKB)—l. 20. In full: \( \text{لاَ نَمَتِ} \) the last \( \text{آَكُرُمُ} \) his \( \text{اَهْلَهُ} \) (AKB).

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

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

(T, Md), by Sulmi [or Salmâ (AKB)] Ibn Rab"a [asStid (AKB)], of
the Bani-Stid [Ibn Malik Ibn Bakr Ibn Sa"d (AKB)] Ibn Dabba (T,
AKB), a heathen poet, And assuredly I have reconciled the discord of the
community among themselves, and have sufficed its wrong-doer against the
great and small calamity that he has brought upon himself (AKB); but
some say that their conj.s are suppressed, because indicated by [the cir-
cumstances of] the case (T).
P. 605, l. 1. By Al‘Uryan Ibn Sahla alJarmi, a heathen poet. This verse is one of three verses cited by AZ in his Nawâdir; but his version is not like that of the majority (AKB). The other two verses are the 1st and 4th of the poem by Al‘Uryan cited at p. 712 of the T and p. 181 of the Calcutta ed. of the Hamâsa, where the unmeaning words لسالطة وكم after رُئَتْي بنك لي كعمري seem to be a mistranscription for يسالطة البَكَرِيَ. This verse, which is the 3rd in AZ’s version, is not given in either ed. of the Hamâsa—l. 5. F says that يُنَّمُّ here may signify (1) the Ka‘ba, being made masc. as meaning the House, in which case the [acc.] pron. in حَيْمٍ is suppressed, because this v. is trans., as is shown by the text فَمَّا حَيْمُ الْبَيْتِ أُوْ أَعْنُمُ. II. 153. Then whose performeth the pilgrimage to the House, or visiteth it; and the sense is حَيْمُ الْبَيْتِ حَتَّى that (which) Hâtim has performed the pilgrimage to: (2) God, in which case the full phrase is حَيْمُ الْبَيْتِ حَتَّى فَوْقُ الْحَمِيمُ. But IJ says on حَيْمُ الْبَيْتِ: [by Ziyâd Ibn Ḥamal, or Ibn Munkidh, one of the Bal ‘Adawîya, of the Banû Tamîm (T)], Ruwaika, verily I, I swear by that House which the pilgrims perform the pilgrimage to, or by that House (which) the pilgrims perform the pilgrimage to for the sake of obedience to Him, i.e. God, and by the raising of the shout لَبِيَكَ [115] on the two sides of Nakhdâ, [a place near the city of the Prophet (11) (T),] by the enterers into the Sacred territory, the 2nd being infinitival, that, when the 1st is held to be an expression for the House, the َبِ in لَبِيَكَ may denote (1) the House, َبَيْتٌ being i.q. لَبِيَكَ, as in XCIX. 5. [504], i.e. لَبِيْكَ, [as though he said لَبِيَكَ], Thus it is known that R’s language is [derived from] one of F’s 2 explanations, يُنَّمُّ being con-
strued to signify God (AKB). But, if so, R would supply א for instead of א: and I think that he construes ח to signify the House, but supplies א in accordance with the construction מ ו מ allowed by IJ and T—l. l. Ya‘sur or A‘sur was father of a tribe, that Bāhila belonged to (MN). See p. 27A.

P. 616, l. 22. The Banu Khalaf were AsZibrikan’s kinsfolk, Khalaf being his great-grandfather, because he was AsZibrikan Ibn Badr Ibn Imra alKais Ibn Khalaf...........Ibn Sa‘d Ibn Zaid Manāt Ibn Tamīm (AKB).

P. 617, l. 10. Hudba was an elegant superior poet from the desert of AlHijāz (AKB). He had killed Ziyāda Ibn Zaid al‘Udhri; and, when he was carried to Mu‘awiya, ‘Abd ArRahmān, brother of Ziyāda Ibn Zaid, advanced with him, and prosecuted him. Then said Mu‘awiya to him, “What sayest thou?” He said “Likest thou that the answer be in poetry or prose?” He said “Nay, in poetry; for verily it is pleasanter.” Then said Hudba (Mb). Here follow some verses, of which this is one.

P. 618, l. 6. Praising AlJarrāh Ibn ‘Abd Allāh [alHakami (IAth, ITB)], Governor of Khurāsān. He was Commander of AlBaṣra, and afterwards became Governor of Armenia. He penetrated into the lands of the Khazar, and was martyred there (Dw) in 112 (IAth, ITB)—l. 14-15. Kaṣīr Ibn Sa‘d (ID, IATH, KF) of Lakhm (ID, IATH) Ibn ‘Adī (ID). See Md. II. 123 and P. II. 450.

P. 621, l. 18. Māwiya is one of the names of women, among them Māwiya, the wife of Ḥātim of Tayyi; and this verse is similar to his poetry, but I have not known it attributed to him (AKB). It is not in his Diwān as given in the FDw.

P. 622, l. 18. Ḥātim Ibn ‘Abd Allāh atTā‘fī, celebrated for his munificence, and one of the poets of heathenism (AKB).

P. 623, l. 16. And ير م ‘ is transmitted (ML). This verse is part of a Dāliya ode by Hassān Ibn Thābit (MN, AKB) al Ansārī (MN) asṢalābī: but its rhyme has been perverted by IJ, who transm
and he is followed by many, among them IHšh in the ML, who says "And نَمَّاَم is like مَّمَدَ in measure and meaning" (AKB)—\( \text{r. 17.} \) Ibn Đırār, cousin and contemporary of Zaid alFawāris Ibn Ḥuṣain Ibn Đırār aḏ-Dabbī (T. 279), who was a heathen (AKB)—\( \text{r. 18.} \) Ath says that Ḥassān composed this poem upon Ruṣai' Ibn Ṣaʻīf Ibn Ṭābīd, who was killed as an unbeliever on the day of Badr (AKB) in the year 2 (Tr, LM, TKh)—\( \text{r. 23.} \) The poets called AlKumait are 3 of the Banū Asad Ibn Khuzayma, (1) AlKumait alAkbar Ibn Thâlabâ, (2) AlKumait Ibn Maʻrūf Ibn AlKumait alAkbar [alFaḳāst, a Convert, says AlMarzubâni (Is)]; (3) AlKumait Ibn Zaid, (2) Ibn Saʻd Ibn Thâlabâ Ibn Đūdân Ibn Asad (AKB), a poet of the Umayyā dynasty, d. 122 (Is) [or] 126 (ITB). The verses at p. 616 of vol. II. and pp. 297 and 367 of this vol. are all from one ode by AlKumait Ibn Zaid alAsadî (MN. III. 111); and the verse at p. 112 of this vol. is by the same poet (MN. I. 534); while the verses at pp. 623 and 712 of vol. II. are by AlKumait Ibn Maʻrūf (MN. IV. 109, 320, Jsh); though IAr says that the last verse is by AlKumait Ibn Thâlabâ alFaḳāst (MN. IV. 321).

P. 624, \( \text{r. 20.} \) D. [104 (Nw),] 105 (IKb, IATH, IKhN, Nw, TH), 106 (IKhn, Nw, TH), 107 (IKhn, Nw, TH, IHjr, TKh), 108 (ITB), or 115 (IKhn), at the age of 80 (IKb, IKhN) or 84 (IKhn)—\( \text{r. 23.} \) D. 156 (IHjr). Not [to be confused with 'Isā Ibn 'Umar] athThâqafi, the Baṣṭī Grammarian, who also is one of the leading Readers (DM).

