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A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS

OF THE

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

By MORTIMER SLOPER HOWELL, C.I.E.,

H. M.'s BENGAL CIVIL SERVICE,

*Member of the Asiatic Society of Bengal, and Fellow of the University of Calcutta, and of
the Anjuman-i-Panjāh.*

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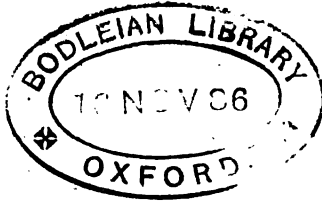


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NOTICE.

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 ^{أفعل}.
- 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 ^{وذهب}.
- P. xlii, l. 22. Read ^{ويث}.
- 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 ^{من} about a mentioned rational *det.*, in which case the ordinary method is to repeat the *det.*, putting it in the *nom.* after ^{من}; so that, when a man says ^{أخا زيد} or ^{رأيت زيدا}, you say ^{من زيد} or ^{أخو زيد} *Who is Zaid or the brother of Zaid?*
- P. 698, l. 12. Before "proper" insert "[generic]"—ll. 14 and 17. For "[proper]" read "[personal proper]".
- P. 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 ^{صحة} and ^{رأيت}.
- 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 "AlManşūr".

Additions and Corrections to the Abbreviations of References.

* AKB. The *Khizānat alAdab wa Lubb Lubāb Lisān al'Arab* (c. 1073—1079), an Exposition of the evidentiary verses cited in the Commentary of R upon the IH, by the Shaikh 'ABD ALKĀDIR Ibn 'Umar ALBAGHDĀDĪ, resident of Cairo, the Philologist (b. 1030, d. 1093), printed at Bulāk in 1292.

* Amr. The Gloss (c. 1188) of the Shaikh Muḥammad ALAMĪR alAzhari upon the ML, printed in Egypt in 1299.

* CD. The Commentary of Khfj upon the D, cited from extracts given in Thorbecke's Notes on the D, and latterly from the edition printed at Constantinople in 1300.

* D. The *Durrat alGhawwāq* by H, edited by Thorbecke, and printed at Constantinople with the Commentary of Khfj.

* EC. The Commentary of the SAYYID MUḤAMMAD Ibn 'Alī Ibn ALḤusain alMūsawī al'Āmīlī alJuba'ī, 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 alĀmil*, as noticed in the LB, wrongly attributes the work to the Sayyid Ḥusain (d. 1069), son of the Sayyid Muḥammad.]

* FA. The *Fawā'id alKalā'id fī Mukhtaṣar Sharḥ ashShawāhid*, commonly called *AshShawāhid aṣṢughrā*, an abridgment of the MN, by its Author, cited from a MS.

[The HKh. IV. 393 calls it the *Farā'id alFawā'id*.]

* Khfj. The *Raiḥānat alAlibbā wa Zahrat alḤayāt adDunyā*, a Biographical Dictionary of Contemporary Celebrities, by Maulānā the Kāḍī ShihābadDīn Aḥmad Ibn Muḥammad ALKHAFAJĪ alMiṣrī alḤanaṣī, the Philologist (d. 1069), printed in Egypt in 1294.

* Khls. The *Khulāṣat alAthar fī A'yān alKarn alḤādī-'Ashar*, a Biographical Dictionary of the Celebrities of the 11th Century, by the Maulā MUḤAMMAD AMIN Ibn Faḍl Allāh ALMUḤIBBĪ, great-grandson of MDE, alḤamawī by origin, adDimashkī by birth and abode, alḤanaṣī, the Historian and Philologist (b. 1061, d. 1111), printed in Egypt in 1284.

* LB. The *Lū'lu'atā alBaḥrain fi-Ijāzat li-Kurratayī-l'Ain* (c. 1182), a Series of Biographies of the Learned Men of AlBaḥrain, by the Shaikh YŪSUF Ibn AḤmad Ibn Ibrāhīm adDarāzī ALBAḤRANĪ, the Philologist (b. 1107), lithographed at Bombay.

MDE. The Ḳāḍī Muḥibb adDīn Abu-l Faḍl Muḥammad Ibn Taḳī adDīn Abī Bakr al'Ulwānī alḤamawī by birth and education, adDimashḳī alḤanafī, known as MUḤIBB ADDĪN EFFENDĪ, the Philologist (b. 949, d. 1016), great-grandfather of the Author of the Khl.

* MN. The Commentary named *AlMaḳāḥid anNaḥwīya fi Sharḥ Shawāhid Shurūḥ alAlfiya*, commonly called *Ash-Shawāhid alKubrā* (c. 806), by the Ḳāḍī Badr adDīn Abū Muḥammad Maḥmūd Ibn AḤmad asSarūjī alḤanafī, known as AL'AINĪ, born at 'Ain Tāb, the Jurist and Grammarian (b. 762, d. 855), upon the evidentiary verses cited in the Commentaries of BD, IUK, IA, and IHsh upon the IM, printed upon the margin of the AKB.

* N. The Commentary named *Tanzīl alĀyāt 'ala-sh-Shawāhid min alĀbyāt*, by MDE, upon the evidentiary verses of the K, edited by Abū-lWafā Naḡr alḤarīnī, and printed at Bulāḳ in 1281.

* NA. The *Nuzhat alAlibbā fi Tabakāt alUdabā*, a Treatise on the Classes of the Philologists, by KI Amb, printed in Egypt in 1294.

* SD. The *Silk adDurar fi A'yān alḲarn athThānī-'Ashar*, a Biographical Dictionary of the Celebrities of the 12th Century, by the Sayyid Ṣadr adDīn Abu-lFaḍl MUḤAMMAD KHALĪL EFFENDĪ Ibn 'Alī Effendī alMurādī alBukhārī adDimashḳī anNaḳshbandī, the Historian and Philologist, printed at Bulāḳ in 1301 from a MS written at Damascus in 1211.

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THE VERBAL NOUNS AND EJAOUATIONS.

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- times as a triptote, and, if a name for a *fem.*, it is treated like **فَعَالٍ** when a personal proper name—the **ل** in the *imp.* is pronounced with **Fath̄** by the Banū Asad—the *inf. ns.* and *eps.* are *uninfl.* by common consent—the generic proper names are *uninfl.*—the personal proper names of *fems.* have 3 *dial. vars.* ... 698—701
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pute whether *investigation* by *adv.* of place and by *props.* is regular or restricted to hearsay—position of the *prom.* attached to these words—their *ag.*—case of the *corrob.* after them ... 709—713

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flexion being frequent with ^{أَلْ}, and necessary with Tanwīn—*ej.* imitating the sounds of human beings, dumb animals, or inanimate substances—*ej.* wherewith brutes are cried to—*ej.* indicative of the speaker's mental states—

وَيْلٌ , وَيْلَةٌ , وَيْلَةٌ , وَيْلَةٌ , وَيْلَةٌ , وَيْلَةٌ — وَيْلَةٌ , وَيْلَةٌ

— وَيْلَةٌ , وَيْلَةٌ , وَيْلَةٌ , وَيْلَةٌ , وَيْلَةٌ ... 713—720

THE UNINFLECTED ADVERBS.

§ 201. Some *adv.* are *uninfl.*—their terminations—the *adv.* cut off from prothesis—enumeration of the *adv.* so cut off—others may not be added by analogy—the *post. n.* or *prop.* when suppressible—reason of the uninflectedness of the *adv.* cut

off from prothesis—and of ^{أَنْ} , ^{أَنْ} , and ^{أَنْ}

—reason of the inflectedness of ^{بَعْضٌ} and ^{كُلٌّ} when the *post.* is suppressed—these *adv.* are preferably *uninfl.*, but allowably *infl.* when pronounced with Tanwīn as a compensation for the *post.*—there is no difference in sense between their *infl.* and *uninfl.* forms—contrary opinion that their *infl.* forms do not imply the sense of prothesis—these *ns.* are *uninfl.* upon Damm in

1 state, and *infl.* in 3 — ^أمِنْ ^أأَوَّلٍ — ^أمِنْ ^أقَدَامٍ —
 Tanwīn with the sign of the *nom.* or *acc.* in
 these *adv.*—they are named “finals”—^{كُلُّ} and
^{بَعْضٌ}, when cut off from prothesis, are not so
 named—^{عَلٌ} — it is *uninfl.* upon Damm or *infl.*
 —its *dial. vars.*—the ^ي of ^{عَلٌ} is elided in ^{عَلٌ} —
 vowel of the ^ن in ^{عَلُو} —and of the ^ل in ^{عَلُو} —
 the finals why *uninfl.* upon Damm—^{لَا} ^{غَيْرُ} or
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 cut off from prothesis—^{غَيْرُ} — constructions
 allowable with ^{غَيْرُ} preceded by ^{لَيْسَ} — ^{لَا} ^{غَيْرُ} —
 — ^{غَيْرُ} is assimilated to the final *adv.*—but
 only after ^{لَا} and ^{لَيْسَ} — ^{غَيْرُ} after ^{لَيْسَ} is i.q.
^{إِلَّا} — ^{حَسْبُ} — it is used as an *indet. ep.*—and
 as a *prim. substantive*—objection to its being
 a verbal *n.*—^{حَسْبُ} — its *post.* why suppressed
 — ^{حَسْبُ} why *uninfl.* upon Damm—*adv. 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
p. before the *prop.* — ^{ذُو} — ^{أَيَّةٌ} and ^{رَيْتُ} —
 order of the two terms of the *prop.* immediately
 following ^{أَيَّةٌ} and ^{أَيَّةٌ} when one of these terms
 is a *v.*—^{غَيْرُ} and ^{مِثْلُ} are sometimes *pre.* to a

prop. headed by an infinitival *p.*—the *adv.* also are said by the KK to be *pre.* to ^{٢٤}أن and ^{٢٤}أن—alleged qualifiability of the *adv. pre.* to *props.*—determinateness or indeterminateness of this *adv.*—the *n.* of *time* or ^{٢٤}حيث, even if not an *adv.*, is *pre.* to the *prop.*—^{٢٤}حينئذ, ^{٢٤}حينئذ, and ^{٢٤}ساعتئذ — ^{٢٤}إذا — the *post. prop.* may not contain a *pron.* relating to the *pre. adv.*—the *cop.* when necessary in the *prop.* following an *adv.*—anomalous insertion of a *cop.* in the *prop. post.* to an *adv.*—the *adv.* necessarily *pre.* to *props.* must be *uninfl.* —the *sing.* and *pl.*, but not the *du.*, of the *adv.* allowably *pre.* to the *prop.* or to ^{٢٤}إذا may be *uninfl.* upon Fath—so may ^{٢٤}مثل with ^{٢٤}ما — and ^{٢٤}غير with ^{٢٤}أن or ^{٢٤}أن 721—744

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by a *n.* in the *nom.*—or by a verbal or nominal *prop.*—are *uninfl.*—reason of their uninflected-
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adv. of *time*, but still apparently made *enunc.* of a concrete n.—فَإِذَا هِيَ or أَيَّامًا — this إِذَا is used like the ف in the *correl.* of the condition —(2) denotes *something else*—this differs from the 1st إِذَا 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.* إِذَا is not prefixed to an *inck.*, whether the *inck.* be, or be not, followed by a *v.*—and does not govern the *apoc.*, except in poetry—exclusion of this إِذَا 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 ف in the *correl.* of the *non-cond.* إِذَا — the *cond.* إِذَا may have for its *apod.* a nominal *prop.* without a ف — and be followed by a nominal *prop.* devoid of *v.*—حَتَّى إِذَا — إِذَا—أَيَّامًا and إِذَا denoting *suddenness of occurrence* in the *correl.* of بَيْنَمَا and بَيْنَمَا — formation of بَيْنَمَا and بَيْنَمَا — sense and government of بَيْنَمَا in them—كَلَّمَا — tense of the *v.* after بَيْنَمَا, بَيْنَمَا, and كَلَّمَا — كَلَّمَا and بَيْنَمَا here may be *uninfl.* —construction of بَيْنَمَا, بَيْنَمَا, and كَلَّمَا with their 2 *props.*—إِذَا and إِذَا why prefixed to the *correl.* of بَيْنَمَا and بَيْنَمَا — كَلَّمَا and بَيْنَمَا in كَلَّمَا

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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 **هُؤَلَاءُ** from Kasra, **مَنْدٌ** from Damma, and **أَيْنِ** from Fatha (Sh). The *uninfl. n.* is the one whose final's quiescence or vowel is not by reason of an *op.* (M,MM). The *uninfl. [n. (Jm)]* is what (1) is related to the *orig. uninfl.*, [vid. the *p.*, *pret.* *v.*, and *imp.* without the **ل**, which relation is detailed (below) by the author of the M (Jm)]; (2) occurs unconstructed: [being of 2 kinds, either *uninfl.* from the lack of the motive for inflection, vid. construction, like *ns.* enumerated, as **ثَلَاثَةٌ**, **وَاحِدٌ**, **اِثْنَانٌ** (321), **أَلْفٌ**, **بَا**, **تَا**, **تَا**, and **زَيْدٌ**; or *uninfl.* from the presence of the preventive of inflection, notwithstanding the existence of the motive for it, that preventive being resemblance (of the *n.*) to the *p.*, *pret.*, or *imp.*, or its being a verbal *n.* (187) (R):] and its predicament is that its termination does not vary because of the variation of the *ops.* (IH). It is (1) permanent, vid. (a) what implies the sense of the *p.*, like **أَيْنِ** [206], **مَتَى** [below], and **كَيْفَ** [207]; (b) what resembles it, like **أَلَّذِي** [below], **أَلَّتِي**, and the like : (2) accidental, vid. (a) the [*n.*] *pre.* to the **ي** of the 1st *pers.* [129], as **عَلَامِي** [below]; (b) the apothetic *det.*

voc., as ^أيَا ^ززَيْدٌ [48]; (c) the apothetic *indet.* with the generic *neg.* ^{لَا}لَا, as ^{لَا}لَا رَجُلٌ فِي الدَّارِ [99]; (d) the *comp.*, as ^خخَمْسَةَ ^ععَشْرَ [210]; (e) what the *post.* is suppressed from, vid. ^ققَبْلُ, ^ببَعْدُ, ^ففَوْقَ, ^تتَحْتُ, and the rest of the 6 relative locations [128, 201] (MM). The cause of its uninflectedness 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 constituted as to have no declinability, contrary to the *uninfl. ns.*, whose indeclinability is adventitious, not original (AAz),] through (1) implying its sense, like ^أأَيُّ and ^أأَمْسِي [206]; (2) resembling it, like the [*prons.* (161) and] vague *ns.* [262]; (3) occurring in its place, like ^ننَزَّالٌ [193]; (4) conforming to what occurs in its place, like ^ففُجَارٌ and ^ففَسَاقٌ [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 ^ههَذَا ^ييَوْمَ ^{لَا}لَا LXXVII. 35. *This will be a day when they shall not speak* in the readings with Fath [of the م (AAz)], ^{لَمْ}لَمْ ^ييَمْنَعِ ^{الشَّ}الشَّرْبَ ^أأَخَ [90], and

عَلَى حِينٍ عَاتَبْتُ الْمَشِيبَ عَلَى الصَّبِيِّ
وَقُلْتُ أَلَمْ أَصِحُّ وَالشَّيْبُ وَأَزْعُ

by AnNābigha (M) adhDhubyānī, *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 *ع* in *ضُرِبَتْ* [161]; (b) two letters, like the *ت* in *أَكْرَمْنَا*: (2) sense, vid. what resembles a *p* (a) existing, like *مَتَّى* [206], which is used to denote *interrogation*, like the Hamza, and *condition*, like *أَنْ*; (b) non-existent, like *هَذَا*, 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 impressible by the *op.*, like the verbal *ns.*, as *دَرَاكٌ* [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] (IA). 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

وَحِيلَ بَيْنَهُمْ وَبَيْنَ [بَيْنَ] , whence ^{وَحِيلَ} ^{بَيْنَهُمْ} ^{وَبَيْنَ} , ^{مِثْلُ} , ^{غَيْرِ} , ^{بَيْنِ} [بَيْنِ] , ^{نُونَ} , whence ^{وَحِيلَ} ^{بَيْنَهُمْ} ^{وَبَيْنَ} , XXXIV. 53. *And their union and the union of what they shall long for shall be obstructed and*
of what they shall long for shall be obstructed and
^{وَمِنَّا} ^{نُونَ} ^{ذَلِكَ} LXXII. 11. *And of us is the inferior*
of that, as Akh says, the reading ^{لَقَدْ} ^{تَقَطَّعَ} ^{بَيْنَكُمْ} VI. 94. *Assuredly your union hath become dissevered, as Akh*
says, which is confirmed by the reading with the nom.,
^{أَنْ} ^{يُصِيبُكُمْ} ^{مِثْلُ} ^{مَا} ^{أَصَابَ} XI. 23. [518], *the reading*
^{أَنْ} ^{يُصِيبُكُمْ} ^{مِثْلُ} ^{مَا} ^{أَصَابَ} XI. 23. [518], *the reading*
^{لَمْ} ^{يَمْنَعْ} [107], ^{وَأَنْ} ^{مَا} ^{مِثْلَهُمْ} ^{أَلَمْ} [107], *and*
^{لَمْ} ^{يَمْنَعْ} [107], *and*
^{أَلَمْ} ^{يَمْنَعْ} : 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*] ^{غُلَامِي} [above] and the like is
uninfl., is refuted, [because ^{غُلَامٌ} is not a vague *n.* (DM),]
and [because it (DM)] entails uninflectedness of [the *pre.*
n. in] ^{غُلَامِكَ} and ^{غُلَامَةٌ}, which no one maintains: (2)
a vague [*n. of*] time, the *post.* being (a) ^{أَنْ} , as ^{وَمِنْ} ^{خِزْيٍ} ,
^{وَمِنْ} ^{خِزْيٍ} XI. 69. *And We saved them from the ignominy*
of that day and ^{مِنْ} ^{عَذَابِ} ^{يَوْمِئِذٍ} LXX. 11. *From the*
chastisement of that day, both read with the gen. and
Fath of يوم ; (b) an uninfl. v., whether the uninflected-
ness be original, as in ^{عَلَى} ^{حَيْبٍ} ^{عَاتَبْتُ} ^{أَلَمْ} , *or adventi-*
tious [402, 406], as in

لَا جُنْدَبِينَ مِنْهُمْ قَلْبِي تَحَلُّمَا * عَلَى حِينٍ يَسْتَصْبِينُ كُلَّ حَلِيمٍ

[*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 Fatḥ [of حِينٍ (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 ' هَذَا يَوْمَ الْآخِ V. 119. [1], the reading of others than Abū 'Amr and Ibn Kathir ' لَمْ تَكُنْ نَفْسٌ يَوْمَ لَا تَمْلِكُ نَفْسٌ LXXXII. 19. (*It is*) the day when a soul shall not have in its power, [i. e. هُوَ يَوْمٌ (DM),]

إِذَا قَلِمْتُ هَذَا حِينٍ أَسْلُو يَهِيَجْنِي
نَسِيمَ الصَّبَا مِنْ حَيْثُ يَطْلُعُ الْفَجْرُ

[by Abū Ṣakhr alHudhalī, *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

أَلَمْ تَعْلَمِي يَا عَمْرُكَ اللَّهُ أَنْبِي * كَرِيمٌ عَلَى حِينِ الْكَرَامِ قَلِيلٌ

[*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 Fatḥ

(ML) of حِين (DM). The vague [n. of] time, i. e. what does not indicate any time particularly, as وَقْتُ حِينٍ, سَاعَةُ زَمَانٍ, and سَاعَةُ حِينٍ, may be *pre.* to the *prop.*; and then may be *infl.* or *uninfl.* upon Fath, uninflectedness 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 حَيْثُ أَنْ, and إِذَا [115] (IA). Uninflectedness upon quiescence is the general rule (M, IA), because it is lighter than the vowel (IA): and deviation from it to the vowel is only for one of three causes, (1) to avoid [irregular (AAz)] concurrence of two quiescents [663], as in هُرْلَاتٍ; (2) not to begin with a quiescent, literally or predicamentally, as in the two ك s, that which is i. q. مَثَلٌ [509], and that which is a *pron.*, [as in اِكْرَمْتِكُ, 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 uninflectedness, as in خَمْسَةَ عَشَرَ, مِنْ قَبْلُ, لَا رَجُلَ فِي الدَّارِ, يَا حَكَمٌ, [because, being *orig. infl.*, they are vocalized to distinguish between the permanently and accidentally *uninfl.* (AAz)]. The quiescence of uninflectedness 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 *adv.*, the *comps.*, and the *met.* (M, IH).

THE PRONOUNS.

§ 160. The *pron.*, named by the KK *met.*, is what indicates (1) a 1st *pers.*, as ^{أنا} *I* and ^{نحن} *We*: (2) a 2nd *pers.*, as ^{أنت} *Thou* and ^{انتما} *Ye two*: (3) a 3rd *pers.*, as ^{هو} *He or It* and ^{هما} *They two*, (a) known, as ^{انا انزلناه} XCVII. 1. *Verily We sent it down* [433]: (b) prior, (a) unrestrictedly, as XXXVI. 39. [504]; (b) literally, but not in natural order, as ^{وان ابتلى ابراهيم ربه} II. 118. *And when his Lord tried Abraham*; (c) in intention, as ^{فاوجس في نفسه خيفة موسى} XX. 70. *And Moses conceived fear in his mind*: (c) posterior, unrestrictedly, in such as ^{قل هو الله احد} CXII. 1. *Say thou, It, i. e. The case* [167], *is this* [27], *God is one* [609], XLV. 23. [539], ^{نعم رجلا زيدا} *Most excellent is he as a man, Zaid* [469], ^{ربه رجلا} [168], ^{قاما وقعد اخواك} [22], ^{ضربته زيدا} [154], and ^{جزى ربه النح} [20]; but the soundest opinion is that this [last] is a poetic license. The *pron.* must have an exponent explaining what is meant by it. If it denote a 1st or 2nd *pers.*, its exponent is the presence of the person that it belongs to. If it denote a 3rd *pers.*, its exponent is (1) not an expression, as XCVII. 1., i. e. *the Kur'an*, whose celebrity and independence of exposition are thus attested: (2) an expres-

sion, (a) mostly prior, (a) literally and constructively, as XXXVI. 39.; (b) literally, but not constructively, as II. 118.; (c) constructively, but not literally, as XX. 70.: because ^ااِبْرٰهِيْمٌ, being an *obj.*, is meant to be understood as *postpos.*; and ^ممُوسٰى, 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 ^ننَعْمٌ or ^ببِئْسَ, in which case it is expounded only by the *sp.*, as ^ررَجُلًا زَيْدٌ and ^ررَجُلًا عَمْرُوٌ; while the ^ففَعْلٌ that *praise* or *blame* is intended by [468] is coordinated with them, as VII. 176. [(475), *orig.* سَوًّا (DM)], ^ككِبْرًا

XVIII. 4. *How great it is as a word that proceedeth!*, and ^ررَجُلًا زَيْدٌ *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 ^ررَجُلًا كَانَ زَيْدٌ *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 ^ببِئْسَ لِلظَّالِمِيْنَ بَدَلًا

XVIII. 48. *Most evil is it, i. e. the substitute* [469], as a *substitute* for God, (*Iblis and his offspring*), [i. e. ^ااِبْلِيسُ

^ووَضْرِيَّتَهُ (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

جَفَرْنِي وَلَمْ أَجْفِ الْأَخْلَاءَ إِنِّي
لَغَيْرِ جَمِيلٍ مِنْ خَلِيلِي مُهْمَلٌ

[*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 ^أانِ هِيَ ^أالْأَحْيَاءُ الدُّنْيَا XXIII. 39. *It, i. e. Life, is not aught save our lower life, orig., says Z*

[followed by B], ^أانِ الصَّيْرَةَ ^أالَّتِي ^أالَّتِي: (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 ^أفَإِذَا هِيَ شَاخِصَةٌ ^أفَإِذَا هِيَ شَاخِصَةٌ 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 ^أرَبِّ [505], in which case its predicament is the same as that of the *pron.* of ^أنَعَمِ and ^أبَشَسِ in that its exponent must be a *sp.*, and it itself must be *sing.*, as

رَبَّةٌ فَتِيَّةٌ دَعَوْتُ إِلَى مَا * يُورِثُ الْمَجْدَ دَائِبًا فَاجَابُوا

[*Many youths have I called to what entails glory perpetually, and they have answered!* (Jsh)]; but it is always

masc., as ^{رَبِّهِ امْرَأَةً} رَبِّهِ امْرَأَةً, not رِبْهَا, whereas نَعِمْتَ امْرَأَةً هُنْدُ [474] is said: (6) followed by an explicit *subst. expos.* of it, as ^{زَيْدًا} زَيْدًا; and thus are explained ^{اللَّهُمَّ} اللَّهُمَّ *him*, *the pitiful, the merciful* and ^{بِقَرَّتِي} قَدْ أَصْبَحْتَ بِقَرَّتِي *him*, *the wretch* [156], ^{قَامَا} قَامَا ^{أَخَوَاكُ} أَخَوَاكُ [21], ^{قَامُوا} قَامُوا ^{أَخَوَاتِكَ} أَخَوَاتِكَ, and ^{قَمِي} قَمِي ^{نِسْوَتِكَ} نِسْوَتِكَ : (7) attached to a prior *ag.*, its exponent being a posterior *obj.*, as ^{زَيْدًا} زَيْدًا ^{غَلَامَةً} غَلَامَةً ^{ضَرَبَ} ضَرَبَ, allowed by Akh and IJ, whence ^{كَسَا} كَسَا ^{حِلْمَةَ} حِلْمَةَ ^{أَلْحَ} أَلْحَ and ^{وَلَوْ} وَلَوْ ^{أَنْ} أَنْ ^{مَجْدًا} مَجْدًا ^{أَلْحَ} أَلْحَ [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 ^{جَارِنِي} جَارِنِي ^{زَيْدٌ} زَيْدٌ ^{وَبَكْرٌ} وَبَكْرٌ ^{فَضْرَبْتَهُ} فَضْرَبْتَهُ, i. e. *I beat Bakr*; but with [an explanatory] context may be the farthest, as ^{وَمَا} وَمَا ^{سَعَادُ} سَعَادُ ^{أَلْحَ} أَلْحَ (R). In ^{وَمَا} وَمَا ^{هِيَ} هِيَ [149] the *o. f.* is ^{وَمَا} وَمَا ^{هِيَ} هِيَ, 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 ^{بَانَتْ} بَانَتْ ^{أَلْحَ} أَلْحَ is in § 22.] and separated by a *prop* [^{فَقَلْبِي} فَقَلْبِي ^{أَلْحَ} أَلْحَ]; and by the fact that repetition of the beloved's name is delighted in : and inferior to it is the saying of AlḤuṭai'a

أَلَا حَبَّذَا هِنْدٌ وَأَرْضٌ بِهَا هِنْدٌ

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 ^{أَصْحَابُ} ^{الْيَمِينِ} مَا ^{أَصْحَابُ} ^{الْيَمِينِ} LVI. 26. *And the companions of the right hand, what etc.?* [29]; or aweing, as LXIX. 1. 2. [27] (BS). AlFind azZim-mānī says

مَشِينًا مَشِيئَةَ اللَّيْلِ * غَدَاً وَاللَّيْلِ غَضْبَانَ

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

لَا أَرَى الْمَوْتَ يَسْبِقُ الْمَوْتَ شَيْءٌ

نَقَصَ الْمَوْتُ ذَا الْغَنَى وَالْفَقِيرَا

(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 أَخْرَجَ; (b) latent, vid. what is meant to be understood,

like that which is in **زَيْدٌ ضَرْبٌ** (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 **مَا ضَرْبٌ إِلَّا أَيَّكُ** ; or contiguous to it, as in **مَا أَنْتَ مَا مُنْطَلِقًا** (R).

§ 161. The *prons.* are [all (IA)] *uninfl.* (R, IA, Sh) upon quiescence, as **قَوْمِي**, **قَوْمًا**, and **قَوْمُوا** ; Fath, as **قُمَّتُ** ; Kasr, as **قُمَّتِ** ; and Damm, as **قُمَّتْ** (Sh) : (1) from their resemblance to *ps.* (a) in constitution, like the **ت** in **ضَرْبَتُ** [159] and **ك** in **ضَرْبِكُ**, while the rest of the *prons.*, as **أَنَا**, **أَنْتَ**, **نَحْنُ**, and **أَنْتُمْ**, are similarly treated for the sake of uniformity ; or (b) in need of the exponent [160], as the *p.* needs an expression by means of which its sense may be intelligible [497] : or (2) from lack of the motive for inflection in them, because the requirer of inflection in *ns.* is the concentration of various meanings upon one form, while the *prons.* are independent of inflection through the variation of their forms on account of the variation of meanings, since the *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 **أَكْرَمَتُكَ** and **مَرَّتُكَ** : (2) the *nom.*, *acc.*, and *gen.*, vid. (a)

نَا , as نُنَّا , فَنَّا , and بَنَا ; (b) the ي , as اضْرِبِي [402],
 اَكْرَمِي [170], and مَرِي ; (c) هُمْ , as قَاتِلُونَ ,
 اَكْرَمُهُمْ , and لَهُمْ : but تُو denotes the *nom.*, *acc.*, and *gen.*
 while the meaning is one, and is an attached *pron.* in
 the 3 cases ; whereas the ي , though used to denote the
nom., *acc.*, and *gen.*, and an attached *pron.* in the 3 cases,
 is not of one meaning in the 3 cases, because in the *nom.*
 it denotes the 2nd *pers.*, and in the *acc.* and *gen.* the 1st ;
 and هُمْ , though of one meaning in the 3 cases, is in the
nom. a detached *pron.*, and in the *acc.* and *gen.* an at-
 tached *pron.* (IA). The *pron.* is *nom.*, *acc.*, and *gen.*,
 [because it occupies the place of the explicit *n.* (R, Jm)]:
 the 2 first being [each (Jm)] attached and detached ;
 and the 3rd only attached, [because the attached is like
 the last part of its *op.* in that they are not separable (160),
 while the *gen.* is so likewise (158), since separation of
 the *pre.* and *post.*, though allowable in poetry (125),
 being bad with the explicit *n.*, is not regarded in the
 constitution of the *pron.* (R)]. The *pron.* is, therefore, of
 5 sorts, (1) [the attached *nom.*, (like) the *pron.* of the
pret. act. (Jm)] ضَرَبْتُمْ , ضَرَبْتُمْ , ضَرَبْتُمْ , ضَرَبْتُمْ ,
 ضَرَبْتُمْ (Jm), ضَرَبْتُمْ , ضَرَبْتُمْ , ضَرَبْتُمْ , ضَرَبْتُمْ
 to ضَرَبْتُمْ ; and [analogously of the *pass.* (Jm)] ضَرَبْتُمْ to
 ضَرَبْتُمْ ; (2) [the detached *nom.* (Jm),] اَنَا , اَنْتَ ,

(Jm),] **هُمَ**, **هُمَا**, **هِيَ**, **هُوَ**, **أَنْتَ**, **أَنْتِ**, **أَنْتُمْ**, **أَنْتُنَّ**, **أَنْتُمْ**, **أَنْتُنَّ**, **أَنْتُمْ**, **أَنْتُنَّ** : (3) [the attached *acc.*, which is attached to the *v.*, as (Jm)] **ضَرَبْتُكُمْ**, **ضَرَبْتُكُمَا**, **ضَرَبْتُكَ**, **ضَرَبْتُكِ**, **ضَرَبْنَا**, **ضَرَبْتَنِي**, **ضَرَبْتَهُنَّ** ; **ضَرَبْتَهُنَّ** ; **ضَرَبْتَهُمَا**, **ضَرَبْتَهُمَا**, **ضَرَبْتَهَا**, **ضَرَبْتَهَا**, **ضَرَبْتَهُنَّ**, **ضَرَبْتَهُنَّ** ; and [to something else, as (Jm)] **أَنْتَ**, **أَنْتَا**, **أَنْتِي**, **أَنْتِي**, **أَنْتِي**, **أَنْتِي** (Jm), etc.,] to **أَنْهِنَّ** : (4) [the detached *acc.* (Jm)] **أَيَّاكُمْ**, **أَيَّاكَ**, **أَيَّاكَ**, **أَيَّاكَ**, **أَيَّاكَ**, **أَيَّاكَ**, **أَيَّاكَ**, **أَيَّاكَ**, **أَيَّاكَ**, **أَيَّاكَ** (Jm), etc.,] to **أَيَّهِنَّ** : (5) [the attached *gen.*, which is attached to the *n.*, as (Jm)] **غُلَامِنَا**, **غُلَامِي**, **غُلَامِي**, **غُلَامِي**, **غُلَامِي**, **غُلَامِي**, **غُلَامِي**, **غُلَامِي**, **غُلَامِي**, **غُلَامِي** (Jm), etc.,] to **غُلَامَهُنَّ** ; and [to the *p.*, as (Jm)] **لِي**, **لِي**, **لِي**, **لِي**, **لِي**, **لِي**, **لِي**, **لِي**, **لِي**, **لِي** (Jm), etc.,] to **لَهُنَّ** (IH). Each of these 5 sorts denotes 18 meanings, because each of them denotes a 1st, 2nd, or 3rd *pers.*; and these 3, being each *sing.*, *du.*, or *pl.*, become 9 ; and each of the 9 is *masc.* or *fem.*: so that 6 [meanings] belong to the 1st *pers.*, 6 to the 2nd, and 6 to the 3rd (R); and by analogy the *prons.* of each *pers.* should be 6 in number (Jm). But the Arabs constitute (1) for the 1st *pers.* 2 expressions, that indicate [the (R)] 6 meanings [mentioned (R)], as **ضَرَبْتُ** and **ضَرَبْنَا**, [the *pron.* of (Jm)] **ضَرَبْتُ** being common to the *sing. masc.* and *fem.*, and [the *pron.* of (Jm)] **ضَرَبْنَا** 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. ^أأنا, as likewise is the case with ^أنحن, for the *du.* and *pl.* of the 1st *pers.*, and do not add an *l* for the *du.* and *و* for the *pl.*, as they do in the *du.* and *pl.* of the 2nd and 3rd *pers.*, because, when told to distribute ^أأنتما and ^أأنتم, you say ^أأنت يا زيد ^أوأنت يا عمرو and ^أأنت يا زيد ^أوأنت يا عمرو, whereas, when told to distribute ^أأنا, you say, when you mean the *du.*, ^أأنا ^أوزيد or ^أأنا ^أوزيد, and, when you mean the *pl.*, ^أأنا ^أوزيد, each of its individuals not being ^أأنا; so that, since the condition of the *du.* and *pl.*, vid. agreement of the 2 or more *ns.* in letter is not realized (in the 1st *pers.*), the constituents of its *du.* and *pl.* do not agree with those of the other *dus.* and *pls.*; and therefore they coin a form for the *du.*, and make it common to the *pl.* because of the security from ambiguity owing to the sight (of the persons meant): (c) the great man sometimes says ^أنحن, ^أفعلنا, and ^أأيانا, reckoning himself to be like a multitude (R)]: (2) for the 2nd *pers.* 5 expressions, 4 proper, [vid. ^أضربت, ^أضربتم, ^أضربتى, and ^أضربتني (R)]; and 1 common to the *du.* *masc.* and *fem.*, [vid. ^أضربتما (R)]: (3) for the 3rd *pers.*

the same assortment as for the 2nd, [as ضَرَبْتُ , ضَرَبَ , ضَرَبًا , ضَرَبْتَنَا , ضَرَبُوا , and ضَرَبْتَنِي (R),] the *pron.* [in ضَرَبًا and ضَرَبْتَنَا (Jm)] being the *l* common to the 2 *dus.*; [whereas the 2 *prons.* supplied in ضَرَبَ and ضَرَبْتُ must be different one from the other, like the detached *prons.* هُوَ and هِيَ (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 *ع* made mobile in the endings of *vs.* is a *pron.*, as قُمْتُ , قُمْتِ , and قُمْتِ (ML). They pronounce the *ع* (1) of the 1st *pers. sing.* with Damm, because of the affinity of Damma 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 *م* before the *l* of the *du.* in تُمَا and ي of the *pl.* [*masc.*] in تُمُو , in order that the *du.* may not be confounded with the 2nd *pers. sing. masc.* when its Fatha is impleted because of unbinding, nor the *pl.* with the 1st *pers. sing.* whose Damma is impleted: the *م* being the letter most suitable for addition, because the unsound letters are deemed heavy before the *l* and ي; while the *م* is the nearest of the sound letters to the unsound ones, because it is nasal and labial like the ي, for which reason what

precedes it is pronounced with Damm, like what precedes the **و**. Elision of the **و** of the *pl.* with quiescence of the **م**, if not immediately followed by a *pron.*, is commoner than retention of the **و** preceded by Damm, because the **و** at the end preceded by Damm is deemed heavy [721]; whereas, if the **م** of the *pl.* be followed immediately by a *pron.*, as ^وضربتموه, the Damm and **و** must be restored, because, the [subsequent] *pron.* being through its attachment like one of the letters of the word, the **و** as it were does not occur at the end. The **م** 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 ضربتم below]. A **و** doubled to correspond with the **م** and **و** in the *masc.* is added for the [*pl.*] *fem.*, the **و** being chosen from its resemblance, as being nasal, to the **م** and **و** together, while all 3 are letters of augmentation [671] (R). A strange fact about the **و** is that it is divested of *allocution*, [the *allocution* understood from the **ك** 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 ^وارائتكم, ^وارائتكم [560], ^وارائتك, and ^وارائتك, since, if they said ^وارائتكم, they would combine 2 *allocutions* [in one sentence (DM)]; whereas, when they abstain from combining them in ^ويا غلامنا, so that they do not say it, as they say ^ويا غلامكم

and ^{أَصْرُهُمْ} يَا غُلَامَهُمْ, notwithstanding that in the ^{أَصْرُهُ} غُلَامُ the allocation is adventitious because of the vocation, [not original (DM),] and that ^{أَصْرُهُمَّ} يَا غُلَامَكُمَّ 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 ^{أَصْرُهَا} يَا غُلَامَكِيَّةُ [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 ا, which is the sign of dualization in every *du.*; and in the *pl. masc.* to the و, which is sometimes dispensed with by the aid of the Damma in poetic license, as

وَلَوْ أَنَّ الْأَطِبَّاءَ كَانُوا حَوْلِي * وَكَانَ مَعَ الْأَطْبَاءِ الْأَسَاءَةُ

[And, if it were the case that the physicians were around me, and the surgeons were with the physicians, *orig.* كَانُوا (Jsh)], because the و preceded by Damm is deemed heavy at the end; and [in the *pl. fem.*] to a single و corresponding with the و, since it is single. The و

in ضَرَبَتْ and ضَرَبَتْهَا is a *p.* denoting feminization [607], not a *pron.*, as is proved by ضَرَبَتْ هُنْدُ (R). The ا, و, and ي are attached *nom. prons.*, denoting the 3rd *pers.*, as الضَّرْبَانِ الْقَزِينِ قَامَا [20], الْقَزِينُونَ قَامُوا, and الْهِنْدَاتُ قَمْنَ; and the 2nd, as اَعْلَمُوا, اَعْلَمَ, and اَعْلَمْنَ; but not the 1st (IA). The و is sometimes used for irrational objects, when treated like rational beings, as يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ XXVIII. 18. *O ye ants, enter etc.* [611], because the allocution is addressed to them, [allocution being addressed only to rational beings (DM)]; but the saying [of AnNābigha alJa'dī (Jsh)]

شَرِبْتُ بِهَا وَالذِّبْكَ يَدْعُو صَبَاحَهُ
 إِذَا مَا بَنُو نَعَشٍ دَنُوا فَتَصَوَّبُوا

[*Did I drink of* (the *pron.* in بِهَا relating to the صَهْبَاءُ mentioned in the preceding verse وَالصَّهْبَاءُ الْخُ And many a red wine etc.), while the cock was crowing in his morning, when the stars in the tail of Ursa Minor had drawn near to the west and set? (Jsh)] is anomalous, [because allocution is not found in it (DM),] what emboldens him to that being his saying بَنُو, not بَنَاتُ (ML). The ا, و, and ي are seldom *ps.* [21, 497], like the و of feminization (R). The ي is a *pron.* denoting the [2nd *pers.*]

sing. fem. [402], as **تَقْوِمِينَ** and **قَوْمِي** (ML). In the *aor.* the [attached *nom.*] *pron.* is not made prominent in **أَفْعَل** and **نَفْعَل** [165], because the two aoristic letters [404] notify the *ag.*, since **أَفْعَل** notifies that its *ag.* is **أَنَا**, and **نَفْعَل** that its *ag.* is **نَحْنُ**; and similarly, **يَفْعَل** being proper to the 3rd *pers. sing. masc.*, they do not need a prominent *pron.* for it; and, though **تَفْعَل** is common to the 2nd *pers. sing. masc.* and 3rd *pers. sing. fem.*, still they do not make its *pron.* prominent, in order to treat the *sings.* of the *aor.* uniformly; and perhaps this is what induces Akh to say that the **ي** in **تَضَرَّبِينَ** is not a *pron.*, but a *p.* of feminization, and the *pron.* necessarily latent: while the predicament of the *imp.* **أَفْعَلْ** and *prohib.* **لَا تَفْعَلْ** is that of **تَفْعَلْ** 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.* [168, 165, 187]: and also because, the **ا** and **و** in the *du.* and *pls.* of *prim.* substantives, like **الزَّيْدَانِ** and **الزَّيْدُونَ**, being undoubtedly letters added as a sign of the *du.* and *pl.*,

and the *du.* and *pls.* of *ops.* being modelled upon the *du.* and *pls.* of *prims.*, the **ا** becomes a sign of the *du.*, and the **و** of the *pl.*, so that it is impossible for the **ا** and **و** of the *pron.* to be conjoined with the *du.* and *pl.*, lest two **ا**'s and two **و**'s be combined, and therefore the 2 *prons.* become covert, the **ا** in the *du.* and the **و** in the *pl.*, the proof that the expressed **ا** and **و** are not *prons.* being their convertibility [into **ي**] by the *ops.*, as ضَارِبِي and لَقِيْتُ ضَارِبِي, whereas the *ag.* is not altered by the *ops.* prefixed to its *op.*; while the **ن** likewise becomes covert in ضَارِبَات and مَضْرُوبَات 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.* اَنَا; (b) associated with or magnifying himself نَحْنُ: (2) 2nd pers., (a) *sing., masc.* أَنْتَ and *fem.* أَنْتِ; (b) *du., masc. or fem.* أَنْتُمَا; (c) *pl., masc.* أَنْتُمْ and *fem.* أَنْتُنَّ: (3) 3rd pers., (a) *sing., masc.* هُوَ and *fem.* هِيَ; (b) *du., masc. or fem.* هُمَا; (c) *pl., masc.* هُمْ and *fem.* هُنَّ (IA). According to the BB, انا is a Hamza and ن pronounced with Fathā; and the **ا** is put after the **ن** in pause to make the Fathā plain, because, if it were not for the **ا**, the Fathā would drop off on account of the pause, so that it might be con-

founded with the *p.* ^أأني; and therefore it is written with the *l*, because orthography is based upon [the forms of] pause and inception: but sometimes its *و* is paused upon quiescent, or its Fatha is made plain in pause by the δ of silence [615]; and the *l* is retained in continuity also by the Banu Tamim as matter of choice, but by others only as a poetic license, as

أَنَا سَيْفُ الْعَشِيرَةِ فَأَعْرِفُونِي * حَمِيدًا قَدْ تَذَرَيْتُ السَّمَاءَ

[I am the sword of the paternal kinsfolk; wherefore know ye me praiseworthy, having mounted upon the summit (Jsh)]. The KK, however, hold that the *l* after the *و* is part of the word itself; but its mostly dropping off [in pronunciation] in continuity, with Fath and sometimes quiescence of the *و*, and the alternation of the δ of silence with it in pause are proofs that it is *aug.* and intended to make the vowel plain in pause. [The final of] ^أنحن is vocalized because of the 2 quiescents; and is pronounced with Damm, either because ^أنحن is a *nom. pron.*, or because it denotes the *pl.*, whose property is the *و*. The *pron.* in أنت to أنتن, according to the BB, is ^أأني, its *o. f.* being أنا, which, according to them, is a *pron.* applicable to all the 2nd *perss.* 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 *و* pronounced with Damm, as أنت, still, since the 1st *pers.* is original, they make omission of the sign *a*

sign of it, and distinguish the 2nd *pers.* by a *p.* **ت** [560] after **ان**, like the *n.* [**ت**] in letter and plasticity. But Fr holds that **انت** 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 **ان** in order that it may be independent, as some of the KK and IK hold that the plastic **ك** in **ايك** is [an] attached [*acc.*], and that, when they mean it to be literally independent, in order that it may become detached, they make **يا** a support for it, so that the *pron.* is what follows **يا** [162]; and I think this saying to be not far from right in both cases. The **و** and **ي** in **هو** and **هي** are, according to the BB, an original part of the word ; and, according to the KK, an impletion, the *pron.* being the δ 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 **و** and **ي** 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 **و** and **ي** quiescent, as **هو** and **هي** [converted, as will be shown,

into ^{أَنتَ}أَنْهَا]: but the ^و and ^ي are sometimes elided by poetic license, as [^{أَكْفِيهِ}أَلَخِ (501),]

فَيَبِينَا يَشْرِي رَحْلَهُ قَالَ قَائِلٌ * لِمَنْ جَمَلٌ رِخْوٌ الْمَلَأَ نَجِيبٌ

Then, while he was selling his camel-saddle, a sayer said, Who has a he-camel soft in the side of the hump, well-bred?, and ^{دَارُ}أَلَخِ [333]; and are made quiescent by

Kais and Asad; and doubled by Hamdān, as ^{وَأَنَّ}لِسَانِي

[498]. The *du.* and *pl.* are lightened by elision of

the ^و and ^ي; and the addition of the ^م [in the *du.* and *pl. masc.*], the elision of the ^و in the *pl. masc.*, and the addition of the two ^نs in the *pl. fem.*, are exactly according to what we mentioned in the attached [*nom.*].

These detached *nom. prons.* are common to the *pret.*, *aur.*, *imp.*, and *eps.*; and are not like the attached *noms.*, none of which are common to the *pret.* and *aur.*, except

the ^أ, ^و, and ^ن: you say ^{أَلَّا}هُوَ مَا ضَرَبَ ^{أَلَّا}أَنَا

^{أَضْرِبُ}هُمَا. They constitute for the 1st

pers. sing. of the attached *acc.* and *gen.* a ^ي either

quiescent or pronounced with Fath [129]; and for the

1st *pers.* with others ^{نَا}, as in the attached *nom.*: and

for the 2nd *pers.* the ^ك, like the ^ت in plasticity, as

^{كُنْ}, ^{كُمَا}, ^{كِي}, ^{كِي}, while the elision of the ^و,

from [the *pl. masc.*, as] ^{عَلَيْكُمْ}, and the quiescence of

the *م* are as we described in ^{أَصْرَبْتُمْ} : and they abridge the two *sings.* of the 3rd *pers.* from the detached *nom.*, eliding the vowel of the *و* and *ي* from ^{هُوَ} and ^{هِيَ}, and converting the *ي* of ^{هِيَ} into *ا*, so that it becomes ^{هَـ}; because, the *pron.* of the *masc.*, when it immediately follows Kasr, having its *و* converted into *ي*, as ^{بِهِ}, they fear confusion of the *fem.* with the *masc.* The vowel of the *ذ* in the *sing. masc.* is Damma, unless it be preceded by a [quiescent] *ي* or a Kasra : and, if it be preceded by either of them, the people of AlHijāz preserve its Damma, saying ^{لَدَيْهِ} and ^{بِهِ}; but others pronounce it with Kasr, because the *ذ*, being a light letter, is not an impassable barrier, so that the quiescent *و*, as it were immediately follows the Kasra or *ي*, and is therefore converted into *ي*, while the *ذ* is pronounced with Kasr on account of the *ي* after it : whereas, if the quiescent be any other than the *ي*, Damm of the *ذ* is agreed upon, except that, as F transmits, a people of Bakr Ibn Wā'il pronounce it with Kasr in the *sing. masc.*, *du.*, and two *pls.*, as ^{مِنْهُ}, ^{مِنْهُمَا}, ^{مِنْهُمْ}, and ^{مِنْهُمْ} [below]. If the *ذ* of the *sing. masc.* immediately follow a mobile, its vowel is impleted, as ^{لَهُ}, ^{ضَرَبَهُ}, ^{غَلَبَهُ}, and ^{بِهِ}, a *و* being engendered from the Damm, and a

ى from the Kasr: though the Banū 'Ukail and Kilāb allow elision of the *conj.*, i. e. the ى and ى, after the mobile as matter of choice, with retention of the Damma or Kasra of the ى, as ^وعَلَامَةٌ and ^وبِ, and also with quiescence of the ى; while others allow both, i. e. slurring and elision of the vowel, as a poetic license, not as matter of choice. But, if the ى of the *sing. masc.* immediately follow a quiescent, whether a soft letter, as in ^أعَلِيَّة, or any other, as in ^أمِنَّة, the vowel is preferably slurred, i. e. the *conj.* is omitted, because, the ى being a faint letter, [if the *conj.* were put,] 2 quiescents would as it were meet together; while Ibn Kathīr conjoins unrestrictedly, as ^أعَلَيْهِ, ^أمِنْهُ, and the like. Thus in the ى of the *sing. masc.* after the Kasra or [quiescent] ى there are with respect to its Damm, Kasr, slurring, and conjunction 4 *dials.*, Kasr being the commonest, (1) Kasr of the ى, (a) not conjoined with a ى, [as ^وبِ and ^وعَلِيَّة,] which is more frequent after the ى than after the Kasra, because in the 1st case [if the ى were conjoined with a ى] there would be a quasi-concurrence of 2 quiescents; (b) conjoined with a ى, as ^{بِ}ي and ^أعَلَيْهِ, which is commoner after the Kasra than after the ى, because of what we have just mentioned:

(2) Damm of the δ , (a) with the و , as وعلية and وعلية ; (b) without a و , as بعلية and بعلية : while after the Kasra there is a 5th *dial.*, vid. making the Kasr of the δ to smack somewhat of Damma without conjunction. And, if a soft letter be elided before the δ of the *sing. masc.*, because of apocopation, as in يرضه XXXIX. 9. *He will approve it* and نصله IV. 115. *And We will burn him*, or pause [431], as in تلقه XXVII. 28. *And cast thou it*, the vowel of the δ may be impleted from regard to the mobile literally before it, or slurred from regard to the quiescent accidentally elided before it; or the δ may be made quiescent by treating continuity like pause: with all of which pronunciations the Qur'an is read. The δ in the *du.* and 2 *pls.*, (1) if preceded by a Fatha or Damma, is pronounced with Damm, as لها and لها : (2) if preceded by an ا , و , or sound quiescent, is likewise so pronounced; except in what F transmits [above], such as منها , منهم , اضربها , and اضربهم , because of the alliteration, and because the barrier is reckoned to be not impassable on account of its quiescence: (3) if preceded by a Kasra or [quiescent] س , is pronounced (a) with Damm by those who say in the *sing.* هو and عليه , vid. the people of AlHijaz, as بعلها and بعلهم

and ^{بِغْلَامِهِنَّ} , and ^{غْلَامِيَهُمَا} ^{أَنَّ} and ^{غْلَامِيَهُمْ} and ^{غْلَامِيَهُنَّ} :

while Hamza makes Damm in the *pl. masc.* peculiar

to 3 words, ^{أَعْلَيْهِمْ} , ^{أَعْلَيْهِمَا} , and ^{أَعْلَيْهِمْ} , because, as is

said, the ^ع in them, being a *subst.* for the ^أ , is given

the predicament of its *o. f.* ; but, according to this reason-

ing, he ought to read in the *sing. masc.*, *du.*, and *pl. fem.*

^{أَعْلَيْهَا} , ^{أَعْلَيْهَا} , and ^{أَعْلَيْهَا} , whereas he does not do so :

(b) with Kasr unrestrictedly by others than the people of AlHijāz, as in the *sing. masc.*, which is commoner.

The ^م of the *pl.* after the ^ع pronounced with Kasr, (1)

if paused upon, must be made quiescent after elision of

its *conj.* : (2) if not paused upon, then, (a) if followed by

a quiescent, is more agreeably with analogy pronounced

with Kasr, because of the alliteration to the Kasr of

the ^ع and because of the concurrence of 2 quiescents

[664], as ^{مِنْ نَرْتِهِمْ أَمْرَاتَيْنِ} XXVIII. 23. *Below them*

two women and ^{أَعْلَيْهِمُ الذَّلَّةُ} II. 58. [*And*] *abjectness*

[and poverty were made to cleave] to them, according to

the reading of Abū 'Amr ; while the rest of the Readers

pronounce the ^م with Damm from regard to the *o. f.* :

(b) if followed by a mobile, is most commonly made

quiescent, as I. 6. 7. [498] ; while some implete the

Damm of the ^م , as ^{عَلَيْهِمُ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ} , like

the reading of Ibn Kathīr ; and impletion of the Kasr is

more agreeable with analogy, because of the alliteration.

Thus the *م* after the *س* pronounced with Kasr has 5 states, 2 before the quiescent, vid. Kasr and Damm, each with slurring, i. e. omission of the *conj.*; and 3 before the mobile, vid. quiescence, impletion of Damm, and impletion of Kasr. And the *م* after the *س* pronounced with Damm in accordance with the practice of the people of AlHijāz in ^ابهم and ^اعليهم, and with common consent in such as ^الهم, ^اغلامهم, and ^اقفاهم, and with the commonest usage in ^امنهم—as likewise [the *م* of the *pl.*] in ^اانتم, ^اضربتكم [above], and ^اغلامكم—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 *و*; and Kasr and conjunction with a *ي*, which is peculiar to the *م* whose *س* is preceded by a Kasra or [quiescent] *ي*, as ^ابهي and ^اعليهي, the *م* being pronounced with Kasr for homogeneity with the Kasra or *ي* before the *س*, and the *و* converted into *ي* on account of the Kasra of the *م*, which also is disallowed by F (R). The detached *acc.*

is (1) 1st *pers.*, (a) *sing.* أَيَّيْ ; (b) associated with or magnifying himself أَيَّنَا : (2) 2nd *pers.*, (a) *sing.*, *masc.* أَيَّكَ and *fem.* أَيَّاكَ ; (b) *du.*, *masc.* or *fem.* أَيَّكُمَا ; (c) *pl.*, *masc.* أَيَّكُمْ and *fem.* أَيَّاكُنَّ : (3) 3rd *pers.*, (a) *sing.*, *masc.* أَيَّاهُ and *fem.* أَيَّاها ; (b) *du.*, *masc.* or *fem.* أَيَّاهُمَا ; (c) *pl.*, *masc.* أَيَّاهُمْ and *fem.* أَيَّاهُنَّ (IA).

To constitute the detached *acc.* they put أَيَّ 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 ي, ك, and ؤ, when attached to the *v.* are *objs.*; and, when attached to the *n.*, are *post.* From the 1st [rule], however, are excepted such [phrases] as أَرَأَيْتَكَ زَيْدًا مَا صَنَعَ [560]: and from the 2nd two sorts, (1) one where these expressions have no [inflectional] place, as in ذَلِكَ and تِلْكَ [172], and أَيَّيْ [162], أَيَّكَ, and أَيَّاهُ : (2) one where they are in the place of an *acc.*, as in (a) الضَّارِبُكَ and الضَّارِبَةُ [113], according to S; (b) their saying لَا عَهْدَ لِي بِالْأَمِّ قَفَا مِنْهُ وَلَا أَرْضَعُهُ I have no knowledge of a baser fellow as to bask of the

head than him, nor of a viler as to it with *Fath* of the ع, the *ḥ* being in the position of an *acc.*, like the *ḥ* in الضَّارِبَةُ, except that the latter [*ḥ* (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 أَوْضَعُ would be put into the *gen.* with *Kasra* [17]; (c) the saying [of *AlAḥwaṣ* (Jsh)]

لَيْسَ كَأَنَّ النِّكَاحَ أَحْلَ شَيْئًا * فَإِنَّ نِكَاحَهَا مَطْرٌ حَرَامٌ

[Assuredly, if wedlock be such that it makes lawful a thing unlawful, verily *Maṭar's* wedding her is unlawful (Jsh)], in the version with مَطْرٌ 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 رَوَيْدَكَ زَيْدًا [i. q. *أمهل* (DM),] is a *p.* of allocution, [*زيدًا* being an *obj.*, and the *ag.* a latent *pron.* (DM)]; but, if you construe it to be an *inf. n.*, [i. q. *أرود* and *أمهال*, governed in the *acc.* by a suppressed *v.*, i. e. *أرود* رَوَيْدَكَ (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

فَإِنْ شِئْتِ حَرَمْتُ النِّسَاءَ سِوَاكُمْ
وَإِنْ شِئْتِ لَمْ أَطْعَمْ نَفَاخًا وَلَا بَرْدًا

[by Al'Arji, *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 كَذَا فَعَلُوا* from taking such extraordinary pains to conceal her that he does not even utter the *pron.* applicable to her, whence *فَقَالَ لَاهَلَهُ أَمْكُتُوا* XX. 9. *And said to his wife, Bide ye here (N),*] and

أَلَا فَارْحَمُونِي يَا إِلَهَ مُحَمَّدٍ * فَإِنِّي لَمْ أَكُنْ أَهْلًا فَاغْتَابَتْ لِي أَهْلِي
(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 انظروا في امرئ* *Look ye into mine affair, because lords and kings say فعلنا نحن and انا امرنا (N).* 'Akil Ibn 'Ullafa alMurri says

وَلَسْتُ بِسَائِلٍ جَارَاتِ بَيْتِي * أَغْيَابُ رِجَالِكِ أَمْ شُهُودُ

And I am not one to ask the female neighbours of my tent, Are your husbands absent or present?, orig. رِجَالِكِ; but

this is allowable in poetry only (T). In *وَأَتُوا النِّسَاءَ* and *وَأَتُوا النِّسَاءَ* IV. 3. *And give ye the women their dowries freely ; but, if etc.* [85] the pron. in *مِنْهُ* is treated like the *dem.*, as though *مِنْ ذَلِكَ* were said, like *قُلْ أَرَأَيْتُمْ بِخَيْرٍ مِنْ ذَلِكَ* III. 13. *Say thou, Shall I tell you of a better than that?* after the mention of the *شَهَوَاتِ* *lusts*, one of the proofs heard from the mouths of the Arabs being that Ru'ba [Ibn Al'Ajjāj (Jsh)] is related to have said respecting his own saying

قَوْدٌ ثَمَانٍ مِثْلُ أَمْرَاسِ الْاَبْقِ * فِيهَا خُطُوطٌ مِنْ سَوَادٍ وَبَلَقِ
كَانَهُ فِي الْجِلْدِ تَوَلِيْعٌ الْبَهَقِ * لَوَاحِقُ الْاَقْرَابِ فِيهَا كَالْمَقْقِ

[*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 *كَانَ ذَاكَ* [171] (K).

§ 162. S, Khl, Akh, Mz, and F say that the [detached *acc.* (K, B on II. 4.)] *pron.* is *أَيَا* [161]: but S says that what is attached to it is a *p.* [560, 562] indicating the states of the [person] referred to, *vid.* speaking, being addressed, and absence, since *أَيَا* is homonymous ; while Khl, Akh, and Mz say that it is a *n.* that *أَيَا* is *pre.*

to, because of the [anomalous (K, B)] saying [transmitted by Khl (K, B)] *أَيَا السَّيِّئِينَ أَيَا وَأَيَا* *الشَّوَابِ* *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 *أَيَا* is an explicit *n. pre.* to the *prons.*, as though *أَيَا* were i. q. *نَفْسِكَ* *thyself.* Many of the KK say that *أَيَا*, *أَيَا*, and *أَيَا* in their entirety are *ns.*, which is weak, since there is no *n.*, explicit or pronominal, whose final is successively *ي*, *ك*, and *ة*. And some of the KK and IK among the BB say that the *prons.* are the suffixes to *أَيَا*; and that *أَيَا* 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 *أَيَا ضَرَبْتُ*: (2) separation for an object [not realized except by means of separation (Jm)], as *أَنَا مَا ضَرَبْتُكَ إِلَّا أَنَا*, [where the object is particularization (Jm); while the saying {of AlFarazdak (J)}]

بِالْبَاعِثِ الْوَارِثِ الْأَمْوَاتِ قَدْ ضَمِنْتُ
 أَيَاهُمْ الْأَرْضَ فِي دَهْرِ الدَّهَارِ

{ *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 ^{وَصَوَّرَ} ^{وَالشَّرَّ} ^{أَيَاكَ} [60] : (4) the *op.*'s being (a) *id.*, as ^{أَنَا} ^{زَيْدٌ} [24]; (b) a *p.*, when the *pron.* [governed by it (Jm)] is a *nom.*, as ^{مَا} ^{أَنْتَ} ^{قَائِمًا}, [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 ^{هَنْدٌ} ^{زَيْدٌ} ^{ضَارِبَةٌ} ^{هِيَ} [26] (IH); but that is correct only if ^{هِيَ} be an *ag.*, not a *corrob.* [below], otherwise it would be included in the case of separation for the object of corroboration (Jm). If the *nom.* or *acc. pron.* be governed by the *v.*, it must be attached to its *op.*, except (1) when it precedes its *op.*, being then only an *acc.*, as I. 4. [20] : (2) when the *op.* is suppressed, as ^{أَنْ} ^{أَنْتَ} ^{ضَرَبْتِ}, [62], ^{أَنْ} ^{أَيَاكَ} ^{ضَرَبْتَهُ} [23, 591], and ^{أَيَاكَ} said in reply to "Whom shall I beat?" [45]; whereas ^{وَالأَسَدَ} ^{أَيَاكَ} [60] is a case of precedence of the *obj.* before its *op.*, [i. e. ^{أَيَاكَ} ^{بَعْدَ} ^{وَبَعْدَ} ^{الأَسَدِ} (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 لَقَيْتَكَ أَيَاكَ ; (b) a subst., as زَيْدًا أَيَاً after أَخْرُوكَ [154]; (c) coupled, as جَانِبِي زَيْدٍ وَأَنْتَ : (b) after مَا ضَرَبْتُ إِلَّا أَيَاكَ and مَا ضَرَبْتُ إِلَّا أَنَا ; while

وَمَا نُبَالِي إِذَا مَا كُنْتِ جَارَتِنَا * إِلَّا يُجَاوِرُنَا إِلَّا الْآكِ دِيلِرُ
 [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 [مَا and (AAz)] إِلَّا ,

as

كَأَنَّ يَوْمَ قَرَىٰ إِنَّمَا نَقْتُلُ أَيَانَا

[by Dhu-l-Iṣba' al-'Adwānī, *As though we on the day of Kurra were slaying only ourselves (AAz)*: F says that the Arabs treat إِنَّمَا like the neg. and إِلَّا as respects detachment of the pron., as in the saying of AlFarazdaq

أَنَا الذَّائِدُ الصَّامِي الدِّمَارِ وَإِنَّمَا
 يَدْفَعُ عَنْ أَحْسَابِهِمْ أَنَا أَوْ مِثْلِي

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

قَدْ عَلِمَتْ سَلْمَىٰ وَجَارَاتُهَا * مَا قَطَرَ الْفَارِسِيُّ إِلَّا أَنَا

(ML on مَا) *Assuredly Salmā and her female neighbours have known, not any one has speared and overthrown the*

horseman but I (AAz)]: (d) after **أما أنت**, as **جأوني أما أنت**,
 and **أما أياك أو عمرا** and **أما أياك أو زيد**: (e) the 2nd of the two
objs. of **علمت** or **أعطيت**, 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 أياك** and **أعطيت**
زيدا عمرا [432] an *enunc.* [179], in which case you say
الذي علمت زيدا أياة أبوك *He that I knew Zaid to be*
was thy father and **الذي أعطيت زيدا عمرو** *He that*
I gave to Zaid was 'Amr, not **الذي علمته زيدا** nor **الذي**
أعطيته 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 **أعطيت**, and
 detachment in that of **علمت**, as when you make the
 2nd *obj.* in **علمت زيدا قائما** and **أعطيت زيدا درهما** an
enunc., in which case **الذي أعطيته زيدا درهما** *What I*
gave to Zaid was a dirham is better than **الذي أعطيت زيدا**
أياة, because you are able to attach without spoiling the
 letter or sense, and **الذي علمت زيدا قائما** *What I knew*
Zaid to be was standing than **الذي علمته زيدا**, because
 the 2nd *obj.* in the *o. f.* must be detached from its *op.*
 for the same reason as [the *pred.*] in **كنت أياة** [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 *أَنْ* &c., or *sub.* of *مَا*, 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 *زَيْدٌ قَاتِمٌ* *مَرَرْتُ بِرَجُلٍ فِي الدَّارِ*, *هَيْهَاتَ زَيْدٌ وَأَنْتَ*, *أَخُوهُ وَأَنْتَ* ; 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 *corrob.* [above] of the *pron.* covert in the *ep.*, not its *ag.*, because you say *نَحْنُ الزَّيْدُونَ صَارِبُوهُمْ نَحْنُ* and *الزَّيْدَانِ الْهِنْدَانِ صَارِبَاهُمَا هُمَا*, whereas you know the weakness of *جَاءَنِي رَجُلٌ قَاعِدُونَ غُلَامَانَهُ* [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 *مَا أَقَاتِمُ أَنْتَمَا*, *قُدَامَكَ هُمَا*, and *أَفِي الدَّارِ أَنْتَمَا*, 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 *ep.*, verbal *n.*, *adv.*, and *prep.* and *gen.* supply the place of *vs.* without needing an adjunct; but this attached *pron.* is only covert [161,165]: (c) when governed in the *nom.* by the *inf. n.*, it is only detached, even if it follow the *inf. n.* without separation, because the *inf. n.* is not renderable by the *v.* except with the adjunct ^أ ^ف ^أ ^ن, as ^أ ^ف ^أ ^ن : ^أ ^ف ^أ ^ن ^أ ^ف ^أ ^ن ^أ ^ف ^أ ^ن : ^أ ^ف ^أ ^ن ^أ ^ف ^أ ^ن ^أ ^ف ^أ ^ن : (2) if it be an *acc.*, then, (a) if the *op.* be such as must be detached from the *acc.* by constitution, like the Hijāzi ^أ ^ف ^أ ^ن, as ^أ ^ف ^أ ^ن, or if they be separated because of an object not fulfilled except by means of separation, as ^أ ^ف ^أ ^ن, the *pron.* must be detached, as you see: (b) if neither be the case, then, (a) if the *op.* be a *p.*, the *pron.* must be attached to it, as ^أ ^ف ^أ ^ن and ^أ ^ف ^أ ^ن, because the *p.* is not independent [134]: (b) if the *op.* be a verbal *n.*, the *pron.* must be attached to it, because, though it is *orig.* independent as respects the quality of *n.*, not in need of an *acc.*, still, since its sense becomes that of the *v.*, it is like the *v.* in the necessity of attachment to it, as ^أ ^ف ^أ ^ن and ^أ ^ف ^أ ^ن; while detachment is allowable in the case of such verbal *ns.* as the *ك* is attached to, as ^أ ^ف ^أ ^ن and ^أ ^ف ^أ ^ن, only by assimilation to ^أ ^ف ^أ ^ن [164], though the *ك* [187, 560] is not this *ك*: (c) if the *op.* be an *inf. n.*, then,

(α) if it be pronounced with Tanwīn, the *acc.* is not attached to it, because the Tanwīn 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 ^{أعجبني} ضرب ^{أياك} 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 ^{أعجبني} الضرب ^{أياك}, because ^{أل} alternates with the Tanwīn in making the word complete [84], while Akh allows ^{الضربك}, 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 Tanwīn 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 Tanwīn and ^و being suppressed not because of the prothesis, but because of the inconsistency 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 ^{أعجبني} ضرب ^{أياك} or ^{أعجبني} الضارب ^{أياك} and ^{أعجبني} معطى ^{أياك} or ^{أعجبني} المعطى ^{أياك}.

§ 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 ^{أَيْتَكَ} ^{أَيَّاكَ} , 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 ^{ضُرِبْتَنِي} , or not, as ^{ضُرِبْتِكَ} , 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 ^{أَعْطَاكَنِي} ^{زَيْدٌ} , or after a *nom. pron.*, as ^{أَعْطَاكَ} ^{أَيَّاكَ} , the *pron.* following that *acc.*, (a) if less *det.* than it, must be attached according to S; while others allow attachment or detachment, as ^{أَعْطَاكَ} ^{زَيْدٌ} *Zaid gave thee it* or ^{أَعْطَاكَ} ^{أَيَّاكَ} , and ^{أَعْطَيْتَكَ} ^{أَيَّاكَ} *I gave thee it* or ^{أَعْطَيْتِكَ} ^{أَيَّاكَ} , and similarly ^{أَخَلَّتَكَ} ^{أَيَّاكَ} *I fancied thee to be him* or ^{أَخَلَّتَكَ} ^{أَيَّاكَ} : 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 ^أخَلَّتْ is better than in that of ^أأَعْطَيْتَ, because, the 1st *obj.* in the *cat.* of ^أأَعْطَيْتَ 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 ^أخَلَّتْ still containing some tinge of the *inch.* and *enunc.* [440], whose property is detachment [163], and the 1st of them being necessarily attached because of its nearness to the *v.*, detachment is better in the 2nd for observance of the *o. f.*: (b) if more *det.*, must be detached according to S; though S quotes from the GG allowance of attachment also, as ^أأَعْطَاهُوكَ and ^أأَعْطَاهَانِي, 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 ^أأَعْطَاهُوهَا and ^أأَعْطَاهَاذَا, 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 زَيْدٌ ضَارِبٌ أَيَّامَكَ, the 2nd may be attached, [as exemplified,] or detached, as زَيْدٌ ضَارِبٌ أَيَّامَكَ : (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 فَلَا تَطْمَعُ الْخَ [503] and مُعْطِيكَ أَيَّامَهَا or مُنْعَكَ أَيَّامَهَا and مُعْطِيكَ أَيَّامَهَا, like مُعْطِيكَ أَيَّامَهَا or مُنْعَكَ أَيَّامَهَا, 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 ضَرْبُهُوَ and ضَرْبُهُوَكَ, whence

وَقَدْ جَعَلْتُ نَفْسِي تَطْلِيْبَ لَضْعَمَةِ
لَضْعَمَتَيْهَا يَقْرَعُ الْعِظْمَ نَائِبًا

[by Mughallis Ibn Lakīf alAsadī, *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 ضَرْبَةٌ هُوَ، ضَرْبُكَ أَنَا، and هُوَ ضَرْبُكَ : (3) the 1st is not an *acc.*, except according to the opinion of Hsh and Akh on such as ضَارِبُكَ [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 كُنْتُ أَيَّامًا (IA), because it is *orig.* an *enunc.* [447], which must be detached [163]. (AAz); and attached according to IM, as كُنْتُ (IA): the poet [‘Umar Ibn Abi Rabi’a (R, AAz)] says

لَئِنْ كَانَ أَيَّامٌ لَقَدْ حَالَ بَعْدَنَا * عَنِ الْعَهْدِ وَالْإِنْسَانِ قَدْ يَتَغَيَّرُ

[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

لَيْتَ هَذَا اللَّيْلَ شَهْرٌ * لَا نَرَى فِيهَا غَرِيبًا
لَيْسَ أَيَّامٌ وَأَيَّامٌ * كِ وَلا نَحْشَى رَقِيبًا

[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 تَنْفَكَ الْخ (454), and Ibn Duraid (AAz)] says

حَدَّدْتُ قَوْمِي كَعَدِيدِ الطَّيْسِ * اِنْ ذَهَبَ الْقَوْمُ الْكَرَامَ لَيْسِي

[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 عَلَيْهِ رَجُلًا لَيْسَنِي Let him keep to a man that is not I [170, 199] (M, R), the reason of the attachment being that ضَرْبَتَهُ is like كُنْتَهُ [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 *prons.*, which are constituted for abridgment, they content themselves with expressing the *v.* The cause of its latency, where it is latent, has been mentioned [161]. The attached [*nom.*] *pron.* does not appear at all in the case of (1) the *pret.*, 3rd *pers. sing. masc.* and *fem.*; (2) the *aor.*, in أَفْعَلُ, نَفَعَلُ, يَفْعَلُ, and تَفْعَلُ 2nd *pers. sing. masc.* or 3rd *pers. sing. fem.*; (3) [the *imp.*] أَفْعَلُ; (4) all the *eps.*, verbal *ns.*, and *adv.* [161, 163]: nor does the *ag.*, explicit or pronominal, appear in the case of 5 of them, vid. أَفْعَلُ, نَفَعَلُ, تَفْعَلُ 2nd *pers. sing. masc.*, the *imp.* أَفْعَلُ, 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) *فَعَلٌ* ,
فَعَلَتْ , *يَفْعَلُ* , and *تَفْعَلُ* 3rd *pers. sing. fem.*, as *ضَرَبَ*
مَا تَضْرِبُ *أَلَا* and *تَضْرِبُ هِنْدُ* and *مَا ضَرَبْتَ* *أَلَا هِيَ* and *زَيْدٌ*
هِيَ ; (2) the *sing. ep.*, as *أَقَاتِمُ* *الزَّيْدَانَ* [24] and *مَا قَاتِمٌ*
هِيَ ; (3) the *adv.* when supported, as *أَفِي* *الدَّارِ* *زَيْدٌ* and
مَا فِي *الدَّارِ* *هُوَ* ; (4) the verbal *n.* when enunciatory, as
هَيْهَاتَ *هُوَ* and *هَيْهَاتَ* *زَيْدٌ* (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.* *وَلَيْسَكُنْ* *زَوْجَكَ* and (let) *thy*
wife (*dwell*), and likewise says that *لَا تُخَلِّفُهُ* *نَحْنُ* *وَلَا*
أَنْتَ XX. 60. *That we shall not break, nor (shalt) thou*
(*break*) is in full *لَا تُخَلِّفُهُ أَنْتَ* , 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 *و* is nothing else than the *pron.* of the
1st *pers.*; while he allows *ذُو* in

*نَطْرِفُ مَا نَطْرِفُ ثُمَّ نَارِي * ذُو الْأَمْوَالِ مِنَّا وَالْعَدِيمُ*
*إِلَى حَفْرِ أَسَانِلِهِمْ جُوفٌ * وَأَعْلَاهُمْ صَفَاحٌ مُقِيمٌ*

[by AlBurj Ibn Mushir atTā'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. ^أيَإِزِي ^أنُورِ الْأُمُورِ, or, with what follows it, a *corrob.* [of the *pron.* in نَارِي (DM)] upon the principle of ضَرَبَ زَيْدُ الظَّهْرَ وَالْبَطْنَ [154] (ML).

§ 166. The form of (IH) a detached *nom.* [*pron.* (M, R) agreeing with the *inch.* (IH) in number, gender, and person, as أَنَا اللَّهُ XXVIII. 30. *Verily I am God* and أَنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ 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

وَكَاثِنٌ بِالْأَبْطَاحِ مِنْ صَدِيقٍ * يَرَانِي لَوْ أَصِبتْ هُوَ الْمَصَابِ

{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. يَرِي مَصَابِي هُوَ الْمَصَابِ (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 ظَنَّ, the *cat.* of اَنَّ, the Hijāzi مَا, and the *cat.* of كَانَ (R)], when the *enunc.* is *det.* or [similar thereto, like

(M) [^أفعل ^أمن ^أكذا (M, IH), as ^أزيد ^أهو ^أالمنطلق ^أZaid is the departer, [XVIII. 37. (419), ^أولا ^أتُحسِبُ ^أالَّذِينَ ^أيَبْخُلُونَ ^أبِمَا ^أآتَاهُمُ ^أاللَّهُ ^أمِنْ ^أفَضْلِهِ ^أهُوَ ^أخَيْرًا ^ألَهُمْ III. 175. (443) *And do not thou account (the niggardliness of) them that are niggardly of what God hath vouchsafed them of His bounty to be better for them (M), i. e.* ^أبخل ^أالَّذِينَ (K, B), XII. 99., ^أمَا ^أزَيْدٌ ^أهُوَ ^أالْمَنْطَلِقُ ^أZaid is not the departer (R), VIII. 32. *If this be the truth (M),]* and ^أكُنْتَ ^أأَنْتَ ^أالرَّقِيبَ ^أعَلَيْهِمْ ^أV. 117. *Thou wast the watcher over them (M, R).* It is named [by the BB (M, R)] *distinctive* (M, IH, IA), because, [say the moderns (R),] it distinguishes the [case where what follows it is an (R)] *enunc.* from the [case where it is an (R)] *ep.* (R, IA), since, when you say ^أزيد ^أالْمَنْطَلِقُ, the hearer may imagine ^أالْمَنْطَلِقُ to be an *ep.*, and therefore await the *enunc.*, so that you put the distinctive to specify that it is an *enunc.*, not an *ep.*; or because, say Khl and S, it distinguishes the *n.* before it from the one after it by indicating that the latter is not a supplement [140] of the former, but is its *enunc.* (R): and by the KK *support* (M, R), because it keeps what follows it from falling from the status of *enunc.*, as the support in the house keeps the roof from falling (R). The ل

of inception is prefixed to it (M, R, IA), as **أَنَّ هَذَا لَهُوَ** III. 55. *Verily this is the true story* (IA), like **أَنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ** XI. 89. *Verily thou art the mild, the director*. The *inch.* ought to be *det.*, because the distinctive imports *corroboration* [138], since **زَيْدٌ** **هُوَ الْقَائِمُ** means *Zaid himself is the stander*; and the *enunc.* ought to be synarthrous, because, when it is so, it imports *restriction*, which, importing *corroboration*, is in keeping with the corroboration of the *inch.* by the distinctive: while the form of a detached *nom. pron.* agreeing with the *inch.* is put in order that it may be in the semblance of a 2nd *inch.* whose *enunc.* is what follows it, the *prop.* being the *enunc.* of the 1st *inch.*, so that by this means the synarthrous [*enunc.* after it] may be distinguishable from the *ep.*, because the *pron.* is not qualified [147]; but afterwards, since the object of putting the distinctive is to avert confusion of the *enunc.* after it with the *ep.*, and this is the sense of the *p.*, *vid.* to import a meaning in something else [497], it becomes a *p.*, and is stripped of the quality of *n.*, so that it keeps to a fixed shape, *vid.* that of the *nom. pron.*, even if what follows it alter from the *nom.* to the *acc.*, because the *p.* is aplastic; though it retains one plasticity that it had when it was a *n.*, i. e. its variation in number, gender and person, because it is not *orig.* a *p.* Then, greater latitude being taken in the distinctive, it is introduced where the

enunc. is similar to the synarthrous, vid. the ^{أَفْعَلُ} of superiority, which resembles the synarthrous in that its particularizer is a *p.*, vid. ^{مِنْ} [355], united with it, as the particularizer of the synarthrous is a *p.* united with it, i. e. the ^{لِ} (R). The conditions of the *pron.* named distinctive and support are [thus] 6, (1) that what precedes it should be (a) an *inch.*, actually or *orig.*, as ^{أُولَئِكَ هُمُ الْمُفْلِحُونَ} VII. 156. *Those shall be the prosperous,* ^{وَإِنَّا لَنَحْنُ الصَّافِرُونَ} 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 ^{هَؤُلَاءِ بَنَاتِي هُنَّ أَطَهَرُّ لَكُمْ} XI. 80. *These are my daughters, purer for you,* [read by Ibn Marwān (K, DM), Sa'id Ibn Jubair, AlḤasan alBaṣrī, and Zaid Ibn 'Alī (DM)] with ^{أَطَهَرُّ} in the *acc.*, to be an instance of it: (b) *det.*, as exemplified; but Fr, Hsh, and such of the KK as follow them allow it to be *indet.*, attributing ^{أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ} XVI. 94. *Because a people is more numerous and wealthy than a people to it:* (2) that what follows it should be (a) an *enunc.* actually or *orig.*: (b) *det.*, or like the *det.* in not receiving ^{أَلْ}, as above in the case of ^{خَيْرًا} LXXIII. 20. and ^{أَقْلَ} XVIII. 73.; while the condition of the one like the

det. is that it should be a *n.*, as exemplified: but Jj coordinates the *cor.* with the *n.*, because of their mutual resemblance, holding اِنَّهُ هُوَ يَبْدِي وَيُعِيدُ LXXXV. 13.

Verily He produceth and reproduceth to be an instance of it; and is followed by AB, who allows the distinctive in مَكَرٌ اُولٰٓئِكَ هُوَ يَبُورُ XXXV. 11. *And the plotting of those shall prove vain*; and 'by IKhz, who says that there is no difference between *accidental* prevention of اَلْ , as in اَفْعَلُ مِنْ اَلْ, [where the preventive of اَلْ is the (DM),] and in the *pre.*, like مِثْلَكَ, [where the preventive is the prothesis (DM)], and *natural*, as in the [*pret.* and (DM)] اِنَّهُ هُوَ اَضْحَكَ وَاَبٰىهُ هُوَ اَمَاتَ وَاَحْيَا وَاِنَّهُ خَلَقَ الزَّوْجَيْنِ لِيُضْحِكَ وَاَبٰىهُ هُوَ اَمَاتَ وَاَحْيَا 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 اَنَا اَحْيِي وَاَمِيتُ II. 260. I make alive and kill, whereas the 3rd has not been claimed by any of mankind; and the text وَيَرِي الَّذِيْنَ اٰتَوْا الْعِلْمَ 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, ^أيُهْدَى being coupled to [the 2nd obj. (DM)] ^أالْحَقُّ 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 ^أوَأُولَئِكَ هُمُ الْمُفْلِحُونَ II. 4. *And those shall be the prosperous*, saying that its import is (1) indication that what follows it is an *enunc.*, not an *ep.*; (2) corroboration; (3) affirmation that the import of the attribute is predicable of the subject exclusively of others (ML). Some of the Arabs make it an *inch.*, and what follows it its *enunc.*; [and accordingly ^أوَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا ^أهُمُ الظَّالِمُونَ XLIII. 76. *Nor have We wronged them; but (545) they were such that they were the wrong-doers* and ^أأَنَا أَقَلُّ XVIII. 37. *to be such that I am less* are read (M, R) with the *nom.* among others than the Seven (R)].

§ 167. The *prop.* is preceded by a *pron.* [of the 3rd pers. (IH) *sing.*, *masc.* or *fem.* (R),] named the

pron. of the ^{شأن} *case* [when *masc.* (Jm)] and ^{قصة} *fact* [when *fem.* (Jm), but by the KK {the pron. of (R)} the *unknown* (M, R), because that *case* is unknown until the *pron.* is (R) expounded by the *prop.* {mentioned (Jm)} after it (IH), as CXII. 1. (160) (M)]. It is [according to the *ops.* (IH)] (1) attached, (a) prominent, [an *acc.*, in the *cats.* of ^{ظن} and ^{ان} (R), as in ^{ظننته زيد} *I thought the case to be this, Zaid was standing and قائم* I thought the case to be this, Zaid was standing and ^{وانه لما قام عبد الله} LXXII. 19. *And that the case was this, when the servant of God stood* (M)]; (b) latent (M, IH), a *nom.*, in the *cats.* of ^{كان} and ^{كان} (R), as in their saying ^{ليس خلق الله مثله} *The case is not this, God has created his like* and IX. 118. [460] (M): (2) detached (IH), when an *inch.* or a *sub.* of ^{ما} (R). It is [preferably (R)] *fem.* when the [*expos.* (R)] *prop.* contains a *fem.*, as ^{فانها لا تعمي الابصار} XXII. 45. *For verily the fact is this, the eyes are not blind,* [^{اولم تكن لهم اية} *Arum tahn lam ayat*], ^{ان يعلمه علماء بنى اسرائيل} 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 ^{على انها تعفو الخ} [507] (M, R), provided that the *fem.* in the *prop.* be not a complement or like a complement, so that ^{انها بنيت غوفة} or ^{انها كان}

مَعْجَزَةٌ [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 **أَنَّ مِنْ يَدْخُلِ النَّخِ** (517) and **أَنَّ مِنْ لَامِ النَّخِ** (1), the indication here being that the annullers of the *inch.* are not prefixed to *cond.* words; but (R)] is weak, except with **أَنَّ** when contracted [525], in which case it is necessary (IH). The reading of XX. 66. [171] is said to be *orig.* **أَنَّ هَذَانِ لُهُمَا سَاحِرَانِ** [27], the [2nd] *inch.* [هَذَا] being then suppressed, and the *pron.* of the case, as in **أَنَّ مِنْ أَشَدِّ النَّاسِ النَّخِ** [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

أَسْكُرَانِ كَانَ ابْنُ الْمَرَاغَةِ أَنْ هَجَا تَمِيمًا بِجَوِّ الشَّامِ أَمْ مَتَسَاكِرِ

[by AlFarazdaq, *What! drunk was Ibn AlMarāgha* (i.e. Jarīr) *when he satirized Tamīm in the region of Syria, or shamming drunk?* (Jsh)] that **كَانَ** contains

the *pron.* of the case, and ^{وَأَبْنِ} ^{الرَّاعِيَةَ} ^{سَكْرَانَ} are *inch.* and *enunc.*, the *prop.* being *pred.* of ^{كَانَ}, whereas correctly ^{كَانَ} 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 ^{أَنْ}, which may be a precatory *prop.*, as in the reading of XXIV. 9. [34, 525] (ML).

§ 168. The *pron.* in ^{وَبِهِ} ^{رَجُلًا}, [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 ^{نَعْمَ} ^{رَجُلًا} [84, 160, 469].