P. 625, \( \text{r. 3.} \) The last word is فُسْطَاق speech, which Dm has mis-spelt فُسْطَاق slaughter. The verse is from an ode composed by Ka'b Ibn Malik, poet of the Apostle of God, in answer to 2 pieces that Ibn AzZiba'râ and 'Amr Ibn Al'Aṣ had glorified themselves with on the day of Uhud (AKB) in the year 3 (Tr, IATH, LM). Ka'b Ibn Malik [aṣSaḥābī (Nw)] alAnṣārī (Agh, Nw, AKB) alKhazrajî asSalamî (Agh, Nw), of the Banū Salima (Agh) Ibn Saʻd (IHb, Dh) Ibn 'Alī.........Ibn AlKhazraj (IHb),
one of the poets of the Apostle of God (AGh, AKB), d. 50 or 53 (Nw, AKB) at the age of 77 (AKB). The Prophet's poets were Ḥassān Ibn Thābit, Ka'b Ibn Malik, and 'Abd Allāh Ibn Rawāḥa (AGh). See SR, pp. 623-625 for the ode. Read ፋ ከ (l. 5-6. For "then........(DM)" read "then for what does speech abound? (AKB)"—l. 12. Insert "knew" before "that"—l. 13. Or conjunct, knew that which my Lord hath forgiven me (K, B). The ب depends upon لا if م be interrog., and upon ү if م be infinitival or conjunct (B).

P. 629, l. 1. Suwaid Ibn Abī Kāḥil [Uṭaif or (Is, AKB)] Shabib alYashkurt, a converted poet (KA, Is, AKB), who lived some time in heathenism, and [for 60 years after the Hijra (AKB)] in Al-Islām until the time of AlḤajjaj (Is, AKB): so in the Is (AKB).

P. 631, l. 5. AlKurashi alAsadī (Nw, Is) alMadanti aṣṢahābi (Nw), k. [treacherously (Is)] on the day of the Camel, in the year 36, at the age of (IKb, Nw, Is) 60 (IKb), 64 (IKb, Nw), 66, or 67 (Nw, Is), by ['Āmr (Is)] Ibn Jurmūz (IKb, Is), a man of the Banū Tamīm (Is).

P. 636, l. 2. جُرُّ may be in the gen., governed by رُب understood after ُن; or in the acc., coupled to ذَرْ (AAz). On the form ُحُجْدَت, see § 646.

P. 637, l. 2. Shumair, so spelt by AZ, or Sumair, so spelt by Akh and Sgh, Ibn AlḤārith aḍDabbi, a heathen poet, author of the verse ُحِسْبَتُبُكَ َدِيْرُكْ (153) (AKB)—l. 3. This is one of 4 verses transmitted by AZ, and attributed by him to Shumair Ibn AlḤārith aḍDabbi, or, as Akh says, Sumair (AKB). [The next verse is cited in vol. II, p. 296.] It is also transmitted, with the version ُمَعِدْوا صَبْلاَ. May your life be pleasant at morn!, as part of a poem rhyming in ج; and is then attributed [without dispute (N)] to Jidh' Ibn Sinān alGhassānī (N, AKB), a heathen poet (AKB). The poem rhyming in م is also attributed to Ta'abbata Sharrā (N).
P. 630, l. 8-9. See the 2nd explanation in the Note on p. 169, l. 17, where the qualified, when treated as compounded with the qual. into one n., is considered to be uninfl. upon Fath, not infl. in the acc., as R here says.

P. 640, l. 7. The disconnection is produced by the repetition of ٰضٰ, which makes a fresh prop.

P. 643, l. 15. Nasr Ibn Sayyâr, governor of Khurâsân (Jsh).

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

P. 645, l. 21. By Ghassân Ibn ʿUla (MN, FA, J, Jsh) Ibn Murra (MN, Jsh) Ibn ʿUbâd (MN). Murra Ibn ʿUbâd was of Kaš Ibn Thâlabâ (IKb). [There was a poet named] Ghassân Ibn Waʿla, one of the Banû Murra Ibn ʿUbâd (T). [The name of] the author of this verse has not reached me: IAmb says “AASH transmits it with Damm of ٰضٰ on the authority of Ghassân, who is one of those on whose authority the classical language is derived from the Arabs”; so that Ghassân is the author of the verse; but IHsh asserts that it is by a man of Ghassân; and God knows best! (AKB).

P. 646, l. 3. Hârûn Ibn Muṣâ [alAḏr alʿAtâkî, their freedman (IHjr), a Jew, who afterwards become a Muslim (IKb, NA),] alAʿwar [the one-eyed], the [Bâṣrî Grammarian and (NA, IHjr)] Reader (IKb, NA, IHjr). He transmitted readings from IIIU (IKhn). The Follower (Nw, ITB) Ṭalḥa Ibn Muṣarrîf [alYaʾami (Nw, IHjr), or alIyāmi (Nw), alHamdâni (Nw, ITB)], the Kaft Reader, d. [110 (Nw),] 112 (IKb, Nw, IHjr, ITB), or 113 (Nw). Yaṃ or Iyām is a clan of Hamdân (LL)—l. 4. After “alHarrâ” insert “the master of Fr.” This is MIM.

P. 651, l. 1. This is one of the 50 verses of S whose authors are not known; but is asserted by AlʿAinî, who is followed by Syt in the SM, to be part of an ode by AlMuthâk̄îb alʿAbdî; whereas there is no foundation for this (AKB). It is by Suḥaim Ibn Wathîl arRiyâḥî (MN, FA, N), from the same ode as إنا أبين جِدّا لّالَّهِ [149] (N)—l. 2. An ancient heathen poet, contemporary with ʿAmr Ibn Hind; so says IKb
(102A)

(AKB). His name, [as IKb says, was Miḥsan Ibn Thaʿlabā; but, as IAmb says (AKB),] was ʿAʿidh Ibn Miḥsan (ID, MN, NW, AKB) Ibn Thaʿlabā (MN, AKB).

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

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

P. 654, l. 2. See p. 659, l. 15.

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

P. 656, l. 13. Read "197".

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

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

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

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

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

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

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

P. 672, l. 19. I. e. AlFaḍl Ibn Ḳudāma (ID, KA, SM, AKB), who
contended with AlʿAjjāj in reciting poetry of the Rajaz metre, and was
contemporary with [the Khalifa (NW, ITB)] Ḥishām Ibn ʿAbd AlMalik
(AKB) alKurashi alUmawi adDimashḵī (ITB), b. 72 (NW), a. 105, d.
125 (NW, ITB).

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

P. 674, l. 6-7. The verbal and inf. ns. may both be said to act as
substitutes for the v.; but with the latter the v. is, and with the former
it is not, supplied—l. 11. Of Khunāʿa Ibn Saʿd Ibn Hudhail (DH)—l.
15. ʿAli Ibn Masʿūd alAzdī [alGhassānī (Tr, I Ath)] was brother of ʿAbd
Manāʿit Ibn Kināna on the side of his mother [Fukaiha Bint Hanī (Tr,
I Ath)]; and, when ʿAbd Manāʿit died, he brought up ʿAbd Manāʿit's
children, whose origin was therefore traced to him (DH), so that the
Banū ʿAbd Manāʿit were called Banū ʿAlī (Tr, I Ath).

P. 675, l. 3. semblies) Journey thou (R)—l. 5. semblies) Journey ys (R)—l.

17-19. It is sometimes pre. to the ag., as [161, 187, 560].

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

is in the apoc., as correl. of the command, there being no ف [421].

Lane (p. 2321, col. 2) apparently considers اب۷ to be in the subj.: for he says "being understood, according to the explanation of Meyd", i. e. Md; while the apoc. does not occur after حکم [414]. But Md's words گی دعه حکم تأثیع علیه أيام فتنظير كيف خاتمه أیتحمد أم یدم i. e. Leave it alone until etc. (see the next Note) are an explanation of the sense, not of the syntax; for the subj. is not governed by حکم [410], but by گی necessarily understood after it [411, 413, 501]; while the subj. governed by گی understood after حکم understood is a thing unheard of. Moreover, even with the ف, the subj. does not occur in the correl. of the requisitive verbal n. [187, 411, 421]: and, without the ف, the subj. is impossible after a requisitive v. [420], such instances as گر being anomalous, not to be taken as precedents [418. A]; and much more then after a requisitive verbal n.—L. 7. ئبب عذنا He remained a night with us, i. q. یات , like یبب; and hence their saying گی رودي الشعر یبب (KF), i. e. Leave it alone until some days pass over it, so that thou mayst see how its end will be, whether it will be praised or blamed: or it may mean Leave the poetry alone: it will keep back from the people, from غبت التحصی The fever intermitted, when it keeps back for a day, i. e. Repeat not thy poetry to them incessantly, so that they weary of it (Md). See Md. I. 253 and P. I. 522.