§ 169. When the *n.* occurring after **لَوْلَا** and **عَسَى** is a *pron.*, the general practice is to say **لَوْلَا أَنْتَ**, **لَوْلَا أَنَا**, **لَوْلَا أَنْتُمْ**, **لَوْلَا أَنَا**, **عَسَيْتَ**, and **عَسَيْتَ**, as **لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ** XXXIV. 30. *If it had not been for you, we should have been believers* and **فَهَلْ عَسَيْتُمْ** XLVII. 24. [462]: but trustworthy persons transmit from the Arabs **لَوْلَاكَ**, **عَسَانِي**, and **عَسَاكَ**, **لَوْلَايَ**, as

وَكَمْ مَوَاطِنٍ لَوْلَايَ طَلَحْتَ كَمَا هَوَى
بِأَجْرَامِهِ مِنْ قَلَّةِ النَّبِقِ مِنْهُوَى

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

أَوْمَتْ بِكَفَيْهَا مِنَ الْهُوجِ * لَوْلَاكَ هَذَا الْعَامَ لَمْ أَحْجِمْ

[by ‘Umar Ibn Abi Rabi’a, *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)*],

تَقُولُ بِنَتِي قَدْ أَتَىٰ إِنْكَا * يَا ابْنَتَا عَلِكَ أَرِ عَسَاكَ

[by Ru’ba Ibn Al’Ajjā, *My daughter says, Thy time of departure has arrived. O my father, perhaps thou, or may-be thou, (wilt find sustenance) (Jsh)*], and

وَلِي نَفْسٍ أُقُولُ أَيَّهَا إِذَا مَا * تَنَازَعْنِي لَعَلِّي أَوْ عَسَانِي

[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 لَوْلَا is a *prep.* [513], peculiar to the *pron.*, as حَتَّى [501] and the ك [509] are peculiar to the explicit *n.*, and not depending upon any thing [498]; and that the position of its *gen.* is that of a *nom.* by inchoation, the *enunc.* being suppressed [29, 574]: while Akh says that the *pron.* is an *inch.*, and لَوْلَا not a *prep.*, but that they substitute the *gen. pron.* for the *nom.*, as they do the converse, since they say مَا أَنَا كَأَنْتَ وَلَا أَنْتَ كَمَا أَنَا *I am not like thee, nor art thou like me* [509]; whereas substitution occurs only in the case of the detached *prons.*, [a refutation of Akh's saying (DM),] because of their resemblance to explicit *ns.* in their independence. On عَسَانِي [in some MSS عَسَانِي (170) (DM),] &c. [459, 462], there are 3 opinions:—(1) S says that عَسِي is treated like لَعَلَّ in governing the *sub.* in the *acc.* and *pred.* in the *nom.* [516], as لَعَلَّ is treated like it in having its *pred.* conjoined with أَنْ [536]: (2) Akh says that it continues to govern like كَأَنَّ [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 مَا أَنَا كَأَنَّكَ النَّحُّ, while in يَا ابْنَ الزَّبِيرِ النَّحُّ [129] the ك is an etymological *subst.* [682] for the ن, [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

فَقُلْتُ عَسَاهَا نَارٌ كَأَنَّهَا * تَشْكِي فَآتِي نَحْوَهَا فَاعْوَدْهَا

[by Şakhr 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 (Jsh)*]:

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

§ 170. The ن of *protection*, named also the ن of *support*, is affixed before the ي of the 1st pers., (1) when governed in the *acc.* by (a) the *v.*, whether plastic, as

ما عدائي or قاموا ما خلاني and عساني , or aplastic, as اكرمني ,
 or حاشاني if حاشي be held to be a *v.* [511]; (b) the verbal
n., as دراكني , تراكني , and عليكني ; (c) the *p.* [ان , &c.
 (516) DM], as انني : (2) when governed in the *gen.* by من
 and عن : (3) when *post.* to قد , لئن , or قط : (4) in
 other cases anomalously, as بجلني i. q. حسبي *my suffi-*
ciency [187] and امسأمني الخ [609] (ML). The ن of
 protection is introduced into the *v.* to protect it from the
 Kasr, because what precedes the ي of the 1st *pers.* must
 be pronounced with Kasr ; whereas, since they debar the
v. from the *gen.* [404], and the Kasra is the original sign of
 the *gen.* [16], they dislike that what is sometimes the sign
 of the *gen.* should be found in the *v.* : while its introduction
 in such as اعطاني and يعطيني is either for the sake of
 uniformity, or because the Kasr would be supplied upon
 the ا and ي , if it were not for the ن , as in عصاي and
 قاعتي ; and its introduction with the ن of inflection, as
 يضربونني , the ن of corroboration, as اضربني , and the
 attached *nom. pron.*, as ضربتني and يضربنني , is allowa-
 ble because the ن s of inflection and corroboration and
 the *prons.* mentioned are like part of the *v.* This ن
 is inseparable from (1) all the paradigms of the *pret.* : (2)
 the *aor.* [including the *imp.*], except the five paradigms

containing the **و** of inflection [405], whether the *avr.* [or *inp.*] contain the **و** of the *pron.* or the single or double **و** of corroboration, as **يَضْرِبُنِنِي** and

هَلْ تَبْلِغُنِي دَارَهَا شَدَانِيَّةٌ * لَعْنَتٌ بِمَكْرُومِ الشَّرَابِ مُصْرَمٌ

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

تَرَاهُ كَالْتَّغَامِ يَعْلُ مَسْكًا * يَسْوُءُ الْفَالِيَابِ إِذَا فَلِينِي

[by 'Amr Ibn Ma'dikarib azZubaidî, *Thou seest it (the hair of the head) like wormwood steeped in musk, vexing*

the women rummaging for lice when they rummage me for lice, orig. فَلَينِنِي (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 *و* with *لَيْسَ* is better, as *أَنَّ عَلَيْهِ رَجُلًا أَلْحَ* [164]; but *لَيْسَ* is allowable, as *أَنَّ ذَهَبَ لَيْسَ* [164], by assimilation to *غَيْرِي*; and *عَسَى* occurs by assimilation to *لَعَلِّي*; but *عَسَانِي* is more frequent. (R).

It is disputed whether the *و* of protection be inseparable from the *أَفْعَلُ* of wonder or not, as *مَا أَفَقَّرَنِي أَلْحَ* [477] or *مَا أَفَقَّرِي*; but the correct opinion is that it is inseparable

(IA). The *و* may be affixed to verbal *ns.*, because they convey the sense of the *v.*; or omitted, because they are not *orig. vs.* [187]. The *و* may be affixed to *أَنَّ*, *إِنَّ*, *لَكِن*, and *كَانَ*, 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). *لَعَلَّ* is correctly denuded of the *و*, as XL. 38. [411]; and expression of the *و* is rare, as

فَقُلْتُ أَعِيرَانِي الْقَدُومَ لَعَلَّنِي * أَخْطُبُ بِهَا قَبْرًا لِأَبِيضٍ مُجَادٍ

[Then said I, Lend ye two to me the adze: perhaps I shall carve with it a scabbard for a glorious sword (J)].

The ى is not elided with لَيْتَ, except extraordinarily, as

كَمَنْيَةِ جَابِرٍ إِذْ قَالَ لَيْتَنِي * أَصَادِفُهُ وَأَقْدُ بَعْضَ مَالِي

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

أَيُّهَا السَّائِلُ عَنْهُمْ وَعَنْيَ * لَسْتُ مِنْ قَيْسٍ وَلَا قَيْسٌ مِنِّي

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

قَدْنِي مِنْ نَصْرِ الْخُبَيْبِيِّنِ قُدِّي

لَيْسَ الْإِمَامُ بِالشَّحِيمِ الْمَلْحَدِ

[by Ḥumaid Ibn Mālik alArkaṭ, My sufficiency is the help (من being red.) of the two Khubaibs ('Abd Allāh Ibn AzZubair, surnamed Abū Khubaib, and his son Khubaib), my sufficiency: the Imām (Khubaib Ibn 'Abd

Allāh) is not the unrighteous niggard (J)] : and the **و** is affixed for preservation of the inseparable quiescence [of the final]. According to S and Zj, elision of the **و** from **لُدْنِي** 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, [**قَدْ بَلَغْتَ مِنْ لُدْنِي عُذْرًا** XVIII. 75. *Thou hast obtained from me an excuse* being read **لُدْنِي** (K, B) by Nāfi' (B)] ; but IH follows Jz, who says that you are allowed an option in the case of **لُدْنِي**, the reading inducing them to say so : and affixion of the **و** to **لُدْنِي**, though it is not a *v.*, is for preservation of the inseparable quiescence of the **و**. Elision is better than expression in the case of **بَجَلٌ**, because of the dislike to a quiescent **ج** before the **و**, 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 **أَنْتَ وَهُوَ قُلْتُمَا** or **أَنَا وَأَنْتَ قُلْنَا** (R).

THE DEMONSTRATIVES.

§. 171. The *dem.* is what indicates a denominate and demonstration of that denominate: you say, when demonstrating Zaid for example, 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 تِلْكَ الْجَنَّةُ 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.* تَا, تِي, تَه [or تَهِي, with slurring or impletion (R)], ذَه, ذَهِي [or ذَهِي, with slurring or impletion (R)], ذِي, [and sometimes ذَات (R)]: (2) *du.*, (a) *masc.*, [in the *nom.* (M, Jm)] ذَانِ, and [in the *acc.* and *gen.* (M, Jm)] ذَيْنِ, [but in some *dials.* ذَانِ, whence ذَانِ لَسَاخِرَانِ XX. 66. *Verily these two*

are two enchanters (174) (M)]; (b) *fem.*, [in the *nom.* (IY, Jm)] تَانِ، and [in the *acc.* and *gen.* (IY, Jm)] تَيْنِ، [تَا being the only *fem. dial. var.* dualized (M, Jm), because of the frequency of its occurrence (Jm)]: (3) *pl., masc.* and *fem.* أَوْلَا [or أَوْلَى، a heteromorphous *pl.*, the measure of which is فُعَال upon the measure of غُرَاب (IY)], pronounced with prolongation or abbreviation (M, IH), and in the latter case [generally] written with the ي (R, Jm); which is common to the rational and irrational, as

ذَمَّ الْمَنَازِلَ بَعْدَ مَنزِلَةِ اللُّوِيِّ
وَالعَيْشَ بَعْدَ أَوْلَيْكَ الْآيَامَ

(M, R), by Jarīr (M, J), *Disparage thou* [664] *the halting-places after quitting the halting-place of Al Liwā, and life after the passing of those days* (J), where it is used for the irrational (IY, J), as in انِ السَّمْعَ وَالْبَصَرَ انِ السَّمْعَ وَالْبَصَرَ وَالفُؤَادَ كُلُّ أَوْلَيْكَ كَانَ عِنْدَهُ مَسْؤُولًا XVII. 38. *Verily the ear and the eye and the heart, all of those are inquired about* (J), and similarly

يَا مَا أَمِيلُ غَزَلَانَا شَدْنَ لَنَا
مَنْ هُوَ أَوْلَيْكَ مِنَ الضَّالِّ وَالسَّامِرِ

(IY), by ‘Abd Allāh [Ibn ‘Umar (ID)] Ibn ‘Amr Ibn ‘Uthmān Ibn ‘Affān al‘Arjī, *O how graceful* [288] *are*

young gazelles whose horns have budded for us from among those herds of gazelles that graze amidst those little [293] wild lote trees and gum-acacia trees! (Jsh), though it is mostly used for the rational, and there is a version ^{أعأ}الأقوام peoples [in the former verse] (J); and, when pronounced with Kasr, sometimes has Tauwin [608], in which case, the Tanwin denoting *indeterminate-ness*, as in ^صصه [187, 198], while ^{أولاء}أولاء is *det.*, its import is *distance*, in order that the persons demonstrated may be like the *indet.*, so that ^{أولاء}أولاء is like ^{أولالك}أولالك [173]; and sometimes has the 1st Hamza changed into ه, as ^{هلاء}هلاء, or the last Hamza pronounced with Damm, as ^{أولاء}أولاء; and sometimes has the Damma before the ل impleted, as ^{أولاء}أولاء upon the measure of ^{طرمار}طرمار; whereas ^{هولاء}هولاء upon the measure of ^{توراب}توراب, as

تَجِدُ لَا يَقُلُ هَوْلَاءُ هَذَا * بَكَى لَمَّا بَكَى اسْفَاءُ وَعَيْطًا

Bear up: let not these say, This man wept, when he wept, for grief and rage is not a dial. var., but a contraction of ^{هولاء}هولاء [174] by elision of the ه of ^هها and conversion of the [1st] Hamza of ^{أولاء}أولاء into و (R). The dem. in II. 1. [599] is made *masc.*, though the demonstrated is a *fem.*, vid. the ^{سورة}سورة chapter, because ^{الكتاب}الكتاب is (1) its *enunc.*, in which case, ^{ذلك}ذلك having the same

meaning and denominate as **الْكِتَابُ**, the gender of the former may be made to accord with that of the latter, as in **مِنْ كَانَتْ امْكُ** [182, 449]: (2) its *ep.*, *That scripture*, in which case only **الْكِتَابُ** is plainly demonstrated by it, since by the *dem.* is demonstrated the [*n.* of] genus occurring as its *ep.*: you say **هَذَا ذَلِكَ الْإِنْسَانُ فَعَلَ كَذَا** or **ذَلِكَ الشَّخْصُ** *Hind, that human being, or that person, did such a thing*, and [An Nābigha] adh Dhubyānī says

نَبَيْتُ نَعْمًا عَلَى الْهَجْرَانِ عَاتِبَةٌ
سُقِيًّا وَرَعِيًّا لِذَاكَ الْعَاتِبِ الرَّارِي

[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 **بَيْنَ** [115] may be prefixed to **ذَلِكَ** in **عَوَانُ بَيْنَ ذَلِكَ** II. 63. *Middle-aged between those two* because **ذَلِكَ** is i. q. two things [172], since it occurs as a *dem.* of the **فَارِضُ** and **بُكْرُ** mentioned [149], being allowable as a *dem.* of two *fems.*, though it is *sing. masc.*, as being a paraphrase of **مَا تَقَدَّمَ** or **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 **فِيهَا خَطُوطُ الْخ**

[161] "If thou mean the *خُطُوط*, say *كَانَهَا*, and, if the *سَوَاد* and *بَلَق*, say *كَانَهُمَا*"; and he said, "I meant *كَانَ ذَاكَ*" (K). The *dems.* [except *ذَانِ* and *تَانِي* (Sh)] are *uninfl.* (IY, R, Sh), upon quiescence, like *ذَا* and *ذِي*; Fath, like *تَمَّ* [175], as *وَأَزَلَفْنَا تَمَّ الْأَخْرِيَيْنِ* XXVI. 64. And *We made the others draw near there*; Kasr, like *هُؤُلَاءِ*; and Damm, like *هُؤُلَاءِ*, which Ktb relates that some of the Arabs say (Sh): (1) according to most (R), because they imply the sense of the *p.* (IY, R), vid. *demonstration*: for, this being a meaning, like *interrogation*, a *p.* ought to be constituted to indicate it [159], because their custom current in the case of every meaning introduced into the sentence or into words after their formation is that a *p.* should be constituted to indicate it, like the [*ps.* of] *interrogation* in *أَضْرِبُ زَيْدًا* and *هَلْ زَيْدٌ ضَارِبٌ*, *negation* in *مَا ضَرَبَ عَمْرٌو*, *wish, hope, beginning, ending, premonition, comparison, etc.*, for which *لَيْتَ*, *لَعَلَّ*, *مِنْ*, *إِلَى*, *هَآ*, the *ك*, 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 *ي* of relation, and the alteration of the formation alone, as in *غُرْفَةٌ* and *غُرْفٌ* and *كُسْرَةٌ* and *كُسْرٌ*, or with the addition of a letter; as in the *dim.* and some broken

pls.: and, since *demonstration* is a meaning introduced into words like ^{هَذَا} الرَّجُلُ and ^{ذَلِكَ} الْفَرَسُ in ^{هَذَا} الرَّجُلُ *This man* and ^{ذَلِكَ} الْفَرَسُ *That horse*, and no *p.* has been constituted to indicate it, the *dems.* become like impliers of the sense of the *p.* (R): (2) as some say, because the *dem.* resembles the *pron.*: for you demonstrate by the former what is in your presence so long as it remains present, and, when it is absent, that *n.* quits it, whereas [explicit] *ns.* are so constituted as to be inseparable from their denominates; and, since this *n.* is separable from what it is constituted for, it becomes like the *pron.*, which, being used as a *n.* when an explicit *n.* precedes [160], and not having been a *n.* for it before that, is a *n.* for the denominate in one state, and not in another: so that, since the *pron.* must be *uninfl.* [161], the vague [262] must likewise be *uninfl.* (IY): (3) as is said, because the constitution of some *dems.*, as ذَا , تَا , ذِي , and تِي , is [bil.,] like that of *ps.*; while the remainder, as اَوْلَا and اَوْلَا , 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 ^{هَذَا} الرَّجُلُ *This man*, as the *p.* needs something else [497]. The majority say that the *du.* is *uninfl.*, because the cause of uninflectedness exists in it, as in the *sing.* and *pl.*; and that ذَانِ is a coined form, not constructed upon a *sing.*, ذَانِ being a form for the *nom.*, and ذَيْنِ

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 ^{الذَّائِبِ} and ^{الَّذِي} [176] is the same as on ^{ذَائِبٍ} and ^{ذِي} (R). The *dems.* ^{ذَائِبٍ} and ^{تَائِبٍ} and the conjuncts ^{الذَّائِبِ} and ^{اللتَّائِبِ} are like the *du.*, i. e. are *infl.* with the *f* in the *nom.* and with the *ي* preceded by *Fath* in the *acc.* and *gen.* [16], like ^{الزَّيْدَانِ} and ^{الرَّجُلَانِ}: but are not really *du.*, because the only *dets.* that may be dualized are such as are susceptible of being made *indet.*, like ^{زَيْدٍ} and ^{عَمْرٍو}, which, when held to be common and *indet.* [12], may be dualized, for which reason you say ^{الزَّيْدَانِ} and ^{العَمْرَانِ}, 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, ^{ذَائِبٍ} and ^{الَّذِي} 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 ^{ذَائِبٍ}, ^{الذَّائِبِ}, and the like to be *quasi-du. ns.*, like ^{هُمَا} and ^{انْتَمَا}, not really *du.*, for which reason ^{أَلْ} may not be prefixed to ^{ذَائِبٍ}, as it may not be to ^{هُمَا} and ^{انْتَمَا} (Sh).

But ذَاكَ, تَاكَ, اَلَّذَاكَ, and اَلَّذَاكَ [176] occur in the three cases; and to this is attributed XX. 66. [above] (R). These *ns.* are said to be vague [262] because you demonstrate by them everything that is in your presence, and sometimes there are several things in your presence, so that they confuse the person addressed, who does not know which of them you demonstrate; and therefore these *ns.*, being vague, are for that reason invariably explained by the *ep.* upon the occasion of confusion (IY).

§ 172. The *p.* [ك (IY, Sh, Jm)] of allocution [560] is affixed to them (M, IH, Sh), to give warning of the number and gender of the person addressed (Jm), as ذَاكَ, [ذَانِكَ or] ذَانِكَ with the ن single or double [173], whence فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ XXVIII. 32. *Then those two shall be two proofs from thy Lord,* ذَيْنِكَ, تَاكَ, تَيْكَ, [but not (IY)] ذِيكَ [below], اَوْلَاكَ, and اَوْلَاكَ (M). The ك is not a *pron.*, as in غُلَامِكَ, because that would necessarily involve its being governed in the *gen.* by prothesis, which is not allowable, because the *dem.* are not *pre.*, since they are invariably *det.* [112] (Sh). The ك of ذِيكَ [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 كَذَلِكَ قَالَ رَبُّكَ XIX. 10. Thus hath thy Lord said, [XIX. 21. (561) (IY),] XII. 37. [561], ^{ا و و ص ل و ر ق ت و ه} ذَلِكُمْ اَللّٰهُ رَبُّكُمْ VI. 102. That is God your Lord, and XII. 32. [502] (M). These [ps. of allocution (Jm)] being five [multiplied (Jm)] into five [sorts of dem., i. e. the sing. masc. and fem., the du. masc. and fem., and the common pl. (Jm)], that [product (Jm)] is 25, vid.

ذَانِكُمْ [and ذَيْنِكُمْ (Jm)] to ذَانِكْ [and ذَانِكِيَّ (Jm)], and similarly the rest (IH), i. e. تَاكِ and تَانِكِيَّ to تَانِكْ and تَانِكِيَّ, تَاكِ to تَاكِ and تَانِكِيَّ, and اَوْلَاكُ and اَوْلَاكِيَّ to اَوْلَاكُ and اَوْلَاكِيَّ ;

while ذِيكَ, though given by Z [above] and MK, is said in the [Th and] Sihāḥ 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 وَكَذٰلِكَ جَعَلْنَاكُمْ اُمَّةً وَّسَطًا II. 137. And thus have We made you a chosen people, where the analogy of the 1st dial. requires وَكَذٰلِكُمْ, because the address is to a multitude, as in the other text لَنْ تَتَّبِعُوْنَا

كَذٰلِكُمْ قَالَ اَللّٰهُ مِنْ قَبْلُ XLVIII. 15. Ye shall not follow

us. Thus hath God said before ; and hence يَا أَيُّهَا الَّذِينَ آمَنُوا ان تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ.....ذَلِكَ بَانَهُم XLVII. 8-10.

O ye that have believed, if ye help God, He will help you.....That is because they, not ذَلِكَ, though the

addressed is a multitude (IY). And [thus] ذَلِكَ is some-

times used in place of ذَلِكَ, as ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ IV. 30. That marrying of the handmaidens is for

him of you that dreadeth falling into fornication and

ذَلِكَ أَدْنَىٰ أَنْ لَا تَعُولُوا 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 كُلُّ ذَلِكَ كَانَ سَيِّئَةً

XVII. 40. All of those, the evil thereof

are hateful in the sight of thy Lord, by paraphrasing

the *du.* or *pl.* by المذکور (R).

§ 173. The ل [599, 681] before the ك is optional,

as ذَاكَ or ذَلِكَ (Sh). ذَلِكَ is ذَاكَ with the ل added

in it [to indicate the *distance* of the demonstrated, and

pronounced with Kasr because of the concurrence of two

quiescents (IY)]. A distinction being made between

ذَا, ذَاكَ, and ذَلِكَ (M), ذَا is said to denote the *near*,

ذَاكَ the *intermediate*, and ذَلِكَ the *distant*. [But some,

holding that there is no medium between the *near* and *distant*, say that the *dems.* denuded of the **ل** and **ك** denote the *near*; and that those conjoined with them, or with the **ك** alone, denote the *distant* (R).] And like [the *masc.* (IY)] ذَلِكُ [in importing *distance* (Jm)] are [the *fem.* (M, R)] تَلِكُ (M, IH) from تَيُّ, in which they elide the **ي** because of its quiescence and the quiescence of the **ل** after it (IY), تَيْلِكُ, تَلِّكُ with Fath of the **ع** by elision of the **ا** of تَا (R), and تَلِكُ [from تَا, in which they do not elide the **ا**, as they do not elide it in ذَلِكُ (IY)], the last [3 (R)] being rare (M, R); the *du.* (R) ذَانِكُ and تَانِكُ; and [the *pl.* (R)] اَوْلَاكُ (IH) and اَوْلَاكُ [171] (R). The reduplication of the **ن** [in ذَانِي and هَذَايَ is a compensation for an elided letter, the **ا** of ذَا; but (IY)] in ذَانِكُ [and تَانِكُ (R)], says Mb, is a compensation for the **ل** in ذَلِكُ (IY, R) and تَلِكُ (R): so that, when you say ذَاكُ in the *sing.*, you say ذَانِكُ in the *du.* (IY); while, according to Mb, ذَانِكُ is the *du.* of ذَلِكُ (M). But others than Mb say that the reduplication is a compensation for the elided **ا** of the *sing.* [ذَاكُ and تَاكُ] :

and this is more likely, because they say **الَّذَانِي** and **الَّذَانِي** with the **ن** doubled as a compensation for the elided **ي** [176]; while, if the reduplication were a compensation for the **ل**, **هَذَا** with **هَآ** [174] would not be said, as **هَذَاكَ** 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 **ل** must be omitted in (1) the *dem.* of the *du.*, as **ذَانِكَ** and **تَانِكَ**: (2) the *dem.* of the *pl.* in the *dial.* of those who prolong it, as **أُولَئِكَ**; whereas, if you abbreviate, you say **أُولَاكَ** or **أُولَاكَ**: (3) every *dem.* preceded by the premonitory *p.*, as **هَذَاكَ** [174], **هَاتَاكَ**, and **هَاتِيكَ** (Sh). And Fr asserts that omission of the **ل** in all is the *dial.* of Tamim, who content themselves with the **ك** alone to denote the *distant* and *intermediate* (R).

§ 174. The premonitory [*p.* (IH) **هَآ** (M, R)] is prefixed to them [552] (M, IH). One says [*sing. masc.* (Sh)] **هَذَا**, [the **ا** of **هَآ** being dropped in writing from frequency of usage, but retained^o in pronunciation (IY); *fem.* (Sh) **هَذَا** (IY, Sh), **هَاتَا** (IY), **هَذِي** (M),] **هَاتَا**, and **هَاتِي**, [as

وخبيرت ماني انما الموت بالقري
فكيف وهاتي هضبة وكتيب

{by Ka'b alGhanawī, *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 ^{وَأَلَيْسَ لِعَيْشِنَا آخٌ} (149) (IY): *du.* (IY, Sh)

masc., in the *nom.* (Sh) هَذَانِ, [and in the *acc.* and

gen. هَذَيْنِ; *fem.*, in the *nom.* (Sh) هَاتَانِ, {and in the

acc. and *gen.* هَاتَيْنِ (Sh)}: *pl.* (IY, Sh), *masc.* and *fem.*

(Sh) [هُؤُلَاءِ (M, Sh) or هُوَؤُلَا (M), with prolongation [in

the *dial.* of the Hijāzīs, which is transmitted in the Kūr'ān (Sh),] or abbreviation (IY, Sh) in the *dial.* of the

Banū Tamīm (Sh), and هُوَؤُلَاءِ [or هُوَؤُلَا] with elision

of the *l* of هَا, as تَجَلَدَ لَا يُقَلُّ هُوَؤُلَاءِ آخٌ [171] and

هُؤُلَا تَمَّ هُوَؤُلَيْكَ اعْطِيكَ * مَتَّ نَعَالًا مَحْذُورَةً بِنَعَالٍ

by ALA'shà, *To these, then those, did I give sandals measured by sandals* (IY). And [sometimes the *p.* of

allocation is with them, as (IY) هَاتَاكَ, [(IY), هَاتَاكَ]

[and هُوَؤُلَاكَ or هُوَؤُلَاكَ], هَاتَاتِكَ, هَاتَاتِكَ, هَاتَاتِكَ (M), هَاتَاتِكَ

(IY). The هَا is not part of the *dem.*, but only a *p.* put to

call the attention of the person addressed to the demons-

trated, as is proved by its ellipse, allowably in ذَا and

ذَاكَ, and necessarily in ذَلِك [173] (Sh). One explanation of XX. 66. [16, 171] is that, when هَذَا is dualized, two ʾs, the ʾ of هَذَا and the ʾ 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 ʾ of هَذَا, and the remaining one to be the ʾ of dualization, convert the latter into ى in the *acc.* and *gen.* [16]; but those who assume the converse do not alter the ʾ [171] (Sh on inflection).

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

هَنَا وَهَنَا وَمِنْ هَنَا لِهِنَّ بِهَا * ذَاتَ الشَّمَائِلِ وَالْأَيْعَانِ هَيْنُومِ
 [There (an *adv.* to زَجَل in the preceding saying لِلْجِنِّ
 بِاللَّيْلِ فِي أَرْجَائِنَا زَجَلِ The Jinn have at night on our
 sides a clamouring), and there, and here (مِنْ 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 δ in all three, or, as is said, with Fath of the δ in the 1st, Kasr in the 2nd, and Damm in the 3rd, and (FA)] with reduplication [of the ن in all three (FA)]; but, as for the saying of the Rājiz

قَدْ وَرَدَتْ مِنْ أَمَاكِنَ
مِنْ هَاهُنَا وَمِنْ هُنَا
أَنْ لَمْ أَرِدْهَا فَمَهْ

[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 هُنَا, and substitutes a δ for the \int [181, 690] (IY). هُنَا is invariably an *adv.*, either in the *acc.* or governed in the *gen.* by مِنْ or أَلِي only (R). تَمَّ 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 مِنْ (DM)]; for which reason he that parses it as [direct (DM)] *obj.* of رَأَيْتَ in رَأَيْتَ تَمَّ رَأَيْتَ in LXXVI. 20. And, when thou seest there, thou shalt see makes a blunder, [رَأَيْتَ having no *obj.* expressed or supplied, in order that it may be general, and تَمَّ 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 [هُنَا and (M)] هُنَا (M, R), as هُنَاكَ, هَاهُنَا, and هَاهُنَا, e. g. اِنَّا هَاهُنَا قَاعِدُونَ V. 27. *Verily we stop here* (IY); but not to تَمَّ, the saying تَمَّكَ being wrong (R): and [they put the ل, so that (IY)] هُنَاكَ [599, 681] is said, as ذَلِكْ [173] is said (M), e. g. XVIII. 42. [75] (IY). هُنَا denotes the *near*, هُنَاكَ the *intermediate*, and هُنَاكَ the *distant*: while تَمَّ, هُنَا, and هُنَا, like هُنَاكَ, denote the *distant*. But sometimes *time* is meant by هُنَاكَ, هُنَاكَ, and هُنَا, as XVIII. 42. [75], i. e. حِينَئِذٍ *Then*, and حَتَّى هُنَا, *when (the longing was) not at a time that etc*, هُنَا 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.*] هُنَا a *prepos. enunc.*, and حَتَّى a *postpos. inch.* by subaudition of اِنَّ, as in [وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ] XXX. 23. *And among His signs is (that) He showeth you the lightning* and (SM) [تَسْمَعُ بِالْمَعِيدِ] [2, 418. A.] (ML), i. e. وَاَلَيْسَ كَذٰلِكَ اَتَيْنَا فِيْ هٰذَا الْوَقْتِ الْحٰنِ اِنَّا هُنَا (DM).

THE CONJUNCTS.

§. 176. They are (1) [*الَّذِي* and *الَّتِي* and their *du.* and *pl.* (IY),] (a) *sing., masc.* *الَّذِي*, [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.* *الَّتِي*, [used for the rational and irrational, as LVIII. 1. (575) and *سيقول السفهاء من الناس ما ولاهم عن قبلتهم التي كانوا عليها* II. 136. *The foolish of the people continually* (578) *say, What hath turned them away from their Kibla that they were determined upon?* (Sh): (a) sometimes the *ي* of *الَّذِي* {and *الَّتِي* (IY, R, Sh)} is (*a*) doubled (M, R, Sh), as *الَّذِي* and *الَّتِي* (IY, R), the two words being then *infl.* {like *أَي* according to Jz, (R)}, or *uninfl.* upon Kasr (R, Sh) according to some, as

*وليس المال فاعلمة بمال * وإن أضناك إلا للذي*
*ينال به العلاء ويصطفيه * لأقرب أقربيه وللصفي*

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

وَالَّذِي لَوْ شَاءَ لَكُنْتَ صَخْرًا * أَوْ جَبَلًا أَوْ مَشْمَخْرًا

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

وَلَا تُكُونَنَّ مِنَ الَّذِينَ كِيدُوا * كَالَّذِي تَزَى زَبِيئَةً فَاَصْلَبًا

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

فَقُلْ لِّلَّتْ تَلْوَمُكَ إِنَّ نَفْسِي * أَرَاهَا لَا تَعُونُ بِالتَّمِيمِ

Then say thou to her that blames thee, Verily my soul, I know it charms not with amulets (R): (b) the ا and

ل in اَلَّذِي and اَلَّتِي 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 ا and ل in the conjuncts are an inseparable addition; whereas the ل of determination is not known by us to occur inseparably, but on the contrary may be dropped, as اَلْغَلَامُ and غَلَامٌ; while we do not find them say لَنْ, as they say غَلَامٌ: (β) that we find many of the conjunct *ns.* to be denuded of the ا and ل, but, notwithstanding that, to be *det.*, vid. مَنْ, مَا, and اَيُّ, their determinateness being only by means of the *conj.* after them; and, when

it is established that the *conj.* is determinative, the **ا** and **و** 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 **ا** and **و** are added for a sort of rectification of the form, because **الَّذِي** and such of its sisters as contain a **و** 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 **و** of determination to the *prop.*, because this **و** 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 **الَّذِي**, and make the *prop.* a *conj.* to **الَّذِي**, which is the *ep.* in form, though the object is the *prop.*; and, the form of **الَّذِي** before the prefixion of the **ا** and **و** not being in accordance with the form of the *eps.* of *dets.*, they add at its beginning the **ا** and **و**, 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)] **الَّذِي**, [and in the *acc.* and *gen.* **الَّذِي** (IY, IA, Sh)]; *fem.*, [in the *nom.* (IY, IA, Sh)] **الَّتِي**, [and in the *acc.* and *gen.* **الَّتِي** (IY, IA, Sh): the **ي** being elided in the *du.* (IY, R, IA); and replaced by the **ا** in the *nom.*, and by the **ي** in the *acc.* and *gen.* (IA)]: (a)

sometime the ن is (α) doubled, [as a compensation for the elided س (173) (R, IA), as in the reading {of Ibn Kathir (IY)} $\text{وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ}$, IV. 20 *And the two of you that shall commit it* (IY, IA) and the reading $\text{بِنَا أَرْنَا اللّٰذَيْنِ}$, XLI. 29. *Our Lord, show Thou us the two that*; and this reduplication is allowable in the *du.* of the *dems.* ذَا and تَا also, as ذَانِ , تَانِ , ذَيْنِ , and تَيْنِ , being intended as a compensation for the elided ا (IA): (β) elided (R, Sh), because the conjunct is deemed too long by reason of its *conj.*, as أَبْنَىٰ كَلَيْبِ (178) and

$\text{هُمَا اللّٰتَا لُو وَوَلَدَت تَمِيمٌ * لَقِيلَ فُخْرٌ لَهُمْ صَمِيمٌ}$

{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 *dus.* are *infl.* or *uninfl.*, according to the different opinions on ذَانِ and تَانِ (171); and الَّذَانِ and الَّتَانِ 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.* الَّذَيْنِ , [for the rational (R, IA), in the three cases (IY, R, IA, Sh)]; and [in some *dials.* (M)] الَّذُونِ [in the *nom.* (IY, R, IA, Sh), the *dial.* of Hudhail (R, IA), or, as some say, 'Ukail (J), whence

نَحْنُ الَّذِينَ صَبَحُوا الصَّبَاحَ * يَوْمَ النَّخِيلِ غَارَةَ مَلْحَا

(IA), by Abū Ḥarb AlA‘lam alJāhili al‘Ukāili, *We are they that came in the morning on the day of AnNukhail* (a place in Syria) *for an obstinate onslaught* (Jsh), الَّذِينَ being written with two ل s, and الَّذِينَ with one, because أَل, 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 الَّذِينَ in the *acc.* and *gen.* (IY, 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 الَّذِي is *infl.*, so that الَّذِينَ is *orig.* الَّذِينَ, and, one of the two ي s having been elided, is afterwards treated like قَاصِرُونَ; while some transmit الَّذِينَ in the *nom.* and الَّذِينَ in the *acc.* and *gen.*, which is the *dial.* of those who double the ي, and then pluralize الَّذِي without elision of anything; and sometimes the ن is elided from الَّذِينَ for alleviation, as

قَوْمِي الَّذِينَ بَعَاظَ طَيْرُوا شَرًّا

مِنْ رُؤْسِي قَوْمِكَ ضَرْبًا بِالْمَنَاقِيلِ

My people are they that at 'Ukāz made sparks fly from the heads of thy people, smiting with the weights, and from الَّذِينَ also, as وَأَنَّ الَّذِي حَازَتْ أَخْب (117, 178) (R)]; and الْأَلَى [or الْأَلَى (FA), i. q. الَّذِينَ (IY, FA), a heteromorphous pl. of الَّذِي (IY, R), upon the measure of الْعَلَى (R), pronounced with abbreviation or prolongation (Sh), used for the rational and irrational, and sometimes for the pl. fem., both matters being combined in

وتبلى الألى يستلثمون على الألى
تراهن يوم الروع كالحده القبل

(IA), by Abū Dhu'aib alHudhalī, *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 اللَّائِي in the *nom.*, *acc.*, and *gen.*; and, the ن being elided, اللَّائِي, like الْقَاضِي, which is rare in the *masc.*, as اللَّائِي يُرْلُونَ مِنْ نَسَائِهِمْ II. 226. *For them that swear to abstain from their wives, so read by Akh* (R); and اللَّاء (R, IA), by elision of the ي (R), as

فما أبأونا بامن مده * علينا إلاء قد مهدوا الحججورا

(IA) *Then our fathers, who have spread out the bosoms of their garments as cradles for us, are not kinder to us than he* (J); and ^{مَدَّة}الْأُونُ in the *nom.*, and ^{مَدَّة}الْأَيْبُنُ in the *acc.* and *gen.* (M, R), *perf. pl.* of ^{مَدَّة}الْأَاءِ i. q. ^{مَدَّة}الَّذِي, as ^{مَدَّة}الَّذِي فَعَلَ كَذَا, i. e. ^{مَدَّة}الَّذِي فَعَلَ (IY)]: *fem.* ^{مَدَّة}الَّتِي, [upon the measure of ^{مَدَّة}فَاعِل from ^{مَدَّة}الَّتِي, a *quasi-pl. n.*, like ^{مَدَّة}الْبَاقِرُ and ^{مَدَّة}الْجَامِلُ (257) (R)]; and ^{مَدَّة}الَّتِي, [with Hamza in place of the ^{مَدَّة}ت, which is frequent in the *pl.* of ^{مَدَّة}الَّتِي, but not in the *pl.* of ^{مَدَّة}الَّذِي (R); and ^{مَدَّة}اللَّوَاتِي (M, R) and ^{مَدَّة}اللَّوَاتِي (IY, R), as though they were *pls.* of the *pl.* (R)]; and ^{مَدَّة}الَّتِي, ^{مَدَّة}الَّتِي, [^{مَدَّة}اللَّوَاتِ, and ^{مَدَّة}اللَّوَاتِ (IY, R), by elision of the ^{مَدَّة}ي (R, IA, Sh) in all four (R), as in LXV. 4. (29) (IY, Sh), which is read with or without the ^{مَدَّة}ي, while ^{مَدَّة}وَالَّتِي يَاتِينَ الْفَاحِشَةَ IV. 19. *And those who shall commit adultery* is read among the Seven only with the ^{مَدَّة}ي, because it is lighter than ^{مَدَّة}الَّتِي, as being without a Hamza (Sh); and ^{مَدَّة}الَّتِي (M, R), the Hamza of ^{مَدَّة}الَّتِي being lightened between Hamza and ^{مَدَّة}ي (658), because it is pronounced with Kasr, as in the reading of Warsh ^{مَدَّة}وَالَّتِي يَتَسَنُّ LXV. 4.; and ^{مَدَّة}الَّتِي with a quiescent ^{مَدَّة}ي after the ^{مَدَّة}ا without a Hamza, as in the reading of Abù 'Amr and Bz (610), which, says Abù 'Amr, is the *dial.*

of Kuraish; and **الْوَأَلَاءُ**, by elision of the **و** and **ي** together; and **الْوَأَلَاءُ**, like **الْوَأَلَاءُ**, having the **و** pronounced with Kasr, or *infl.* like **المُسْلِمَاتُ**; and **الْوَأَلَاءُ**, a heteromorphous *pl.* of **الْوَأَلَاءُ** also, **الْوَأَلَاءُ** and **الْوَأَلَاءُ** being common to **الْوَأَلَاءُ** and **الْوَأَلَاءُ**, except that **الْوَأَلَاءُ** is better known in the *pl.* of the *masc.*, while **الْوَأَلَاءُ** is the reverse of it (R): (2) [common to all genders and numbers (R, IA, Sh),] (a) **أَل**, [denoting the rational and irrational (IA), prefixed to the *act.* and *pass. parts.* (R, Sh), as **الضَّارِبُ** and **المضروبُ** (177) (Sh), and held by Z to be a defective form of **الذِّي**, etc. (178), but properly not the **ل** of **الذِّي**, because the **ل** of **الذِّي** is *red.*, contrary to the conjunct **ل** (R): (b) **مَا** [180]: (c) **مِنْ** [182]: (d) **أَي**, [*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) **أَي**, when the *fem.* is meant by it, may have the **ة** affixed to it, whether it be conjunct, *interrog.*, or otherwise, as **لَقِيتُ أَيَّهِنَّ لَقِيتُ** or **لَقِيتُ أَيَّهِنَّ** I met her of them that thou didst meet; though An says that feminization is anomalous in it, as it is in **كَلَّتِهِنَّ** {*fem.* of **كَلٌّ** (K, B on XXXI. 34.)}, **خَيْرَةٌ**

النَّاسِ , and شُرَّةُ النَّاسِ : (b) some of the Arabs dualize and pluralize it also, in interrogation and elsewhere, as أَيَاهُمْ أَيَا هُمُ أَيَا هُمُ *Which two of them are thy two brothers?* and أَيَاهُمْ أَيَا هُمُ أَيَا هُمُ *Which of them are thy brothers?*; which are more anomalous than the femininization, but are made allowable by its plasticity in inflection (R)]: (e) the *Tā'i* , نُو , [denoting the rational and irrational (IA), as لَكِن لَمْ تَغَيِّرْ بَعْضُ مَا قَدْ صَنَعْتُمْ * لِأَنَّكُمْ لَلْعَظْمِ نُو أَنَا عَارِقَةٌ by 'Arik (M) at *Tā'i*, (*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

فَإِنَّ الْمَاءَ مَاءُ أَبِي وَجَدِّي * وَبَيْتِي نُو حَفْرَتِي وَنُو طَوَيْتِي

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

فَمَا كِرَامٌ مَوْسِرُونَ أَتَيْتَهُمْ * فَحَسْبِي مِنْ نُو عِنْدَهُمْ مَا كَفَانِيَا

(below) (IY, IA); while the 2nd *dial.*, transmitted by Jz, has نُو for the *masc.* and نَاتٌ for the *fem.*, in the *sing.*, *du.*, and *pl.*; the 3rd, also transmitted by him, has the

same as the 2nd, except that ذَوَاتٌ is said for the *fem.* *pl.* in the three cases; and in the 4th, transmitted by IDn, it is variable, like ذُو i. q. صَاحِبٌ, and *infl.* with the inflection of all its variations (16) (R)]: (f) ذَا [186] (M, R, IA, Sh). The conjuncts [except الَّذَانِ (171), اللَّتَانِ, and أَي (184) (Sh)] are *uninfl.* (R, Sh), upon quiescence, like الَّذِي, الَّتِي, مَنْ, and مَا; Fath, like الَّذِي; Kasr, like الْوَالِدِ with prolongation, a *dial.* *var.* of الْوَالِدِ i. q. الَّذِي, as

أَبِي اللَّهِ لِلشَّمِ الْأَوْلَادِ كَانَهُمْ * سَيُوفِ أَجَادِ الْقِيَمِ يَوْمًا صَقَالَهَا

[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 ذَاتٌ i. q. الَّتِي in the *dial.* of some of Tayyi, as Fr relates that he heard a beggar say in the congregational mosque بِالْفَضْلِ ذُو فَضْلِكُمُ اللَّهُ بِهِ وَالْكَرَامَةَ ذَاتُ أَكْرَامِكُمُ اللَّهُ بِهِ *By the excellence that God has made you to excel with, and the honor that God has honored you with,* ذُو with Fath of the ب being *orig.* بِهَا (Sh): either because some of them are constituted like *ps.*, vid. مَا, مَنْ, and the ل, while the remainder are made to accord with

them for the sake of uniformity ; or because they need a *conj.* and *rel.* [177] in their completeness as a part [of the *prop.*], as the *p.* needs something else in its quality of part [497]. The inflection ought to rest upon the conjunct [177], because it is the [word] intended by the speech, the *conj.* being put only to explain it ; and the proof is the appearance of the inflection in the conjunct ^ءأى , and similarly in اللذان and اللتان according to those who say that they are *infl.* [171]. And some say that the *conj.* is *infl.* with the inflection of the conjunct, because they believe it to be the *ep.* of the conjunct, by reason of its explaining the latter, like the *props.* occurring as *eps.* of *indets.* [I, 144]: but this of no account, because the conjuncts are *dets.* [262] by common consent, and *props.* do not occur as *eps.* of *dets.* ; and the majority hold that the *conj.* has no place in inflection [1], since it is not replaceable by the single term, like [the *prop.* that occurs in the place of] the *ep.*, *enunc.*, *d. s.*, and *post.* [n.] (R). It has reached me that one grammarian used to instruct his pupils to say that the conjunct and its *conj.* were in such and such a position, arguing that they were like one word ; but the truth is what I have premised, [vid. that the *conj.* has no place, and the conjunct has a place, but that their aggregate is not said to have, or not to have a place (DM),] as is proved by the appearance of the inflection in the conjunct itself, as in XLI. 29. [above], the reading ^ءأهم أشد XIX. 70. [184] and version ^ءأهم

عَلَىٰ أَيِّهِمُ النَّعْمُ [184], the saying of the Tā'ī [poet (DM),
Manzūr Ibn Suhaim (T, DM) alFak'asī (DM),]

فَمَا كِرَامٌ مُوسِرُونَ أَيَّتَهُمْ * فَحَسْبِي مَن ذِي عِنْدِهِمْ مَا كَفَانِيَا
[And, if wealthy nobles (be repaired to, if) I come to them,
my sufficiency of what is with them is what suffices
me (T)], نَحْسُ اللَّذْرُونِ النَّعْمُ [above], and the saying of the
Hudhaili

هَمُّ اللَّازِرِ فَكُوا الْغَلَّ عَنِّي * بِمَرِّ الشَّاهِجَانِ وَهَمُّ جُنَاحِي
(ML) *They are those who loosed the yoke from off me in
Marv AshShāhijān; and they are my strength (Jsh).*
The conjuncts are vague [262], because they are appli-
cable to every thing, animate, inanimate, etc.; as هَذَا,
هَؤُلَاءِ, and the like *dems.* [175] are applicable to every
thing (IY).

§. 177. The conjunct is what does not become com-
plete as a part [of the *prop.* (R), i. e. *inch.*, *enunc.*, *ag.*
(R, Jm), *obj.*, etc. (Jm),] except by means of a *conj.*
and *rel.* [176]. Its *conj.* [except the *conj.* of اَلْ (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 or رَأَيْتُ 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 ^صجاءني الذي 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 ^{أبو}جاءني الذي أبوه قائم *He whose father is standing came to me*; (b) the *enunc.* alone, as ^{أبو}الذي

^{أخوك} *He that thy brother is the manservant of is Zaid*; (c) both of them, as ^{أبو}الذي ^{أخوه} ^{زيد} *He whose father is his brother is Zaid* : (3) the *prot.*

and *apod.*, in which case you may put the *rel.* in (α) the 1st *prop.*, as ^{أبو}جاءني الذي إن أتته ياتك عمرو *He that is such that, if thou come to him, 'Amr will come to thee,*

came to me; (b) the 2nd *prop.*, as ^{أبو}جاءني الذي إن تكريم ^{زيدا} *He that, if thou honor Zaid, will thank thee, came to me*; (c) both of them, as ^{أبو}جاءني الذي إن تزرة ^{يحسن} إليك *He that, if thou visit him, will do good to thee, came to me, the 1st rel. being the acc. 8 in تزرة,*

and the 2nd the *nom. pron.* in ^{أبو}يحسن : (4) the *adv.* or *prep.* and *gen.*, as ^{أبو}الذي عندك زيد *He that is with thee is Zaid* and ^{أبو}الذي في الدار خالد *He that is in the house*

is Zaid and ^{أبو}الذي في الدار خالد *He that is in the house*

is Zaid and ^{أبو}الذي في الدار خالد *He that is in the house*

is Zaid and ^{أبو}الذي في الدار خالد *He that is in the house*

is *Khālid*, in which case the *adv.* [or *prep.* and *gen.*] depends upon a suppressed *v.*, as *أَسْتَقِرَّ*, *حَلَّ*, 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 requisitive *props.* is not known except after the expression of their formulas; while the saying of the poet

وَأِنِّي لَرَاجٍ نَظْرَةً قَبْلَ الَّتِي * لَعَلِّي رَأَيْتُ شَطَاتِ نَوَاهِ أَزُورُهَا

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

الَّتِي أَقُولُ لَعَلِّي أَزُورُهَا [144], i. e. *جَاءُوا بِمَذْقِي الْخ* but the juratory *prop.* sometimes occurs as a *conj.*, as IV.

74. [149], i. e. *لَمَنْ وَاللَّهِ لَيَبْطِئَنَّ*; and IKh allows the admirative to occur as a *conj.* without subaudition of *saying*, as *جَاءَنِي الذِّي مَا أَحْسَنُهُ*, 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 *الَّذِينَ يُؤْمِنُونَ* II. 2. *Who believe*, XXXVI. 35. [63], XLIII. 71. [498], [where Nāfi', Ibn

'Āmir and Ḥafṣ read تَشْتَهِيهِ (B, DM) according to the o. f. (B), and the rest of the Seven تَشْتَهِي (DM),] and يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ XXIII. 34. 35. *He eateth of what ye eat of*; (b) supplied, as XIX. 70. [184], وَمَا عَمَلَتْ XXXVI. 35. [in the reading of the KK (K, B) except Ḥafṣ (B)], XLIII. 71., and XXIII. 35. [507], suppression from the *conj.* being of stronger authority than from the *ep.*, and from the *ep.* than from the *enunc.* [63, 138]: (2) sometimes an explicit *n.*, as

فِيَا رَبِّ لَيْلَى أَنْتَ فِي كُلِّ مَوْطِنٍ
وَأَنْتَ الَّذِي فِي رَحْمَةِ اللَّهِ اطْمَعُ

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

وَأَنْتَ الَّذِي أَخْلَفْتَنِي 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 تَمُّ may be to the verbal *prop.* [خُلِقَ السَّمَوَاتِ (K)] is weak, because it involves the text's being an instance of this rare [con-

struction], the *o. f.* being **بِ**, 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 **أَنَا الَّذِي** **قَالَ كَذَا**; or of the 1st *pers.* by syllepsis, as says 'Alī

أَنَا الَّذِي سَمَّتْنِي أُمِّي حَيْدَرًا * ضَرْغَامَ أَجَامٍ وَلَيْثَ قَسُورَةً

[I am he that my mother named *Haidar* (with the ة 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 **أَنْتَ الرَّجُلُ الَّذِي**

قُلْتَ كَذَا, which is more frequent, or **قُلْتَ كَذَا** by syllepsis.

All of this is when it does not denote *comparison*, with which only the 3rd *pers.* is allowable, as **أَنَا حَاتِمُ الَّذِي** **وَهَبَ الْمِئَتِينَ** *I am (like) Hātim, who gave hundreds*, i. e.

مِثْلُ حَاتِمٍ: 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 **أَنَا الَّذِي قُلْتُ كَذَا وَضَرَبْتُ**

أَنْتَ الرَّجُلُ الَّذِي قَالَ كَذَا وَضَرَبْتَ عَمْرًا زَيْدًا (R). The *conj.* of **أَلِ** is an *act.* or *pass. part.* (IH). The *act. part.*

in **الضَّارِبُ** 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 *الَّذِي* (M).

The *o. f.* of *الضَّارِبُ* and *المَضْرُوبُ* [176] is *الضَّرَبُ* and *الضَّرِبُ* ; 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 ضارب is *زيد ضَرَبَ* or *يَضْرِبُ* , and that of *زيد مضروب* is *زيد ضَرِبَ* or *يَضْرَبُ* : 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 *أَلَّا* when it becomes *غير* .

غير .

[90], as *جاءني الضَّارِبُ* , *رايت الضَّارِبَ* , and *مردت بالضَّارِبِ* .

(R). *أل* is sometimes [anomalously (IA)] conjoined [in poetry (R)] with (1) the nominal *prop.* (R, IA, ML), as

*من القوم الرسول الله منهم * لهم دانت رقاب بني معد*

[I am of the people that the Apostle of God is of, that the necks of the children of Ma'add have submitted themselves to! (J)]: (2) the *adv.*, [i. e., says Shm, the *att. adv.*, in which the meaning of its *op.* resides, so that it becomes in the predicament of the *prop.* (DM),] as

مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْمَعَّةِ * فَهُوَ حَرٌّ بِعَيْشَةٍ ذَاتِ سَعَةٍ

(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

يَقُولُ الْخَنَىٰ وَابْغَضَ الْعَجْمَ نَاطِقًا

إِلَىٰ رَبِّنَا صَوْتِ الْبَحَارِ الَّتِي جَدَعُ

(R, ML), by Dhu -lKhirak atTuhawi (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

مَا أَنْتَ بِالْحَكَمِ التَّرْضَىٰ حُكُومَتَهُ

وَلَا الْأَصِيلِ وَلَا ذِي الرَّأْيِ وَالْجَدَلِ

[(2), by AlFarazdaq, *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 J of the conjunct أَل may be incorporated into the و or not, contrary to the J of the p. أَل (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 **أَلْ** 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 **لَعَمْرِي لَأَنْتَ الْبَيْتُ الْغَنِيُّ** [below] that it is constructively **لَأَنْتَ الَّذِي أَكْرَمُ الْبَيْتَ** *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 **لَكِنِّي**, **بَلْ**, 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 ^{الذِي} ^{أَيَّالَةَ} ^{ضَرَبْتُ}, because the separation is not by an [expression] extraneous to both of them; whereas such [a separation] is not allowable when the conjunct is a *p.* [75], so that ^{أَعْجَبَنِي} ^{أَنْ} ^{زَيْدًا} ^{ضَرَبْتُ} is not said, because the conjunct *ps.* [497], being infinitival *ps.* [571], which with the *prop.* after them are renderable by the *inf. n.*, require to be near the implier of the *inf. n.*; and similarly in the case of the conjunct ^{أَلْ}, since it is prefixed only to a *v.* in the semblance of an *act.* or *pass.* participial *n.*, so that it and what it is prefixed to are like the *p.* ^{أَلْ} and what it is prefixed to, which are not separated: and part of the *conj.* may be separated from part by something coupled to the *prop.* that is a *conj.*, as you say in the *cat.* of contest [22], when making the 1st govern, ^{الذِي} ^{ضَرَبْتُ} ^{وَضَرَبُونِي} ^{غُلَامَانَهُ} ^{زَيْدًا} *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 جَانِبِي الَّذِي مُنْطَلِقُ أَبُوهُ , [where the *enunc.* precedes the *inch.*,] and جَانِبِي الَّذِي , [where the *obj.* precedes the *ag.*,] since there is nothing to prevent it (R). Suppression of the conjunct *n.* [other than اَل (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 اَلَّا مِنْ لَهْ اَلْحِ شَوْقًا اِلَى مَنْ يَدِيْتُ يَرْقُدُهَآ saying of AlMutanabbi

بِئْسَ اللَّيَالِي سَهْرَتْ مِنْ طَرِبِي
شَوْقًا اِلَى مَنْ يَدِيْتُ يَرْقُدُهَآ

[*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. اَلَّتِي سَهْرَتْ فِيهَا (MAR)]; and the saying [of Abù Dhu'aib (Mb)]

لَعَمْرِي لَأَنْتَ الْبَيْتُ الْاَكْرَمُ اِهْلُهُ * وَاتَّعَدُ فِيْ اَفْيَاثِهِ بِالْاَصَابِلِ
[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 اِمْنَا بِالَّذِي

انزل الينا وانزل اليكم XXIX. 45. *We believe in that which hath been revealed to us and (that) which hath been revealed to you,*

امن يهجو رسول الله منكم * ويمدحه وينصره سواء

by *Hassān [Ibn Thābit alAnṣārī, Are he of you that satirizes the Apostle of God and (he) that praises him and helps him equal? (Jsh)], and*

ما الذي دابة احتياط وحزم * وهوارة اطاع يستترياني

[*He whose habit is precaution and discretion and (he) that obeys his passion are not equal (Jsh)], i. e. والذبي (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. سته (MAR)], and the conjunct is not more adhesive than they (R). Suppression of the conj. [of the conjunct n. other than ال (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 النبي واللات عدتك احنة
عليك فلا يغررك كيد العوائد

[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. الَّذِي عَادَكَ ; or of something else, [like the context (DM),] as

نَحْنُ الْاُولَىٰ فَاجْمَعْ جَمُو * عَكَ ثُمَّ وَجْهَهُم الْيَدَا

[by 'Abīd Ibn alAbrās, *We are they (that have been renowned for valor): then muster thou thy hosts, and afterwards direct them towards us (Jsh)*], i. e. الْاُولَىٰ عَرَفُوا ; (ML): and is invariably practised with اللَّتِيَا [293] followed by اللَّتِي 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

بَعْدَ اللَّتِيَا وَاللَّتِيَا وَاللَّتِي * اِذَا عَلَتْهَا اَنْفُسٌ تَرَدَّتْ

where with each اللَّتِيَا, as some say, the counterpart of the cond. prop. mentioned, but, as others say, وَقَّتْ, because the dim. necessarily involves that, or, as others say, عَظُمَتْ, because the dim. is one of magnification, as in دُوَيْهِيَّةُ الْخ [117], is to be supplied, *After that calamity (which, when souls overcome it, is overthrown,*

or which has become little or great), and that calamity (which, when souls overcome it, is overthrown, or which has become little or great), and that calamity, which, when souls overcome it, is overthrown (ML). The *rel.* of ^أاَلْ may not be suppressed, even if it be an *obj.*, because of the obscurity of ^أاَلْ 's conjunctness, the *pron.* being one of the indications of its conjunctness; nor may one of two *rels.* when combined in the *conj.*, as ^أاَلَّذِي ضَرَبَتْهُ فِي دَارَةِ زَيْدٍ, 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) ^أاَي, [without any other condition, as XIX. 70. and ^أفَسَلِمَ النَّخْ (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 ^أوَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي ٱلْأَرْضِ إِلَهٌ XLIII. 84. And He is the One (that) is God in heaven and God in earth (498), the *conj.* being long

through the coupling to it (R)]: (b) as the KK allow, regularly, [in the *conj.* of ^ءأى or anything else, with or (R)] without length [of the *conj.* (IA)], as in the [anomalous (R)] reading [of Yaḥyà Ibn Ya‘mar (K)] ^ءتَمَامًا عَلَى الَّذِي أَحْسَنُ VI. 155. *To complete that (which) was a most goodly religion*, [i. e. ^ءهُوَ أَحْسَنُ: but it is allowed that ^ءمَا in ^ءلَا سِيمَا زَيْدٍ is conjunct (89), and ^ءزَيْدٍ the *enunc.* of a suppressed *inch.*, i. e. ^ءلَا سِيَ الَّذِي هُوَ, ^ءزَيْدٍ, the *rel.*, vid. the *inch.* ^ءهُوَ, being necessarily suppressed; so that this is a place where the head of the *conj.* is necessarily suppressed with something else than ^ءأى, 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 ^ءالَا, as ^ءجَاوَنِي الَّذِي مَا ضَرَبْتُ إِلَّا, ^ءأَيَا, while in other cases there is no disallowance, as ^ءأَعْطَيْتَهُمَا أَيَا, i. e. ^ءأَعْطَيْتَهُمَا أَيَا, and ^ءأَنَا ضَارِبُ زَيْدٍ (below), i. e. ^ءضَارِبُ أَيَا (R)], and that it be governed by the [*att.* (IA)] *v.* [or *qual.* (IA)], because the *pron.* is then a complement (R), as ^ءفَرَنْبِي LXXIV. 11. *Leave thou Me and him (that) I have created alone* and XXV. 43. (63), i. e. ^ءبَعْدَهُ and ^ءخَلَقْتَهُ, and similarly

مَا إِلَٰهٌ مِّمَّنْ مَوْلَاكَ فَضْلٌ فَاحْمَدْنَهُ ۖ
فَمَا لَدَىٰ غَيْرِهِ نَفْعٌ وَلَا ضَرَرٌ

{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. مَوْلَاكَ; 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 ضَارِبٌ زَيْدٌ (above), i. e. ضَارِبَةٌ (R), whence XX. 75. *Then decree thou that (which) thou art about to decree*, i. e. قَاضِيَةٌ (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 تَامَرْنَا XXV. 61. *What! shall we bow down to that (which) thou commandest us (to honor)*, i. e. تَامَرْنَا ۖ, i. e. بِاِكْرَامَةٍ, and فَاصْدَعْ بِمَا تُؤْمَرُ XV. 94. *Then preach thou openly that (which) thou art commanded (to make manifest)*, i. e. تُوْمَرُ ۖ, i. e. بِاِظْهَارَةٍ, and

قُلْتُ لَهَا لَا وَالَّذِي حَجَّ حَاتِمٌ * أَخُونِكَ عَهْدًا أَنِّي غَيْرُ خَوَانٍ

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.

حَجَّ حَاتِمٍ إِلَيْهِ, 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 *مَرَرْتُ بِأَلْدِيِّ مَرَرْتُ* [or *أَنْتَ مَارٌ* (IA)], i. e. *بِهِ* (R, IA); whence XXIII. 35. [507], i. e. *مِنْهُ*, and

وَقَدْ كُنْتُ تَخْفِي نَحْبَ سَمْرَاءَ حَقْبَةً
فَبِئْسَ لَأَنَّ مِنْهَا بِالَّذِي أَنْتَ بَائِعٌ

[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. *بَائِعٌ بِهِ* (IA), and as *مَرَرْتُ بِزَيْدٍ الَّذِي* (R), whence

لَا تَرْكُنِي إِلَى الْأَمْرِ الَّذِي رَكَنْتَ
أَبْنَاؤُا يَعْصُرُونَ حِينَ اضْطَرَّهَا الْقَدَرُ

by Ka'b Ibn Zuhair, *Do not thou incline to the matter (that) the sons of Ya'sur inclined (to) when destiny con-*

strained them, i. e. ^أكذبت ^أاليه (FA); but sometimes the *gen.* governed by a *p.* is suppressed, though the *p.* is not specified, as ^أالذي ^أمررت ^أزيد, i. e. ^أمررت ^أبه, which might be ^أمررت ^أمعه or ^أله 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. ^أالذي 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 ^أهذا ^أالذي ^أقدم ^أمن ^أالحضرة 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 predicable 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 ^أجاء ^أالذي ^أقام He that stood came except to him that knows his standing, but is ignorant of his coming, because ^أجاء is an attribute and ^أقام a *conj.*; nor ^أاقبل ^أالذي ^أابوه ^أمنطلق 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 ^{لذ} by elision of the ^ي [176], and then ^{لذ} by elision of the vowel; and even suppress it altogether, contenting themselves with the [^ل and (IY)] ^ل [176] in its stead: and do the like with its *fem.*, saying ^{اللت} [176], ^{اللت}, and ^{التي} i. q. ^{التي} ^{الضاربة} ^{هند} : and elide the ^ن from its *du.* and *pl.* [176], as in the saying of [AlAkhtal (ID, Jsh), or, as is said (Jsh),] AlFarazdak

أَبْنِي كَلَيْبِ إِنَّ عَمِّي اللَّذَا • قَتَلَا الْمَلُوكَ وَفَكَكَا الْأَغْلَالَ

[O Banu Kulaib, verily my two paternal uncles were the two that slew the kings and loosed the yokes (Jsh)], ^{والذي} ^{حانت} ^{الخ} [117], and IX. 70. [571] like them that have plunged; [though ^{الذي} 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 ^{من} (182); and similar is ^{والذي} ^{جاء} (182); and similar is XXXIX. 34. ^{والذي} ^{صدق} ^{به} ^{اولئك} ^{هم} ^{المتقون} And he that hath spoken the truth and believed it, those are the pious, while in ^{مثلهم} ^{كمثل} ^{الذي} ^{استوقد} ^{نارا} ^{فلما}

أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَّهُمْ فِي ظُلُمَاتٍ لَّا

يَبْصُرُونَ 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 **الَّذِي** in the process of enunciation is wider than that of the **ال** *syn.* with it, since **الَّذِي** is prefixed in the case of the nominal and verbal *props.*, but the **ال** only in the case of the verbal: thus, when you make an *enunc.* from **زَيْدٌ** in **قَامَ زَيْدٌ** and **زَيْدٌ** **الَّذِي** **هُوَ** **مَنْطَلِقٌ** **زَيْدٌ** and **الَّذِي** **قَامَ** **زَيْدٌ**, **مَنْطَلِقٌ** and **زَيْدٌ** **الْقَائِمُ**, but not **الهُوَ** **مَنْطَلِقٌ** **زَيْدٌ** (M), because **ال** is not prefixed to the *inch.* and *enunc.* [177] (IY). An *enunc.* is not made to **ال** except from a *n.* in the verbal *prop.* exclusively, because the *conj.* of **ال** 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 **فَعَلَ** and **يَفْعَلُ** or **فُعِلَ** and **يُفْعَلُ**, as **زَيْدٌ** **ضَارِبٌ**, i. e. **ضَرَبَ** or **يَضْرِبُ**, and **زَيْدٌ** **مَضْرُوبٌ**, i. e. **ضَرِبَ** or **يَضْرَبُ**; 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 أَضْرِبُ الزَّيْدَانَ and مَا مَضْرُوبُ الْبَكَرَانِ [24] indeed they with their *noms.* are nominal [*props.*]; but here they are preceded by two *ps.* that prevent their occurrence as *conj.*s. of the *ل*, as will be shown immediately. The *v.* that the *conj.* of *أَل* is moulded from must be plastic, since the *act.* or *pass. part.* does not come from the *aplastic*, like نَعِمَ, لَيْسَ, عَسَى, حَبْنًا, بُئِسَ; and must not be preceded by a *p.* whose meaning is not imported from the *act.* or *pass. part.*, like the سِ, سَرَفٌ, *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 *conj.*s. (177) and *eps.* (144) (IY),] except when some preventive [mentioned below (IY)] prevents [it (IY)]. The method of enunciation is to put the conjunct [*أَل* or *أَلَيْ* (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 *زَيْدٌ* and

and **الذِي** هُوَ مُنْطَلِقٌ زَيْدٌ you say **زَيْدٌ** مُنْطَلِقٌ in مُنْطَلِقٌ
 قَامَ غُلَامٌ خَالِدٌ in خَالِدٌ (2) from **الذِي** زَيْدٌ هُوَ مُنْطَلِقٌ
 ; [you say (IY)] **الذِي** قَامَ غُلَامَةٌ خَالِدٌ or **الذِي** خَالِدٌ

(3) from your [*pro-* (IY)] *n.* [and **زَيْدًا** (IY)] in **ضَرَبْتُ**
الضَّارِبُ زَيْدًا or **الذِي** ضَرَبَ زَيْدًا اَنَا [you say (IY)] **زَيْدًا**
 (IY); (4) **الضَّارِبَةُ** اَنَا زَيْدٌ or **الذِي** ضَرَبْتَهُ زَيْدٌ اَنَا

[you say (IY)] **يَطِيرُ** الذَّبَابُ فَيَغْضَبُ زَيْدٌ in **زَيْدٌ** and **الذَّبَابُ**
 [27, 538, 540] **الذِي** يَطِيرُ فَيَغْضَبُ زَيْدٌ الذَّبَابُ [you say (IY)]
 or **الذِي** يَطِيرُ **الطَّائِرُ** فَيَغْضَبُ زَيْدٌ الذَّبَابُ [418. A.], and **يَطِيرُ**
يَطِيرُ فَيَغْضَبُ coupled to **الذَّبَابُ** فَيَغْضَبُ زَيْدٌ

[where **يَطِيرُ** coupled to **الذَّبَابُ**], **الذَّبَابُ** فَيَغْضَبُ زَيْدٌ
 contains a mention relating to the *inch.* and con-
 junct **الذِي**, while the **ف** binds the two *props.* together,
 and makes them like one *prop.*, because it produces in
 them the sense of *condition*, i. e. **الذِي** اِنْ طَارَ الذَّبَابُ
يَغْضَبُ *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 **الطَّائِرُ** الذَّبَابُ فَيَغْضَبُ
زَيْدٌ (M), where **الذَّبَابُ** is governed in the *nom.* by [the
act. part. in] **الطَّائِرُ**, which does not contain a mention,
 because it governs an explicit *n.* in the *nom.*, while

^و^{عَضْبُ} coupled to it contains a mention relating to the conjunct, and completes the *conj.* (IY). The conjunct must agree in number and gender with the *n.* made an *enunc.* to it ; so that, when told to make an *enunc.* from

ضَرَبْتُ، ضَرَبْتُ الزَّيْدَيْنِ، and هَذَا in ضَرَبْتُ الزَّيْدَيْنِ، ضَرَبْتُ، you say الَّذَانِ ضَرَبْتَهُمَا الزَّيْدَيْنِ، and هَذَا ضَرَبْتُ، you say الَّتِي ضَرَبْتَهَا هُنْدُ، and الَّذِينَ ضَرَبْتَهُمُ الزَّيْدَانِ،

If the *qual.* occurring as *conj.* of ^{أَلِ} govern a *pron.* in the *nom.*, the *pron.*, if it relate to ^{أَلِ}, is latent; but, if it relate to something else, is detached : so that, when you say بَلَّغْتُ مِنَ الزَّيْدَيْنِ إِلَى الْعَمْرَيْنِ رِسَالَةً، if you make an *enunc.* from the ^ت in بَلَّغْتُ، you say الْمَبْلُغُ مِنَ الزَّيْدَيْنِ، He that conveyed a message from the two Zaid to the 'Amrs was I, a *pron.* relating to ^{أَلِ} being in الْمَبْلُغُ ; but, if you make an *enunc.* from ^{الزَّيْدَيْنِ}،

you say الْمَبْلُغُ أَنَا مِنْهُمَا إِلَى الْعَمْرَيْنِ رِسَالَةً الزَّيْدَانِ، The two that I conveyed a message from to the 'Amrs were the two Zaid, أَنَا being governed in the *nom.* by الْمَبْلُغُ، but not relating to ^{أَلِ}، because what is meant by ^{أَلِ} here is a *du.*, vid. the *n.* that the *enunc.* is made from ; and, if you make an *enunc.* from ^{الْعَمْرَيْنِ}، you say الْمَبْلُغُ أَنَا الْعَمْرَيْنِ،

مِنَ الزَّيْدَيْنِ إِلَيْهِمْ رِسَالَةٌ الْعَمْرُونَ They that I conveyed a
 message to from the two Zaid's were the 'Amrs; and
 similarly when you make an *enunc.* from رِسَالَةٌ, because
 what is meant by *أَل* 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 الْمَبْلُغَةُ أَنَا مِنَ الزَّيْدَيْنِ
 إِلَى الْعَمْرِينَ رِسَالَةٌ That which I conveyed from the two
 Zaid's to the 'Amrs was a message. The *n.* that an
enunc. is made from must be (1) susceptible of (a) post-
 ponement, so that an *enunc.* is not made from what takes
 the head of the sentence, like the *cond.* and *interrog.*
ns., as مَنِي and مَا; (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 *ذ* in زَيْدٌ ضَرْبَتُهُ [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 رَجُلًا alone in
 ضَرْبَتِ رَجُلًا ظَرِيفًا, or غَلَامٌ alone in زَيْدٍ غَلَامٌ, 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 ^{ضربتة} ^{رجل} ^{طريف} ^{الذي} or ^{غلام} ^{زيد} (IA). Enunciation is disallowed in the case of (1) the *pron.* of the case [167], because it is entitled to the 1st place in the sentence, [does not relate to an explicit *n.*, and is expounded only by the *prop.* after it; whereas, if you made it an *enunc.*, it would become posterior, would relate to the conjunct before it, and would not be expounded by a *prop.* (IY)]: (2) the *pron.* in ^{زيد} ^{منطلق} in ^{زيد} ^{منطلق} [26], the δ in ^{زيد} ^{ضربتة} [27], or [the δ in (IY)] ^{منه} in ^{السمن} ^{منوان} ^{منه} ^{بدرهم} [25, 27], because, if it [were replaced by a *pron.* that (IY)] related to the conjunct, the *inch.* [^{زيد} or ^{السمن} (IY)] would remain without a *rel.*: (3) the *inf. n.* or *d. s.* in such as ^{ضربى} ^{زيدا} ^{قائما} [29], because, (a) if you said ^{الذي} ^{هو} ^{زيدا} ^{قائما} ^{ضربى}, you would make the *pron.* [^{هو} (IY)] govern [^{زيدا} ^{قائما}] in the *acc.*, whereas the *inf. n.*, when expressed by a *pron.*, does not govern, so that ^{مرورى} ^{بزيد} ^{حسن} ^{وهو} is not allowable, because the *inf. n.* governs only through the letters of the *v.* contained in it, and through its being renderable by ^{ان} and the *v.*, while after the metonymy the letters of the *v.* quit it, and it is not renderable by ^{ان} and the *v.* (IY)]; (b) if you said

الَّذِي ضَرَبِي زَيْدًا أَيَّةَ قَاتِمٍ, you would express the *d. s.* by a *pron.*, whereas only what may be made *det.* [78] may be expressed by a *pron.* [262] (M).

§ 180. مَا is (1) a *det.*, (a) incomplete [44], which is the conjunct, as XVI. 98. [2]: (b) complete [520], (a) general, i. e. renderable by الشَّيْءُ, 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. فَنِعْمَ الشَّيْءُ هِيَ most excellent will be the thing, they!, [where هِيَ (DM),] orig. اِبْدَاءُهَا 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 مَا (DM)], and that is rendered from the letter of that *n.*, as غَسَلْتَهُ غَسْلًا نَعْمًا I washed him with a washing, whereof it is said, Most excellent is the washing!, i. e. نَعْمَ الغَسْلُ, [this غَسْلًا being the *n.*, and نَعْمَ and مَا an *ep.* of it in sense, orig. غَسْلًا مَقُولًا فِيهِ نَعْمَ الغَسْلُ, because the originative *prop.* is not used as an *ep.*, as they say on جَاؤُوا بِمُنْقِ الخ (144) (DM)]: most GG do not authorize the occurrence of مَا 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 ^{شئ}, as ^{مررت بما معجب لك} *I passed by a thing pleasing to thee* [147], i. e. ^{بشيء معجب لك},

^{لما نافع يسعى اللبيب فلا تكن لشيء بعيد نفعه الدهر ساعيا}
 [For a profitable thing strives the sagacious: then be not thou striving for a thing whose profit is for ever distant (Jsh)], and

^{ربما تكره النفوس من الهم—ر له فرجة كحل العقال}

[by Umayya Ibn Abi -sSalt, *Many a thing (that) souls dislike of the matter has a relief like the unfastening of the rope that fastens together the foreshank and arms of the camel (AAz)*], i. e. ^{رب شيء تكرهه النفوس}, while

S says that ^{هذا ما لدى عتيد} 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., (a) wonder, as ^{ما أحسن زيدا} How goodly is Zaid! [25, 479], i. e. ^{شيء حسن زيدا} *Something has made Zaid goodly!*, as all the BB decide, except Akh, who


allows it, and allows ^{ما} to be a conjunct *det.* or a qualified *indet.*; (β) the *cat.* of ^{نعم} and ^{بئس}, as in ^{غسلته الخ}

[above], i. e. ^{ما نعم شيئا} *Most excellent is it as a thing,* ^{ما}

being governed in the *acc.* as a *sp.* [of the vague *pron.* (DM)], according to many of the moderns, among them Z [471]; (γ) their saying, when they mean to exaggerate in predicating of any one the *frequent performance* of an act, like *writing*, ^{أَن زَيْدًا مِمَّا أَن يَكْتُبُ}, i. e. ^{مِن} ^{أَمْرٍ كِتَابَةً}, meaning *Verily Zaid is (created) of a matter, (namely) writing*, مَا being i. q. ^{شَيْءٍ}, and ^{أَن} and its *conj.* in the position of a *gen.* as a *subst.* for it, and the sense being the same as in ^{خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ} 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 ^{أَيُّ شَيْءٍ}, as ^{يُبَيِّنُ لَنَا مَا هِيَ} II. 63. *He will explain to us what she is*, ^{يُبَيِّنُ لَنَا مَا لَوْنُهَا} II. 64. *He will explain to us what her color is*, and ^{وَمَا تِلْكَ بِيَمِينِكَ} XX. 18. *And what is that [186] in thy right hand?* (ML): the *interrog.* مَا sometimes implies the meaning of (α) *contempt*, as ^{يَا زَبْرَقَانَ أَخَا بَنِي خَلْفٍ * مَا أَنْتَ وَيَبُ أَيُّكَ وَالْفَضْرُ} [by AlMukhabbal asSa'di, *O Zibriqān, brother of the Banū Khalaf, what thing art thou (woe to thy father!) and glory?* (AAz)]; (β) *magnification*, as ^{يَا سَيِّدَا النَّحْ} [85] and LXIX. 1. 2. [27]; (γ) *disapproval*, as ^{فِيمَ أَنْتَ}

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., (α) not temporal, as II. 193. [419], II. 100. [499], and, as allowed by some, -XVI. 55. And whatever prosperity (is) with you etc. [32], orig. وَمَا يَكُنْ بِكُمْ , the v. of the condition being afterwards suppressed, as in*

إِنَّ الْعَقْلَ فِي أَمْوَالِنَا لَا نَضِقُ بِهَا
ذِرَاعًا وَإِنْ صَبْرًا فَنَصْبِرُ لِلصَّبْرِ



[by Hudba Ibn AlKhashram al'Udhri, *If the price of blood (be) among our goods, we shall not be too straitened to pay it (the دية), and, if (we be confined) with confinement, we shall be patient of the confinement (Jsh), i. e. أَنْ يَكُنِ الْعَقْلُ , like V. 96. (419) (DM), i. e. أَنْ يَكُنِ الْعَقْلُ , and وَإِنْ صَبْرًا , [an exposition of وَإِنْ صَبْرًا , because الصَّبْرُ means الْحَبْسُ (DM)]; (β) temporal, which is authorized by F, AB, ASh, IBr, and IM, and is obvious in 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 IV. 28. [Then*

whatever time ye enjoy them in, give ye them their douries, بَع being i. q. فَيْع , and the مِّن in مِنْهُنَّ i. q. the ب (DM)], except that this مَا is an *inch.*, not adverbial, [contrary to the one preceding (DM),] and in وَمَا تَكُ يَا ابْنَ عَبْدِ اللَّهِ فِينَا * فَلَا ظُلْمًا نَخَافُ وَلَا أَفْتَقَارًا (ML), by AlFarazdaq, *And, whenever thou art, O son of 'Abd Allāh, among us, neither wrong shall we fear, nor want (Dw).* The مَا 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 مَثَلًا أَي مَثَلٌ *A parable, what a parable!* : and the import of this مَا is (1) *contempt*, as هَلْ أُعْطِيتَ إِلَّا عَطِيَّةً مَا *Hast thou given aught save some paltry gift?* ; (2) *magnification*, as لَأَمْرٍ مَا جَدَعُ قَصِيرٌ أَنْفَهُ *To some purpose did Kaṣīr cut off his nose* and لَأَمْرٍ مَا يَسُودُ الْحَجَّ [122]; (3) *modification*, as اضْرِبْهُ ضَرْبًا 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).* مَا denotes (1) [mostly (R, IA)] the *irrational* (R, IA, Sh), as XVI. 98. [2] (Sh); (2) sometimes the *rational*, as لَنَا سُبْحَانَ مَا سَخَّرَكُنَا لَنَا *Extolled be the perfection of Him*

Who hath subjected you unto us! and **سُبْحَانَ مَا سُبِحَ**
الرعد بِحَمْدِهِ 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 **فَانْكُحُوا مَا طَلَبَ لَكُمْ مِنْ**
النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ 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 **زَيْدٌ مَا هُوَ**
Zaid, what is he?, which is a question as to his quality,
the reply being **عَالِمٌ** Learned or something else [556];
(4) sometimes the unknown in quiddity and essence, as
مَا هَذَا أَفْرَسٌ أَمْ بَقْرٌ أَمْ إِنْسَانٌ What is this, a horse, or
an ox, or a man?: and the saying of Pharoah **وَمَا**
رَبِّ الْعَالَمِينَ XXVI. 22. And what is the Lord of the
worlds? may be a question as to the quality, for which
reason Moses says **رَبِّ السَّمَاوَاتِ** 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
سُبْحَانَ الْخ and **سُبْحَانَ الْخ** [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 Abù Dhu'aib "I arrived at AlMadina, when its inhabitants were making an outcry through weeping, like the outcry of the pilgrims when they shout **لَبَّيْكَ** at entering the Sacred Territory: so I said **مَا** *What?*, [meaning **مَا الْخَبْرُ** or **مَا الْأَمْرُ** *What (is the news or the matter)?* (IY)]; and it was said, The Apostle of God has perished," [and in **قَدْ وَرَدَتْ أَلْحُ** (175, 690), i. e. **فَمَا أَصْنَعُ** or **فَمَا قُدْرَتِي** *What (is my power)?* (IY)]: (2) the *cond.*, when the *red.* **مَا** is affixed to it, [so that they say **مَهْمًا** (IY),] as VII. 129. [419] (M). **مَهْمًا** 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 **مَهْمًا** **وَمَهْمًا** **تَكُنُّ أَلْحُ** *And, if any disposition be in a man, though etc* [499], where, says he, it is a *p.* i. q. **أِنْ** *If*; and he is followed by IYn, who cites **مَهْمًا تَصِبُّ أَلْحُ** [22]. Some say that **مَهْمًا** is an *adv.* of time, [i. q. **مَتِيْمًا** *Whenever* (K on VII. 129.),] and that the sense is **أَيَّ وَقْتٍ تَصِبُّ بَارِقًا** *in whatever time they find a cloud charged with lightning from a border of the horizon*, the sentence being transposed; or **فِي أَلْحُ بَارِقًا** *in a border of the horizon a cloud etc*, **مِنْ** being *red.* and **أَلْحُ** used as an *adv.*: but it will be shown that **مَهْمًا** is not used as an *adv.* (ML).

It is, (1) according to Khl, *orig.* [the *cond.*] مَأْ ; while, [the *red.*] مَأْ being sometimes added to *cond.* words [565], as مَأْ مَتَّى and مَأْ أَيِّنْ , they add مَأْ to مَأْ , as they add مَأْ to مَتَّى , so that it becomes مَأْ مَأْ ; and then, deeming this expression inelegant because of the repetition of the 2 words, they substitute a ڤ for the 1st ل , saying مَهْمَأْ , since the ل and ڤ are from one outlet [732]: (2) as others say, compounded of مَأْ i. q. أَكْفُفْ [187] and the *cond.* مَأْ , 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 مَهْمَأْ , as it relates to مَأْ , as in VII. 129.; and the 2nd by the saying of the poet

أَمَارِي مَهْمِنِ يَسْتَمِعُ نِي صَدِيقَهُ
أَقَارِبِلِ هَذَا النَّاسِ مَارِي يَنْدَمُ

O *Māwīya*, whose hearkens to the speeches of this people about his friend, *Māwīya*, will repent, since he compounds مَأْ with مَنِ , as you compound it with مَأْ (IY). It is simple, not compounded of مَأْ and the *cond.* مَأْ , [as though مَأْ كَفَّ مَأْ were said (K), though the sense of مَأْ would not necessarily remain, because another meaning

might be produced by the composition (DM)] ; nor of the *cond.* مَا and *red.* مَا , the δ being afterwards substituted for the 1st λ 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 مِنْ آيَةٍ [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 زَيْدًا مَرَّتْ بِهِ [62], posterior to it, because it takes the head [of the sentence], i. e. مَهْمَا تَحْضُرُنَا تَاتِنَا بِهِ *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

وَأَنْكَ مَهْمَا تَعْطَى بَطْنِكَ سَوْأَةً
وَفَرَجَكَ نَالًا مِنْتَهَى النَّمِّ أَجْمَعًا

by Hātim [atTā'ī, *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 repro- bates those who say it, and it is impossible in the text, even if it were correctly affirmable elsewhere, because مَهْمَا is expounded by مِنْ آيَةٍ : (3) *interrogation*: this is mentioned by many, IM being among them, who cite مَهْمَا لِي اللَّيْلَةَ الْخ [503]; but there is no evidence in the verse, because مَهْمَا may be a verbal *n. i. q.* أَكْفَفَ, [in which case its conjunction in writing is for the sake of puzzling (DM),] and مَا alone an inceptive interrogation, *Hold! what etc?* (ML). The elision is in the *interrog.* when the *preps.* are prefixed to it (M). The *ʃ* of the *interrog.* مَا is [necessarily (ML)] elided when it is governed in the *gen.* (R, ML) by a *prep.* or *pre. n.* [615]; though sometimes the *ʃ* occurs expressed, as

عَلَى مَا قَامَ يَشْتَمُنِي لَتَيْمٍ * كَخَنْزِيرٍ تَمَرَّخَ فِي دُمَانٍ

[below] (R), by Ḥassān 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

فَتَلَكُ وَلَائَةُ السُّورِ قَدْ طَالَ مَكْتَهُمْ
فَحَتَامٌ حَتَامٌ حَتَامٌ الْعَذَاءُ الْمَطْوَلُ

[by AlKumait Ibn Zaid alAsadī, *Then those are the rulers of evil. Their abiding (amongst us) has become long: then until what (time), until what (time) shall the*

lengthened weariness (of them) be ? (Jsh)]; though sometimes the Fatha follows it in elision, which is peculiar to poetry, as

يَا أَبَا الْأَسْوَدِ لِمَ خَلَفْتَنِي * لِهَمُومٍ طَارِقَاتٍ وَذِكْرٍ

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

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

فَنَاطِرَةٌ بِمِ يَرْجِعُ الْمُرْسَلُونَ XXVII. 35. *And shall see with*

what the messengers will return, and لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

LXI. 2. *Wherefore say ye what ye do not ?*; but expressed

in لِمَسِّكُمْ فِيمَا أَفْضَيْتُمْ فِيهِ عَذَابٌ عَظِيمٌ XXIV. 14. *A great chastisement would have befallen you for that slander*

which ye plunged into, يَرْمَنُونَ بِمَا أَنْزَلَ إِلَيْكَ II. 3.

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

مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي XXXVIII. 75.

What hindered thee from doing obeisance unto what I created with My two hands ? : and, as the *l* is not elided

in enunciation, so is it not expressed in interrogation, the reading of [Abū 'Abd Allāh (Nw, IKhn, DM)] 'Ikrima

[Ibn 'Abd Allāh (IKhn) alHāshimī alMadanī (Nw), the freedman of {'Abd Allāh (IKhn)} Ibn 'Abbās (Nw,

IKhn, DM)] and 'Isā [Ibn 'Umar (K, DM) alAsadī, the

Kūft Reader, known as AlHamdānī (DM),] عَمَّا يَتَسَاءَلُونَ

LXXVIII. 1. [below] being extraordinary, and the say-

ing of Ḥassān عَلَى مَا قَامَ الْخُ [above] being a poetic license, as likewise is the saying

إِنَّا قَتَلْنَا بِقَتْلَانَا سُرَاتِكُمْ * أَهْلَ الْوَأْدِ فَمَا يَكْثُرُ الْقَتْلُ

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

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

saying of the commentators that مَا in يَا لَيْتَ قَوْمِي 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 فَمَا اغْوَيْتَنِي 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 ! [when the *prep.* is prefixed to the

interrog. مَا (K)] is rare, anomalous. When, however,

the *interrog.* مَا is compounded with ذَا, its ! is not elided, as لِمَاذَا جِئْتِ [186], because

its ! then becomes medial (ML). كَلَّمَا [117, 204, 571]

ought to be written conjoined when it is i. q. كَلَّ وَكَلَّتْ,

follow either of them except after their conjunction with مَ : but نَعَمًا and بِئْسَمَا [180, 471] are allowed to be written disjoined and conjoined, except that conjunction is preferable in نَعَمًا, because of the concurrence of two similar letters, contrary to مَ بِئْسَ : and, when مَ is affixed to فِ, then, if it be *interrog.*, its ا is elided, and فِيمَ رَغِبْتَ *For what wishedst thou?* is written [conjoined]; whereas, if it be i. q. الَّذِي, you conjoin, but express its ا, writing رَغِبْتَ فِيمَا رَغِبْتَ *I wished for what thou wishedst:* and you write عَمًا conjoined, as in XXIII. 42. [508, 565]; unless it be *interrog.*, as in عَمَّ يَتَسَاءَلُونَ LXXVIII. 1. *Of what question they among themselves?* [above], in which case it is written [conjoined, but] with elision of the ا (D).