P. 677, l. 5. یسیم (IY. 507) : یسیم (IY. 511).

P. 680, l. 11. هاک (DA. 117, D. 140).

P. 683, l. 4. Muzāhim Ibn AlHārith, or, as the author of the KA considers more correct, Ibn 'Amr Ibn Murra Ibn AlHārith, al'Ukāil, of the Banu 'Ukail Ibn Ka'b Ibn Rabi'ā Ibn 'Amir Ibn Șa'sa'a, an ele-
giant Islāmi poet of the desert, contemporary with Jarīr and AlFarazdak (AKB)—l. 10. Ḥarmala Ibn AlMundhir, or, as is said (KA, Is), AlMundhir Ibn Ḥarmala, [the former being correct (KA),] atṬā'ī, a Christian poet [in the beginning of Allālām (AKB)], who is said to have lived 150 years (KA, Is, AKB), and remained till the days of Mu‘āwiya (Is, AKB).

P. 684, l. 3. He was one of the one-eyed men of Kāis, who were 5 poets, Tamīm Ibn Ubayy Ibn Muqbil, ArRā‘ī, AshShammākh, Ibn Aḥmar, and Ḥumaid Ibn Thaur. ISh says that he was one of the poets of heathenism, and reached Allālām: and IHjr says in the Is (AKB), AlMarzūbānī says that he was a Convert, and died in the time of 'Uthmān after having attained a great age; but AFI says that he was one of the renowned poets of heathenism, and afterwards became a Muslim, and praised the Khalīfās that he met, vid. 'Umar and his successors down to 'Abd AlMalik Ibn Marwān, which is contrary to the saying of AlMarzūbānī, that he died in the time of 'Uthmān (Is, AKB): and God knows! (Is)—ll. 16-18. What shows it to be a verbal n. is the saying of Ibn Ḥarma

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

[Who will convey to our distant people, since they have gone far away, that the heart is yearning for them, eagerly longing? (It is) the carrier of the loads of the people of the, i.e., my, love at (many) times. I give them
the utmost effort of me: let alone what I can easily compass!, the rel.

being suppressed, i.e. أَسْأَعُ (AKB), ما may be in the position of an acc., بَلْ containing a pron. in the nom., i.e. فَدْعَ الْوُسْعَ (AKB), as is shown by لِلَّبِنَةَ الْمَجَابِيَّةَ above; or in the position of a gen., according to him that recites بَلْ الْأَلْفَ [below], making لَمْ يَأْتِهِ an inf. n. (IY), i.e. كَيْفَ الْوُسْعَ [or كَيْفَ الْوُسْعَ], like كَيْفَ الْوُسْعَ; or [in the position of a nom. as an ine.], لَمْ يَأْتِهِ being i.q. كَيْفَ, because] the sense may be (Then) how is what I can easily compass, (that I give it not)? (AKB)—II. 18—21. F says, What confirms its being an inf. n. is that AASח transmits ما أَلَكَ What is the matter with thee that thou dost not such a thing?, i.e. ما أَلَكَ What ails thee? (AKB). Lane (p. 254, col. 2) has ما أَلَكَ; and so apparently has the KF (p. 910), though here the vowel-mark is blurred; and the AKB does not give the vowel; but, since لَمْ is inf. when an inf. n., Damm seems necessary.

P. 685, l. 8. In the year 5 (SR, Tr, LM)—l. 9. See the ode in SR. 705-706—l. 17 and l. 21. Jahn (IV. 513) prints منَ بَلْهَ and بَلْ being uninf. when i.q. كَيْفَ, Fatha, as in منَ أَدُنَ, seems correct; and is said to be so in the tradition (p. 686, ll. 12-14). See, however, the Note on p. 686, ll. 14-15—l. 22. The SB. III. 309, followed by the K and B, gives this tradition in the exposition of the text فلا تَعَلَّم نَفْسُم ما أَخْفَى لَهُم مِّن فَرْعَةٍ أُعْنَى XXXII. 17. Then not a soul shall know what delight of eyes hath been hidden for them, not of the لَّمْ; so that Lane is wrong in inserting "[by those three letters]" after "God says" (p. 686, l. 1).

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

P. 687, l. 8. The poet says

(108A) Leave them, namely camels (the acc. pron. being expounded by the sp. governed in the gen. by the expl. من, because the pron. is not preceded by what it relates to), leave them. Dost thou not see the horsemen at their haunches? This was the saying of Tufail Ibn Yazid alHārithi, a heathen poet and horseman, when Kinda had made a raid upon his
camels, lie came up with them, saying, or, in another version, **Overtake them**, etc.; and, bearing down upon the stallion of the camels, humstrung him, whereupon the camels circled round him: then the Banu-lHarith Ibn Ka'b, coming up with the Banu-lJarith Ibn Ka'b, rescued his herd, while Kinda were put to flight (AKB).
Lakht with having fled in a battle where his brother Ma'bad Ibn Zurara had been taken prisoner; and attributes his flight to greediness for food and drink (AKB)—l. 15. See the ode in SR. 723—l. 16. In the year 6 (LM)—ll. 19-20. Because the form of the inf. 


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

P. 694, l. 15. Mb does not say “ used in the non-voc.”; but implies these words by the form of his exs., while, and the voc. phrase being added to show that and are not voc. themselves.

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

P. 696, l. 15. The reference is to p. 691, l. 5—l. 16. R cites this hemistich to show that is a fem. ep. made to deviate from , i.e. ; but this is contrary to the saying of S, who cites it to show that is made to deviate from a fem. inf. 

P. 697, l. 1. Sajah Bint AlHarith [Ibn Suwaid (MDH, IATH)] at Tamimya, [of the Banu Yarba' (IKb),] who set up as a Prophetess in the Apostacy, and was followed by some people [of the Banu Tamim (IKb)]. She afterwards made peace with Musailima, and married him; but, after his death, she returned to Allslam. She lived till the Khilafa of Mu'awiya (Is)—l. 2. Musailima [Ibn Ḥabīb (SR, IKb) alḤanaft (SR) of the Banu 'Adi Ibn Ḥanifa Ibn Lujaim (IKb)], the Impostor of
(111A)

AlYamama, k. 11 (MDh)—Il. 5-6. See Md. I. 161, P. I. 32.—l. 17. King of AlHira, commonly called AlMundhir Ibn Mâ asSamâ after his mother Mâwiya Bint 'Auf Ibn Jusham, who received the cognomen of Mâ asSamâ [Water of Heaven] on account of her beauty (AF)—l. 14. See Md. I. 79, P. I. 151—Il. 16-17. Sgh says, Laṣāf is the name of a water in a place between Makka and AlBasra belonging to the Banû Yarba' of the tribe of Tamfîn: Bk says (AKB), Laṣāf, says Ath, is a water belonging to the Banû Yarba' (Bk, AKB).

P. 698, l. 3. By Abû Muhawwish Rabî'a, or Haut, Ibn Ri'āb alAsadî [alFak'ast (Mb)], mentioned by IHjr in the Is among the Converts who reached the Prophet, but did not see him. The poet is satirizing Nahshal Ibn Hârrî (AKB)—l. 7. The version ٍٍٍٍ, [which occurs in the ID. 137,] is transmitted by Jhand Sgh; and the version ٍٍٍ by many, among them ISk, Kl, AAMr, and Bk (AKB)—l. 15. The reference is to p. 693, Il. 5-10. See the Note on p. 38, Il. 34—l. 18. "like راکی" means "governed by the rules laid down in p. 699, Il. 20—p. 701, l. 3."