§ 182. مَنْ is (1) *cond.*, as IV. 122. [419] : (2) *interrog.*, as مَنْ بَعَثْنَا مِنْ مَرْقَدِنَا XXXVI. 52. *Who hath roused us from our sleep?* and مَنْ رَبُّكُمْ يَا مُوسَى XX. 51. *Then who is your Lord, O Moses?* : (a) when مَنْ يَفْعَلُ هَذَا إِلَّا زَيْدٌ *Who does this save Zaid?* is said, it is the *interrog.* مَنْ imbued with the sense of *negation*, whence مَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ III. 129. *And who*

forgiveth sins save God? ; nor is the allowability of that [imbuing of the *interrog.* with *negation* (DM)] restricted to its being preceded by the و, contrary to the opinion of IM, [whose language in the Tashil, however, only imports that it is *often* preceded by the و (DM),] as is proved by مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ II. 256. *Who is he that shall intercede with Him save by His permission?*: (b) when مَنْ ذَا لَقِيتَ *Who is he (that) thou didst, or Whom didst thou, meet?* is said, مَنْ is an *inch.*, and ذَا an *enunc.*, a conjunct [186], the *rel.* being suppressed, [i.e. لَقِيتَهُ (DM)] ; or, according to the saying of the KK on the redundancy of *ns.*, ذَا may be *red.*, and مَنْ an *obj.*; while many appear to say that مَنْ and ذَا may be compounded [into one *interrog. n.*, either (a) an *inch.*, the *prop.* لَقِيتَ, i.e. لَقِيتَهُ, being an *enunc.*, or (b) a *prepos. obj.* to لَقِيتَ (DM)], as in مَا ذَا صَنَعْتَ [186]:

(3) conjunct, as أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ XXII. 18. *Hast thou not considered that*

they that are in the heavens and they that are in the earth bow down unto God?: (4) a qualified *indet.*, for which

reason it (a) has رَبَّ prefixed to it in

رَبِّ مَنْ أَنْصَبْتَ غَيْظًا قَلْبَهُ * قَدْ تَمَنَّى لِي مَوْتًا لَمْ يَطْع

[by Suwaid Ibn Abi Kāhil alYashkurī, *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 كَفَفَى بِنَا الْخُفَى [147], *I passed by a person pleasing to thee* [503], and

أَنِّي وَإِيَّاكَ أَنْ حَلَمْتَ بِأَرْحَلِنَا
كَمَنْ بِوَادِيَةٍ بَعْدَ الْمَحَلِّ مَمْطُورٍ

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. مَنْ كَشَحْتُمْ مَمْطُورٍ : (a) in II. 7. [499] many decide that مَنْ is qualified, which is improbable from the rarity of this usage ; and others that it is conjunct : while Z says that, if أَل in النَّاسِ be construed to denote *knowledge*, مَنْ is conjunct, *And of the men are they that say*, like وَمِنْهُمْ IX. 61. *And of them are they that vex the Prophet*, and, if *genus*, مَنْ is qualified, [as though وَمِنْ النَّاسِ نَاسٌ يَقُولُونَ *And of men are men that say were said* (K),] like مِنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا XXXIII. 23. *Of believers are men that have fulfilled* ; but this needs consideration. Two other kinds of مَنْ are added:— (1) a complete *indet.*, according to F, who says it of [the 2nd مَنْ in]

وَنَعْمَ مَزْكَأٌ مِّنْ صَاقَاتِ مَذَاهِبِهِ * وَنَعْمَ مَن هُوَ فِي سِرِّهِ وَأَعْلَانِهِ
 [by AlFarazdaq, *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, مِّنْ a *sp.*, and هُوَ particularized by praise [469]; while others say that مِّنْ is conjunct, an *ag.*, هُوَ an *inch.* whose *enunc.* is another هُوَ suppressed, upon the principle of وَشِعْرِيّ وَشِعْرِيّ [30], [the *prop.* being the *conj.* of مِّنْ (DM)], and the *adv.* [498] dependent upon the suppressed [هُوَ], because it contains the sense of the *v.*, i.e. وَنَعْمَ مَن هُوَ الثَّابِتُ and most excellent is he that is (he, i. e. the steadfast) in etc.!, in which case I say that a 3rd هُوَ he particularized by praise must be supplied: (2) a *corrob.* [563], vid. [in the positions (DM)] where Ks asserts that it occurs *red.*, like مَا, that being easy according to the rule of the KK that *ns.* are made *red.*, whence فَكْفَىٰ بِنَا أَلْحَ [above] over others than us, the version

يَا شَاةَ مَن قَنَصِ لِمَن حَلَّتْ لَهُ * حُرْمَتُ عَلَىٰ وَابْتِهَآءُ لَمْ تَحْرَمِ
 [by 'Antara, *O (people, behold a) wild cow (a met. for woman) of the chase for him that she has become lawful unto, (and marvel at her beauty and her comeliness)! She*

has become unlawful unto me, and would that she had not become unlawful! (EM)], and the saying

أَلِ الزَّبِيرِ سَنَامُ الْمَجْدِ قَدْ عَلِمَتْ
ذَاكَ الْقَبَائِلُ وَالْأَثْرُونَ مِنْ عَدَا

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

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

أَفَمَنْ يَعْلَمُ إِنَّمَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقَّ كَمَنْ هُوَ أَعْمَى

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

أَسْرَبَ الْقَطَا هَلْ مِنْ يَعْجِرُ جَنَاحَهُ
لَعَالَى إِلَى مَنْ قَدْ هَوَيْتَ أَطْيِرُ

(IA), by Al'Abbās Ibn AlAḥnaf, *O flock of Kātā, is he that will lend (me) his wing (present among you)?*

Perhaps I shall fly (with it) to her that I have loved (J).

مِنْ [as also مَا (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 ^{وَسُوْلُهُ} ^{لَهُ} ^{مِنْكَ} ^{وَمَنْ} ^{يَقْنَتُ} XXXIII. 31. *And whosoever of you is obedient to God and His Apostle, and doeth good read with masculinization of the 1st and femininization of the 2nd, X. 43. [581], and*

تَعَشَّ فَإِنْ عَاهَدْتَنِي لَا تُخَوِّنُنِي
نَكْنُ مِثْلُ مَنْ يَأْذُبُ يَصْطَلِحْبَانِ

by AlFarazdaq (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, ^{مَنْ} ^{كَانَتْ} ^{أُمُّكَ} *Who was thy mother?*

[171, 449, 474], while Khl asserts that some read ^{مَنْ} ^{تَقْنَتُ} (S). Observance of the letter is better than observance of the sense, because the letter is nearer to that expression made to accord with ^{مَنْ} or ^{مَا} than the sense, since it is a means to the sense; but, if the expression made to accord with ^{مَنْ} or ^{مَا} be preceded by what aids the sense, observance of the sense is preferred: and therefore the Readers do not differ in the masculinization of ^{مَنْ} ^{يَقْنَتُ} and ^{مَنْ} ^{يَاتُ} ^{مِنْكَ} XXXIII. 30. *Whosoever of you committeth*; contrary to ^{وَتَعْمَلُ}, because the latter comes after ^{مِنْكَ}, which is an aid to the sense, for

which reason ^{نُؤْتِهَا أَجْرَهَا} *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 ^{لَقِيْتِ مِنْ أَحِبِّهِ} 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 ^{وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ} *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 ^{خَالِدِينَ فِيهَا أَبَدًا} *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 ^{خَالِدِينَ أَلَيْسَ} to concord with the letter, saying ^{قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا} *God hath made goodly provision for him!* (R). ^{مِنْ}, when attached to ^{كُلِّ} or ^{مَعَ}, is written disjoined; and is written conjoined only in ^{عَمِنْ} and ^{مَمِنْ}, on account of the incorporation of the ^ن into the ^م, as in ^{عَمَّا} [181] and ^{أَمَّا} [589] (D).

§ 183. When you interrogate with ^أمَنْ about a mentioned rational [185] *indet.*, and pause upon ^أمَنْ [185], (1) you may imitate in ^أمَنْ the inflection of that mentioned [*indet.*] and the signs of its *du.*, *pl.*, and *fem.*: thus you say ^أمَنْو [497], ^أمَنَا, and ^أمَنِي when ^أرَأَيْتَ ^أجَاؤَنِي رَجُلٌ, ^أرَجُلًا, and ^أمَرَرْتُ بِرَجُلٍ are said; ^أمَنَان and ^أمَنِين when ^أرَأَيْتَ ^أجَاؤَنِي رَجُلَانِ, ^أرَأَيْتَ رَجُلَيْنِ, and ^أمَرَرْتُ بِرَجُلَيْنِ are said; ^أمَنُون when ^أجَاؤَنِي مُسْلِمُونَ or ^أرِجَالٌ or ^أقَوْمٌ is said, and ^أمَنِين in the *acc.* and *gen.*; ^أمَنَةٌ when ^أجَاؤَتْنِي ضَارِبَةٌ or ^أطَالِقٌ [268] is said, and likewise in the *acc.* and *gen.*; ^أمَنَاتَان when ^أجَاؤَتْنِي ضَارِبَتَانِ or ^أطَالِقَانِ is said, and ^أمَنَاتِين in the *acc.* and *gen.*; and ^أمَنَاتٌ when ^أجَاؤَتْنِي مُسْلِمَاتٌ or ^أضَوَارِبٌ is said, and likewise in the *acc.* and *gen.*: (a) they add in the *sing. masc.* the ^و, ^ا, and ^ي 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 ^أمَنْ for imitation of the inflection, as in ^أأَيُّ [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 ^أمَنْدُ , since the ڤ of feminization in pause is only quiescent, they content themselves with imitating the sign of the *fem.*, and omit to imitate the inflection ; and they treat ^أمَنْات 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 ^أمَنْتَانِ and ^أمَنْتَيْنِ is a warning that the ت denotes feminization 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 ڤ of feminization : and the ن in the *sing.* is sometimes made quiescent, as ^أمَنْتُ ; though it is oftener mobilized, because they add the ڤ to indicate that the question is about a *fem.*, and the fact that the ڤ is preceded by Fatḥ and converted into ڤ in pause is more indicative of its denoting feminization, such as ^أبَنْتِ and ^أاِخْتِ and such as

مَا بِالْ عَيْنِي عَنْ كَرَاهَا قَدْ جَفَّتْ
 مَسْبَلَةٌ تَسْتَنِي لَمَّا عَرَفْتِ

دَارًا لَسَلَمَى بَعْدَ حَوْلٍ قَدْ عَفَّتْ
بَلْ جَوَزَ نَيْهَاءَ كَظْهَرِ الدَّجَفَتِ

[*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 **مَنْتَانِ** sometimes occurs with the **نِ** that is before the **م** mobilized: (2) you may add to **مِنْ** 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 **مِنْ** according to its general rule of being uniformly applicable to all [numbers and genders]: thus, when **جَاءَنِي رَجُلٌ** or **رَجُلَانِ** or **رِجَالٌ** or **أَمْرَأَةٌ** or **أَمْرَأَاتَانِ** or **نِسْوَةٌ** is said, you say **مِنُو**; and analogously in the *acc. and gen.*: (3) you may put **مِنْ** alone in every state without imitation of the inflection or other signs, as in the state of continuity. **Y** allows imitation with **مِنْ** in continuity by analogy to **أَيُّ** [185], saying **مِنْ يَا فَتَى**, **مِنْ يَا فَتَى**, and **مِنِ يَا فَتَى**; and attributes to it the

saying of the poet [AlFarazdak, or, as some say (N),
Sumair Ibn AlHārith adDabbī (AAz, N),]

أتوا ناري فقلت مذون انتم * فقالوا الجني قلت عموا ظلماً

[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 ضرب من

من Who beat whom? has been heard in interrogation about the beater and beaten: but this, as S says, is improbable; and, as Y also says, is not accepted by every one, because the *v.* precedes the *interrog.* word: and, as for the inflection of the *interrog.*, it is said to be an imitation,

as though the speaker had heard a man say ضرب رجل من ضرب رجل; whereas the fact appears to be that it is not an imitation,

but that in some *dials.* من may be *infl.* not by way of imitation, as you see in مذون انتم, 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 رأيت رجلاً وامرأة or امرأة ورجلاً

and من وجملة رجل وامرأتان are said, you say من ومدة or من ومندان 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 ^{لَقِيَتْ رَجُلًا} ^{مِنْ رَائِيَيْنِ} *Whom and which two?* when ^{لَقِيَتْ رَجُلًا} is said. *Dets.* after ^{مِنْ} are (1) not proper names, in which case there are three methods:—(a) most commonly there is no imitation in them, nor in ^{مِنْ} after their suppression; (b) Mb transmits from Y that they are mentioned after ^{مِنْ} imitated, like proper names [below], so that, when a man says ^{رَأَيْتَ أَخَا زَيْدٍ}, you say ^{مِنْ أَخَا زَيْدٍ}, which S allows, though not as matter of choice, but like ^{دَعْنَا مِنْ} ^{تَمْرَتَانِ} [1, 185] and ^{لَيْسَ بِقُرَشِيًّا}; (c) they are suppressed, while the signs of imitation are expressed in ^{مِنْ}, as in the case of *indets.*, because the *det.* mentioned is unknown to the hearer, like the *indet.*, as S relates that, when ^{مَعَّ مَنِينٍ} ^{قَدْ رَأَيْتَهُ} and ^{زَهَبَتْ مَعَهُمْ} are said, ^{مَعَّ مَنِينٍ} and ^{مَنَا} are said: (2) proper names, in which case there are two methods:—(a) the people of AlHijāz imitate the proper name after ^{مِنْ} 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 ^ر ^ا ^ي ^ت ^ز ^ي ^د ^ا ^{ال} ^ظ ^ر ^ي ^ف or ^ز ^ي ^د ^ا ^ن ^ف ^س ^ة or ^ز ^ي ^د ^ا ^ا ^ب ^ا ^م ^ح ^م ^د is said, you say ^م ^ن ^ي ^ز ^ي ^د ^{ال} ^ظ ^ر ^ي ^ف or ^ز ^ي ^د ^ا ^م ^ح ^م ^د with the *nom.* : though, if it be qualified by ^ا ^ب ^ن, and its Tanwīn be dropped, imitation of it is not disallowed according to the people of AlḤijāz, because this qualified with this *qual.* is treated like one *n.*, as is proved by the elision of the Tanwīn from the qualified [609] and by the qualified's being governed in the *acc.* in the *roc.* [50] ; so that, when ^ر ^ا ^ي ^ت ^ز ^ي ^د ^ب ^ن ^ع ^م ^ر ^و is said, you say ^م ^ن ^ي ^ز ^ي ^د ^ب ^ن ^ع ^م ^ر ^و with the *acc.* ; whereas, if ^م ^ن ^ي ^ز ^ي ^د ^ا ^ا ^ب ^ن ^ع ^م ^ر ^و be said, you say ^م ^ن ^ي ^ز ^ي ^د ^ا ^ا ^ب ^ن ^ع ^م ^ر ^و with the *nom.* : (b) the coupled without repetition of ^م ^ن 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 ^م ^ن ^ي ^ز ^ي ^د ^ا ^و ^ع ^م ^ر ^ا or ^م ^ن ^ي ^ز ^ي ^د ^ا ^و ^ا ^خ ^ا ^ع ^م ^ر ^و when ^م ^ن ^ي ^ز ^ي ^د ^ا ^و ^ع ^م ^ر ^ا or ^م ^ن ^ي ^ز ^ي ^د ^ا ^ل ^ق ^ب ^ت ^ز ^ي ^د ^ا ^و ^ع ^م ^ر ^ا 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 ^م ^ن ^ي ^ز ^ي ^د ^ا ^ب ^ا ^خ ^ي ^ك ^و ^ز ^ي ^د is said, imitation is not allowable in the question by com-

mon consent, but the *nom.* is necessary, because the *ant.* may not be imitated, and similarly therefore the *appos.* :

(c) if [^]مِن be repeated in the coupled, as [^]مِن [^]زَيْدًا [^]وَمِن [^]مِن [^]أَخْوَةَ [^]عَمْرًا or [^]مِن [^]أَخْوَةَ [^]وَمِن [^]زَيْدًا [^]مِن [^]مِن [^]أَخْوَةَ [^]عَمْرًا, 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 [^]مِن, as in [^]مِن [^]زَيْدٍ [^]وَمِن [^]مِن [^]زَيْدٍ or [^]مِن [^]مِن [^]زَيْدٍ, 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 [^]مِن is imitated, [^]مِن 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 مَنْ and expression of the sign of imitation in the latter sometimes occur: thus, خَافَ دَارَ عَبْدِ اللَّهِ *Behind the door of 'Abd Allah* having been said, the hearer said دَارَ مَنْيَ *The house of whom?*: (b) the Banu Tamim treat the proper name in interrogation about it with مَنْ like other *ns.*, putting it in the *nom.* in every case by inchoation. When you question with مَنْ 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 زَيْدًا لَقِيْتُ or رَكِبْتُ رَكَبَاتِ [6] is said, you may say الْمَنْيَ, meaning, e. g., *The Bakrī or the Kurashī?*: (a) you put مَنْ in place of the *rel. ep.*; and prefix أَلْ to مَنْ, because it would be so in the *rel. ep.* questioned about, e. g. الْبَكْرِيَّ, since the *rel. ep.* of the proper name must contain أَلْ; and affix the ي of relation at the end of مَنْ, as it would be at the end of the *rel. ep.* questioned about; and most commonly prefix the *interrog.* Hamza to أَلْ saying أَلْمَنْيَ with prolongation, because it would be so in the *rel. ep.* questioned about, since

irrational, like ^{المكّي} *The Meccan* and ^{البصري} *The Basrī*,
^{المنى} is not allowable by common consent (R).

§ 184. ^{أى} is (1) *cond.*, as XVII. 110. [116, 565]
 and ^{أَيُّمَا} ^{الْأَجْلِيَيْنِ} ^{قَضَيْتُ} ^{فَلَا} ^{عُدْوَانَ} ^{عَلَيَّ} XXVIII. 28.
Whichever [181, 565] *of the two terms I fulfil, no in-*
justice shall be done upon me, [which is also read ^{أَيُّمَا} {with
 quiescence of the ^ي (K)}, like ^{تَنْظَرْتُ} ^{أَلَخ} (below) (K,
 B)]: (2) *interrog.*, as ^{أَيُّمَا} ^{هَذِهِ} ^{أَيُّمَا} ^{زَادَتْهُ} ^{هَذِهِ} ^{أَيُّمَا} IX. 125.
Which of you is such that this Chapter hath increased
him in belief? and ^{فَبِأَيِّ} ^{حَدِيثٍ} ^{بَعْدَهُ} ^{يُؤْمِنُونَ} VII. 184.
Then in what story after it will they believe?; which is
 sometimes abbreviated, as

^{تَنْظَرْتُ} ^{نَصْرًا} ^{وَالسَّمَائِيَيْنِ} ^{أَيُّمَا}
^{عَلَى} ^{مِنَ} ^{الْغَيْثِ} ^{اسْتَهَلَّتْ} ^{مَوَاطِرَهُ}

[by AlFarazdaq, *I gazed at Naṣr and the two stars named*
Simāk that I might know which of them two was such
that his showers of rain poured plentifully upon me (N)]:
 (3) *conjunct*, as ^{ثُمَّ} ^{لِنَنْزَعَنَّ} ^{مِنْ} ^{كُلِّ} ^{شَيْعَةٍ} ^{أَيُّهَا} ^{أَشَدُّ} ^{عَلَى}
^{الرَّحْمَنِ} ^{عَتِيًّا} XIX. 70. *Then We will surely drag forth*
from every sect him of them (that) is most hardened in re-
bellion against the Compassionate [176, 177], i. e. ^{الَّذِي} ^{هُوَ}

أَشَدُّ, says S: (4) indicative of the sense of *perfection*, in which case it occurs as (a) an *ep.* of the *indet.*, as زَيْدٌ رَجُلٌ أَي رَجُلٌ زَيْدٌ *Zaid is a man, what a man!*, i. e. *perfect in the qualities of men*; (b) a *d. s.* to the *det.*, as مَرَرْتُ بِعَبْدِ اللَّهِ أَي رَجُلٍ *I passed by 'Abd Allāh, what a man!*; (5) a connective to the vocation of what contains آل, as يَا أَيُّهَا الرَّجُلُ [48, 51, 552]. And Akh adds a [6th (DM)] kind, vid. a qualified *indet.*, as مَرَرْتُ بِأَيِّ مَرَجٍ *[I passed by a person pleasing to thee (DM)]*, like مَرَجٍ مَعْرُوبٍ *[182]*; but this [kind (DM)] is unheard [147]. أَي is not decidedly [i. e. literally and constructively (DM)] aprothetic [116, 176] except in vocation [51] and imitation [185] (ML). أَي is *infl.*, alone among conjuncts, subject to the dispute on اللِّذَانِ [176], اللَّتَّانِ, and the تَائِ, 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, أَي is not *infl.*, as in vocation; but, if it be supplied, أَي remains *infl.*, as in XVII. 110. [116]; except in كَأَيِّ [226], where it is cut off from prothesis notwithstanding its inflection, because it is like the

i. e. ^{أَفْضَلُ} هُوَ ^{أَيُّهُمُ} (FA)]: but some of the Arabs inflect ^{أَيُّ} in all its states (IM, Sh), ^{أَشْفَ} ^{أَيُّهُمُ} being read with the *acc.* [176] (IA, Sh) by Hārūn, [Talḥa Ibn Muṣarrif (K),] Mu'ādh [Ibn Muslim alHarrá (K)], and Ya'qūb (Sh), and ^{أَفْضَلُ} ^{أَيُّهُمُ} ^{عَلَى} related with the *gen.* [176] (IA); and this, says S, is an excellent *dial.* (Sh). Ks says that the *op.* of the conjunct ^{أَيُّ} 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 ^{أَيُّ} about a mentioned *indet.*, (1) you may imitate in ^{أَيُّ} the inflection [of that *indet.*] and the signs of the *du.*, *pl.*, and *fem.*, as in ^{مَنْ} [183], except that you do not affix the letters of prolongation to the *sing. masc.*, but in continuity inflect it with the vowels, as ^{أَيُّ} ^{يَا} ^{فَتَى}, ^{أَيَّا} ^{يَا} ^{فَتَى}, and ^{أَيُّ} ^{يَا} ^{فَتَى}, and in pause make its ^ي quiescent in the *nom.* and *gen.*, and convert the Tanwīn into ^ف in the *acc.* [640], because ^{أَيُّ} is *infl.*: (a) thus two conditions of imitation with ^{مَنْ} are dropped in the case of ^{أَيُّ}, vid. reason and pause, reason because ^{أَيُّ} is in its original constitution applicable to the rational and irrational, contrary to ^{مَنْ} [182]; and pause because, ^{أَيُّ} being *infl.*, the imitation of the inflection is not disap-

proved upon it either in continuity or in pause, whereas, ^أمن 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 ^أأى in the *sing.*, saying ^أأى, ^أأيا, and ^أأى in the *sing.*, *du.*, and *pl.*, *masc.* and *fem.* The vowels affixed to ^أأى 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 ^أأى without imitation are also of weak authority [176]; and it should rather be said, as in the case of ^أمن [183], that these signs are imitative alliterations to the speaker's expression, and that the place of both [^أأى and ^أمن] is that of a *nom.* by inchoation, the full phrase being ^أمن هو *Who (is he)?* and ^أأى رجل هو, i. e. ^أأى رجل هو *What (man is he)?* When you question with ^أأى about *dets.*, there is no dispute that what follows it is not imitated; so that, when ^أأى زيدا and ^أأى مزود are said, you say

٤٤ زَيْدٌ *Who is Zaid?* with the *nom.* only, because, the inflection appearing in *أَي*, they dislike the 2nd to differ from it, contrary to *مَنْ زَيْدًا* and *مَنْ زَيْدٌ* [183]. Some of the Arabs, however, sometimes imitate the *n.*, whether a proper name or not, even without a question, as *لَيْسَ بِقَرَشِيًّا دَعْنَا مِنْ تَحْرَتَانٍ* [1, 183]; and therefore, according to this *dial.*, imitation is allowable when you question with *مَنْ* or *أَي*, even without a proper name, as transmitted [by Mb] from Y [183].

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

What is that which your Lord hath revealed?, مَنْ ذَا لَقِيَتْ (182), and

وَقَصِيدَةٌ تَأْتِي الْمُلُوكَ غَرِيبَةً * قَدْ قَلَّتْهَا لِيُقَالَ مَنْ ذَا قَالَهَا
(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 ذَا be not made otiose by

being compounded with مَا [or مَنْ (IA)] into one [interrog. (IA)] n. (IA, Sh), as مَا ذَا صَنَعْتَ *What hast thou done?* [182], مَا ذَا being treated as equivalent to

أَيَّ شَيْءٍ, so that it is a *prepos. obj.*; whereas, if you construe مَا to be an *inch.*, and ذَا an *enunc.*, ذَا is conjunct, *What is that which thou hast done?* because it is not made otiose (Sh). مَا ذَا occurs in [6 (DM)] several

ways:—(1) مَا is *interrog.*, and ذَا a *dem.*, as in

مَا ذَا الْوَقُوفُ عَلَى نَارٍ وَقَدْ خَمِدَتْ
يَا طَالَمَا أَوْقَدْتَ فِي الْحَرْبِ نِيرَانُ

[*What is this standing by a fire of war when it has sunk low? O long have fires been kindled in war!* (Jsh)]: (2)

مَا is *interrog.*, and ذَا conjunct, as in

أَلَا تَسْأَلُنِ الْمَرْءَ مَا ذَا يُحَاوِلُ
أَنْتَحِبُ فَيَقْضَى أَمْ ضَلَالٌ وَبَاطِلٌ

by Labîd, [*Will not ye two ask man what is that (which) he is seeking? A vow, so that it may be fulfilled, or error and vanity?* i. e. ^{يُحَاوِلُهُ} (Jsh)]; and preferably in the reading [of Abû 'Amr (B)] ^{وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ} ^{العفو} II. 216. 217. *And they will ask thee what is that (which) they shall expend. Say thou, (That which they shall expend is) the superfluous, i. e. ^{الَّذِي يُنْفِقُونَ الْعَفْوُ}*, since the general rule is that the nominal [*prop. (DM)*] should be answered by the nominal, and the verbal by the verbal: (3) ^{مَاذَا} is all of it a *comp. interrog.*, as in ^{لِمَاذَا جِئْتُمْ} [181] and

^{يَا خُزْرُ تَغْلِبُ مَاذَا بَالُ نِسْوَتِكُمْ}
^{لَا يَسْتَفْقِنُ إِلَى الدَّيْرَيْنِ تَحَنَانًا}

[by Jarîr, *O small-eyed ones of Taghlib, what is the case of your women? They recover not from longing for the two Convents of the Christians* (Jsh)]; and preferably in the reading of others than Abû 'Amr ^{العفو} ^{قُلْ} 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. ^{يُنْفِقُونَ}* ^{العفو}: (4) ^{مَاذَا} is all of it a *n. [indicative (DM)]* of genus, i. q. ^{شَيْءٍ}, or a conjunct [*n. (DM)*], i. q. ^{الَّذِي}, according to different opinions upon the explanation of

دَعِيَ مَا ذَا عَلِمْتُ سَاتِقِيَةً * وَلَكِنْ بِالْمَغِيبِ نَبِّئِنِي

[by AlMuthakḳib 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. عَلِمْتُ (Jsh)*], where the majority hold that مَا ذَا is all of it the *obj.* of دَعِيَ, but afterwards differ, Sf and IKh saying that it is a conjunct, i. q. الَّذِي; and F that it is a [qualified (DM)] *indet.*, i. q. شَيْءٌ : (5) مَا is *red.*, and ذَا a *dem.*, as in انوراً النخ [565], *orig. سُرْع*, where F says that ذَا may be *ag.* of سُرْع, and مَا *red.*; or that مَا ذَا may be all of it a *n.*, as in دَعِيَ النخ, [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 ى ought to be necessarily elided in such as لَمْ ذَا جِئْتَ [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 دَعِيَ مَا ذَا النخ [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 ^{ضَرَبًا} ^{زَيْدًا} (41) (Sn),] the *act. part.*, [as in ^{أَقَانِمُ} ^{الزَّيْدَانِ} (24) (Sn),] and the like; and the 2nd excludes the *ps.* (A), like ^{أَنْ} and its sisters [516] (Sn). The verbal *n.* is [of 3 sorts (Sh),] (1) i. q. the *imp.*, most often, [like ^{دَعُ} i. q. ^{بَلَّ}, as ^{تَنَرُ النَّخِ} (192) in the version with the *acc.*, ^{الزَّيْمَةُ} i. q. ^{عَلَيْكَ}, as V. 104. (44), ^{دُونَكُ} i. q. ^{خَذَ}, and ^{رَوَيْدَةً} or ^{تَيْدَةً} i. q. ^{أَمَهْلَةً} (Sh)]: (2) i. q. the *pret.*, [more often than the *aor.* (Sh),] like ^{بَعُدَ} i. q. ^{هَيْهَاتَ}, [as

^{فَهَيْهَاتَ} ^{هَيْهَاتَ} ^{العَقِيقِ} ^{وَمِنْ} ^{بِهِ}
^{وَهَيْهَاتَ} ^{خَلُّ} ^{بِالعَقِيقِ} ^{نَوَاعِلَهُ}

(Sh), by Jarīr, *Then far, far off* (22) are *Al'Akik* (a place) and *he that is therein! And far off is a friend that in Al'Akik we shall be united with!* (Jsh),] and ^{أَفْتَرَقَ} i. q. ^{شَتَانُ}, [as

شَتَانُ هَذَا وَالْعِنَاقُ وَالنُّومُ

وَالْمَشْرَبُ الْبَارِدُ فِي ظِلِّ الدُّومِ

(Sh), by AIA'shà, *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 اَوَّع i. q. اَتَوَّع (IA, Sh), اَوَّع i. q. اَعْجَب (IA), and اَفَّ i. q. اَتَضَجَّر; but some drop this division (Sh). The verbal *ns.* are [all (IA)] *uninfl.* (R, IA, Sh) upon quiescence, like صَدَّ and مَدَّ; Fath̄, like اَمِين; Kasr, like اِيَّة; or Damm, like هَيْت (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 صَدَّ is i. q. لا تَتَكَلَّم *Speak not* and مَدَّ i. q. لا تَفْعَل *Do not*, since, if so, they would be *infl.*, but that they are i. q. اَسْكُت *Be silent* and اَكْفُف *Forbear*; nor that اَفَّ is i. q. اَتَضَجَّر *I am disgusted* and اَوَّع i. q. اَتَوَّع *I am pained*, since, if so, they would be *infl.*, but that they are i. q. the originative تَضَجَّرت and تَوَّعَت: (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 صَدَّ, etc.] is

not needed (R): (3) as before said [159], because of their resemblance to the *p.* in acting as a substitute for the *v.* and not being 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 هَيْهَاتٌ is a *n.* indicating the *expression* بَعْدُ, 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 زَيْدٌ or يَا زَيْدٌ or هُنْدٌ or زَيْدَانِي or هُنْدَانِي or زَيْدُونَ or هُنْدَاتٌ; and, as for the intensiveness, صَةٌ *Hush!* is more intensive in meaning than أَسْكُتْ *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 صَةٌ [is a *n.* which (YS)] indicates [the *expression* (YS)] أَسْكُتْ (IY, YS), while the *command* is understood from the denominate, vid. أَسْكُتْ; and هَيْهَاتٌ is a *n.*, the denominate of which is another *expression*, vid. بَعْدُ, 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 ج [2] is prefixed to some of them [200] and the Tanwīn affixed to others [198], and that some of them are obviously *adv.* 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 *adv.* [or *preps* and *gens.*], as فِدَاءٌ لَكَ الْاَقْوَامُ [198], رَوَيْدٌ زَيْدًا [188], بَلَّةٌ زَيْدًا [192], اِمَامَكُ زَيْدٌ Take Zaid [but see § 199], orig. اِمَامَكُ زَيْدٌ فَخِذْهُ فَقَدْ اِمْكَنَكَ Before thee is Zaid: then take him, for it has become in thy power [to do so], and عَلِيكَ عَمْرًا [199], since these words are often used according to their original construction, as رَوَيْدٌ زَيْدٌ and بَلَّةٌ زَيْدٌ with prothesis, فِدَاءٌ لَكَ with the *nom.* [as a *prepos. enunc.* (IY)] or *acc.* [as an *inf. n.* (IY)], and اِمَامَكُ زَيْدٌ with the *nom.*: (2) some of them seem to have been *orig. inf. ns.*,

though they are not actually used as *inf. ns.*, as ^اوَشْكَانُ , ^اسُرْعَانُ , ^ابَطَّانُ , and ^اشَتَّانُ , like ^الِيَّانُ , ^اهَيْهَاتَ like ^اقُرْقَاتَةَ , ^انَزَالٍ like ^افَجَارٍ , and ^اتَيْدٍ like ^اضَرْبٍ : (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 ^ادُعْدُعًا , ^الُعَا , ^اوَاهَا , ^اوَيْهَاهَا , ^ااِبْهَاهَا , ^اوَيْلَكَ , ^اوَيْلِكَ , ^اوَيْسَكَ , ^اوَيْسِكَ , and ^اوَيْ لِعَمْرٍو ; (b) transferred from the *cat.* of *inf. ns.* to that of verbal *ns.*, as ^اصَةً , ^اهَيْكٌ , ^اهَيْكٌ , ^ااِيهٌ , ^احَى , ^اهَلَا , ^اهَيْيَا , ^ادُعٌ , ^اهَاهَا , ^امَةً , ^ابُخٌ , ^ااَوَّةٌ , ^ااَفٌ , ^اكَيْخٌ , ^ااِنْخٌ : whereas ^اهَيْتٌ : ^ااِنَا [198], or explained by the *p.*, as ^ااَفٌ لَكَ [200], are more properly said to remain *ejs.*, and not to become *inf. ns.* or verbal *ns.*, from the absence of indication of it ; just as ^افَرَطْلَكَ Advance, or Be on thy guard from thy front, ^ابَعْدَكَ Be on thy guard from thy back, ^احَذَرَكَ عَمْرًا or ^احَذَرَكَ Beware of 'Amr, and ^االذَّجَارُكَ Make haste ! [560], are more properly said to retain the quality of *inf. n.*, since there is no indication of their transfer to the *cat.* of verbal *ns.* Thus the verbal *ns.* are proved to be all transferred from original *inf. ns.*, from *inf. ns.* orig. *ejs.*, from *adv.*, or from *preps.* and *gens.* As for

أَمِينٌ, it is said to be Syriac, of foreign measure, like قَابِيلُ *Cain* and هَابِيلُ *Abel*, meaning كَذَا, and then made a verbal *n. i. q.* لِيَكُنْ كَذَا *So be it!*, and *uninfl.* upon *Fath*; and to be sometimes lightened by elision of the *ا*, as أَمِينٌ upon the measure of كَرِيمٌ: but there is nothing to prevent its being said to be *orig.* abbreviated and afterwards prolonged; and in that case it is Arabic, *orig.* an *inf. n.*, like نَذِيرٌ and نَكِيرٌ, and afterwards made a verbal *n. (R)*. You say أَمِينٌ, as says the poet

تَبَاعَدَ عَنِّي فَطَاحِلُ رَأْبِنِ عَمَّةٍ * أَمِينٌ فَرَادَ اللَّهُ مَا بَيْنَنَا بَعْدًا

[*Fathal* and the son of his paternal uncle have held aloof from me. *So be it!* Then God increase what is between us in distance! (N)]; and, if you please, أَمِينٌ, as says the poet [AlMajnūn (N)]

يَا رَبِّ لَا تَسْلُبْنِي حُبَّهَا أَبَدًا * وَيَرْحَمْ اللَّهُ عَبْدًا قَالَ آمِينًا

[*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 *م* for it is wrong (Th). By analogy the verbal *n.* that is *orig.* a *prep.* and *gen.*, as إِلَيْكَ and عَلَيْكَ, should not be called a verbal *n.*, because we call an expression like رَوَيْدٌ and صَمَةٌ a *n.* from regard to its *o. f.*, whereas the *prep.* and *gen.* are

not a *n.*; but they apply this name universally to every expression occasionally transferred to the meaning of the *v.*, so that كَذَبَ in such as كَذَبَ الْعَتِيقُ [below] may be called a verbal *n.* (R). The correct opinion is that the verbal *n.* has no place in inflection [159, 199] (Fk). Some assert that the verbal *ns.* are *nom.* in place, as *inchs.* having no *enunc.*, as in أَقَاتِمُ الزَّيْدَانَ [24]: but this is of no account, because قَاتِمٌ, though it resembles the *v.*, has the meaning of the *n.*, i. e. نُو قِيَامٌ, so that it may be an *inch.*, contrary to the verbal *n.*, in which the quality of *n.* has no meaning; and no regard is paid to the letter, since تَسْمَعُ آخُ in تَسْمَعُ آخُ, though literally a *v.*, is an *inch.*, because it has the meaning of the *n.* [2]. The verbal *n.* then is like the ك of ذَلِكُ [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 *occ.* 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 ^أأَمَّاكَ i. q. ^أتَقَدَّم [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 ^أف in ^أجَعْفَرُ; nor that ^أعَلَيْكَ and ^أإِلَيْكَ, 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 ^أالْفَضْلُ and ^أبَيْتَةُ [4] when proper names of a person; and the *pre.* and ^أ*post.* and the *prep.* and *gen.*, when verbal *ns.*, become like ^أعَبْدُ اللَّهِ and ^أتَابِعًا شَرًّا 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 ^أصَمَةٌ e. g. is a *n.* denoting the *expression* ^أأَسْكُتَ, which is indicative of the meaning of the *v.*, so that ^أصَمَةٌ is a proper name for the *expression* of the *v.*, not for its *meaning*, is of no account, since the pure Arab sometimes says ^أصَمَةٌ notwithstanding that the *expression* ^أأَسْكُتَ 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 ^أأَصَمْتُ or ^أأَمْتَنَعَ مِنَ الْكَلَامِ or anything else that conveyed this meaning, it would be correct: so that we know that what is intended is the *meaning*, not the

expression. And sometimes the *v.* becomes a verbal *n.*, as in the saying of 'Antara

كُذِبَ الْعَتِيقُ وَمَاءٌ شَرِبَ بَارِدًا
 إِنْ كُنْتَ سَأَلْتَنِي غُبُوقًا فَانْهَبِي

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

عَلَيْكَ بِالْعَسَلَانِ keep to trotting, i. e. عَلَيْكَ الْعَسَلُ ,
and in the saying of the poet .

وَذِيَابِنِيَّةٍ أَرْضَتْ بِنِيهَا • بَانَ كَذَبَ الْقِرَاطِقِ وَالْقِرْدِفِ

[And (many) a Dhubyznī (woman was there) that
enjoined her sons to keep to, i. e. take care of, the coats
and leathern cases (N)], i. e. عَلَيْكُمْ بِهَا , and in كَذَبَ الْحَجِّ
Keep to the pilgrimage, i. e. عَلَيْكَ بِهِ ; so that, as عَلَيْكَ
and إِلَيْكَ , becoming i. q. the *imp. v.* [199], may govern
the *acc.*, so كَذَبَ and عَلَيْكَ , becoming i. q. the
imp., may govern the *acc.*, as الزَّمُّ 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 صَدَّ i. q.
بَعْدَ زَيْدٍ , and هَيْهَاتَ زَيْدٍ i. q. زَيْدٌ ,
a latent [165] *pron.* being in صَدَّ and مَدَّ , as in اسْكُتْ
and اِكْفُ , and زَيْدٌ being governed in the *nom.* by
هَيْهَاتَ [20], as by بَعْدَ ; and, if that *v.* govern the *nom.*
and *acc.*, the verbal *n.* does so too, as دَرَاكَ زَيْدًا i. q.
اَضْرِبْهُ , and اَضْرِبْ عَمْرًا and اِدْرِكْهُ , a latent *pron.* being in
دَرَاكَ and اَضْرِبْ , and زَيْدًا and عَمْرًا being governed in
the *acc.* by them [44] (IA). The پ is often *red.* in

their *obj.*, as **عَلَيْكَ بِهٖ**, 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 *adv.* or *preps.* and *gens.*, which also are weak before the transfer, since their government is [merely] because of their implying the sense of the *v.*: but the KK allow that, citing as evidence **يَا أَيُّهَا الْمَائِدَةُ خُذِي** [*my bucket take thou (Jsh)*]; whereas, according to the BB, **دُونِكَ** here is not a verbal *n.*, but an *adv.*, *enunc.* of **دَلَوِي** [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 **رَوَيْدٌ** and **بَلَّةٌ** in **رَوَيْدٌ زَيْدٌ** [188] and **بَلَّةٌ زَيْدٌ** [192] are *inf. ns.*, the Fatha being a Fatha of inflection; and in **رَوَيْدٌ زَيْدًا** and **بَلَّةٌ زَيْدًا** verbal *ns.*, the Fatha being then known to be a Fatha of uninflectedness, because of the absence of Tanwin. The *aor.* is not governed in the *subj.* in the *correl.* of the requisitive verbal *n.*: you do not say **صَا فَاحْدِثِيكَ** with the *subj.*, contrary to the opinion of Ks [411]; but the *aor.* is governed in the *apoc.* in its *correl.*, as **مَكَانِكَ** **أَلْع** [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 هَيْهَاتْ means *How far!*, شَتَانْ *How different!*, سُرْمَانْ and شَكَّانْ *How quick!*, and بَطَّانْ *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 هَلَمْ [189] and هَاتْ [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 أَيْكْ and أَمَاكْ [199]; (2) if it be attached to what occurs both as a *pre. inf. n.* and as a verbal *n.*, as رَوِيْدٌ زَيْدٌ and زَيْدًا [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 allocution from regard to the *n.*'s being a verbal *n.*,

as in ^{زَيْدًا} ^{رَوَيْدًا} ^{زَيْدًا} [161, 188, 560]; (3) if it may not be *post.*, it is a *p.* of allocution, as in ^{هَآك} [190], since ^{زَيْدًا} ^{هَآ} does not occur (R). As R says (Sn), according to the majority (R), the Tanwīn affixed to some of these *ns.* denotes *indeterminateness* [608], not of the *v.* signified by that *n.* pronounced with Tanwīn, 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 Tanwīn 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 ^{صَة} means ^{سَكْرَتًا} ^{مَآ} : and therefore the verbal *n.* divested of Tanwīn, out of those that Tanwīn is affixed to, is like the *det.* (R),] so that ^{صَة} means ^{أَسْكَبِ} ^{السَّكْرَتِ} ^{المَعْرُودِ} ^{المَعْيُنِ} ^{صَة} *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 ^{أَفْعَلِ} ^{السَّكْرَتِ} ^{صَة} *افْعَلِ السَّكْرَتِ* ^{صَة} *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 ^{مَآ} means *Abstain from this thing*, and ^{أَيُّهَا} 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)] صَةٌ means اَسْكُتْ سَكُوتًا, 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 اَلْ denoting *knowledge* [599], which is plainer than the saying of some that they then belong to the class of *n.* made *det.* by the اَلْ 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 صَةٌ صَةٌ and مَةٌ مَةٌ with Tanwīn in the 1st and quiescence of the ة in the 2nd; and the saying of Dhu-r Rumma

وَقَفْنَا فَعَلْنَا اِيْذَةً عَنِ اِمِّ سَالِمٍ * وَمَا بِالْ تَكْلِيْمِ الدِّيَارِ الْبَلَاغِ
 [198] *We stopped, and said, Tell us more about Umm 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 Tanwīn 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) ^{زَيْدًا} *Deal gently with Zaid, and Give him time* [188], i. e. ^{أَرْوَدُ} and ^{أَمَهَلُ}, [orig. the *inf. n.* ^{أَرْوَاكُ}, and made a curt *dim.* by elision of the *aug.* (291) ; or, as Fr says, *dim.* of ^{رَوِيٌّ} *gentleness* (IY)] : (b) ^{زَيْدًا} *تَيْدٌ* i. q. ^{رَوِيٌّ}, [and ^{زَيْدًا} *تَيْدِكُ* transmitted by the Bdd, most probably derived from ^{تَوَدُّةٌ} *slowness*, the *ف* being a *و*, permanently changed into *ت*, as in ^{تَوَدُّةٌ} (689), and the *ع* being a Hamza irregularly changed into *ي* for a kind of alleviation, as in ^{قَرِيْتُ} for ^{قَرَاتُ} (685) (IY)] : (c) ^{زَيْدًا} *هَلُمَّ* *Bring Zaid near, and Present him*, i. e. ^{قَرِيْبَةٌ} and ^{أَحْضَرَةٌ} [189] : (d) ^{هَاتُ الشَّيْءِ} *Give me the thing* [428], i. e. ^{أَعْطَيْتُهُ}, [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 ^{هَاتُوا رُبْعَ عَشْرٍ} *هَاتُوا رُبْعَ عَشْرٍ* *Give ye the fourth of the tenths of your goods*, like ^{هَلُمَّ} (189) and ^{هَاءُ} (190) (IY)] : (e) ^{زَيْدًا} *هَاءُ* *Take Zaid*, i. e. ^{خَذَهُ} [190] : (f) ^{حَيْهَلُ الثَّرِيْبِ}, i. e. ^{أَيْتَهُ} [191] :

(g) ^أبَلِّغْ ^أزَيْدًا ^أ Let alone Zaid, i. e. ^أدَعَا [192]: (h) ^أتَرَاكِبُهَا ^أ Leave them, i. e. ^أأَتْرَكُهَا [193]: (i) ^أكَبِّرْ ^أعَلَيْكَ ^أزَيْدًا ^أ Keep to Zaid, i. e. ^أالزِّمَّةَ ; and ^أعَلَى ^أزَيْدًا ^أ Present Zaid to me and ^أأَتْرِكْ ^أعَلَيْكَ ^أ Bring him near to me [199], i. e. ^أأَرْنَيْبِي [and ^أقَرِّبْ ^أمَنِي ^أ (AAz)]: (b) *intrans.*, as (a) ^أصَمَّ ^أ Hush, i. e. ^أأَسْكُتْ : (b) ^أأَمْسِكْ ^أ Hold, i. e. ^أأَكْفِفْ : (c) ^أأَبِّئْ ^أ Tell, or *Add more*, i. e. ^أأَبِّئْ ^أ [or ^أزِدْ, which is mentioned with the *intrans.* from regard to usage, since they hardly ever say ^أأَبِّئْ ^أالتَّحْدِيثِ, though analogy does not forbid it, but rather requires it, because ^أأَبِّئْ acts as a substitute for a *trans. v.* ^أأَبِّئْ or ^أزِدْ (IY)]: (d) ^أأَسْرِعْ ^أ هَيِّئْ ^أ Make haste, i. e. ^أأَسْرِعْ, [which is said in calling, as says the poet

^أأَبْلِغْ ^أأَمِيرَ ^أالْمُؤْمِنِينَ ^أأَخَا ^أالعِرَاقِ ^أإِذَا ^أأَتَيْتَنَا
^أأَنْ ^أالعِرَاقِ ^أوَأَهْلَهُ * ^أسَلِّمِ ^أإِلَيْكَ ^أفَهَيِّئْ ^أهَيِّئْنَا

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 'Ali Ibn Abi Tālib; and has three dial. vars. هَيِّئْ (IY)]: (e) [هَلْ or (AAz)] هَلْ [or هَلْ (191) (IY)] Make haste and Come, i. e. ^أأَسْرِعْ [and ^أتَعَالَّ, orig. a chiding for the horse (191, 200), and afterwards made a verbal n.