P. 700, l. 1. The father of Ḥantfa and Ṭjl (MN). See Md. I. 180. But see too p. 27A, l. 18—l. 22. One of the champion poets of heathenism, who was named The Cymbalist, or Harper, of the Arabs on account of the excellence of his poetry. He reached All-Islam at the end of his life; and set out, during the peace of AlHudaibiya, [concluded between the Prophet and Kuraish in the year 6, and broken in the year 8 (SR, LM),] on a journey to the Prophet, in whose praise he composed an ode beginning [126]: but he was dissuaded by Abû Sufyân at Makka from carrying out his intention; and went away to AlYamama, where he was thrown by a camel and killed. The ode is an excellent one, numbering 24 verses, most of which are cited by the ML, while not one of them occurs among these Evidentiary Verses. [It is given at length in pp. 255-256 of the SR.] AlA'shâ in lexicology is he that sees not by night, but sees by day [i.e. blind by night];
and this A’shā became [altogether] blind towards the end of his life. The number of poets who were blind by night is 17 (AKB).

P. 701, l. 1. Iram is the name of a tribe; and ‘Ād too is a tribe, vid. the people of [the Prophet (IBd)] Hūd (peace be upon him!) (AAz). He was Hūd Ibn ‘Abd Allāh.........Ibn ‘Ād Ibn ‘Anṣ Ibn Iram Ibn Sām Ibn Nūh (1Kb, Tr, IBd, B on VII. 63); or, as is said (Tr, B) by some genealogists (Tr), Hūd was [‘Ābar (Tr)] Ibn Shālak Ibn Arfakhshad Ibn Sām (Tr, K on VII. 63, B) Ibn Nūh (Tr, K), [grand] son of the uncle of the father of ‘Ād (B). Those two tribes, ‘Ād Ibn ‘Anṣ Ibn Iram and Thamūd Ibn Jāthar Ibn Iram, were descended from Iram; and they were the indigenous Arabs (Tr). Historians, however, divide the Arabs into 3 kinds, (1) extinct, i. e. the first Arabs, the details of whose histories have gone from us on account of the antiquity of their epoch, vid. ‘Ād, Thamūd, Jadīs, Tāsm, and the 1st Jurhum, who were in the time of ‘Ād; whereas the 2nd Jurhum were among the children of Kāhṭān: (a) Noah carried [in the Ark] those that God had commanded him to carry: and among them were the 3 sons of Noah, vid. Shem, Ham and Japheth, and their wives; and some say that he carried 6 [other] persons also, and some say 80 men [and women (NW)], one of whom was [the 1st] Jurhum, all of the children of Seth (MAB): (b) ‘Ād son of ‘Anṣ Ibn Iram (SR), Thamūd and Jadīs, sons of [Jāthar or] ‘Ābar Ibn Iram, and Tāsm, [‘Imīlī or (KF)] ‘Imīlāk, and Umsim, sons of Lāwadh Ibn Sām Ibn Nūh, were all of them Arabs (SR, TKh): so in the SR (TKh): (2) indigenous, i. e., the Arabs of AlYaman, vid. the Banū Kāhṭān Ibn ‘Ābar Ibn Shālak or Shālah Ibn Arfakhshad Ibn Sām Ibn Nūh, whence the Banū Jurhum Ibn Kāhṭān and the Banū Saba Ibn Yashjub Ibn Ya’rub Ibn Kāhṭān: (3) insititious, i. e., the children of Ismā‘il Ibn Ibrāhīm, who, when Abraham had settled him at Makka, joined the 2nd Jurhum, who were residing in the neighbourhood of Makka, and took a wife from them, [vid. Ra‘la (SR KA. XIII. 108, TKh) assayyida (Tr), daughter of Muṣād Ibn ‘Amr alJurhumī (SR, Tr, KA, TKh)]; so that he and his children are called insititious Arabs, because Ishmael’s origin and language were Hebrew
(MAB), and he [and his children (IAth)] learnt Arabic from Jurhum (IAth, IKh.d, TKh): (a) Kaidhār Ibn Ismā‘īl was the father of the [insititious] Arabs (KF); and the tribes of the children of Ishmael branched out from ‘Adnān (Sr, TKh), who, according to the pedigree preferred, was ‘Adnān Ibn Udd Ibn Udad…………Ibn Kaidhār Ibn Ismā‘īl (MAB).

\[\text{\textit{Axar}}\] the name of Abraham’s father (K)] is most probably [a foreign proper name (B)] upon [the measure of (K)] \textit{جاء} (K, B on Vl. 74), \textit{جاء} (K) [or] \textit{جاء} (B), and similar names of theirs (K)—l. 2. Khl says (Bk), Wabār was a country [193] belonging to ‘Ad (Bk, AAz), between AlYaman and the sands of Yabarun (Bk): so in the Siḥāh, but some say that Wabār [Ibn Umām (Tr, MDh)] is the name of an ancient people of the indigenous Arabs, that perished like ‘Ad and Thamūd (AAz)—l. 13. Ḥumaid Ibn Kāis [alsadī, their freedman (NW),] alMakkī al‘Arāj (NW, HHj), the Reader, d. in or after 139 (HHj). The Arāj celebrated for reporting Abu Hurairah is ‘Abd ArRahman Ibn Hurmuz alArāj, a Madani Follower, a Kuraishi, freedman of Rabī’a Ibn AlHārith Ibn ‘Abd AlMutṭalib or of ‘Umar Ibn Abī Rabī‘a, d. 117, or, as is said, 110, the former being the true [date? (NW)]—l. 16. The Mu‘addhin Abū Haiwa Shuraih Ibn Yazīd al Ḥadra’ī alHimṣī, d. 203 (HHj)—l. 17. Ka‘nam alTamīmī alKūfī, of the 6th class of Traditionists, vid. those who were contemporary with the 5th, but are not authentically recorded as having met any of the Companions, like [the Follower of the Followers (NW)] ‘Abd AlMalik Ibn ‘Abd Al‘Azīz Ibn Juraij [alKuraishi (NW)] alUmaωi, their freedman, alMakkī, the Jurist, d. [149 (NW),] 150, [151, or 160 (NW),] being then past 70, or, as is said, past 100, which is not authentic (HHj).

P. 703, 22. In some MSS \textit{مَنْ} day is found instead of \textit{مَنْ} in both places (MAd). So too in the M, IY, AAz, and AKB. III. 56. The Sh, Mr. I. 152, YS. II. 205, MAd, and MKh. II. 105 have \textit{مَنْ}.
P. 704, l. 1. AlA'asher Maiman (AKB)—l. 2. ISB says that Ḥayyān and ʿAmar were sons of ʿAmira of the Banū Ḥanifa, and that Ḥayyān was a boon companion of AlA'asher (AKB)—l. 7. A freedman of [the Banū (IKhn)] Sulaim (IKhn, AKB), as is said (IKhn); or, as is said, one of the Banū Jadhima Ibn Malik Ibn Naṣr Ibn Kuʿain (AKB), of the Banū Asad Ibn Khuzayma (IKb, ID): and God knows! (IKhn). He was a born poet. The cause of the ode was that Rabiʿa had praised Yazid Ibn Usaid, who was then Governor of Armenia, in an excellent poem; but Yazid failed to reward him properly: whereas, when he praised Yazid Ibn Ḥātim, the latter was extremely liberal to him (AKB).

P. 708, l. 1. Praising AnNu'amīn Ibn AlMundhir (AKB)—l. 2. AŽ transmits the saying of the Rājiz

("Y, AKB) Go on, let the people, or mankind, ransom thee, O Fadāla! Make him trail the spear, and be not dismayed, where ʿaḍā has literally no ag., but the ag. is understood from the contest, i.e. ʿaḍā the of the and the like (AKB)—l. 17-19. ḍā ʿaḍā is a verbal ag. transferred from the inf. n [187]. F says "It is uninf. because it implies the sense of the p., vid. "the imp. ʿaḍā, since ḍā is constructively ḍā ḍā; it is uninf. "upon Kasr, because it denotes the imp., and the imp., when vocalized, "is vocalized with Kasr [664]; and they pronounce it with Ṭanwīn, "because it is indet." (AKB).