(IY): (f) هَيِّكْ *Make haste in what thou art about*, [the *n.* being هَيِّ, and the *k* a *p.* of allocution (IY),] and هَيِّكْ [lightened by elision of one ي (IY)], and هَيَّا, [the ا being put for pause when the *k* is not affixed (IY),] i. e. اَسْرِعْ فَيَمَا اَنْتَ فَيِّهٖٓ, as

لَتَقْرَبَنَّ قَرَبًا جُلْدِيًّا * مَا دَامَ فِيهِنَّ فَصِيلٌ حَيًّا
فَقَدْ دَجَا اللَّيْلُ فَهَيَّا هَيَّا

[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) نَزَالِ *Alight*, i. e. اَنْزِلْ [193]: (h) قَدْكَ and قَطُّكَ *Be satisfied and Desist*, i. e. اَكْتَفْ and قَطًّا and قَدْ, [the *k* being a *p.* of allocution, and قَدْ and قَطًّا contracted from قَدُّ and قَطُّ, because they are derived from قَطَطْتُ الشَّيْءَ and قَدَدْتُ الشَّيْءَ *I cut the thing along and across, as though being satisfied were a cutting off from everything else* (IY): (i) اَلَيْكَ *Be off*, i. e. تَنَمَّ, [as in the verse {of 'Abīd Ibn Al'Abraṣ (SR)} cited by Th.

أَذْهَبَ إِلَيْكَ فَاَنْتَى مِنْ بَنِي أَسَدٍ
 أَهْلِ الْقَبَابِ وَأَهْلِ الْخَيْلِ وَالنَّادِي

Go, be off, for verily I am of the Banu Asad, the people of the tents made of skins, and the people of the horses and the assembly, as though the poet said أَذْهَبَ تَنْعَ (IY); and أَتَى I will be off, heard by Akh from a man when إِلَيْكَ was said to him, as though تَنْعَ had been said to him, and he said أَتَيْتَنِي [199]: (j) رَعَى Recover thyself, i. e. اِنْتَعَشَ, [said to the stumbler or to him that is afflicted by a calamity, as

لَعْنَى اللَّهِ قَرْمًا لَمْ يَقْرُلُوا لِعَاثِرٍ
 وَلَا لِأَبِيٍّ عَمِ نَالَ الدَّهْرُ دَعْدَعًا

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 دَعْدَعًا or لَعْنَى لَكَ, [which is, however, an infl. inf. n., like سَقِيًّا لَكَ (IY), because it is explained by the p.]: (k) أَمِينٌ and أَمِينٌ Answer Thou, [said in prayer (IY),] i. q. اسْتَجِبْ (2) enunciatory, [which is rare (IY),] as (a) هَيْهَاتَ ذَاكَ Very, or Wholly, far is that! [195], i. e. [بَعْدَ (IY) جِدًّا] [or بَعْدَ كُلِّ الْبَعْدِ, which requires an ag., like the v., as هَيْهَاتَ

هَيْهَاتَ الْعَفِيقِ الْخ (above): while in XXIII. 38. (504) some say that the ل is *red.*, and مَا the *ag.*, i. e. هَيْهَاتَ هَيْهَاتَ مَا الْخ *Far, far off, is what etc*; some that the *ag.* is suppressed, i. e. بَعْدَ الصَّدَقِ أَمَا الْخ *Far, far off is (the fulfilment) of what etc.*; and some that the *ag.* is a *pron.* in هَيْهَاتَ بَعْثِكُمْ, i. e. هَيْهَاتَ بَعْثِكُمْ *Far, far off is your resurrection or your being brought forth*, because the أَخْرَاجُ is previously mentioned (IY): (b) شَتَّانَ زَيْدٍ وَعَمْرُو [196], i. e. أَفْتَرَقَا and تَبَايَنَا, [the ن of which is sometimes pronounced with Kasr (IY)]: (c) سَرَعَانَ ذَا إِهَالَةَ, i. e. سَرَعٌ, [a *prov.*, meaning *How quick is this as melted fat*, إِهَالَةُ being in the *acc.* as a *sp.* (IY)]: (d) وَشَتَّانَ ذَا قَرَبٍ [and وَشَتَّانَ (IY)], i. e. وَشَتَّانَ [and قَرَبٌ, *How quick, and soon, is this in coming forth*, خُرُوجًا being in the *acc.* as a *sp.* (IY)]: (e) اَفَّ اَفَّ اَفَّ *I am disgusted*, i. q. اَفَّ اَفَّ اَفَّ [197]: (f) اَوْءَةٌ *I am pained*, i. q. اَتْرَجَعُ (M), which has several *dial. vars.*, اَوْءَةٌ مِنْ كَذَا, as

فَاؤَةٌ لِيذِكْرَاهَا إِذَا مَا ذَكَرْتَهَا * وَمِنْ بَعْدِ أَرْضٍ بَيْنَنَا وَسَمَاءِ
 [Then alas for the remembrance of her, whenever I remember her, and for the distance of earth between us and sky! (N)], اَوْءَةٌ, اَوْءَةٌ, and اَوْءَةٌ (IY). The chastest

is ^{سأ}اوة with Kasr, Damm, or Fath of the δ , Kasr being the most prevalent, as ^أفأوة ^أأذ كراهها الض (D). ^أقُد is (1) a *n. syn.* with ^أحسب, (a) mostly *uninfl.*, because of its resemblance to the *p. قُد* [575] in its letter, and to many *ps.* in its [*bil.* (DM)] constitution, as ^أقُد ^أزید ^أدِهم Zaid's sufficiency is a dirham and ^أقُدنی My sufficiency; (b) seldom *infl.*, as ^أقُد ^أزید ^أدِهم with [^أقُد in (DM)] the *nom.*, like ^أحسب ^أزید ^أدِهم, and ^أقُدی, like ^أحسبی : (2) a verbal *n.*, [always *uninfl.* (DM),] *syn.* with ^أيكفی, as ^أقُد ^أزید ^أدِهم A dirham suffices Zaid and ^أقُدنی suffices me, like ^أقُد ^أزید ^أدِهم ^أيكفی and ^أيكفیني [170]. ^أقَط is (1) [a *n.* (DM)] *syn.* with ^أحسب, as ^أقَطی ^أدِهم My sufficiency is a dirham and ^أقَطک Thy sufficiency and ^أقَط ^أزید Zaid's sufficiency, like ^أحسبی ^أدِهم and ^أحسبک and ^أحسب ^أزید, except that it is *uninfl.*, because it is constituted of two letters, whereas ^أحسب is *infl.*: (2) a verbal *n. syn.* with ^أيكفی, as ^أقَطنی Suffices me, like ^أيكفیني; and the ω of protection is allowable in the 1st case also, [where it is *syn.* with ^أحسب (DM),] for preservation of the uninflectedness upon quiescence. ^أبجَل is (1) a

verbal *n. syn.* with *يُكْفِي*, as *بُجِّلْنِي* *Suffices me*, [like *يُكْفِينِي* (DM).] which [usage (DM)] is rare: (2) a *n. syn.* with *حَسْبُ*, as *بُجِّلِي* *My sufficiency*, whence

أَلَا أُنِّي شَرِبْتُ أَسْوَدَ حَالِكًا
أَلَا بُجِّلِي مِنْ ذَا الشَّرَابِ أَلَا بُجِّلُ

[by Ṭarafa, *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 *ن* is rare (170) (DM)]. *وَأُ* is a [verbal (DM)] *n. i. q.* *أَعْجَبُ*, as

وَأُ بَابِي أَنْتِ وَفُوكِ الْأَشْدْبُ * كَانَمَا نَرُّ عَلَيْهِ الزَّرْنَبُ
أَوْ زَنْجَبِيلٌ وَهُوَ عِنْدِي أَطْيَبُ

[by a Rājiz 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 *وَأُ* [198] is said, as

وَأُهَا لَسَلِمَى ثُمَّ وَأُهَا وَأُهَا * هِيَ الْأَمْنَى لَوْ أَنَّا نَلَمْنَاهَا

[by Abu-nNajm al'Ijli, *I marvel at the niceness of Salma, again I marvel, I marvel! She is (the object of) desires—would that we had got them!* (Jsb)]; and *وَيُ* [200], as

وَيُكَانُ مَنْ يَكُنُ لَهُ نَشَبٌ يَتَسَبَّبُ وَمَنْ يَفْتَقِرُ يَعِيشُ عَيْشَ ضَرِّ

[by Sa'Id Ibn Zaid asṢahābī, *I wonder! Verily he that has wealth is beloved, and he that is needy lives a life of hardship* (Jsh)]. And sometimes the ك of allocution is affixed to this [*أعجب* (DM)], as

وَلَقَدْ شَفَى نَفْسِي وَأَبْرَأَ سَقَمَهَا * قِيلَ الْفَوَارِسِ وَيَكُ عُنْتَرُ أَقْدَمِ

[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 *ويك* is *orig. ويلك*, in which case the ك is a *pron.*

governed in the *gen.* [by prothesis (FA)]: and, as for *ويك* XXVIII. 82. [200], Akh says that *ويك* is a verbal *n.*, the ك a *p.* of allocution [affixed to *ويك*,

as in *ويك عنتر الخ* (K)], and *أن* [in the position of a *gen.*] by subaudition of the ل, the sense being *I marvel because God*;

but Khl says that *ويك* is separate [from *ويك* (K)], as in *ويك من الخ* [above], in which case *ويك* denotes *verification* [531], as in

كَانَتِي حِينَ امْسَى لَا تَكَلِّمْنِي * مَتِيمَ يَشْتَهِي مَا لَيْسَ مَوْجُودًا

[by Sulaimān Ibn 'Abd AlMalik, or, as is said (Jsh), by 'Umar Ibn Abī Rabr'a (KA, Jsh) alMakbūmī, *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. انى, [the sense being *I marvel! Verily God*]
(ML).

§ 188. رويد is (1) [*uninfl.* (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 Fath̄ only because it is *uninfl.* upon the vowel appropriate in inflection [199] (R), *trans.* to a [single (IY) direct (R)] *obj.*, as رويد زيدا (IY, R): the poet [Mālik Ibn Khālīd alKhunā'ī (DH)] says

رويد عليا جد ما ثدى امهم * الينا ولكن بغضهم متمانين

[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), ما red. (DH)], and ثدى a met. for قرابة (IY); and [sometimes ما is redundantly added to رويد when a verbal *n.*, as (R)] an Arab said [to his fellow (R)] والله لو اردت الدراهم لاعطيتك رويد ما الشعر (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)] رويدك زيدا [161, 187, 560] is said (IY, R), where it may be*

either a verbal *n.*, the *س* being a *p.*, or an *inf. n. pre.* to the *ag.* (R): (2) *infl.* (M), (a) an *inf. n.* (IY, R) i. q. the *act. part.* (R), used as (a) an *ep.* [of an *inf. n.* (R)], as *ساروا سيرا رويدا* They journeyed with gentle journeying, [i. e. *مرودا* (R)]; (b) a *d. s.*, as *ساروا رويدا* They journeyed gently (M, R), i. e. *مرودين* (IY, R): it is an *ep.* of the *inf. n.* when you mention the latter, and a *d. s.* when you do not, because of the weakness of suppressing the qualified and putting the *ep.* into its place [149]; but what is meant may be *ساروا سيرا رويدا*, the qualified being suppressed, and the *ep.* put into its place, though this construction is weak (IY): (b) an *inf. n.* (M, R.) i. q. *اروادا* (M), which is the origin of the two other kinds, [vid. 1 and 2 (a), and is sometimes] (a) *trans.* to the direct *obj.* (R), as *ارود زيدا رويدا* (IY, R), i. e. *ارود زيدا رويدا*, the *v.* being suppressed, and the *inf. n.* made to act as a substitute for it (IY), like *ضربا زيدا* [41] (R); (b) *pre.* [to the *obj.* (IY, R)], as *رويد زيدا*, like *ضرب الرقاب* XLVII. 4. *Smite ye the necks* (M, R). In *فمهل الكافرين امهلاهم رويدا* LXXXVI. 17. *Then let the unbelievers alone, let them alone quietly* it may be an *inf. n.* [i. q. *امهالا* (MAd), a *corrob.* upon a *corrob.* (Sh on the *corrob.*)]; or an *ep.* of a [suppressed] *inf. n.*, [i. e. *امهالا يسيرا* (K, B)]; or

a d. s. (R): the poet says رُوَيْدًا بَنِي شَيْبَانَ الْع [156], which is also related رُوَيْدٌ (IY), *Leave off, Banū Shaibān, some of your threatening*, بَعْضٌ وَعَيْدِكُمْ being the *obj.* of [the *inf. n.* رُوَيْدًا or verbal *n.*] رُوَيْدٌ (FA, Jsh): the Hudhali says رُوَيْدٌ عَلَيَّ جِدَّ الْع [above] (ISk): and the *prov.* says رُوَيْدَكَ الشَّعْرَ يَغْبُتُ *Leave the poetry alone. It will remain a night*, [like زَيْدًا زَيْدًا] (T).

§ 189. هَلْمٌ is compounded, (1) according to our school, from the premonitory *p.* [ه (IY)] together with لَمْ, [its *o. f.*, says Khl, being هَا لَمْ, from the saying لَمْ اللهُ شَعْرَهُ *God unite his disunion!*, i. e. جَمَعَهُ, as though the speaker meant لَمْ نَفْسَكَ الْيُنَا *Unite (thyself to us)*, i. e. اقْرَبْ *Draw near*; and (IY)] the *l* being elided from ه [for alleviation, because of frequency of usage, and because the *l* 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 Hījāzī, is هَا الْم (731), so that the *l* of ه is elided because of the concurrence of two quiescents (IY)]: (2) according to the KK, from هَلْ together with لَمْ, [its *o. f.*, says Fr, being هَلْ أَمْ, i. e. اقْصِدْ and (IY)] the Hamza being [alleviated

by having its vowel thrown upon the **ل**, and being (IY) elided, [so that the word becomes هَلْمٌ; and the هَلٌ compounded with اَمٌ being the one denotative not of *interrogation*, but of *chiding* and *urging*, from the saying

وَلَقَدْ يَسْمَعُ قَوْلِي حَىٰ هَلٍّ

(191) (IY)]. The Hijāzīs make it uniform in all numbers and genders, [like صَةٌ, مَةٌ, etc.; which form is in accordance with analogy (187), and occurs in the Revelation, as وَالْقَائِلِينَ لِأَخْوَانِهِمْ هَلُمَّ إِلَيْنَا XXXIII. 18. *And the sayers to their brethren, Come hither to us* (IY)]: but the Banū Tamīm, [having regard to the *v. لَمْ*, and giving predominance to its side (IY),] say هَلْمُوا, هَلْمُوا, هَلْمِي, and [according to the BB and most of the KK (IY)] هَلْمَمْنِ, [because the **ل** of the word becomes quiescent upon attachment of this **ن** to it, as ضَرْبِنِ, and, when the letter before the **ن** becomes quiescent, the incorporation is annulled, and the word becomes like اَرْدَنِ (731); while Fr asserts that هَلْمَمْنِ ought to be said, because, this **ن** being always preceded by a quiescent, they add a 2nd **ن** before it for the quiescence to fall upon, in order that the Fatha of the **م** in هَلْمٌ may be preserved, as they say مَنِّي and عَنِّي, adding a

2nd **و** in order that the **و** of **مِنْ** and **عَنْ** may be preserved from Kasr (170); and **هَلْمِين** also has been transmitted from some of the Arabs, the letter added for protection being made a **ي**, which is anomalous (IY). It is *trans.*, [as **هَلْمَ زَيْدًا**, i. q. **قَرَبَةً** and **أَحْضَرَةً** (IY),] like **هَلَّتْ**; and *intrans.*, [as **هَلْمَ يَا زَيْدَ** (IY),] i. q. **تَعَالُ** and **أَقْبِلْ**: e. g. **هَلْمَ شُهَدَاءَ دُكُم** VI. 151. *Bring forward your witnesses* and XXXIII. 18. (M). And sometimes **هَلْمَ لَكَ** is said, **هَلْمَ** 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. **بَعْدًا** (R). And As relates that, when [**أَلَى كَذَا** (IY, R)] **هَلْمَ** [or **هَلْمَ كَذَا** (IY, R)] is said to a man, he says [**أَلَيْهِ** (IY, R)] **لَا أَهْلَمَ** (M, R) or **لَا أَهْلَمْتُ**, *orig.* **لَا أَلَمَ** (IY, R), like **لَا أَرَدَ** (IY), the **ذ** pronounced with Fatḥ being *aug.* (R), as though he restored it to its *o. f.* before the composition (IY); or **لَا أَرُومَ** according to the other opinion, the **ذ** and **ل** not being altered in the reply from regard to the form of the address (R): but this is anomalous (IY).

§ 190. هَا is i. q. خُنْدُ (M, R), تَنَّاوُلٌ, and the like (IY). It has 8 *dial. vars.*:—(1) you say هَا with a single quiescent ه for the *sing., du., and pl., masc. or fem.* (R): (2) you affix [to this single ه (R)] the [p. (IY, R)] ك [of allocution (IY, R)]; and vary it [according to the states of the person addressed (M) in gender and number (IY)], as هَاك, [هَاكُ, هَاكُمَا, هَاكُم, and هَاكُنَّ (IY, R)]: (3) you affix [to the ه (IY, R)] a Hamza in place of the ك; and vary it like the ك, as هَاهُ (M, R), هَاهُمَا, هَاهُم, هَاهُنَّ, [whence LXIX. 19. (22) (IY),] and هَاهُوْنُ (IY, R): this is the best *dial. var.* (IY, B on LXIX. 19.), and is the one that occurs in the Scripture; but هَاهُوْمُ is strange, because the م is found in the *pron.* of the 2nd *pers.* only when it is not in the *imp.*, as هَاهُوْمَا and هَاهُوْمُ (IY): (4) you combine the Hamza and the ك, [as هَاهَاكُ (M), to corroborate the allocution (IY),] pronouncing the Hamza with Fath, and varying the ك (M, R): (5) you say هَا with a quiescent Hamza after the ه for all [numbers and genders]: (6) you conjugate this 5th like هَاهَا (R); [for] some say هَاهَا upon the measure of هَاهَا, and conjugate it like the latter (M), as هَاهَا, هَاهَاي, هَاهَاوَا, and هَاهَايُنَّ (IY): (7) you conjugate it like هَاهَا (IY, R), as هَاهَا, هَاهَاي, هَاهَاوَا, and هَاهَايُنَّ (IY).

or هَآءِى , هَآءِا , هَآءُورَا , and هَآءِى , making it a *v.* [below], which is corroborated by the saying *مِمَّنْ آهَاءِ* *From whom shall I take?* transmitted by Ks as said in reply to هَآءِ , like *مِمَّنْ آخَافُ* ; and, according to this opinion, it is on the measure of *يَفْعَلُ فَعْلٌ* , like *آخَالُ خَافٌ* , for which reason the Hamza of its initial may be pronounced with Kasr [404] (IY): (8) you [affix a Hamza to the ا , and (R)] conjugate it like (M, R) *نَادِ* (R) [or] *رَامِ* (M), as هَآءِى , هَآءِىَا , هَآءِىَا , هَآءُورَا , and هَآءِىِنِ ; and the saying of 'Ali

أَفَاطِمُ هَآءِ السَّيْفِ غَيْرٌ مِّنْهُم * فَلَسْتُ بِرَعْدِي وَلَا بِلَيْتِي

[O Fātima, 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 *ل* after it (IY). The last three are *aplastic vs.* [above], having neither *pret.* nor *aor.*, not *verbal ns.* [187] (R).

§ 191. *حَيْهَلٌ* is compounded of *حَى* and [*هَلٌ* or (AAz) *هَلٌ* , [two *ejs.* meaning *urging* and *hastening* (IY)]. It is *uninfl.* upon Fath, [as *حَيْهَلٌ* , whence *أَنَا حَيْهَلٌ* (below) (IY)]; and *حَيْهَلًا*

with Tanwīn [198] is said, [whence ^{بِحَيْهَلَا} ^{يَزْجُرُونَ} ^{الْحُ} (below), according to the usual version (AAz)]; and ^{حَيْهَلَا} with the ʾ: S mentions these *dial. vars.*; and others add ^{حَيْهَل}, [whence ^{يَتَمَارَى} ^{الْحُ} (below) (IY),] and ^{حَيْهَل}, and ^{حَيْهَلَا} (M). When you pause upon ^{حَيْهَلَا} and ^{حَيْهَلَا}, you convert their ن into ʾ [615]; but in continuity expression of the ʾ in them is a vicious *dial.*: and LabId in his saying

يَتَمَارَى فِي الذِّي قَلْتُ لَهُ * وَلَقَدْ يَسْمَعُ قَوْلِي حَيْهَل

[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 ج quiescent for the sake of the rhyme; but this is not allowable except in pause: and the KSh gives ^{حَيْهَل} [187] with [Fath of the ʾ and (AAz)] Kasr and Tanwīn of the ج (R). It is (1) [i. q. ^{أَيْت}, and therefore (R)] *trans. by itself*, [as ^{حَيْهَل} ^{الْتَرِيد} *Come to the crumbled bread moistened with broth* (R)]: (2) [i. q. ^{أَسْرِع}, and therefore (R)] *trans. by (a) the ب*, as [in the speech of 'Abd Allāh Ibn Mas'ud (AAz) in tradition (M)] ^{أَذَا} ^{ذَكَرَ} ^{الصَّالِحِينَ} ^{فَحَيْهَلَا} ^{بِعَمْرٍ} [When the righteous are men-

may be imitated, as *ضَرَبَ فِعْلٌ مَاضٍ* *Daraba* is a preterite verb and

*بِحَيْهَلَا يَزْجُونَ كُلَّ مَطِيَّةٍ * إِمَامِ الْمَطَايَا سِيرَهَا الْمُتَقَاذِفُ*

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

*لَيْتَ شِعْرِي وَإِنْ مَنِي لَيْتَ * إِنْ لَرَا وَإِنْ لَيْتَا عَنَّا*

[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 تَنَادِيَةٌ وَحَيْهَلَةٌ* [above]. And sometimes *حَيْهَلٌ* [560] is said (R). *حَى*

and *هَلٌ* are combined only for the sake of *intensiveness*; and, when you mean the original *call* without *intensiveness* (IY), *حَى* is used [alone (M)] in the sense of *أَقْبَلُ*, [made *trans.* by *عَلَى* (R),] as in [the saying of the Mu'adhhdhin (M),] *حَى عَلَى الصَّلَاةِ* *Come to prayer* (M, R), which is only a *call* to prayer (IY): but, according to Akh, some of the Arabs say *حَيْهَلُ الصَّلَاةِ* *Come to prayer*; and *حَى* occurs *trans.* in the sense of *أَيْتُ* (R), whence

انشأت اسالة ما بال رفقتة
 حي الحمول فان الركب قد ذهباً

(IY, R), by Ibn Aḥmar (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)] هَلَّا [is used (AAz)] alone [in the sense of اقبل and اسرع (AAz)], as

ألا ابليغ ليلى وقولا لها هلا * لقد ركبت امرا اغر مصجلا
 (M), by AnNābigha alJa'dī (IY, AAz), satirizing Lailā al-Akhyaliya, *Now convey ye two (my message) to Lailā, and say to her, "Come up". (By God,) she has perpetrated a glaring, notorious matter, where هلا contains a reproach and rebuke to her (AAz), i. e. اقبل and اقبلتي*; but the use of حي alone is more frequent than that of هل alone (IY).

§ 192. بلة is (1) a [verbal (M, R, DM)] *n.*, [i. q. دع (IY, R, ML), i. e. اترك (DM), as بلة زيدا (IY, R), like دع زيدا (R)]: (2) an *inf. n.* (M, R, ML), i. q. الترك (M, ML), *pre.* (M) to what follows it (IY), as بلة زيد [with prefixion to the *obj.* (R)], like ترك زيد (M, R), of the *cat.* of XLVII. 4. [188] (IY); and AZ relates that it

is transposed, when it is an *inf. n.*, as **بُهْلُ زَيْدٍ** (M): (3) as transmitted by F from Akh (R), a *n.* (ML) i. q. **كَيْفٌ** : (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 Fatḥ is uninflectional according to the 1st and 3rd, and inflectional according to the 2nd (ML) : (c) the saying [of Ka'b Ibn Mālik asṢaḥābī on the day of the Ditch (Jsh)]

تَذُرُ الْجَمَاجِمُ ضَاحِيًا هَامَاتَهَا * بَلَاءُ الْأَكْفِ كَانَهَا لَمْ تَخْلُقْ

[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 [**الْأَكْفِ** in

(IY, R] the *acc.* and *gen.* (M, R, ML) and *nom.* (R, ML) :

(d) when it is i. q. **كَيْفٌ**, [says R (Dm),] **مِنْ** may be prefixed to it [499] (R, Dm) : AZ transmits **أَنْ فُلَانًا لَا**

يُطِيقُ أَنْ يَحْمَلَ الْفَهْرَ فَمِنْ بَلَاءٍ أَنْ يَأْتِيَ بِالصَّخْرَةِ Verily such a one is not able to carry the stone : then how shall

he be able to bring the rock ?, i. e. **كَيْفٌ** (IY, R, Dm)

and **مِنْ أَيْنَ** whence ? (R, Dm) ; and another version is

مِنْ بُهْلٍ by transposition (IY, R) : (e) a strange circum-

stance is that the SB in the exposition of the **آلَمِ** of [the 32nd Chapter of the **Ḳur** named] **السَّجْدَةِ** contains [the

following words], “ God says, **أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ** ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر **ذَخْرًا مِّنْ بَلَدٍ مَا أَطَّلَعْتُمْ عَلَيْهِ** *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 *infl.*, governed in the *gen.* by **مِّنْ**, and excluded from the three meanings [above mentioned] : but some expound it by **غَيْرِ**, which is plain ; and this corroborates those [vid. the KK and Bdd (DM)] who reckon it among the exceptive expressions (ML) : (f) this tradition is related with **فَاطَهِ** or the sign of the *gen.* in **بَلَدٍ**, and in both cases with **مِّنْ** : the version with the *gen.* has been explained by IHsh ; and in the version with **فَاطَهِ** **بَلَدٍ** is [*uninfl.*,] i. q. **كَيْفَ**, and **مَا** infinitival, the *pron.* in **عَلَيْهِ** 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 **عَدَا** [512] (IY, R), **خَلَا** (R), and **حَاشَى** [511] (IY), i. q. **سَوَى** [89] ; and hence, as is said, the saying of the Prophet **بَلَدٍ مَا أَطَّلَعْتُمْ عَلَيْهِ** *besides what I have acquainted them with* (R).

§ 193. **فَعَالٌ** [*uninfl.* upon Kasr (Mb)] is [commonly held to be] always *fem.*, *det.*, and made to deviate from its proper form (Mb, IY). It is of 4 kinds, (1) [a verbal n. (Mb, IY, R), i. q. the *imp.* (M),] like **نَزَّالٌ** *Alight* (Mb, M, R), i. q. **أَنْزَلَ** [187] (Mb, IY, R), **دَرَاكٌ** *Overtake*, [i. q. **أَدْرَكَ** (IY),] and [بَدَادٌ (IY)] **بَدَادٌ** [said in battle (IY)], i. e. *Let each of you take his adversary* (M) : (♣) 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 **فَعَالٌ** is quasi-regular because of its frequency (R) : **فَعَالٌ** as an *imp.* does not occur in the Revelation, except in the reading of AlḤasan **لَا مَسَاسِي** XX. 97. *Touch me not* [below], which in the prefixion of **لَا** to the verbal *n.* is like their saying to the stumbler, when they imprecate upon him that he may not recover his footing, [**لَا لَعَا** (MAd)] *Mayst thou not recover thy footing!* (Sh) : (c) it is rare in the *quad.* (M) ; and is then **فَعَالٌ**, not **فَعَالٌ** (IY) : they are

agreed that (R) only two words of it occur in the *quad.*,
vid. قَرَقَرٌ (IY, R), i. e. قَرَقَرٌ (IY), as

قَالَتْ لَهُ رِيحُ الصَّبَا قَرَقَرًا * وَاخْتَلَطَ الْمَعْرُوفُ بِالْإِنْكَارِ

[*The breeze of the east wind said to it (the cloud) "Rum-
ble (with thunder)" : and the ground wet with rain be-
came bleuded with the dry (AAz)*]; and [عَرَعَارٌ (IY, R),
i. e. *Play at العرعة*, which is a *game of theirs (R)*], as

مَتَكَنَّفِي جَنْبِي عَكَظَ كَلِيهِمَا * يَدْعُو بِهَا وَلِدَانَهُمْ عَرَعَارٌ

(M, R), by AnNābigħa adhDhubyānī, *Surrounding the
two sides of 'Ukāz, both of them, while their lads call
out in it, Play at العرعة* (ABk): Mb says that deviation
[from the *imp. v.* to the *imp. verbal n.*] does not occur
in the *quad.* at all, قَرَقَرٌ being only an *imitation of the
sound of thunder*, and عَرَعَارٌ an *imitation of the cries of
boys*, as غَاغِي غَاغِي [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 غَاغِي غَاغِي, so that, if they
meat *imitation*, they would say قَرَقَرٌ قَرَقَرٌ and عَرَعَارٌ
عَرَعَارٌ; while, according to Akh [in the *Book of Etymology (AAz)*],
فَعَالٌ 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 فَعَالٌ is made to deviate from

the verbal *imp.* for the sake of *intensiveness*, this intensive form for the *imp.* being like the intensive ^وفَعَالٌ and ^وفَعُولٌ for ^وفَاعِلٌ : Jz says “ the *o. f.* of نَزَّالٍ is أَنْزَلَ أَنْزَلَ أَنْزَلَ , 3 or more ; and, 3 or more being *pl.*, and the *pl.* “ being *fem.*, أَنْزَلِي is said : they affix the ي , which is the “ *pron.* of the *fem.*, to the *v.* as an indication of the triple “ repetition, as they affix the ا in الْقِيَاءِ فِي جَهَنَّمَ L. 23. “ *Cast, cast thou into Hell* [233] as an indication of the “ double repetition, its *o. f.* being الْقِيَاءِ الْقِيَاءِ , [like يَا “ repetition is *intensiveness* : and afterwards they make “ نَزَّالٍ deviate from أَنْزَلِي , so that نَزَّالٍ is then *fem.*, like “ أَنْزَلِي ; and the evidence of the feminization of the “ *imp.* فَعَالٌ is the saying [of Zuhair (Ahl)]

وَلَأَنْتَ أَشَجَعُ مِنْ أَسَمَةِ أَنْ * دَعِيَتْ نَزَّالٍ وَلَجَّ فِي الدَّعْرِ

“ *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 feminization of the *v.* in دُعِيَتْ نَزَالٍ does not prove the *o. f.* of نَزَالٍ to be an *imp. v.* repeated, but is due to the paraphrase of نَزَالٍ by the كَلِمَةٌ or لَفْظَةٌ or دُعْوَةٌ : (e) similarly the 2 kinds of the *inf. n.* and *ep.* are not devoid of the sense of *intensiveness* [194], so that حَمَادٌ and لَكَاعٌ are more intensive than الْحَمْدُ and لَكَاعٌ (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 فُجَارٌ *Wickedness* [a proper name (IY)] for الْفَجْرَةُ [8], جَمَادٌ for الْجُمُودُ [below], and حَمَادٌ for الْمُحَمَّدَةُ (M), as

إِنَّا ائْتَسَمْنَا خَطِيئَتَيْنَا بَيْنَنَا * فَحَمَلْتُ بَرَّةً وَاَحْتَمَلْتُ فُجَارٍ
 by AnNābigha [adhDhubyānī (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. الْفَجْرَةُ (IY)], and

جَمَادٍ لَهَا جَمَادٍ وَلَا تَقُولِي * طَوَالَ الدَّهْرِ مَا ذُكِرْتَ حَمَادٍ
 [by AlMutalammis (Akh, 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. قَوْلِي لَهَا جَمُودًا وَلَا تَقُولِي لَهَا قَوْلِي لَهَا حَمْدًا (Mb, IY), this being the sense, though it is made to deviate as a [det.] fem. [above] (Mb): and hence بَدَانٌ , as in

وَذَكَرْتُ مِنْ لَبَنِ الْمُحَلَّقِ شُرْبَةً * وَالخَيْلُ تَعْدُو فِي الصَّعِيدِ بَدَانٍ [below], by 'Auf [Ibn 'Aṭṭiya (KF)] Ibn AlKhari' ['Amr Ibn 'Abs (KF)], *And thou rememberedst a draught of the milk of the herd of camels branded with a mark like a ring, when the horses were running on the surface of the ground dispersed*, i. e. بَدَانٌ i. q. مُتَبَدِّئَةٌ , an inf. n. i. q. the act. part., like عَدُلٌ i. q. عَادِلٌ [76, 143], being really a [generic proper] name for a det. fem. inf. n., like الْبَدَّةُ , even if such an inf. n. has not been spoken, as though it were an abandoned o. f.; and similarly in

كُنَّا ثَمَانِيَةً وَكَانُوا جَحْفَلًا * لَجِبًا فَشَكُوا بِالرِّمَاحِ بَدَانٍ

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. مُتَبَدِّئِينَ; for the d. s. may occur det. when it is an inf. n., as اِرْسَلَهَا الْعِرَاقَ and طَاقَتِكَ and فَعَلْتَهُ جَهْدَكَ

[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 [*بِرَّةٌ* ,] *زَوْبَرٌ* [8], and *سُبْحَانٌ* , [*بِرَّةٌ* being a proper name for *all goodness*, and *فُجَّارٌ* 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) *فُجَّارٌ* is said to be *det.* in *إِنَّا اقْتَسَمْنَا الْعَاقِبَةَ* [above] because of the determination of its companion, vid. *بِرَّةٌ* ; 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 *فُجَّارٌ* by the *det. fem.*, as *فُجَّارِ الْقَيْبِطَةِ* , were authentic, it would be a good argument for both matters, determination and feminization : (c) even if we admit [that *فُجَّارٌ* is *det.*], there is no evidence of the determinateness of its sisters ; and in their saying about the gazelles *إِذَا رَزَقْنَاهَا فَلَا تَمْنَعُ الْغَائِطَ* *عَبَابٌ* *وَإِذَا لَمْ تَرْوِدْ فَلَا أَبَابٌ* *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. فَلَا* and *عَبَابٌ*

أَب meaning لَا نَزَاعَ إِلَيْهِ, and the saying of AlMutalammis
 قَوْلِي لَهَا جُمُودًا أَلْحُ [above], i. e. قَوْلِي لَهَا جُمُودًا أَلْحُ [as above],
 and the saying of the Arabs لَا مَسَاسِي No touching!
 [above], i. e. لَا مَسَّ, the indeterminateness is obvious :
 (d) according to those who hold that all the measures of
 فَعَالٍ, *imp.*, *inf. n.*, *ep.*, and proper name, are *fem.*, they
 must, when used as [proper] names for a *masc.* [194],
 be diptote, like عَنَّا; whereas, according to the GG,
 they may be triptote, like صَبَاحٌ; 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 فَسَّاقُ [56. A],
 يَا خَبِيثَةٌ, يَا فَاحِشَةٌ (Mb, M, R), i. e. يَا خَبِيثَةٌ,
 and يَا لَكَعَامٍ (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 in رَجُلٌ [48] ; (b) some-
 times in the *non-voc.*, by poetic license, as أَطْرَفٌ [497]
 (IY) : (a) this فَعَالٍ and the *imp.* فَعَالٍ may be formed
 with universal regularity from every *tril.* [above] *att.*

[completely (MKh) plastic (MKh, MAd)] *v.*, as نَزَالٍ, نَهَابٍ, and كَتَّابٍ from نَزَلٌ, ذَهَبٌ, and كَتَبٌ, and as زَنَى : فَجَّرَ, فَسَّقَ, and يَا زَنَانًا, and يَا فَجَّارِ, يَا فَسَّاقِ : but not from such as اللُّصُوصِيَّةُ, because it has no *v.*; nor from such as دَحْرَجٌ, اسْتَحْرَجٌ, and انْطَلَقٌ, because they exceed three letters, [such as دَرَاكٌ from اِدْرَكَ being confined to hearsay (MKh)]; nor from such as ظَلٌّ, كَانَ, بَاتٌ, and صَارٌ, because they are *non-att.* (Sh); nor from such as نَعَمٌ and بَيْسٌ, [because they are aplastic] (MAd); nor from such as يَدْعُ and يَذُرُّ [482], because they are not completely plastic (MKh): (β) this kind, which is used only in the *voc.*, does not occur as a generic proper name [7], i. e. does not, by prevalence of application to a [particular] qualified, become a proper name for it (R): (b) used in the *non-voc.*, [which is of two kinds, (a) what by prevalence of application becomes a generic proper name, like اَسَامَةُ (7), which is the more numerous (R),] as حَلَّاقٍ [and جَبَانٌ (M, R)] for *Fate* (Mb, M, R), made to deviate from حَالِقَةٌ and جَابِئَةٌ (AAz), *orig. general eps.* for all that *shears* and *drags away*, and afterwards, by prevalence of application, peculiar to the genus of *The Fates*

(R) ; and [similarly (R)] حَنَانٌ and بَرَّاحٌ for *The sun* [from
 الصَّنَدُ *roasting* and البَرَّاحُ *setting* (R)]; and سَبَابًا for *Fever*,
 [because of its *spreading* through the body, from الشَّعْرُ
 السَّبَبُ *Lank hair* (R)]; and [many others, like (R)] كَرَّارٌ
 for *The bead that the woman charms her husband with* !,
 [which is named كَرَّارٌ because by their assertion it re-
 stores the husband (R),] whence their saying يَا كَرَّارُ كَرِّبْهُ
 اِنْ اَدْبَرَ فَرْدِيهِ وَاِنْ اَقْبَلَ فَسَرِّبْهُ *O charm, restore him : if*
he depart, bring him back ; and, if he approach, make
him glad ; and وَقَاعٌ كَوَيْتُهُ I branded him with the وَقَاعٌ,
 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
 كَرِّبْتُهُ, i. e. كَوَيْتُهُ وَقَاعَةً meaning لَازِمَةٌ (R), whence

وَكُنْتُ اِذَا مَنِيتُ بِخَصْمِ سُوْدٍ * وَكُنْتُ لَهٗ فَكْوِيْدُهُ وَقَاعٌ
 (M), by 'Auf Ibn AlAhwas (IY, AAz), *And I was wont,*
when I was tried by a foe of evil, to stalk up to him, and
brand him indelibly (AAz); and جَعَارٌ, [قَتَامٌ, and فَشَاحٌ
 (R)] for the *she-hyena* [below] (Mb, R): these [expres-
 sions (IY), and their likes (R), (among which IY in-
 cludes those given below under (b) except بَدَادٌ, which
 he places above among the *inf. ns.*), though *orig. eps.*

(IY),] are [used as (IY) generic (R)] proper names (IY, R); and are therefore *det.* (IY), as is proved by their qualification by the *det.*, as حَنَادُ الطَّالِعَةِ *The rising sun* (R); and [(b) what remains an *ep.* (R),] as قَطَاطٌ, [i. e. قَاطَةٌ كَانِيَةٌ (R),] whence

أَطَلْتُ فِرَاطَهُمْ حَتَّىٰ إِذَا مَا * قَتَلْتُ سِرَاتَهُمْ كَانَتْ قَطَاطٌ

[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 قَتْلُهُمْ slaughter) was sufficient for me (AAz)*]; and سَبِيئَةٌ سَبِيئَةٌ تَكُونُ لِرَأْسِ *I reproached him with a reproach that will be indelible, i. e. لَأَزْمَةٌ*; and بَلَالٌ, i. e. بَالَةٌ (M, R), meaning *A bounty shall not light upon such an one near me, nor a benefit reach him from me*; and وَالضَّيْلُ تَعْدُو النَّخْلَ [above], i. e. مُتَبَدِّدَةٌ مُتَفَرِّقَةٌ, so that it is a *d. s.* [78, 140] (R): (4) made to deviate from فَاعِلَةٌ in (M) a [personal (R) proper (M, R)] name [of a woman or *fem.* thing (Mb)], as حَنَادٌ [194], قَطَامٌ (Mb, M, R), رَقَاشِي (Mb), سَجَاحٌ (R), and the like, made to deviate from حَاذِمَةٌ, قَاوِمَةٌ, *etc.*, when used as names (Mb) for [certain (R)] *women* (M, R), سَجَاحٌ

are *fem.* (Mb, R), even if the [person or thing] named by them be *masc.*; and in the saying

قَد كُنْتُ أَحْسِبُكُمْ اسْرُونَ خَفِيَّةً * فَإِذَا لَصَافٍ تَبِيضُ فِيهِ الْحَمْرُ

I have been wont to account you to be lions of a thicket ;
and lo ! in *Laṣūf* the larks lay eggs ! the pron. of لَصَافٍ

is made *masc.* because it is renderable by the مَوْضِعُ ; and there is another version فِيهَا , [as in the Bk and IY] :

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

§ 194. IM says in the Tashīl “ They are agreed “ that [the ل of] فُعَالٌ , when an *imp.*, *inf. n.*, *d. s.*, or “ *ep.* used as a proper name or only as a *voc.*, is pronounced with Kasr ; and each of them is made to deviate “ from a *fem.*: so that, if one of them be used as a [proper] name for a *masc.* [193], it is like عُنَّاقٌ ”, i. e. diptote ; “ but is sometimes made like صَبَاحٌ ”, i. e. triptote : “ and, if it be used as a [proper] name for a *fem.*, “ it is like رَقَاشِي [193] ” (YS). [The ل of] فُعَالٍ 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 *uninfl.* by common consent, because of their resemblance to the *imp.* فُعَالٌ [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}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}أَبِي ^{أَبِي}أَبِي ^{أَبِي}أَبِي is ^{أَبِي}أَبِي, 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}أَبِي and ^{أَبِي}أَبِي, 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 AlHijāz, they are *uninfl.* (R, Sh) upon Kasr, unrestrictedly, [i. e. whether they end in ^{أَبِي}أَبِي or not (YS),] as

أَبِي أَدَلَّتْ حَذَامٍ فَصَدَّقَتْهَا * فَإِنَّ الْقَوْلَ مَا قَالَتْ حَذَامٍ


(Sh), by Lujaim Ibn Ṣa'ib, *When Ḥadhām* (the wife of the poet) *says a saying, then believe ye her: for verily the true saying is what Ḥadhām 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 , and diptote if they do not end in , (R, Sh) : the poet says *مَتَى تَرِدُنِ الْحِجَّ* [64] ; and AlA'shà [Maimūn Ibn Kaïs (MAAd), whose abode was in AlYamāma with the Banū Tamīm (IY),] says, combining the two Tamīmi *dials.*,

أَلَمْ تَرَوْا أَرْمًا وَعَادًا * أَوْدَى بِهَا اللَّيْلُ وَالنَّهَارُ
وَمَرَّ دَهْرٌ عَلَى وَبَارٍ * فَهَلَكْتَ جَهْرَةً وَبَارٍ

(Sh) *Saw ye not Iram and 'Ād? The night and the day destroyed them. And a time passed over Wabār, and Wabār perished openly (AAz).*

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

تَذَكَّرْتُ أَيَّامًا مُضِيًّا مِنْ الصَّبِيِّ
فَهِيَهَاتِ هِيَهَاتِ إِلَيْكَ رَجُوعَهَا



[*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)]

يُصْبِحُنَّ بِالْقَفَرَاءِ نَارِيَاتٍ * هِيَهَاتِ مِنْ مُصْبِحِهَا هِيَهَاتِ

[*They become in the desert wending their way : far, far off is their place, or time, of entering upon the morning !*, ^ا 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 ^اهِيَهَاتٌ هِيَهَاتٌ, which is read {in XXIII. 38. (K, B)} by 'Isà alHamdānī, and is a version transmitted from IAl (IY)]; some elide the ^ت, [as ^اهِيَهَا (IY, R); some make it a ^ن (M), as ^اهِيَهَان (IY)]; and some say ^اهِيَهَا, [^اهِيَهَا with Tanwīn (R),] ^اهِيَهَاك [with the ^ك of allocution (IY, R)], and ^اهِيَهَان (M, R) with a Hamza and ^ن both pronounced with Fath, but, as the author of the Mughnī says, with a ^ن pronounced with Kasr (R). Sgh cites 36 *dial. vars.* of it, ^اهِيَهَا and ^اهِيَهَات, ^اهِيَهَات and ^اهِيَهَات, and ^اهِيَهَان and ^اهِيَهَان, each of these six pronounced with Damm, Fath, or Kasr of the final, and each [of these 18] pronounced with or without Tanwīn; and others cite ^اهِيَهَاك and ^اهِيَهَاك, ^اهِيَهَاء and ^اهِيَهَاء, and ^اهِيَهَاء and ^اهِيَهَاء (A), making the total 42; and the KF adds 13 others, ^اهِيَهَات and ^اهِيَهَات, and ^اهِيَهَان and ^اهِيَهَان, with Kasr of the ^ن because of the 2 quiescents, and with triple vocalization of the final, and ^اهِيَهَات with charge of the two ^سs into Hamzas (Sn). According to

[some of (R)] the GG, (1) the one pronounced with Fath̄ [of the و (IY, R)] is *sing.* [646], its و denoting *femininization*, and its *o. f.* being هَيْهَيْتٌ; (2) the one pronounced with Kasr [of the و (R)] is the [sound (IY)] *pl.* of the one pronounced with Fath̄, its *o. f.* being هَيْهَيْاتٌ [234], and its ج being then elided (M, R), because it is *indecl.*; (3) the one pronounced with Damm of the و may be *sing.* or *pl.*: but this is all imagination and conjecture. The و is pronounced with Fath̄ 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 و; but, according to IJ, with the ڤ (A).

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

شَتَانُ مَا نَوْمِي عَلَى كُورِهَا * وَنَوْمٌ حَيَانٌ أَخِي جَابِرٍ

(Sh), by Al A'shà, *How different are my sleep upon her saddle in the desert and the sleep of Hayyān the brother of Jābir!* (MAd)]. And ^أشَتَانُ ^{مَ}بَيْنَ ^{زَيْدٍ}وَعَمْرٍو is said [in the less frequent and less chaste usage (R)], as

لَشَتَانُ مَا بَيْنَ الْيَزِيدِيِّ فِي النَّدَى
يَزِيدٍ سَلِيمٍ وَالْأَعْرَابِيِّ حَاتِمِ

(R, Sh), by Rabī'a [Ibn Thābit alAsadi (IKhn)] arRaḳḳī, [(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 Yazīds in munificence (MKh, MAd), Yazīd Ibn Usaīd of Sulaim and the illustrious Yazīd Ibn Hātīm (MAd) alMuhallabī! (IY, IKhn),*] this being allowable upon the ground that [^أشَتَانُ is red., and ^أبَيْنَ an *ag.* constructively in the *nom.* ; or that (MKh)] ^أشَتَانُ is i. q. ^{بَعْدُ}, because the latter does not require two or more *ags.*, and ^{مَ} [conjunct (MKh),] a *met.* for ^أالْبُرُونِ or ^أالمَسَافَةِ, [*ag.* of ^أشَتَانُ (MKh),] i. e. *How far is that (interval or distance) which is between them!* ; or that ^أشَتَانُ is i. q. ^{بَعْدُ} ; and ^{مَ} red., as it is without ^أبَيْنَ, and ^أبَيْنَ *ag.* of ^أشَتَانُ, in accordance with the opinion of Akh on ^أيَفْصَلُ بَيْنَكُمْ LX. 3. *Your union shall be severed*, where ^أبَيْنَكُمْ [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 شَتَّانُ is *du.* of شُتُّ *separate*, an *enunc.* of what follows it, [not a verbal *n.* i. q. اِفْتَرَقَ (YS, MAd),] he being misled by two things, a *dial. var.* with Kasr of the ن [187] and the fact that the *nom.* after it is only a *du.* or i. q. the *du.*, not a *pl.*, [the last three in شَتَّانُ هَذَا الْاَخ (187) being in the predicament of one, i. e. شَتَّانُ هَذَا وَذَاكَ (AAz)]; whereas, if it were i. q. اِفْتَرَقَ, the *pl.* might occur as *ag.* of it: but the chaster *dial. var.* with Fath of the ن falsifies his opinion; and also, if شَتَّانُ 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

جَازَيْتُمُونِي بِالْوَصَالِ قَطِيعَةً * شَتَّانَ بَيْنَ صَنِيعِكُمْ وَصَنِيعِي

[Ye have requited me for union with estrangement: how far is the separation of your dealing and my dealing!, بَيْنَ being *ag.* of شَتَّانُ, the construction in (MAd)] it was not used by the Arabs; and it is sometimes explained by subaudition of مَا conjoined with بَيْنَ, [i. e.

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

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

(38) أَفِي with Imāla ; (39) أَفِي with Kasr ; (40) أَفٌ ;
 (41) أَفٌ ; (42) أَفٌ ; (43) أَفٌ ; (44) أَفٌ (KF). It is
uninfl. upon Kasr because of the concurrence of two
 quiescents ; and its Tanwīn in the reading of Nāfi' and
 Ḥafṣ denotes *indeterminateness* [198] : Ibn Kathīr, Ibn
 'Āmir, and Ya'qūb read with Faṭḥ, by way of allevia-
 tion ; and it is so read with Tanwīn : and it is read with
 Ḍamm for alliteration, like مُنذٌ [203], with and without
 Tanwīn (B on XVII. 24).

§ 198. IM says in the CK that, since these words
 are *vs.* as respects the sense, but *ns.* as respects the letter,
 they are made *det.* and *indet.*, the sign of the *det.* being
 its divestment of Tanwīn [187], and the sign of the *indet.*
 being its use with Tanwīn ; and that, since pure *ns.* are
 [of three kinds,] always *det.*, like the *prons.* and *dems.*,
 always *indet.*, like أَحَدٌ, عَرِيبٌ, and دِيَارٌ, and sometimes
det. and sometimes *indet.*, like رَجُلٌ and فَرَسٌ, so (A)
 these *ns.* are [of three kinds (M),] (1) always *det.*, like
 [نَزَالٌ (193) (A),] بَلَةٌ [192], and آمِينٌ [187] : (2) always
indet., like [لِهَا in *restraint* (M),] رِيهَا [in *instigation*
 (M),] and وَهَا [187] (M, A) in *wonder* ; and hence فِدَاءٌ
 فُلَانٌ with Kasr and Tanwīn, i. e. لِيَفِدَكَ, as

مَهْلًا فِدَاءً لَكَ الْأَقْرَامَ كُلَّهُمْ * وَمَا أُنْمِرُ مِنْ مَالٍ وَمِنْ وَدَدٍ

(M), by AnNābigha adhDhubyānI, *Gently, let the peoples, all of them, and what I muster of wealth and of children, ransom thee!* (ABk), ^{أَقْرَامٌ} being in the *nom.* as *ag.* of ^{فَدَاؤُ}, because it is i. q. ^{أَيْفِدُكَ} (IY): (a) ^{أَيْهًا} may be an *ej.* acting as a substitute for the *inf. n.*, *infl.*, governed in the *acc.* like ^{سَقِيًّا} [41], meaning ^{كَفًا}, [in which case the Tanwīn is the Tanwīn of complete declension,] as ^{أَيْهًا عَنَا} *Desist from troubling us*; or a verbal *n. uninfl.*, in which case the Tanwīn is [the Tanwīn of indeterminateness,] like that which is in ^{صَه} [below]: and similarly every Tanwīn after such of these *ns.* as are pronounced with Fath [of the final] admits of the two alternatives, as ^{وَيَدَا} [188], ^{حَيْهَلًا} [191], and ^{وَيْهًا} (R): (b) IS says that ^{أَيْه} without Tanwīn is allowable, but rare (IY, R): (c) sometimes the Hamza of ^{أَيْه} [below] and ^{أَيْهًا} is changed into ʾ, as ^{هَيْه} and ^{هَيْهًا} (R): (d) ^{فَدَاؤُ} is *uninfl.* because of its occurrence in the place of the *imp. v.* [159], i. e. ^{أَيْفِدُكَ}; and is pronounced with Kasr because of the concurrence of two quiescents [664] (IY): (3) used in two ways (A), *det.* and *indet.* (M), being divested of Tanwīn when intended to be *det.*, and pronounced with Tanwīn when intended to be *indet.* (A), like ^{صَه} and ^{صَه} [187, 200], ^{أَف} and ^{أَف} [197] (M,

A), *أيه* and *أيه* [187, 200], *غاق* and *غاق* [200] (M): (a) As asserts that the Arabs use only *أيه* with Tanwīn, and charges Dhu-rRumma with error in saying *وَقَفْنَا* *فَقُلْنَا* [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 *زَيْدٌ* [and *رَجُلٌ*], 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 *عَلَيْهِ شَخْصًا لَيْسَنِي* [164] and the saying of the Prophet *مَنْ أَشْتَهَى مِنْكُمْ الْبَاءَةَ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّ لَهُ وَجَاءَ* *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 ^{رَجُلًا} عَلَيْهِ i. q. ^{لِيَلْزَمَ} [164], ^{عَلَى الشَّيْءِ} i. q. ^{أَرَادَ لِيَدِيهِ}, and ^{إِلَى} i. q. ^{أَتَنَحَّى} are anomalous: but his language in the Tashil implies that these are not anomalous (A). ^{عِنْدَكَ}, ^{لَدَيْكَ}, and ^{نُونِكَ} mean *Take*. The o. f. is ^{عِنْدَكَ} ^{زَيْدٌ} ^{فَتُخَذُ} *Beside thee is Zaid: then take him*, and similarly ^{لَدَيْكَ} ^{زَيْدٌ} and ^{نُونِكَ} ^{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. ^{خُذْ}, and therefore governs with its government: while the *adv.*s. are *uninfl.* upon *Fath*, because it is the vowel appropriate to them in their o. f. when they were *adv.*s., 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). ^{وَرَاكَ} 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 *adv.*s., since they do not govern an *obj.* in the *acc.* [but see § 187], like ^{عِنْدَكَ} and ^{لَدَيْكَ}; and in that case the full phrase is ^{أَسْتَقِرُّ} ^{عِنْدَكَ} ^{لَدَيْكَ} and ^{وَرَاكَ} and ^{أَمَامَكَ} [498] (R). And ^{مَكَانَكَ} means ^{أَثْبَتَ} ^{مَكَانَكُمْ} ^{أَنْتُمْ} [420] (IY, A), so that it is *intrans.* (Sn), as ^{مَكَانَكُمْ} ^{أَنْتُمْ}

۸۵۵۳۳۳۳۳
 و شُرَكَاءُكُمْ X. 29. *Stand fast, ye and your partners*, like
 ۸۵۵۳۳۳۳۳
 اثْبَتُوا انْتُمْ الْخ [158] (IY); and the KK transmit it as *trans.*,
 e. g. مَكَانَكَ زَيْدًا *Wait for Zaid*, i. e. اِنْتَظِرْهُ : 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 صَا , عَلَيْكَ , and اِيكَ , not where it is possible ;
 " whereas اَثْبَتْ مَكَانَكَ and تَقَدَّمْ اِمَامَكَ may be said, but
 " not اَسْكُتْ صَا , etc" (Sn). And عَلَيْكَ زَيْدًا is said
 [187], meaning *Take Zaid*, orig. عَلَيْكَ اخِذْهُ ; and اِيكَ
 ۸۵۵۳۳۳۳۳۳
 ضَمَّ عِلْقَكَ اِيكَ وَتَنَحَّ عَنِّي *Gather thy be-*
 ۸۵۵۳۳۳۳۳۳
longings to thee, and withdraw from me, and afterwards
 abridged, as we have mentioned: and Akh heard a man say
 اِنْتَحَى اِلَيَّ meaning اِنْتَحَى I will withdraw [187], which is an
 anomalous enunciation contrary to the rule of the *cat.*,
 since the rule of the *adv.* and their likes is to be *imps.*,
 so that عَلَيَّ and دُونِي are not said by analogy to it ;
 and, as for عَلَيَّ meaning اُرِنِي *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 عَلَيَّ زَيْدًا meaning *Bring him near to me*
 [187], whereas the rule is that the *gen.* should be an

ag.; and Akh heard ^{عَلَى} ^{عَبْدِ} ^{اللَّهِ} ^{زَيْدًا} meaning *Bring Zaid near to 'Abd Allāh*, which is more anomalous than ^{عَلَى}, because ^{عَلَى} governs the explicit *n.* in the *gen.* And *Ks* allows *instigation* by all the *adv.* of place and *preps.* regularly; but others restrict it to hearsay, which is the proper way (R). IM says in the CK that there is a dispute about the *pron.* attached to these words, its position being that of (1) a *nom.* [as an *ag.* (Sn)], according to Fr; (2) an *acc.* [as an *obj.* (Sn)], according to *Ks*, [the *ag.* being latent, as ^{عَلَيْكَ} ^{زَيْدًا} meaning ^{الزَّم} ^{نَفْسَكَ} ^{زَيْدًا} *Keep thyself to Zaid* (Sn)]; (3) a *gen.* [by prothesis in such as ^{دُونِكَ}, and by the *p.* in such as ^{عَلَيْكَ} (Sn)], according to the BB, which is the correct opinion, because Akh quotes ^{عَلَى} ^{عَبْدِ} ^{اللَّهِ} ^{زَيْدًا} from chaste-speaking Arabs: [but in the first two opinions what is after the transfer to the *cat.* of verbal *n.* is regarded, and in the last what was before the transfer (Sn)]. And, in addition to that [*ك* in the position of a *gen.* (Sn)], with every one of these [verbal] *ns.* there is a latent *pron.* in the position of a *nom.* as an *ag.*, so that in corroboration you may say ^{عَلَيْكُمْ} ^{مَلِكُمْ} ^{زَيْدًا} 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 *ك* is in the position of an *acc.*, ^{مَلِكُمْ} is allowable;

whereas, when we say that it is in the position of a *nom.*, it is itself the *ag.* (Sn)].

§ 200. The ejaculatory *n.* is what is applied to (1) the address of the irrational, or of what is in the predicament of the irrational, such as the young of human beings; (2) the imitation of sounds: so [says IM] in the CK (A). The expressions that the GG name *ejs.* are of three kinds, (1) imitations of sounds proceeding from (a) dumb animals, like غَاتِي [below]; (b) inanimate substances, alike طَلَقُ [below]: (2) sounds uttered from the mouths of human beings, and naturally indicative of meanings in their minds, like أَفٌ and تَفٌ; for he that is disgusted at anything utters from his breast a sound [Ugh!] resembling the expression أَفٌ, and from him that spits upon a disgusting thing proceeds a sound resembling تَفٌ: (3) cries wherewith animals are cried to when something is required from them, (a) *coming*, like جُومٌ; (b) *going*, like هَلَا; (c) *some other matter*, like سَا for *drinking*: but I see nothing to prevent our hazarding the conjecture that these cries, with which the brutes are cried to, are verbal *ns.* i. q. the *imp.*, as some hold; because God has made the brutes like rational beings in understanding what is required from them. The three kinds are named *ejs.* because they are *orig.* simple or disconnected sounds, not words indicative of meanings. Afterwards, being

wanted for use in the middle of the sentence, they are treated like words ; and co-ordinated with the noblest of words, i. e. *ns.*, the better to indicate their inclusion among the apparent kinds of words : so that the Tanwīn is affixed to some of them, as غَاتِي and أَف [198]; اَلْ is prefixed to some [187], vid. when the *expression*, not the *meaning*, of the *ej.* is intended, as بِاسْمِ الْمَاءِ [123] and كَمَا زَعَمَ بِالْجَوْرِ [below]; some are made to mean i. q. *inf. ns.*, as أَف لَكَ, i. e. كَرَاهَةً لَكَ ; and some are governed in the *acc.* like *inf. ns.*, as وَاهَا لَكَ, i. e. طَيْبًا [198]: and what some GG say, vid. that the Tanwīn of غَاتِي [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 صَع and اِيه, because such as صَع is *orig.* an *ej.*; and then we shall be relieved from the difficulty of explaining the Tanwīn in the two preceding ways [187] (R). The ejaculatory *ns.* are [all (IA)] *uninfl.* (R, IA), because they are *orig.* simple sounds not entitled to construction, which is the requirer of inflection [159]; or because some of them are constituted like *ps.*, i. e. of 2 letters, as is said (R); [or] because they resemble the verbal *ns.* (IA). When they occur constructed, they may be *infl.*: Jahm Ibn Al'Abbas says

تُرَدُّ بِحَيْهَلٍ رَعَاجٍ وَإِنَّمَا * مِنَ الْعَاجِ وَالْحَيْهَلِ جَنَّ جُنُونَهَا
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-rRumma
 (AAz)] says تَدَاعَيْنِ النَّحْلِ [123]: but another [‘Uwaifi
 alKawāfi (FA) alFazāri (T)] says

نَعَاهَنَّ رِدْفِي فَارَعَوِينَ اصْوْتَةَ
 كَمَا زَعَمَتْ بِالْجَوْتِ الظَّمَاءُ الصَّرَادِيَا

[*He that rode behind me called them (certain women) ;*
and they forbore at his voice, (and returned to him,) as
thou urgest with the جَوْتِ the thirsty parched (camels
towards the water) (AAz)], by imitation notwithstanding the ا and ل ;
and you say زَجْرَتَهُ بَهِيدٍ or بَهِيدٍ I chid
him with عِيدٍ [below], as you say in the case of ps. اَنْ لَوْا
لَا يَصُدُّ اِلَّاهُ [191], and in the case of the *uninfl. n. اِلَّاهُ*
بَايِنٍ or تَعَالَى بَايِنٍ God (exalted be He!) is not limited
by "Where?" : and with the ل inflection is more fre-
quent than uninflectedness, as مِنَ الْعَاجِ وَالْحَيْهَلِ with
the gen. and بِاسْمِ الشَّيْبِ, because the ل removes the n.
from resemblance to the p. [2] ; but the ا and ل do not
necessitate inflection, as is proved by اَلْآنَ [206] and

الَّذِي [176]: whereas, when the Tanwīn is affixed to these *ns.*, then, if their *expressions* be intended by them, as in *بِحَيْهَلٍ دَعَا*, they must be *infl.*, because it is then the Tanwīn of declinability; but, if it be affixed to them without this intention, as in *غَاتِي* [above] and *صَه*, they are *uninfl.*, because it is the Tanwīn of coordination and correspondence, not the Tanwīn of declinability. Among the *ejs.* that are *imitations of the sounds of human beings, dumb animals, or inanimate substances*, are (1) *طِيغٍ* the *imitation of the sound of the laughter*; (2) *غَاتِي* or *غَاتِي* the *croak of the raven*; (3) *شَيْبٍ* the *imitation of the sound of the lips of camels in drinking*; (4) *مَاءٍ* the *cry of the doe-gazelle when she calls her young one*; (5) *طَلَقِي* and *طَلَقُ* *imitations of the sound of the fall of stones one upon another*. Among the *ejs. wherewith the brutes are cried to* are (1) *هَلَا* for *chiding horses*, i.e. *Step out*, and sometimes used to chide the *she-ohmel* also; (2) *عَدَسٍ* for *chiding the mule*, and sometimes used as a *name for a mule*, both admissible in *عَدَسُ الْخ* [83], except that the pause upon the *س* strengthens the opinion that it is for *chiding*; (3) *هَيْدٍ* with four *dial. vars.*, and *هَادٍ* with *Fath* of the *د* for *chiding camels*; (4) *جَوْفٍ* for *calling*

camels to drink ; (5) عَاجٌ or عَاجٌ for chiding the she-camel ; (6) سَاٌ and تَشْوٌ for calling the he-ass to water.

And among the *ejs. indicative of states in the mind of the speaker* are (1) رَوَىٌ, which denotes *repentance or wonder* [187] : (a) according to Fr, the *o. f.* of رَوَىٌ is رَوَىٌ ; and the ل is a *prep.*, the *o. f.* being رَوَىٌ لَكَ, i.e. عَجَبًا لَكَ *I wonder at thee!* ; but is afterwards so

frequently used [with رَوَىٌ] as to be compounded with it and become the ل of the *v.*, so that they say رَوَىٌ and رَوَىٌ : while others hold رَوَىٌ, رَوَىٌ, رَوَىٌ, and رَوَىٌ to be distinct words meaning *destruction*, and to be *inf. ns.* having no *vs.* [41] : (b) the saying رَوَىٌ [84] is related

with (a) Damm of the ل, in which case the *o. f.* is either (a) رَوَىٌ, *The destruction of his mother (is realized)!*, an *inch.* whose *enunc.* is suppressed, i. e. هَلَاكُهَا

حَاصِلٌ, meaning *God destroy her!*, as قَاتَلَ اللهُ *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 رَوَىٌ, becomes like one word importing the meaning of عَجَبًا : or (β) رَوَىٌ لَأَمَةٍ *I marvel at*

his mother, (what a child she has borne)!, i.e. عَجَبًا لَهَا أَيِ
 وَاِدِّ وَلَدَتْ, the Damma of the Hamza being then irregularly
 transferred to the mobile ج, and the Hamza elided for
 alleviation, because the composition mentioned is intend-
 ed: (b) Kasr of the ج, in which case its o. f. is وَى لَامَةً,
 and the Hamza is then elided with its Damma: (c)
 وَيَكُنُّ, as in وَيَكُنُّ اللّٰهُ, XXVIII. 82. [below], is, ac-
 cording to Khl and S, وَى denoting *wonder* compounded
 with كَانَ [denoting *comparison* (B)], uncontracted, as
 in the text, or contracted [525], as in وَيَكُنُّ مِنْ الْخِ
 [187]; but in this saying there is a sort of obscurity in
 the meaning, because the meaning of *comparison* is not
 plain in such as وَيَكُنُّ اللّٰهُ يَبْسُطُ الرِّزْقَ, XXVIII. 82.
 [above] *I marvel because, or verily* [187], *God enlarg-*
eth subsistence, وَيَكُنُّ الْخِ, XXVIII. 82. [509], and وَيَكُنُّ
 مِنْ الْخِ [187]: while Fr says that وَى is a word of
wonder, which has the ك of allocution affixed to it, as in
 عَجَبًا مِنْكَ وَيَلِكُ [187], i. e. وَيَلِكُ and وَيَلِكُ
I wonder at thee, and اُنَّ added to it; and that the mean-
 ing of XXVIII. 82. [509] is *Hast thou not seen that the*
unthankful etc?, as though the person addressed were
 asserting that they did prosper, and the speaker there-

upon said to him *I marvel at thee*, and then, being asked "Wherefore marvellest thou at him?", went on to say *that* [meaning *because* (K)] *the unthankful prosper not*; so that the *prep.* [ج (K)] is suppressed with ^ءأَنْ and ^ءأَنْ, 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 ^ءوَيْكَ أَنْتَ وَرَاءَ الْبَيْتِ meaning *Hast thou not seen that he is behind the tent?*; and that, since the meaning of ^ءوَيْكَانِ becomes *Hast thou not seen?*, the ك of allocution is not altered for the *fem.*, *du.*, or *pl.*, but keeps to one state: and this that Fr says is more probable as respects the meaning: (2) ^ءأَفِ and ^ءأَوْهَ, both mentioned among the verbal *ns.* [187, 197]: (3) ^ءبُخْ, a word said upon *admiration* and *pleasure* at the thing; and repeated for intensiveness, as ^ءبُخْ ^ءبُخْ: (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,

رَوَّافِدَةٌ أَكْرَمُ الرَّوَّافِدَاتِ * بُخْ لَكَ بُخْ لِبُخْرِ خَضَمِّ

Its rafters are the most generous of rafters. Bravo to thee! Bravo to a munificent ocean of bounty!: (b) when explained by the ج, it is used as an *inf. n.*, as

before shown [187]: (4) **أَخ** and **كَيْح**, [a word said upon *disgust* (AAz),] which, in the saying of the poet [Al‘Ajjāj (AAz)]

لَا خَيْرَ فِي الشَّيْخِ إِذَا مَا جَحَّ * وَسَالَ غَرَبَ عَيْنِهِ وَلَحَّ
وَأَثْنَتِ الرَّجْلُ فَصَارَتْ فُضًّا * وَصَارَ وَصَلَ الْغَانِيَاتِ أَخَا

[*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 **كَحَّ**, is treated like the *inf. n.*, and is therefore *infl.*, being an *inf. n. i. q. the pass. part.*, i. e. **مَكْرُوهًا** (R).

THE UNINFLECTED ADVERBS.

§ 201. Some *adv.* [64] are *uninfl.* [159] (Sh, Jm), not all (Jm) : upon quiescence, like ^{اُنْ} [204] ; Fath, like ^{اَلْاَنَّ} [206] ; Kasr, like ^{اَمْسِيْ} [206] ; and Damm, like ^{حَيْثُ} [202] (Sh). Among the [*uninfl.* (Jm)] *adv.* is that [*adv.* (Jm)] which is cut off from prothesis [by suppression of the *post.* in letter, not in intention (Jm)], like ^{قَبْلُ} and ^{بَعْدُ} (IH). The *adv.* heard cut off from prothesis [115], are ^{قَدَامُ}, ^{اِمَامُ}, ^{فَوْقُ}, ^{تَحْتُ}, ^{بَعْدُ}, ^{قَبْلُ}, ^{مِنْ} ^{عَلُو}, ^{مِنْ} ^{عَلُ}, ^{اَوَّلُ}, ^{دُوْنُ}, ^{اَسْفَلُ}, ^{خَلْفُ}, ^{وَرَاءُ} ; and such as are in their sense, like ^{اٰخِرُ}, ^{شِمَالُ}, ^{يَمِيْنُ}, 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 ^{اَلَّا} ^{عُلَّةٌ} ^{اَوْ} ^{بُدَاهَةٌ} ^{سَابِقُ} [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 ^{قَبْلُ}, ^{بَعْدُ}, and their sisters mentioned, and ^{كُلُّ}, ^{بَعْضُ}, and ^{اَنْ} ; nor even from this, except when there exists a context to specify that suppressed. These *adv.*, when cut off from the *post.*, are *uninfl.* because of

their resemblance to the *p.* [159] in their need [497] of the sense of that suppressed. As for ^{أَإِذْ}, ^{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 ^{بَعْضُ} and ^{كُلُّ} is substituted for the *post.* [128, 608], they are not *uninfl.*, because the *post.* is as it were expressed through the expression of its substitute. In these *adv.* uninflectedness is preferred to compensation, because *adv.* have little or no plasticity [64], and aplasticity is akin to uninflectedness, since the meaning of the latter is *inflectional aplasticity*; but TanwIn as a compensation for the *post.* is also allowable, though rare, in these *adv.*, which are then *infl.*, as

وَنَحْنُ قَتَلْنَا الْأَزْدَ الْأَزْدَ شَنْوَةَ * فَمَا شَرِبُوا بَعْدًا عَلَى لَذَّةِ خَمْرًا

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

فَسَاغَ لِي الشَّرَابُ وَكُنْتُ قَبْلًا * أَكَادُ أَغْصُ بِالْمَاءِ الْفَرَاتِ

[by 'Abd Allāh Ibn Ya'rub, 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 ^{مِنْ قَبْلِ}

اَبْدًا بِهٗ اَوَّلًا XXX. 3. [128] and the saying *ابدأ به اولاً*
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 intend-
 ed 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 *قبلاً* means
قديماً formerly, *اولاً* means *متقدماً* previously, and *من*
قبلاً means *متقدماً ومئاخراً* previously and sub-
 sequently, [as though *قبلاً* و*بعداً* were said, meaning
firstly and lastly (K, B),] because *من* 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 *قبضتُ درهماً*
لا غيرة I received a dirham, not another than it and
جئتُ من قبل زيد I came before Zaid : (b) when the
post. is suppressed, but (a) its letter is intended to be
 understood, as *ومن قبل نادى الخ* [128], the full phrase
 being *ومن قبل ذاك*, in which state they remain like
 the *pre.* in letter, and are therefore not pronounced with
 Tanwīn ; (b) neither its letter nor its sense is intended
 to be understood, in which case they are *indet.*, whence

the reading ^أمِنْ قَبْلِ دَمِّ بَعْدِ XXX, 3. and the saying
 فَمَسَاغٌ لِي الشَّرَابِ الْغِ [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 sup-
 pressed [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 ^أمِنْ قَبْلِ كَلِّ
 شَيْءٍ دَمِّ بَعْدِ [128], which sense is true, except that
^أمِنْ قَبْلِ الْغَلْبِ دَمِّ بَعْدِ *before (the overcoming) and*
after (it) would be more appropriate to the context
 [502] (Sh), and in أَقْبَّ مِنْ تَحْتِ الْغِ [below] (IA) ;
 and similarly in the saying of the Ḥamāsī [Ma'n Ibn
 Aus (FA, Jsh) alMuzani (Jsh)]

لَعَمْرُكَ مَا أُدْرِي رَأَيْتِي لِأَرْجُلٍ * عَلَى إِيْنَا تَغْدُو الْمَلِيَّةُ أَوَّلَ

[*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 'Uḳaili, cited by Fr (Akh),]

إِذَا أَنَا لَمْ أَوْمِنْ عَلَيْكَ وَلَمْ يَكُنْ * لِقَاؤُكَ إِلَّا مِنْ وِرَاءِ وَرَاءِ

(Sh) *When I am not reassured about thee, nor is thy*
meeting save from behind, behind (a curtain) (Jsh).

Mb relates the verse.

لَعْنُ الْإِلَٰهَةِ تَعَلَّقَ بِنِ مَسَافِرٍ * لَعْنًا يُشَنُّ عَلَيْهِ مِنْ قَدَامٍ

[by a man of the Banu Tamim, *God curse Ta'illa Ibn Musāfir with a curse that shall be poured upon him from before (Him) !* (FA)] with ^أمِنْ قَدَامٍ, making it *indet.* ; but Fr relates it with ^أمِنْ قَدَامٍ, making it *det.* (Akh), orig. ^أمِنْ قَدَامَةٍ (FA). And F transmits ^أأَبْدًا ^أبَدَا ^أمِنْ ^أأَوَّلٍ 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 *adv.* [that ought to be] pronounced with Damm may have Tanwīn with [the sign of] the *nom.* and *acc.*, as ^أقَبْلًا and ^أجِئْتِكَ قَبْلَ, like the *voc.* [that ought to be] pronounced with Damm, as ^أيَا مُطَرًّا and ^أيَا مُطَرًّا [48, 608] ; so that ^أفَمَا شَرِبُوا بَعْدًا and ^أوَكُنْتَ قَبْلًا may be instances of this (R). These *adv.* [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 ^أكُلٌّ and ^أبَعْضٌ, [when cut off from prothesis (R),] are not named “finals”, because the compensation for the *post.* is expressed (R, YS). ^أعَلٌ is a *n. i. q.*

فوق^و, always used in two ways, (1) governed in the *gen.* by ^امِنْ and (2) aprothetic [in letter (DM)]; so that ^امِنْ ^اأَخَذَتْهُ ^امِنْ ^اعَلِ السَّمَاءِ is not said, as ^امِنْ ^اعُلُوِّه and ^امِنْ ^افَرْقَةٍ 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

يَا رَبِّ يَوْمٍ لِي لَا أَظْلَمُ
أَرْمَضُ مِنْ تَحْتِ وَأُضْحَى مِنْ عَلَا

[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 *و* is for silence, [not a *post. pron.* (DM),] as is proved by the fact that ^اعَلٌ 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 ^اعَلٌ, 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

أَقْبَبَ مِنْ تَحْتِ عَرِيضِ مَنْ عَلٍ * مَعَارِدٍ كَرَّةً الْبُرِّ أَقْبَلِ
 [(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 hemis-
 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 عَلٍ, it is *infl.*,
 as in the saying [of Imra alKais (EM)]

مَكْرٍ مَفْرٍ مَقْبَلٍ مَدْبِرٍ مَعَا
 كَجَلْمُودٍ صَخْرٍ حَطَّةِ السَّيْلِ مِنْ عَلٍ

[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) جَمَّةٌ مِنْ عَلٍ, [*infl.* (R),
 defective (IY), like عَمٍ (IY, R) and شَمِجٍ, as كَجَلْمُودٍ صَخْرٍ
 (above) (IY)] ; (2) مِنْ عَالٍ, [like قَافٍ (IY, R) and
 غَازٍ, as

قَبَاءٌ مِنْ تَحْتِ وَرِيَاءٌ مِنْ عَلٍ

Lean below, and plump above (IY)]; (3) **مِنْ مَعَالٍ**,
[like **مَرَامٍ** (R), as says Dhu-rRumma

وَنُغْضَانَ الرَّحْلِ مِنْ مَعَالٍ

And the swaying of the camel-saddle above (IY)]; (4)
مِنْ عَلَا, [abbreviated (IY), like **عَصَا** (IY, R) and **رَحَى**,
as **فَهَى تَنْوَشِي أَلْحَ** (507) (IY)]; (5-7) **مِنْ عَلُو** (M, R), as
says A'shà Bāhila [lamenting AlMuntashir Ibn Wahb
alBāhili, one of the great runners of the Arabs (Mb),]

إِنِّي أَتْتَنِي لِسَانٌ لَا أَسْرِبُهَا * مِنْ عَلٍ لَا عَجَبٌ مِنْهَا وَلَا سَخَرٌ
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 Ḍamm, Faṭḥ,
*and Kasr (IY, R) of its **و** (R); (8) **مِنْ عَلٍ**, as*

وَلَقَدْ سَدَدْتُ عَلَيْكَ كُلَّ ثَنِيَّةٍ * وَاتَيْتُ فَوْقَ بَنِي كَلَيْبٍ مِنْ عَلٍ
[by AlFarazdaq satirizing Jarīr, *And assuredly I did*
stop against thee every mountain-road, and come down
upon the Banū Kulaib from above (them) (FA, Jsh)]:
and these *dial. vars.* have one meaning, vid. **فَوْقُ** (IY).

When you make **عَلٍ** *uninfl.* upon Ḍamm, the **ل**, i. e.
the **ي**, must be elided, and clean forgotten, since, if you
said **عَلِي**, the Ḍamma upon the **ي** would be deemed

heavy; and, if you elided the Damma, and said **عَلِي**, its being *uninfl.* upon Damm would not be plain: and, when you intend to make **عَلُو** *uninfl.*, its **ف** must be pronounced with Fath; whereas with inflection it may be pronounced with Damm or Kasr, as **عَلُوَ الدَّارِ** *At the top of the house*, like **سَفَلَهَا** *At its bottom*. As for **عَلُو**, it may be *uninfl.* upon Fath, contrary to the rest of the finals, because of the heaviness of the **و**, pronounced with Damm: and the Kasr, as **مِنْ عَلُو**, is either because [it is *infl.*, and] the *post.* is supplied, as in **لَيْسَ غَيْرَ** with Fath [below], in which case this Kasr is found only with a *prep.* before it or with prefixion to the **سِي** of the *pron.* [129]; or because it is *uninfl.* upon Kasr on account of the Damma's being deemed heavy: while the Damm, as **مِنْ عَلُو**, is according to the analogy of the rest of the finals. The finals are *uninfl.* upon a vowel in order that they may be known to be radically *infl.* [159]: and upon Damm 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 **مِنْ** or in the *acc.* as *adv.* [64]; or in order that

their uninflectional may be different from their inflectional vowel (R). And **حَسْبُ** **لَيْسَ غَيْرَ** or **لَا غَيْرَ** and **حَسْبُ** are treated in the same way (IH) as the *adv.* cut off from prothesis (Jm). **غَيْرَ** [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 **غَيْرَ** be preceded by the word **لَيْسَ** [96], the saying **لَا غَيْرَ** [below] being a solecism. [There are six constructions with it (DM):] one says (1-2) **قَبِضْتُ عَشْرَةَ** **لَيْسَ غَيْرَهَا** *I have received ten, not another than they is (received), or it, i. e. the received, is not another than they, with* **غَيْرَ** in (a) the *nom.*, by suppression of the *pred.*, i. e. **مَقْبُوضًا**; (b) the *acc.*, by subaudition [i. e. latency (DM)] of the *sub.* [in **لَيْسَ** (DM)], i. e. **لَيْسَ الْمَقْبُوضُ غَيْرَهَا** (3) **لَيْسَ غَيْرَ** [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* **غَيْرَ** *is infl. (DM),] like the reading [of {‘Āsim (MAd)} alJahdari and {‘Aun (IY)} al‘Ukaili (IY, Sh)] **مِنْ قَبْلِ الْغَلْبِ** XXX. 3., i. e. **مِنْ قَبْلِ الْغَلْبِ** **وَمِنْ بَعْدِ** [above]: (4) **لَيْسَ غَيْرَ** *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 ^{٥٨٨}غَيْرُ is assimilated to the finals, like ^{٥٨٨}قَبْلُ and ^{٥٨٨}بَعْدُ ; and, according to this, it may be [in the place of a *nom.* as (DM)] *sub.*, or [of an *acc.* as (DM)] *pred.* [of ^{٥٨٨}لَيْسَ (DM)]: (b) Akh says that it is a *Damma* of inflection, [the absence of Tanwīn being because the letter of the *post.* is intended to be understood (DM),] not of uninflectedness, because ^{٥٨٨}غَيْرُ is not a *n.* of *time*, like ^{٥٨٨}قَبْلُ and ^{٥٨٨}بَعْدُ , nor of *place*, like ^{٥٨٨}فَوْقُ and ^{٥٨٨}تَحْتُ , but is only like ^{٥٨٨}كُلُ and ^{٥٨٨}بَعْضُ ; 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) ^{٥٨٨}لَيْسَ غَيْرًا *it*, i. e. *the received, is not another* and (6) ^{٥٨٨}لَيْسَ غَيْرُ *not another is (received)*, in both of which the vowel is inflectional, because the Tanwīn 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 ^{٥٨٨}لَيْسَ , and with the *nom.* the *pred.* is suppressed (DM). As for the saying ^{٥٨٨}لَا غَيْرَ [above], which occurs in the phrases of the learned, it

was not spoken by the Arabs ; so that the learned say لَّا either by analogy to لَيْسَ , or by inadvertence (Sh).