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

P. 710, l. 22. ʿaḍā means ʿaḍā keep thy place (R); [and so] X. 29. means ʿaḍā keep your places (K, B): but these are explanations of the sense, not of the construction, otherwise the pr. n in ʿaḍā would be a direct obj., an notādu.
P. 712, l. 16 and l. 17. "What" means "the state of the pron. a., ag., obj., or gen."

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

P. 715, ll. 5-6. The [whole] verse occurs in the poems of 2 poets, (1) Uwaif al-Kawafi, i.e. Uwaif Ibn Mu'awiya [al-Fazari (KA)], a minor poet of the Umayyad dynasty: (2) 'U tallaim, or, as some name him, Hayya, the black Abyssinian slave of the Banu-'Hashas, who, says Ibn Hisham in the SR, were of Asad Ibn Khuzaima, a [celebrated (Is)] converted poet, who reached heathenism and Islam, and was killed in the Khilafa of 'Uthman; but in his poem the version is 

And he that rode behind me cried (to the camels). And the 1st hemistich occurs in the beginning of a verse in an ode by Mu'daris Ibn Ribt'ai.....Ibn Fak'as.....Ibn Asad Ibn Khuzaima, a good heathen poet, describing camels; and is followed by

And said to their driver, Art thou waiting for him? (AKB)—l. 9. This is the meaning generally assigned: but some say that he means by the:

his follower of the Jinn; for, when the rhymes crowded together in his mind, and whispered to him, men used to say he had a devil that whispered to him; and, in this case, the pron. in Dawaalun belongs to the rhymes, i.e. My devil called the rhymes, and they answered him, and poured out upon him, meaning that Poetry obeyed him (AKB).

P. 722, l. 17. I am not acquainted with the name of the author of this verso (MN). Fr says, It was recited to me by one of the Banu 'Ukail (AKB)—l. 18. AlAzd, or AlAsd, was the father of a tribe of AIYaman, vid. AlAzd Ibn AlGhauth Ibn Nabt Ibn Malik [Ibn Zaid (IKb, KAb, Dh)] Ibn Kahtan Ibn Saba, one of whose branches was called Azd Shan'a, from meaning keeping aloof from
pollutions; and sometimes, says ISk, *Az Shu'ayb* (AKB)—l. 20. This is the last of 5 verses by Yazid Ibn 'Amr Ibn Khawilid aṣṢa'iḳ alḲilabī; but Al'Ainī says its author is Ṭabd Allah Ibn Ya'rub Ibn Muṭ'awiya Ibn 'Ubdāda Ibn alRakka [Rabī'a (IKhn)] Ibn 'Amir [Ibn Rabī'a Ibn 'Amir Ibn Sa'da (IKb, IKhn)]. It is generally related, [as by Al'Ainī in the MN and FA] with *waṭan al-altāرصوس* [with hot, [or as some say, cold (MN, FA),] water]; but Thi and Z relate it with *بألالما* [the frav], which perhaps is from another poem (AKB).

P. 723, l. 6. According to R, َُّث '*' and ُُّتَِّت mean the same, e.g. ُُثُّث before (that), both being intended to be understood as pre.: but ُُّتَِّت is uninf. because the post. is suppressed; while ُُّتَِّت is inf. because the post. is, as it were, expressed by means of the compensatory Tanwin.

P. 724, l. 15. Part of a poem recited by Ma'n Ibn Ans alMuzani in the presence of Muṭ'awiya and Ṭabd Allah Ibn AzZubair (Mb. 357).

P. 725, l. 1. There is another version ُُّتَيَّل[indet, like ُُّتَيَّل[above], ُُّتَيَّل[below], and the like; but" —l. 14. "[the sign of] the nom. and acc." here (R. II. 81, l. 5) is a loose expression for "Damm or the sign of the acc."

P. 726, l. 15. And also, if it were pre, ُُّتَيَّل meaning from above me would be said, because the sense requires that, not ُُّتَيَّل (DM).

P. 728, l. 6. IBr says that this Rajaz is by Ghailān Ibn ʿHurayth aṣRaḥaṭ; but I have not met with any information about Ghailān (AKB)—l. 7. The Aʾshā of ʾBahila was ʾĀmir Ibn AlHāris, a celebrated heathen poet, author of an elegy on his half-brother by his mother's
side, AlMuntashir Ibn Wahb, as AU says, or Ibn Hubaira Ibn Wahb, as As says (AKB).

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

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

P. 735, l. 20. See Mb. 693, ll. 2-6.

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

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

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

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

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

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

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

P. 747, l. 6-7. كَذَا represents the 2 regs. of ِإِن، e.g. ُكَذَا قد قَتَم*; and ُكَذَا with its 2 regs. is renderable by a single term, e.g. ُكَذَا قَتَمَ ُبيِلْمَم, post. to ُحيط, From the place, i.e. circumstance or fact, that Zaid is standing, i.e. of Zaid's standing, i.e. Whereas Zaid is standing, ُحيط place in the similar Persian expression ُبِبْنَجَاكَه From that place, i.e., circumstance or
fact, that, i.e., Whereas—l. 11. An [excellent (KA, MN) Islāmi (AKB)] poet, contemporary with the Umawa and ʿAbbāsi dynasties (KA, MN, AKB), d. in the year 180 odd (AKB).

P. 755, l. 7. Insert "but the 2 doctrines [of redundance and verificiation (DM)] are of no account, [because they involve the assertion of exclusion of a word from its well known meaning without any evidence (DM)]." before "while."

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

P. 757, l. 12. I have seen in the KA what indicates that this verse is by ʿAbd Allāh Ibn AlMaʿtazz; though its last hemistich is cited in the form of

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

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

P. 759, l. 16. I.e Having already the sense, ʿālī now acquires the government, of ʿālīl though the affixion of ʿālī (see p. 771, l. l.)—l. 19. The argument is that, the government of the apoc. by ʿālīl not being explicable on the ground of composition, ʿālīl must be an apocopative ʿālī—l.l. The author of the 2 verses [cited in § 589] is said [by S and others (AKB)] to be ʿAbd Allāh Ibn Hammām asSaluli (S, AKB), of the Banū Murra Ibn Ṣaʿṣaʿa of Kāṣ ʿAilān, who are known as the Banū Salūl, their mother being Salūl Bint Dhuḥl Ibn Shaibān Ibn Thaʿlabā, wife of Murra Ibn Ṣaʿṣaʿa. This ʿAbd Allāh was an Islāmi poet of the Followers. The poet traces his lineage to Fahm [Ibn ʿAmr Ibn Kays Ibn ʿAilān (IHb, IKb)] and Aslijaʿ [Ibn Raith Ibn Ghafṣān Ibn Saʿd
Ibn Kais (IIb, IKb), though he was of Sahul, because they were all of Kais [Ibn] 'Ailân Ibn Mudar (AKB).

P. 760, l. l. Delete the semicolon.

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

P. 764, l. 1. In XXX. 24, the 1st ٌلَا is cond. (K); and the 2nd denotes suddenness of occurrence, and [therefore (B)] supplies the place of the َبِنَ in the correl. (K, B) of the 1st (B), [i.e.] of the condition (K).

—l. 15. By Ka'b Ibn Zuhair (S). َمَنْ is abstractive [1] (N). Translate I rouse in her (the she-came), at the end of the night, a terrified wild bull, MDE's rendering in the text being a paraphrase.

P. 765, l. 18. This verse is from an ode containing more than 10 verses by 'Abd Kais Ibn Khufâf, of the Barâjim, [a people of the children of Hansâla Ibn Malik (KF),] an Islâmi [poet]; but I have seen these verses attributed to Häritha Ibn Badr al-Ghudâmi at Tamîmt (SM).

P. 766, l. 18. An Islâmi poet. AHm says he was of the Danû Kinâna Ibn Al-Kain........Ibn Kudâ'a, and lived 200 years; and he is mentioned by IHjr in the Is among the converts, who reached the time of the Prophet, and become Muslims, but saw him not (AKB); and AUd says he was a heathen (Is).

P. 769, l. 7. After "the ُجِ" insert "of inception". Z and D also hold the ُجِ in this text to be the ُجِ of inception, for the same reason as in LXXV. 1. (see the Note on Vol. II, p. 116, l. 2); and they meet the objection that the ُجِ of inception, when prefixed to the aor., gives the sense of the present with the reply that, when combined with
it is divested of the sense of the present, and denotes were corroborating [101], as the art. in سلیم [52] is divested of the sense of determination, and becomes mere compensation for the Hamza of سلیم: but Hish declares that this is an unnecessary elaboration; and asserts that the ج of the oath is sometimes necessary when the ع is disallowed, vid. when the aor. is conjoined with the أ. of amplification, as in XIX. 67. (see the K and B on XIX. 67., and the ML on the ج).

P. 771, ll. 10. The Banū Faq'as were a clan of the Banū Asad (T, AKB) Ibn Khuzayma. These verses are attributed also to 'Amr Ibn Asad alFak'as; and God knows! (AKB).

P. 772, ll. 7. Abū Laila is the surname of AlHarith Ibn Zālim alMurri, a heathen (AKB)—ibid. The sense is سُلِّمُ لَيْكَ (AKB).

P. 773, ll. 1, 5. The gen. after عِنیس in this verse, printed by Jahn (IV. 551) as the sole, and by Thorboecke (D. 61) as an alternative version, seems to be out of place here, because the discussion is about the propriety of introducing ج and د into the correl. of عِنیس, which has a correl. only when it is pre., as in the version with the نون., to a prop. (see p. 778, ll. 8-10); not when it is pre., as in the version with the gen., to a single term—l. 10. It is related [by H. in the D (IKhn, HII) on the authority of IKlb (D)] that 'Abid [or 'Umair (AGh, Is, CD), which perhaps is due to a mistake (Is, CD) in hearing (Is).] Ibn [Sharīya (Is, CD) or] Sharya alJurhumī, who lived [240 or, as is said (AGh, Is, CD),] 300 years, and reached Allālam, and became a Muslim, entered the presence of Muwāwiya [Ibn Abi Sufyān (IKhn, HH)] in Syria, when he was Khalīfa. Then said Muwāwiya to him "Tell me the most wonderful "of what thou hast seen." He said "I passed one day by some people "burying a dead man of theirs; and, when I had come up to them, "mine eyes filled with tears, and I quoted the saying of the poet." [Here follow 6 verses, of which the two in the text are the 8th and
5th.] "Then said a man to me 'Dost thou know who is the author of this poem?' I said 'No, [by God, except that I have been 'reciting it for a long time! (HIH)].' He said '[by Him thou swearest 'by (HIH),] verify the author of it is this [companion of ours (HIH)]: 'whom we have buried at this hour!'; ... ... Then said Mu'āwiyah to him 'Verily thou hast seen a wonder: then who was the dead man?' He said 'He (D, HIH) 'Ithyar Ibn Labid al-Udhri' (D, Ikhb, HH, II. 119). But to this there is the objection that [the corpse on the bier and (SM)] the author of the verses was a man of [the Banū (CD)] 'Udhiya called Ḥanāīth Ibn Jabala (SM, CD); and that [fact] is positively asserted by Z in the Exposition of the Evidentiary Verses of S (SM) 'Abd lived till the Khilāfa of 'Abd AlMalik Ibn Marwan (IS, CD).

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

P. 776, l. 13. After "ps.," insert "[While etc, lo, he saw Hūdā;]" —l. 21. alJurabi, of Juraib Ibn Sa'd Ibd Hudhail, a heathen poet (AKB)—l. 23. ٣٤٣٣٤٥٣٤٥٣٤٥٢٤٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥١٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥٢٤٥١٤٥٢٤٥٢٤٥٢٤٥٢٤٥١٤٥٢٤٥٢٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٤٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١٣٥١ 

P. 779, l. 8. A minor İslāmī poet (KA), reckoned by MIS in the 2nd class of the Poets of Al İslām (AKB). He was a Christian (KA, AKB), and then became a Muslim; and he was the sister's son of AlAkhtal (AKB). IA1 says that the first thing mentioned of him is that he arrived at Damascus in the Khilāfa of AlWalid Ibn 'Abd AlMalik, or, as is said, of 'Umar Ibn 'Abd Al'Azīz (KA)—l. 14. Of the Banu-Ḥārith Ibn Hammām [Ibn Murra Ibn Dhuhl Ibn Shaibān ash-Shaibāni (T)], a Şahābī poet, mentioned by IHjr in the Is (AKB).

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

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

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

P. 787, l. 11. For “bears” read “hears”—l. 20. Read “the Banu Tamim”.

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

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

P. 794, l. 3. ’Ifak Ibn Murayy [alKushairi, who had taken up his abode in the neighbourhood of Bahila (AKB),] was seized in a famine by AlAlidab Ibn ‘Amr AlBahili, who roasted and ate him (KF, AKB). With Damm of the م, Fath of the ر, and reduplication of the ي (AKB):—l. 4. أعنقت is fem. of عنقت, and means Long-necked.

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

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

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

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

P. 800, l. 22. Abū 'Abd Ar-Rahmān 'Abd Allāh Ibn Ḥabīb as-Sulāmī (IKb, I Ath, IHjr, TH, TKh) al-Kafāt (IKb, IHjr, TH), the Reader (IKb, IHjr, TH, TKh) of al-'Irāk (TKh), one of the companions of 'Alī (IKb), studied under 'Uthmān and Ibn Mas'ūd (TKh), taught Reading 40 years (TH, TKh), d. after 70 (IHjr, TH), in 74 (TKh), in 92 (TH), or in 105 at the age of 90 (I Ath, TH).

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

P. 802, ll. 14-15. If the n. were not complete, the verbal prop. would be its ep. [44]; and, if this prop. did not contain the pron. of the cond. n., it could be neither enunc. [27], nor ep. [144], of the latter.
P. 803, l. 15. The reference is to vol. II, p. 679, ll. 13-17.

P. 805, ll. 5-14. According to S, كييف is an adv.; but, according to Akh and Sf, it is a non-adverbial n. (ML).

P. 810, l. 6.

\[
\begin{align*}
\text{لا جعلني صبة اعم فنا } & \text{ فني } \\
\text{من اين عصرن لها } & \text{ ممن إلها}
\end{align*}
\]

I will assuredly make for the daughter of ‘Uthmān a sort (of altercation), or a wonderful matter. From where has she twenty (camels), from where?

This verse is from a poem in the Rajaz metre transmitted from Th by Akh in the Exposition of the Diwān of AZ. Akh says, Mb and Th say that by اعم he means عثمان; but elides the † and ن by poetic license, and pronounces its initial with Fath to indicate what is elided; and Th says that by فنا he means a sort (of altercation). ISk says that these verses were a satire on a Collector of the poor-rate. And Sf says, The Rajaz is by Mudrik Ibn Ḥuṣain; فنا means a wonderful matter; and عصرن means twenty (camels) (AKB).

P. 815, l. 10. And (c) أذَمَانَ أَزمَان times (and) times, says IJ (AKB. III. 346), as in the hemistich cited in the Note on p. 757, l. 12—l. 18. Ibn Ḥujr alKindī (Jsh). The poets named Imra alKās are many, among them Imra alKās Ibn Ḥujr alKindī, Imra alKās Ibn ‘Ānis alKindī, and Imra alKās Ibn Mālik anNumairī (Mr).

P. 816, l. 13. By Dābī Ibn AlḤarīth [alTamīmī (AKB)] alBurjumī (Lane, p. 1380, col. 3), of the Banū Ghālib Ibn Ḥanẓala, who reached the Prophet, and died in prison in the time of ‘Uthmān. AlBurjumī is a rel. n. to the Barājim, who are 6 clans of the children of Ḥanẓala Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, vid. Kās, ‘Amr, Ghālib, Kufa, Zulāim, [sons of Ḥanẓala (IKb, ID),] and Mukāshir, who received the cognomen of AlBarajim because a man of them named Ḥarītha Ibn ʿAmir said to them “Come; then let us combine like the براجم fingers.
joints, [the sing. of which is َِٓ] (ID),] of this my hand;” whereupon 
they did so, and were then named ٌ َٓ, which are the joints of the 
fingers, 3 in each finger (AKB).

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

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

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

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

P. 823, l. 16. See the Note on p. 14, l. 1—ll. 17-18. Saif adDaula 
chief of Aleppo in 333, [and before that was chief of Wāsīṭ and those 
regions (ITB),] b. 301 or 303, d. 356 (IKhu, ITB). His sister Khāula 
died in 352 (ITB).

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

P. 829, l. 7. This verse, where the sp. of َِٓ occurs pl. and sing., 
combines both constructions (DM); and, but for the pluralization of 
the pron. in the enunc. َِٓ [222], I should have translated the 2nd 
hemistich and how many a prosperous subject (literally a prosperous 
man, a subject) has perished!
P. 830, l. 22. After "riding-beast" insert an Italicized note of admiration—l. 24. The sp. of مَثِّدَّلْ يَا وَقَاءَ (AAz, MN); and the phrase is constructively مَثِّدَّلْ يَا وَقَاءَ غَارِهَا مِن أَلْرَضِ دُوَرَةَ (AAz): or rather, as I suppose, the sp. is مَثِّدَّلْ يَا وَقَاءَ غَارِهَا, the full phrase being مَثِّدَّلْ يَا وَقَاءَ غَارِهَا, otherwise it is difficult to account for the gender of the pron. attached to مَثِّدَّلْ يَا وَقَاءَ, which is the ag. of مَثِّدَّلْ يَا وَقَاءَ.

P. 831, l. 7. Its author is said to be Dhu-rRumma; but I have not found it in his Dīwān (MN)—l. 12. The verse occurs anonymously in the S and M; and not one of their Commentators [except IY] has attributed it to its author: but [IY followed by] Al'Ainī says it is by AlFarazdaq; and God knows! (AKB)—l. 15. This is one of some verses attributed by the author of the KA to Anas Ibn Zunaim alKuānī, a Ṣaḥābi poet, who said them to ‘Ubayd Allāh Ibn Ziyād Ibn Sumayya, Governor of AlIrāk, [l. 67 (1Kb, 1Aθh)]: so say the author of the KA, the Expositors of the verses of S, and the Commentators of the Jumal. And the 1st verse [with a different version] is cited by R in the Commentary on the SH to show that بِّدْعٍ has been heard [482]. The verses have also been attributed to ‘Abd Allāh Ibn Kuraiz, and to Abu-lAswad adDu’alī; and God knows! (AKB)—ll. 23-25. This means that, when the sp. of the interrog. وَقَاءٍ would, if مَثِّدَّلْ were not separated from it, be governed in the gen. [224], it is treated, when مَثِّدَّلْ is separated from it, in the same way as the sp. of the separated enunciatory مَثِّدَّلْ.

P. 834, l. 7. Read "Banū".

P. 840, l. 7. ‘Umar, or Muḥammad, [or ‘Abd Allāh (Dh),] Ibn ‘Abd ArRahmān Ibn Muḥāṣīn [asSahmī (IHjr)], the Reader [of the people (IHjr)] of Makka (Dh, IHjr), who studied reading under
Mujahid (Dh), d. 123 (IHjr)—l. 16. The IV (p. 587, l. 14) has 
and  without repetition.

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

P. 842, ll. 20-21. As

(IY, R), by Manzūr Ibn Marthad al-Asadī, praising a woman for fragrance 
of the mouth,  As though between her jaw and the jaw were a bag of musk 
slit open in perfume of the kind called (AKB), meaning between her two jaws (IY, AKB). Manzūr Ibn Marthad, also called Ibn Ḥabba, Ḥabba being his mother, was a Rājiz of the Banū Asad Ibn Khuzaîma (AKB). (IY): with Damm of the (AKB). In 
vol. II, p. 690, l. 1, read “Ḥabba”.

P. 843, l. 4.  is a dial. var. of (AKB)—l. 5. A heathen 
poet. Zimmān [Ibn Mālik Ibn Ṣaʿb Ibn ʿAlī Ibn Bakr Ibn Waʿl in Rābīʿa 
(IHb)] was one of the poet’s ancestors, and was of the Banū Ḥanīfa 
(AKB); [or more correctly] the Banū Zimmān were of Mālik Ibn Ṣaʿb, 
but were reckoned among [their cousins] the Banū Ḥanīfa Ibn Lujaim 
 Ibn Ṣaʿb (IKb).
P. 845, l. 17. By AlKumait Ibn Tha‘labah (Md, AKB) alAsadí, a Fak‘así Asadí Islãmi poet, called AlKumait alAkbar, grand-father of AlKumait Ibn Ma'ruf Ibn AlKumait alAkbar. He became a Muslim in the time of the Prophet, but did not join him; and is mentioned by IHjr in the Is among the Converts on the authority of AU and AlMarzubãni (AKB). He has elided the $ from ِزَجَ يُ as it is elided in curtailment, although this is in the non-voc. [58]; or he may have meant ِزَجَيْنِ, and then lightened the ى of relation (Md)—l. 18. The Banu Fazãra are taunted with eating the penis of the he-ass (AKB). The story is that 3 men joined company together, a Fazãri, a Taghlabi, and a Kilãbi. They found a [wild (AKB)] he-ass; and, when the Fazãri had gone away on one of his needs, they cooked and ate, but kept the yard of the he-ass for the Fazãri. On his return, they said to him “We have kept for thee [thy share (AKB)]: then eat”. So he set about eating [it (Md)], but was [almost (Md)] unable to swallow it. Then [said he “Was all the roast-meat of the he-ass a penis? ”; and (Md)] they began to laugh. Then he perceived [the trick played upon him]; and took the sword, [and went up to them (AKB),] and said “Ye shall assuredly eat [of (AKB)] it, or I will [surely (Md)] slay you” (Md, AKB). Then they refused; so he smote one of them, and killed him; and the other took it, and ate of it (AKB). For Md’s ending of the story see the Note on p. 585, l. 18-19—l. 19.—The 1st Fazãra is the tribe of Fazãra, and the 2nd is their eponymous ancestor.

P. 846, l. 2. Khi‘am, or Bishr, Ibn Naṣr, of the Banu-lAbyad Ibn Mujãshi` Ibn Dãrim, the Rájiz (AKB).

P. 849, l. 9. (M): ١٨٠١١١١١١١١ and ١٨٠١١١١١١١ (IV): ١٨٠١١١١١١١١ and ١٨٠١١١١١١١١ (Mb. 59)—l. 21. See Md. I. 151 and P. I. 301.

P. 850, l. 20. (A).

P. 851, l. 7. Devotee (IA): ١٨٠١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١اء

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

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

P. 854, l. 1. The du. pron. relates to Iblis and his son (AKB)—l. 3. By "the barker" he means the poet that applies himself to satire and abuse; and like it is "the howler" (AKB)—l. 4-5. ُدُرُى, its du. ought to be ُذَرْيَى, but is ُذَرْىا; so that its ل is not restored: while the du. of ُذَرَّاتُ, orig. ُذَرْوَاتُ, like ُذَرْوَاتُ, is ُذَرْوا; so that the ل, i.e. the ى substituted for the ى, is restored. R in another place (vol. I, p. 260) says "The ل of ُذَوُرُ ى is a ى, as is proved by ُذَرَّاتُ, and "because the cat. of ُذَوُرُ is more numerous than that of ُذَرْيَى, and to "make it accord with the most prevalent is better"; and "the ى is "elided in ُذَوُرُ from frequency of usage"—l. 20. Abù Bilāl Mirdās Ibn 'Amr Ibn Ḥudair [alHanẓalì (IAth)], of [the Banu (ID)] Rabì‘a Ibn Ḥanzala [Ibn Malik Ibn Zaid Manāt Ibn Tamīm (Mb)], was known, like his brother 'Urwa, as Ibn Udayya, she being a [heathen (Mb)] grandmother of theirs (IKb, ID). He revolted against 'Ubaid Allāh Ibn Ziyād (ID), and was killed in 61 (IAth). 'Urwa was killed by 'Ubaid Allāh Ibn Ziyād (IKb, IAth) in 58 (IAth). For "Udayya" [in vol. II, p. 142, l. 15] one MS [of the D] has "Udhaina," which is correct (OD). 'Urwa Ibn Udainal alLaithî, [of the Banu Laith, a Khāṣā (T),] alHijāzī, the celebrated poet, d. about 130 (FW)—l. 21. ID, who is the authority in this matter, attributes the verse to 'Alī Ibn Baddāl Ibn Sulaim; and God knows! (AKB).

P. 855, l. 12. Attributed by Sgh to Shu‘ba Ibn ['Umair (Is) or] Kumair [atTuhawī, a heathen (Is), or] a converted poet, who [reached Allālam (Is), and] believed in the time of Prophet, but did not see him
mentioned by Hijr in the Is among the Converts (AKB). One of the 2 is red, as in [62, 540] (AAz)—l. 20. alKalbi, an Islami poet (AKB).

p. 856, l. 17. By AlFarazdaq, satirizing Jarir, whom he ridicules, and makes out to be a woman. He likens each half of the [mentioned 2 verses before, and] her meaning vulva, to the face of a Turk, the Turks being coarse, broad, and red in the face (AKB)—l.l. The Mother of the Believers (Is), Ḥafṣa Bint ʿUmar Ibn AlKhaṭṭāb, is said to have been born [when Kuraish were building the House (Nw),] 5 years before the Mission [of the Prophet (Nw)]; was married by the Apostle of God [after ʿĀʾisha (Is)] in the year 2 or 3, [the latter date being preferable (Is)]; and died in the year 27, [23 (Nw),] 41, 45, (Nw, Is), 47, or 50, at the age of 60 (Nw). Between the Hijra and the birth of the Apostle of God were 53 years 2 months and 8 days; between the Hijra and the Mission of the Apostle of God were 13 years 2 months and 8 days; and between the Hijra and the death of the Apostle of God were 9 years 11 months and 22 days (AF). The Hijra is the beginning of the Islami era (Nw, AF); and the first [person] that dated by the Hijra was ʿUmar Ibn AlKhaṭṭāb in the year 17 of the Hijra (Nw). The Hijra occurred (AF, TKh) in the 14th year of the Mission (TKh), when AlMuḥarram, Ṣafar, and 8 days of Rabīʿ alAwwal had elapsed. So, when they resolved upon founding [the era of] the Hijra, they went back 68 days, and made the beginning of the era the 1st of AlMuḥarram of this year. Then they computed from the 1st of AlMuḥarram to the last day of the Prophet's life, and it was 10 years and 2 months; whereas, when his age is really reckoned from the Hijra, he is found to have lived 9 years 11 months and 22 days after it, [the difference between the 2 periods being 2 months and 8 days, i.e. 68 days] (AF). [But the assertion that the period from the 1st of AlMuḥarram in the year of the Hijra to the last day of the Prophet's life was 10 years and 2 months is difficult to reconcile with the state-
ment that] he died (God bless him, and give him peace!) in the forenoon, [or, as is said, at midday (AF),] on Monday, when 12 nights were left, [i.e. on the 18th,] of Rabi' al-Awwal in the year 11 [of the Hijra (Nw), i.e. 10 years 2 months and 18 days from, and including, the 1st of Al-Muḥarram in the year of the Hijra]. He died at the age of 63, the [most correct and (Nw)] best-known [opinion]; or, as is said, 65 or 60 (Nw, AF). The preferable opinion is that he was sent [on his Apostolic Mission] at 40 years, and abode in Makka calling [the unbelievers] to Islām 13 years and a fraction, and abode at Al-Madīnah after the Hijra nearly 10 years; and that is 63 years and some fractions (AF). If, then, Ḥafṣa was born 5 years before the Mission, she was 18 or a little more at the beginning of the Hijrī era; so that, if she lived 60 years, she died in 41.

P. 857, l. 25-26. The truth is that these 2 verses are from a Ṣaḥīḥ by Ḫīṭām al-Muḥāshīb, an Islāmi poet; not by Ḥimyān Ibn Ḫūfīfa (AKB) the Ṣajīz (ID).

P. 859, l. 8. Abū ‘Āfā was a contemporary of the 2 dynasties: he praised the Banū Umayya and the Banū Ḥāshim (KA). Yazīd Ibn ‘Umar Ibn Hubaira [al-Fāzārī (ITB), b. 87 (IKhn)], governor of the 2 ‘Irāq for Marwān Ibn Muḥammad Ibn Marwān Ibn Al-Hakam [al-Kurashi (TKh) al-Umawī (IKhn, TKh) ad-Dimashkī (TKh), known as al-Ja‘fī, and nicknamed Al-Himār (IKhn), the last Khalīfa of the Banū Umayya (IKhn, TKh), b. 72 (TKh) or 76 (Tr, I Ath, ITB)], a. 127, k. 132 at the age of [58 (MDh),] 59, [62 (I Ath, MAB), 69 (MDh, I Ath), or 70 (MDh)], was put to death by Abū ‘Aṣfār al-Manṣūr, [afterwards Khalīfa,] at Wāṣīṭ in 132 in violation of a capitulation (IKh). The advice of Abū Ja‘far was to keep faith with him; but Abū Ja‘far’s brother Abu-l-‘Abbās ‘Abd Allāh as-Saffāḥ Ibn Muḥammad [al-Kurashi (TKh) al-Ḥāshimi (ITB) al-Abbāsī (ITB, TKh), the 1st Khalīfa of the Banū-l-‘Abbās (FW, ITB), b. 108 (FW, TKh)], a. 132, d. [135 or (TKh)] 136 [at the age of 27 (TKh), 28 (Tr, I Ath, FW, TKh), 29 (MDh), 32 (TKh), 33 (Tr, MDh, I Ath, MAB, ITB, TKh), or 36 (Tr, I Ath)], insisted upon Abū
Ja'far's putting him to death (IKhn). Marwân was called AlJa'dî [because he had learnt (I Ath, MAB)] from [his preceptor and master (TKh)] AlJa'd Ibn Dirham (I Ath, MAB, TKh) the doctrines of the Creation of the Kur'ân and of Predestination (I Ath, MAB), etc. (I Ath): and he was known as Allimâr because of his bravery, from the saying فَلَسَيْنَ أَصْبِرْ مِنْ حَمْارِ فِي الْحُبُّ. Such a one is more patient than a he-ass in war; for he used not to flag in waging war upon the rebels against him, and was the bravest of the Banû Umayya (TKh). It is said that AlJa'd Ibn Dirham published his doctrine of the Creation of the Kur'ân in the days of Hishâm Ibn 'Abd AlMalik, under whose order he was put to death by Khalîd alKasîrî, governor of Al'Irâk (I Ath). The Wâsit of Al'Irâk was founded by AlHajjâj Ibn Yusuf athThâkâfît between AlKûfâ and AlBašra; and for that reason was named Wâsit, because it was intermediate between the 2 cities, [the distance from it to each being 50 parasangs (MI), i.e. leagues]: it was begun by him in 84, and finished in 86 (Mk)—l. 12. The 1st hemistich is

حَشَنَى عَلَى جُمْرِ ذَرْقِي مِنْ الْغُفَّا

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

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

P. 861, l. 1. *تسبیحة جَزَّرَ بَاسَمَ كلی* naming a part by the name of a whole (R), i.e., putting a whole for a part, as penes for penis and testicles for two testicles in the exs. given—l. 3. Read "two testicles" and "substitutions."