Apparently, however, there is no difference between the لَّا negated by لَيْسَ and the one negated by لَّا , 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 لَّا غَيْرٌ has been heard to occur after لَّا , for IM cites in the CT

جَوَابًا بِهِ تَنْجُو أَعْتَمِدُ فُورِينَا • لَعْنُ عَمَلٍ اسَلَفْتِ لَّا غَيْرَ تَسْأَلُ

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). لَّا غَيْرٌ is assimilated to the final advs. because of the extreme vagueness in it [114], as in the finals, on account of their being unconfined relative locations [64] : but the post. is not suppressed from it except with the لَّا of exemption and لَيْسَ , as لَعْنُ عَمَلٍ هَذَا لَّا غَيْرَ , لَيْسَ

and لَيْسَ , as لَعْنُ عَمَلٍ هَذَا لَّا غَيْرَ , لَيْسَ I will do this, nothing else and لَعْنُ عَمَلٍ هَذَا لَّا غَيْرَ , لَيْسَ Zaid came to me, no one else, from the frequent use of لَّا غَيْرٌ after لَّا and لَيْسَ ; and لَّا غَيْرٌ after لَيْسَ is i. q. اَلَا [90], the post. suppressed in لَيْسَ

and لَعْنُ عَمَلٍ هَذَا لَّا غَيْرَ , لَيْسَ Zaid came to me, no one else, from the frequent use of لَّا غَيْرٌ after لَّا and لَيْسَ ; and لَّا غَيْرٌ after لَيْسَ is i. q. اَلَا [90], the post. suppressed in لَيْسَ لَعْنُ عَمَلٍ هَذَا لَّا غَيْرَ , لَيْسَ Zaid came to me, no one else, from the frequent use of لَّا غَيْرٌ after لَّا and لَيْسَ ; and لَّا غَيْرٌ after لَيْسَ is i. q. اَلَا [90], the post. suppressed in لَيْسَ

Zaid has come to me: he, etc. [96](R). ^{حَسِبَ} is i. q. [the *pre. n.* in] ^{كَافِيكَ}, an *act. part.* [24, 68] whereby the *present* is meant, so that [from regard to its being i. q. ^{كَاف} (Sn)] it is used as an *indet. ep.*, being an *ep.* of an *indet.*, as ^{مَرَرْتُ بِرَجُلٍ حَسِبْتُكَ مِنْ رَجُلٍ} [143]; and a *d. s.* to a *det.*, as ^{هَذَا عَبْدُ اللَّهِ حَسِبْتُكَ مِنْ رَجُلٍ} This is 'Abd Allāh, *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 ^{حَسِبْتَهُمْ} جهنم LVIII. 9. [*Their sufficiency is Hell, or Hell is their sufficiency* (Sn)], ^{فَإِنَّ حَسِبْتَكَ اللَّهُ} VIII. 64. *Verily thy sufficiency is God*, [like the saying of Jarīr

^{إِنِّي وَجَدْتُ مِنَ الْمَكَارِمِ حَسِبْتُكُمْ * أَنْ تَلْبَسُوا حَرَ الثِّيَابِ وَتَشْبَعُوا}
(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 ^{بِحَسْبِكَ دِرْهَمٌ} [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.*] رَأَيْتُ رَجُلًا حَسْبُ ^{رَأَيْتُ رَجُلًا حَسْبُ} I saw a man, or Zaid, sufficing (me or thee), as though, says Jh, you said حَسْبِي ^{حَسْبِي} or حَسْبُكَ ^{حَسْبُكَ} ;

and in the case of the *inch.* قَبِضْتُ عَشْرَةَ فَحَسْبُ ^{قَبِضْتُ عَشْرَةَ فَحَسْبُ} I received ten ; and (my) sufficiency (was that), i. e. فَحَسْبِي ^{فَحَسْبِي} ذَلِكُ (A). What is *post.* to حَسْبُ ^{حَسْبُ} may be [thus] suppressed from frequency of usage ; and it is *uninfl.* upon Damm by assimilation to غَيْرُ ^{غَيْرُ}, since, like the latter [114], it does not become *det.* by prothesis. The *adv. pre.* to *props.* are of two kinds, (1) necessarily *pre.* to them by application [115], which are three in number, حَيْثُ ^{حَيْثُ} in place, and أَذْ and إِذْ in time : (a) there is a dispute [204] as to whether the [*cond.*] *prop.* immediately following أَذْ governs إِذْ or not ; and, if it does, إِذْ is not *pre.* to it ; but, if it does not, أَذْ is *pre.* to it : (b) حَيْثُ ^{حَيْثُ} and إِذْ ^{إِذْ} are *pre.* to the verbal and nominal [*props.*] ; but there is a dispute [204] as to whether إِذْ ^{إِذْ} 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 ^أيَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ 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 ^أاتَيْبَتِكَ حِينَ الْحَجَّاجِ أَمِيرٍ when *AlHajjāj* was governor, or the *future*, as XL. 16. [1] ; while the saying of Mb in the *Kāmil* that the allowably *pre. n.* of *time* is not *pre.* to a nominal [*prop.*] except upon condition of the *prop.*'s being *past* in sense, by assimilation to the necessarily *pre.* ^أأَنْ , is falsified by LI. 13. [above], XL. 16. [1,124], and ^أthe 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 ^{أَنْ} ^{أَنْ}, ^{أَنْ} ^{أَنْ}, and ^{مَا}, before the *prop.*, as ^{مِنْ قَبْلِ أَنْ} ^{أَنْ} ^{نَطْمَسَ وَجُوهَهَا} IV. 50. *Before that We deform faces* and IX. 118. [460]. As for ^{رِيكَ}, [which is not a *n.* of *time*,] it is *pre.* to the verbal *prop.* [124], as ^{تَوَقَّفَ رِيكَ} ^{أَنْ} ^{أَخْرَجَ إِلَيْكَ} *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 ^{زَمَانُ رِيكَ} ^{أَنْ} ^{أَخْرَجَ} *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 ^{أَيَّةٌ} i. q. ^{عَلَامَةٌ} may be *pre.* to the verbal *prop.* because of its resemblance to ^{وَقْتُ}, since *times* are *signs* whereby events are timed and acts specified : but, since the sense of *time* is adventitious in ^{رِيكَ} and ^{أَيَّةٌ}, they are mostly *pre.* to the verbal *prop.* headed by an infinitival *p.*, as the poet says ^{بَايَةٌ مَا تُصَبِّرُونَ} and ^{بَايَةٌ يُقَدِّمُونَ} [124, 571], and you say ^{اقْمِ رَيْثَمَا أَخْرَجَ} *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 ذُو also, when *infl.* as in ذُو مَالٍ [16], is *pre.* to the verbal [*prop.*] in their sayings اذْهَبَا بِنِي تَسْلَمَ [124], اذْهَبَا بِنِي تَسْلَمَانِ, and اذْهَبُوا بِنِي تَسْلَمُونَ : some say that this [prefixion] is anomalous, [because ذُو is not a *n.* of *time*,] نِي being *ep.* of الْأَمْرِ, i. e. مَعَ الْأَمْرِ نِي السَّلَامَةِ with the (matter) possessed of safety, meaning مَعَ الْأَمْرِ الَّذِي تَسْلَمُ فِيهِ with the matter wherein thou shalt be safe, the ب being i. q. مَعَ ; but Sf says that the *n.* qualified by نِي [142] is فِي الْوَقْتِ نِي السَّلَامَةِ, i. e. فِي الْوَقْتِ نِي السَّلَامَةِ in the (time) possessed of safety, meaning فِي وَقْتٍ تَسْلَمُ فِيهِ in a time wherein thou shalt be safe, the ب being i. q. فِي, in which case the prefixion is not anomalous, because ذُو is like a *n.* of *time pre.* to the *v.* ; while some say that it is the Tā'ī ذُو *infl.*, which is improbable, because the Tā'ī ذُو in the best known *dial.* has the *y* in all cases [176]. And sometimes ذُو in prefixion to the *v.* is used in the same way as in prefixion to the *n.*, as جَاءَنِي ذُو فَعَلٌ He that did come to me and ذُرَا فَعَلًا and ذُرُوا فَعَلُوا and

ذَوَاتُ فَعَلْنَ and ذَوَاتًا فَعَلْنَا and ذَاتُ فَعَلَتْ, being then either Tā'ī, according to the *dial.* transmitted by IDn [176]; or i. q. *سَاحِبٌ* anomalously *pre.* to the *v.* S says that, when one of the two terms of the *prop.* immediately following *حَيْثُ* and *أَذَا* is a *v.*, it is better to put that *v.* first, because these two *adv.* contain the sense of *condition*, which is more appropriate to the *v.*, so that *حَيْثُ زَيْدٌ يَجْلِسُ* is better than *حَيْثُ زَيْدٌ يَجْلِسُ*: but what he says here about *أَذَا* requires consideration, from the frequency of such [phrases] as LXXXIV. 1. [28, 204] and LXXXII. 1. 2. *When the heaven shall be cloven in sunder, and when the stars shall be scattered.* *مِثْلٌ* and *غَيْرٌ* are sometimes assimilated to the *adv.* necessarily *pre.* to *props.*, i. e. *حَيْثُ*, *أَذَا*, and *أَذَا*, because they are vague, like those *adv.*: but, since they are only remotely assimilated to those *adv.*, they are not *pre.* to the pure *prop.* in the same way as those *adv.* are, but to a *prop.* headed by an infinitival *p.*, as LI. 23. [518], *لَمْ يَمْنَعْ الشَّرْبُ النَّحْيَ* [90], and *غَيْرَ أَنِّي قَدْ النَّحْيَ* [90]; because the affinity between the *pre. n.* of *time* and the *post. prop.* in their indicating *time*, and the fact that the *n.* of *time* is an *adv.* to the *inf. n.* of the *post. prop.*, enable the infinitival *p.* to be

dispensed with in the case of the *n.* of *time*, but are not found in ^{سأ}مِثْل and ^{سأ}غَيْر, so that the infinitival *p.* is needed in their case. The KK [above], however, transmit from the Arabs that the *adv.* also are *pre.* to ^{سأ}أَنْ and ^{سأ}أَنَّ, as ^{سأ}يَوْمَ أَنْ يَقُومَ زَيْدٌ and ^{سأ}يَوْمَ أَنْكَ مَحْسِنٌ; and, if this were right, those *adv.* might be *infl.* and *uninfl.*, like ^{سأ}مِثْل and ^{سأ}غَيْر in ^{سأ}مِثْلَ مَا أَنْكَمَ LI. 23. [518,159] and ^{سأ}أَنَّ نَطَقَتْ [90, 159]. The author of the Mughni says that, the *adv.* *pre.* to *props.* being *det.*, it is correct to say ^{سأ}حَتَّى يَوْمَ حَتَّىكَ ^{سأ}قَدِمَ زَيْدٌ عَلَى الْحَارِ: 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 *inchn.* in the nominal [*prop.*] is *indet.*, as ^{سأ}يَوْمَ قَدِمَ أَمِيرٌ and ^{سأ}يَوْمَ قَدِمَ أَمِيرٌ كَرِيمٌ قَدِمَ, since the sense is ^{سأ}يَوْمَ قَدِمَ أَمِيرٌ [111]. The *n.* of *time* or ^{سأ}حَيْثُ, 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 ذَلَّ حَيْثُ يَكُونُ مَنْ يَتَذَلُّ

O the lowliness of the place where he that is lowly is!, [where ^{سأ}ذَلَّ is *pre.* to ^{سأ}حَيْثُ (J)]. As for such as ^{سأ}يَوْمَئِذٍ [204], ^{سأ}حِينَئِذٍ, and ^{سأ}سَاعَتَيْنِ, the *adv.* are said to be

pre. to ^ا*اذ* *pre.* in sense to a suppressed *prop.* that the Tanwīn is substituted for [128, 608]: but that [explanation] involves obscurity as respects the sense, since ^ا*حِينَ وَقْتِ كَذَا* and ^ا*يَوْمَ الْوَقْتِ* and the like are strange in usage, corrupt in sense, contrary to such as ^ا*بَعْدَ اَنْ اَنْتُمْ* ^ا*مُسْلِمُونَ* III. 74. *After ye have been Muslims*, since its sense is *after that time*, while in ^ا*اَلِي يَوْمِ الْوَقْتِ الْمَعْلُومِ* XV. 38. *Until the day of the known promise* ^ا*الْوَقْتِ*, says F, is i. q. ^ا*الْوَعْدِ*; and it seems to me that these *adv.*, which are as it were apparently *pre.* to ^ا*اذ*, are [really] *pre.* not to it, but to the suppressed *props.*, [like the *adv.* in ^ا*اذ*] except that, when these *props.* are suppressed because indicated by the drift of the sentence, it is not good that a Tanwīn should be substituted for them affixed to these *adv.*, as it is substituted in ^ا*كُلُّ*, ^ا*بَعْضُ*, and ^ا*اذ* [128]. For, ^ا*كُلُّ* 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 ^ا*نَهَيْتَكَ عَنْ الْغَى* [204]: whereas, these *adv.* not being inseparable from prothesis in sense, if you said ^ا*جَاؤَنِى زَيْدٌ وَكُنْتُ حِينَ كَذَا*, intending

to suppress the *post.* and substitute the TanwIn of حِينًا for it, i. e. حِينُ ذَلِكَ at the time (of that), حِينًا 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 رجل 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 يَوْمًا, حِينًا, and سَاعَةً should be confounded with the TanwIn of *declinability* and *indeterminateness*, they effect the indication of the suppressed *props. orig. post.* to those *adv.* by putting as a total *subst.* for those *adv.* an *adv.* [أَنْ] inseparable from prefixion to *props.*, light in expression, applicable to all sorts of *ns.* of time, سَاعَةً, حِينًا, يَوْمًا, لَيْلَةً, etc, and accustomed to suppression of the *props. post.* to it, together with substitution of TanwIn for them, as in وَأَنْتَ أَنْ صَحِيمٌ [204]. Thus أَنْ is put after those *adv.* 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. adv.*, because the total *subst.* [150], being not only ideally put into the place of the *ant.* [151], but unre-

strictedly applicable to what the *ant.* is applicable to, is as it were the *ant.*; and **اِذَا** is pronounced with Kasr of the **اِ** because of the concurrence of the two quiescents [608], this vowel [664] being necessary in order that **اِذَا** 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 Damm or the Tanwin of compensation may not be disapproved; and, since the object mentioned is effected by means of **اِذَا**, and the *adv.* mentioned are *future* and *past*, **اِذَا** is divested of the sense of the *past*, and becomes denotative of *unrestricted adverbiality*, so that it may be used in the *future* [204] also, as **فَوَيْلٌ لِلْمُصَلِّينَ يَوْمَئِذٍ لِّلْمَكِّيِّينَ** 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 **اِذَا**, when the *post.* is suppressed, and the Tanwin substituted for it, otherwise than in such as **يَوْمَئِذٍ**, may be pronounced with Fath also, whence **فَعَلْتَهَا اِذَا وَاَنَا مِنَ الضَّالِّينَ** 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 **اَتَيْتَكَ يَوْمَ قَدِمَ زَيْدٌ فِيهَا** is not said, because, the

connection sought to be realised from such a *pron.* is realised by prefixing the *adv.* to the *prop.*, and making it an *adv.* to the purport thereof, so that it is as though you said *يومَ قَدومِ زَيْدٍ فِيهِ*, i. e. *فِي الْيَوْمِ*, 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 *يومًا قَدِمَ فِيهِ زَيْدٌ* *On a day that Zaid arrived on* : the *Kur* says *يومَ تَبْيِضُ وُجُوهُ وَتَسْوَدُ وُجُوهُ* III. 102. *On the day when faces shall become white and faces shall become black* ; but sometimes *يومَ تَسْوَدُ فِيهِ* and the like are said, which is anomalous. The *adv.* 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)] *adv.* [allowably (R)] *pre.* to the *prop.* or [to the word (Jm)] *أَنَّ* 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 *جِئْتُكَ يَوْمَ أَنْتَ أَمِيرٌ* *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 *حِينَئِذٍ* (R),] upon *Fath* [for the sake of

lightness (Jm)]: and similarly ^{مَثَلٌ} and ^{غَيْرٌ}, [i. e. ^{مَثَلٌ} (R)] with ^{مَ}, and [^{غَيْرٌ} with (R)] ^{أَنْ} or ^{أَنَّ} (IH), may be *uninfl.* [90, 111, 159] (R, Jm), by common consent (R), upon Fatḥ (Jm).

§ 202. ^{حَوْتُ} or [in the *dial.* of Ṭayyi (ML)] ^{حَيْتٌ}, is [*uninfl.* (R, DM),] pronounced in both *dials.* with (1) Damm of the ^ت [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) Fatḥ [for alleviation (ML)]: and ^{حَيْتٌ} is *infl.* (R, ML) by some of the Arabs (ML), which is a Faḳ'asī *dial.* (R, DM); while the reading ^{مِنْ حَيْثُ لَا 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

لَلْفَتَى عَقْلٌ يَعِيشُ بِهِ * حَيْثُ نَهْدِي سَاقَهُ قَدَمَهُ

[by Ṭarafa (Ahl),] *The youth has understanding whereby he lives while his foot guides his shank* (T, R, DM), because the sense is *during the period of his toil and his*

life (T); but here also it may denote *place* (R, DM). It is mostly [in the place of an *acc.* as (ML)] an *adv.*

(R, ML), as ^{أَصْحَابُ} ^{الْمَشْرِكِينَ} ^{حَيْثُ} ^{وَجَدْتُمُوهُمْ} IX. 5.

Slay ye the unbelievers wherever ye find them (DM); or

of a *gen.* governed by ^{أَنَّ} ^{مِنْ} (ML), as ^{وَمِنْ} ^{حَيْثُ} ^{خَرَجْتَ}

^{فَوَلِّ} ^{وَجْهَكَ} ^{شَطْرَ} ^{الْمَسْجِدِ} ^{الْحَرَامِ} II. 144. (DM) *And*

from whatever place thou comest forth (to journey), turn

thy face in the direction of the sacred mosque (when

thou prayest) (B): but not always (R), being sometimes

governed in the [place of a (DM)] *gen.* by something

else (ML) than ^{أَنَّ} ^{مِنْ} (DM), as

فَشَدَّ وَلَمْ يَفْزَعْ بِيُوتًا كَثِيرَةً

لَدَى حَيْثُ أَلْقَتْ رَحْلَهَا أَمْ قَشْعَمَ

[by Zuhair, *Then he attacked (him); and scared not (the people of) many tents, at the place where Pate (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

أَمَّا تَرَى حَيْثُ سَهِيلُ الْخَ [below], where it is the [direct

(AAz)] *obj.* of تَرَى; while هِيَ أَحْسَنُ النَّاسِ حَيْثُ نَظَرَ

نَظَرُ She is the most beautiful of mankind in a place where a looker looks has been transmitted, meaning وَجْهًا in face, where it is a *sp.* (R). It does not occur as *sub.* of أَنْ, contrary to the opinion of IM; nor has he any evidence in the saying

أَنْ حَيْثُ اسْتَقَرَّ مِنْ أَنْتَ رَاعِيٌّ * حَيْثُ فِيهِ عِزَّةٌ وَأَمَانٌ
 [Verily the place, where he that thou art the protector of resides, is a sanctuary wherein are honor and safety (DM)], because حَيْثُ may be construed to be a *pred.*, and حَيْثُ a *sub.*, [i. e. Verily a sanctuary etc. is (in the place) where etc. (DM)]. حَيْثُ 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 جَلَسْتُ حَيْثُ زَيْدًا أَرَاةً [62] (ML). Its prefixion to the single term is extraordinary, as

نَطَعْنَهُمْ تَحْتَ الْكَلْبِيِّ بَعْدَ ضَرْبِهِمْ
 بِيضِ الْمَوَاضِي حَيْثُ لِي الْعَمَائِمِ

(R, ML), said to be by AlFarazdaq, And we pierce them below the kidneys after smiting them with the sharp swords at the place of the fold of the turbans, where حَيْثُ is in the position of an *acc.* as an *adv.* (SM), and

أَمَا تَرَى حَيْثُ سَهِيلٌ طَالِعًا
نَجْمًا يَضِيءُ كَالشَّهَابِ لَامِعًا

[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 ^أمِنْ ^فحَيْثُ ^أأَنَّ كَذَا Whereas such and such, [with Fath of the Hamza of ^أأَنَّ (518) (DM)]. And more extraordinary than that is its prefixion to a suppressed *prop.*, as

إِذَا رِيْدَةٌ مِنْ حَيْثُ مَا نَفَّصَتْ لَهٗ * أَتَاهَا بِرِيَاهَا خَلِيلٌ يُوَاصِلُهُ
[by Abū Hayya 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) fragrance (Jsh)*], i. e. ^أمِنْ ^فحَيْثُ ^أهَبَّتْ (ML), the *prop.* being suppressed, and مَا put as a compensation for it (DM). ^أحَيْثُ 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

أَمَا تَرَى حَيْثُ سَهِيلٌ طَالِعًا

[above], with Fath of the **ث** (ML): but in the best known usage it remains *uninfl.*, because prefixion to the single term is anomalous (R). **حَيْثُ**, when the restricting **مَا** is attached to it [181, 565], implies the sense of *condition*, and apocopates two *vs.*, as **حَيْثُمَا تَسْتَقِمُ الْخ** [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 **فِي غَايِبٍ** **الْأَزْمَانِ** (DM).

§ 203. **مُنْذُ** and **مُنْذُ** [both pronounced with Kasr of their **م** in one *dial.* (Sn)] are used [by the Arabs (IY)] as *ns.* and *ps.* [498] (IY, A), **مُنْذُ** mostly as a *p.*, and **مُنْذُ** 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 **مِنْ** to *place*, **مِنْ** denoting *beginning of extent in place* [499], and **مُنْذُ** and **مُنْذُ** 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 **مَا رَأَيْتَهُ مُنْذُ يَوْمِ مَا رَأَيْتَهُ** **الْجُمُعَةَ** *I have not seen him since Friday*: (2) *the whole of the period*, [to which the *indet.* is peculiar (IY),] as **مَا رَأَيْتَهُ مُنْذُ يَوْمَانِ** *I have not seen him for two days* (M);

though you may put a *det.* implying *number*, as ^{أَرَاهُ مِنْهُ} *لم أراه منذ* ^{ص ٢٨٤} *المحرم* *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 ^{أَرَاهُ مِنْ يَوْمٍ} *منذ يوم* ^{أَرَاهُ مِنْ يَوْمٍ} and ^{أَرَاهُ مِنْ يَوْمٍ} *منذ يوماني* (ML),] then, (1) [as Mb, IS, and F say (ML),] they are *inchs.* followed by an *enunc.* (ML, A), i. q. (a) ^{أَرَاهُ مِنْ يَوْمٍ} *الآن* if the *time* be *present* or *numbered*, [as ^{أَرَاهُ مِنْ يَوْمٍ} *ما رأيتك منذ يومنا* or ^{أَرَاهُ مِنْ يَوْمٍ} *منذ ثلاثة أيام* *I have not seen him all through our day* or *for three days*, i. e. *the term* (of the interruption of the sight) *is our day*, or *three days* (DM)]; (b) ^{أَرَاهُ مِنْ يَوْمٍ} *أول المدة* if it be *past* (ML), as ^{أَرَاهُ مِنْ يَوْمٍ} *مرايتك منذ يوم الجمعة* *I have not seen him since Friday*, i. e. *the beginning of the period* (of not seeing) *was Friday* (DM): (a) they are permissible as *inchs.*, because they

are *det.* [25] in letter and sense, or in sense only, according to different opinions (Sn) : (b) this analysis (A, DM) is preferred by IH (DM) ; [and] is indicated by IM's saying "when they govern the *nom.*" (A), because the *inch.* governs the *enunc.* in the *nom.* [24] (Sn) : (2) [as Akh, Zj, and Zji say (ML, Sn),] they are [adverbial (ML)] *enuncs.* followed by an *inch.* (ML, A), i. q. ^{يَبِينُ} ^{بَيْنَ} both *pre.*, as ^{مَآ لَقَيْتَهُ} ^{مَنْ} ^{يَوْمَانِ} *I have not met him for two days*, i. e. *Between (me) and meeting (him) [158] have been two days* (ML, Sn) ; but there is no concealing the obscurity involved in this (ML) : (a) ISgh says "he that parses them as *inchs.* or *enuncs.* ought to reckon "them among the necessarily *prepos. inchs.* or *enuncs.* " [28] ; and that can best be accounted for by the argument that, since they must precede the *gen.* when they "are *preps.*, they must precede [the *enunc.* or *inch.*] when "they are *ns.*" (YS) : (3) as most of the KK say, they are *advs. pre.* to a *prop.* whose *v.* is suppressed while its *ag.* remains, the *o. f.* being ^{مَنْ} ^{كَانَ} ^{يَوْمَانِ} *since two days (have been)*, [where ^{كَانَ} is *att.* (DM), or ^{مَنْ} ^{مَضَى} ^{يَوْمَانِ} *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. ^{هُوَ} (DM)], i. e. ^{مَآ رَأَيْتَهُ} ^{مِنْ} ^{الزَّمَانِ} ^{الَّذِي} ^{هُوَ} ^{يَوْمَانِ} *I have not seen him from that (time which) is two days*, upon the ground that

مُنذٌ is compounded of two words, مِنْ and the Tā'ī نُو
 [176] (ML), and that مُذٌ is orig. مُنذٌ (DM). When
 they are followed by the verbal or nominal *prop.*, as in
 مَا زَالَ مُذُ الْخِ [112] and

وَمَا زِلْتُ أَبْغِي الْعَالَ مُذُ أَنَا يَافِعٌ
 وَلَيْدًا وَكُهْلًا حِينُ شَبْتِ وَأَمْرَدًا

[by AlA'shà, *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 *adv. 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 زَمِنٌ [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 زَمَانٌ 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). مُنذٌ and مُذٌ are *uninfl.* because they are *ns.* in the sense of *ps.* [510, 159]. They ought to be quiescent [159]: but [the نُو of] مُنذٌ is mobilized because of the quiescence of the مِ before it, and is pro-

nounced with Damm for alliteration [197] to the Damm of the م ; while مَنْ is quiescent, unless it meet a quiescent after it, in which case it is pronounced with Damm, as مَنْ الْيَوْمَ, but by some with Kasr, as مَنْ الْيَوْمَ (IY). The *o. f.* of مَنْ is مَنْ, [the ن being elided from it (DM),] as is proved by their [generally (Sn)] reverting to Damm of the ن in مَنْ upon meeting a quiescent, as مَنْ الْيَوْمَ [663], whereas, if the *o. f.* were not Damm, they would pronounce with Kasr [664]; and by the fact that some of them say مَنْ زَمْنٍ طَوِيلٍ, pronouncing with Damm notwithstanding the absence of the quiescent (ML, A).

§ 204. اِنْ 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 اِنْ كُنْتُمْ قَلِيلًا VII. 84. *And remember the time when ye were few, and He made you many* ; [(b) supplied (DM),] the اِنْ mentioned in the beginnings of stories in the Revelation being mostly a direct *obj.* of اِنْ كَرَّ supplied, as اِنْ قَالَ اَنْ رَبِّكَ لِلْمَلَاٰئِكَةِ II. 28. *And (remember) the time when thy Lord said unto the angels* [below] : (c) as a *subst.* for the *obj.*, as اِنْ كَرَّ فِي الْكِتَابِ مَرْيَمَ اِنْ اَنْتَبَذَتْ XIX. 16.

And remember Mary in the Scripture, when she withdrew, [i. e. the time of her withdrawal (DM),] where ^ا *ان* *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* ^ا *ان* *in the text* ^{ان} *اذكروا نعمة الله عليكم ان جعل فيكم انبياء* ^ص *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* ^ا *: (d) as post. to a n. of time, (a) capable of being dispensed with, as in* ^{يومئذ} *يَوْمَئِذٍ* ^{حينئذ} *حَيْنَئِذٍ* [201]; (b) incapable of it, as in ^{ربنا لا تزغ قلوبنا بعد ان هديتنا} *رَبَّنَا لَا تَزْغُ قُلُوبَنَا بَعْدَ اَنْ هَدَيْتَنَا* ^ا *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* ^{يومئذ} *يَوْمَئِذٍ تَحْدِثُ اَخْبَارَهَا* ^ا *XCIX. 4. On that day shall she tell her tidings ; while the text* ^{فسوف يعلمون} *فَسَوْفَ يَعْلَمُونَ* ^ا *XL. 72. 73. Therefore they shall know, when the yokes are on their necks is sometimes cited as evidence, because* ^{يعلمون} *يَعْلَمُونَ*, *which is future in letter and sense [404], governs* ^ا *ان*, *which must therefore be i. q. انا* ^ا *: (3) causative, as* ^{ولكن ينفعكم اليوم ان} *وَلٰكِنْ يَنْفَعُكُمُ الْيَوْمَ اَنْ* ^ا *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 ^أاِنَّ is alternatively said to be (a) a p., i. q. the causative ج [504] ; (b) an adv., the causation being imported from the force of the sentence, not from the letter, because, when ^{ضربتُه}ضربتُه ^{اِنَّ}اِنَّ ^{اَسَاءَ}اَسَاءَ *I beat him when he did evil* is said, and time ^تت 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) [^أاِنَّ 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 ^أاِنَّ is not a *subst.* for ^{اليوم}اليوم, because of the difference in the two *times* ; nor an *adv.* to ^{ينفع}ينفع, because the latter does not

govern two *adv.* [64]; nor to ^أمُشْتَرِكُونَ, 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 ^أوَإِنْ لَّمْ يَهْتَدُوا بِهِ فَمُرْسِيُونَ هَذَا ^أوَإِنْ لَّمْ يَهْتَدُوا بِهِ فَمُرْسِيُونَ هَذَا ^أوَإِنْ لَّمْ يَهْتَدُوا بِهِ فَمُرْسِيُونَ هَذَا 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], ^أإِن مَّحَلًّا لِّئَلَّا ^أفَأَصْبَحُوا قَدْ آخَ [107], and ^أإِن مَّحَلًّا لِّئَلَّا [35]; and all of that is correct only according to the saying that the causative ^أأَنْ is a *p.*: (4) denotative of *suddenness of occurrence*, as S declares, which is the one [generally] occurring after ^أبَيْنَمَا and ^أبَيْنَمَا, as ^أإِسْتَقْدِرَ اللَّهُ خَيْرًا لِّئَلَّا [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 ^أأَنْ, [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 ^أقَدْ [575], to which is attributed the text [XLIII. 38. (above) (DM)]: while

ISh adopts the opinion that it occurs *red.* after ^{بَيْنَا} and ^{بَيْنَمَا} [below] exclusively ; and, according to the theory of *verification* in the text [XLIII. 38. (DM)], the *prop.* [^{أَنْ ظَلَمْتُمْ} , i. e. ^{قَدْ ظَلَمْتُمْ} *ye have done wrong* (DM),] is a *par.* between the *v.* and *ag.* [1] (ML). ^{أَنْ} is always *pre.* to a *prop.* [115] (R, ML), (1) nominal, as ^{وَإِنْ كُنْتُمْ قَلِيلٌ} 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 ^{وَإِنْ غَدَوْتَ مِنْ أَهْلِكَ} 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 ^{وَإِنْ كَفَرُوا} VIII. 30. *And remember the time when they that disbelieved were plotting against thee :* and all three are combined in ^{أَلَا تَذَكَّرُونَ فَكُنْ نَصْرَةَ اللَّهِ أَنْ} ^{أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ أَنْ هُمَا فِي الْغَارِ أَنْ يَقُولُ} ^{لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا} IX. 40. *If [90, 585] ye help him not, God will help him, as He did help him, when they that disbelieved drove [above] him forth, he being a second of two, when they two were in the [599] cave, when he was saying to his companion "Grieve "thou not [419]; verily God is with us" (ML). But*

they disapprove of [its being prefixed to a *n.* followed by a *pret. v.*, as (R)] اِنْ زَيْدٌ قَامَ (M, R), the chaste construction being زَيْدٌ قَامَ اِنْ (R), because اِنْ, being applied to denote the *past*, should rather be prefixed to the *pret.*, on account of the conformity (IY, R) and affinity (R) of their meanings (IY). Sometimes one of the two terms of the *prop.* is suppressed, so that, [when the inflection is not apparent in the other term (DM),] the ignorant think that اِنْ is *pre.* to the single term, as

هَلْ تَرْجِعِينَ لِيَالٍ قَدْ مَضَيْنَ لَنَا
وَالْعَيْشُ مَنقَلِبٍ اِنْ ذَاكَ اِنَّا



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

كَتَبْتُ مَنَازِلَ اَلْاَلْفِ عَهْدَتِهِمْ
اِنْ نَحْنُ اِنْ ذَاكَ نَوْنُ النَّاسِ اِخْوَانَا

by AlAkhtal, i.e. *They were abodes of familiar friends, that I knew as brothers above mankind, when we (were familiar together), when that neighbourhood (was existing), in full اِنْ نَحْنُ مَتَالِفِرُونَ اِنْ ذَاكَ كَانِي, what is*

demonstrated by ذَاكَ being the *neighbourhood* understood from the sentence, and

كَانَ لَمْ يَكُونُوا حِمَى يَتَّقَى * اِنَّ النَّاسَ اِنْ ذَاكَ مِنْ عَزْ بِزَا

by AlKhansá, 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 اِنَّ ذَاكَ كَانُ (ML): and sometimes the [whole (ML)] *prop.* is suppressed, because known, and Tanwin is put as a compensation for it, [as

نَهَيْتَكَ عَنْ طَلَابِكِ اُمِّ عَمْرٍ * بِعَافِيَةٍ وَاَنْتَ اِنْ صَحِيحٌ

(R), by Abù Dhu'aib alHudhalí, *I prohibited thee, O heart, from thy courting Umm 'Amr in health, while thou wast then well* (Jsh),] in which case the ن [of اِنْ (R)] is

pronounced with Kasr [608] (R, ML) or Fath [201]; but always with Kasr in such as يَوْمَئِذٍ (R), as وَيَوْمَئِذٍ يَفْرَحُ وَ يَوْمَئِذٍ يَفْرَحُ XXX. 3. *And on that day shall the believers be glad* (ML), i. e. وَيَوْمَ يَغْلِبُ الرُّومُ *And on the day when (the Greeks shall overcome)* [502] (B). اِنْ is not like اِنْ in denoting *condition*, [because its *time* is *past*, while *condition* is *future* (IY),] unless it be restrained [by مَ from prefixion (IY)], as in the saying of Al'Abbās Ibn Mirdās [asSulamí (Jsh)]

اِذْمَا نَخَلْتِ عَلَى الرَّسُولِ فَقُلْ لَهٗ
 حَقًّا عَلَيَّكَ اِذَا اطْمَانَ الْمَجْلِسُ

(M) *Whenever thou enterest before the Apostle, say thou to him, with a saying that has become necessarily incumbent (in full حَقًّا لَهٗ قَوْلًا حَقًّا*, i. e. *وَجِبَ وَجُوبًا*) upon thee, when the assembly is still (AAz), because, being restrained by مَا from the prefixion [565] explanatory of its sense, it becomes vague (IY). اِذْمَا is an instrument of *condition*, that [seldom (DM)] apocopates two *vs.* (ML), being mostly *inop.* (DM). It is, (1) according to S, a *p.* [419], i. q. [the *cond.* (ML)] اِنْ (R on the *apoc.*, ML); (2) according to Mb, IS, and F, an *adv.* (ML): (a) perhaps S considers that, when the word مَا is affixed to اِذَا, the latter already contains the sense of *condition*, and is *future*, even if it be prefixed to the *pret.*, like اِنْ; so that it becomes an apocopative with مَا: whereas this cannot be the case with اِذْمَا, which is devoid of the sense of *condition*, and is applied to denote the *past*; so that اِذْمَا, according to him, is not compounded; (b) Sf says "I have not known any of the GG mention اِذْمَا, except S and his school; and S cites [only] two verses, اِذْمَا نَخَلْتِ النَّخ [above] and فَاذْمَا تَرَبَّنِي الْيَوْمَ النَّخ

“ [589]: and one of the GG says that its *o. f.* is ^ءأما, which
 “ does not occur except with the *corrob.* ^ءو after it [613],
 “ as in XIX. 26. [544]; so that, since [the metre of]
 “ the verse would be violated by the ^ءو, the form of ^ءأما
 “ is changed by conversion of the 1st ^ءم into ^ءن; but this
 “ [explanation] is not complete in ^ءأذْماً دَخَلَتْ أَلْفٌ: (c)
 Mb says that [^ءأذْ in ^ءأذْماً] retains its nominality; but
 that ^ءأ restrains it from seeking prefixion, and adapts it to
condition and apocoptation, as in the case of ^ءحَيْثُ [202];
 for by means of ^ءأ it becomes future and apocoptative
 (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. ^ءأذْ is used in two ways:—
 (1) it denotes *suddenness of occurrence*, in which case [it
 differs from the *cond.* ^ءأذْ 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 ^ءخَرَجْتُ فَأَذَا الأَسَدُ بِالبَابِ I went out; and
 [540] *lo, or there, or then, the* [599] *lion was at the door,*
 whence ^ءفَالْقَاهَا فَأَذَا أَلْفٌ; XX. 21. *Then he cast it down,*

and behold, or there, or then, it etc. [31] and ^{وَإِذَا أَنْقَنَّا} and ^{وَإِذَا أَنْقَنَّا} 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 ^{خَرَجْتُ فَإِذَا} *I went out, and lo, verily Zaid was at the door,* [like the version ^{فَإِذَا أَنَّهُ عَبْدُ الْقَفَا أَخ} (519),] with Kasr of [the Hamza in] ^{أَنَّ}, 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_j) what follows ^{أَنَّ} 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 ^{المفاجأة}, saying that ^{ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ} XXX. 24. *Moreover, when [below] He shall call you once from the earth, then ye shall come forth* is constructively ^{ثُمَّ إِذَا} *Moreover, when* ^{دَعَاكُمْ فَاجَأْتُمْ الْخُرُوجَ فِي ذَلِكَ الْوَقْتِ} *ye shall fall suddenly to coming forth in that time :*

but others hold that its *op.* is the *enunc.*, mentioned, as in ^٩فَإِذَا زَيْدٌ جَالِسٌ, or supplied, as in ^٩فَإِذَا الْأَسَدُ, i. e. ^٩حَاضِرٌ; and that, when ^٩إِذَا itself is construed to be the *enunc.* [in such as ^٩فَإِذَا الْأَسَدُ (DM)], its *op.* is ^٩مُسْتَقَرٌّ or ^٩أَسْتَقَرَّ [26, 498]: (c) the *enunc.* with it always occurs expressed in the Revelation, as XXI. 97. [160], ^٩فَإِذَا هُمْ خَامِدُونَ XXXVI. 28. *And lo, or there, or then, they were still*, and ^٩فَإِذَا هِيَ بَيْضَاءُ VIII. 105. *And lo, or there, or then, it was white*: (d) when ^٩فَإِذَا الْأَسَدُ *I went forth, and there was the lion!* is said, ^٩إِذَا may be an *enunc.* according to Mb, i. e. ^٩فَإِذَا الْأَسَدُ *فَبِأَلْحَضْرَةِ الْأَسَدِ*; 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 ^٩فَإِذَا الْقِتَالُ *and there, or then, was fighting*, [like the version ^٩إِذَا أَنْتَ عَبْدُ الْقَفَا أَخ (519) with Fath,] it may be an *enunc.* according to others than Akh: (e) you say ^٩فَإِذَا زَيْدٌ جَالِسٌ or ^٩جَالِسًا *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.*, ^٩إِذَا being gov-

erved in the *acc.* by it: (b) the *acc.* as a *d. s.*, the *enunc.* being *أَذَا*, if it be called an [*adv. of*] *place*; and, if not, then suppressed, [i. e. *حَاضِرٌ* (DM)]: (f) you may construe *أَذَا* 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 *خَرَجْتُ فَأَذَا الْأَسَدُ* *I went forth, and then was (the presence of) the lion*, constructively *قَدْ كُنْتُ أَهْلِي فَأَذَا حُضُورُ الْأَسَدِ*: (g) the Arabs say *أَنْ الْعَقْرَبَ أَشَدَّ لَسَعَةً مِنْ الزَّبُورِ فَأَذَا هُوَ هِيَ* *I was wont to think that the scorpion was sharper in stinging than the hornet, and lo; he is as sharp as she*, and *فَأَذَا هُوَ أَيَّاهَا* also: but this [2nd (DM)] construction was disapproved by S when he was questioned by Ks; and *فَأَذَا هُوَ هِيَ* is the proper construction, like VII. 105. and XX. 21; while *فَأَذَا هُوَ أَيَّاهَا*, if authentic, is irregular and inelegant, like the government of the *apoc.* by *لَنْ* [549], the *subj.* by *كَمْ* [548], and the *gen.* by *لَعَلَّ* [513] (ML): (h) *أَذَا* [denoting *suddenness of occurrence* (IY)] is used like the *ف* 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 ^أفَإِذَا أَصَابَ بِهِ مِنْ يَسَاءٍ مِنْ عِبَادَةِ ^أإِذَا هُمْ يَسْتَبْشِرُونَ 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 ^أوَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ XLII. 28. *And He, when He willeth, is able to gather them together and*

وَإِذَا مَا أَسَاءَ أِبْعَثُ مِنْهَا * أَخْرَجْتُ اللَّيْلَ نَاشِطًا مَذْعُورًا

(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 Abù Dhu'aib [alHudhali (Jsh)]*

وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغِبَتْهَا * وَإِذَا تَرَدَّ إِلَىٰ قَلِيلٍ تَقْنَعُ

[*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.* إِذَا 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 إِذَا to be prefixed to the *inch.* provided that the latter be followed by a *v.* (DM)]; and, as for the saying [of AlFarazdaq (Mb, Jsh)]

إِذَا بَاهِلِي تَحْتَهُ حَنْظَلِيَّةٌ * لَهُ وَلَدٌ مِنْهَا فَذَاكَ الْمَدْرَعُ

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

أَسْتَغْنِي مَا أَعْطَاكَ رَبِّي بِالْغِنَى * وَإِذَا تَصَبَّكَ خِصَاصَةٌ فَتَجَمَّلِ

[by 'Abd Kāis Ibn Khufāf {alBurjūmī (T)}, admonishing his son Jamīl, *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 *أَذا* 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 *أَذا وَقَعَتِ الرَّاقِعَةُ لَيْسَ* 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. *قِي* (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 *أَذا* is an *inch.* and the 2nd an *enunc.*, the two *accs.* being *ds. s.*, as likewise is the *prop.* of *لَيْسَ* and its two *regs.* [*لَوْقَعَتِهَا كَانِبَةً* (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 Ḥamāsī [Abu-ṭTamahān alKainī (T)]

وَقَبْلُ غَدٍ يَا لَهْفِ نَفْسِي عَلَى غَدٍ

أَذا رَاحَ أَصْحَابِي وَلَسْتُ بِرَائِمٍ

[*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 *أَذا* is in the position

of a *gen.* as a *subst.* for [the 2nd] **عَدَّ**, [or, of an *acc.* as a *subst.* for the position of **عَدَّ عَلَى** (498) (T)]; and IM asserts that it occurs as an *obj.* in the saying of the Prophet to 'A'isha **إِنِّي لَأَعْلَمُ إِذَا كُنْتَ عَنِّي رَاضِيَةً وَإِذَا كُنْتَ عَلَيَّ غَضَبِي** *Verily I do know the time when thou art pleased with me, and the time when thou art in anger against me*: (b) its exclusion from *futurity* is through its denoting (a) the *past*, as **أَنْ** denotes the *future*, as IX. 93. [80], LXII. 11. [538] *And, when they saw etc., they dispersed etc.*, and **وَنَدْمَانِ يَزِيدُ الْخُ** [18]: (β) the *present*, *vid.* after the oath [from God, as will be seen (DM),] as XCII. 1. [498] and **وَالنَّجْمِ إِذَا هَوَى** 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. **أَقْسَمُ** (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 **النَّجْمِ**, because the **حَال** and the *future* are incompatible: whereas the truth is that dependence upon the originative **أَقْسَمُ** is not correct, because the ancient has no *time*, either *present* or *otherwise*, being anterior to *time*; but that dependence upon **كَأَنَّا**, notwithstanding that **إِذَا** remains in the *future*, is

not impossible, [because the *حال* 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 *إذا* from *conditionality* is exemplified in *وَإِذَا مَا غَضِبُوا هُمْ* XLII. 35. *And who, when they are wroth, forgive* and *يَغْفِرُونَ* XLII. 37. *And who, when wrong befalls them, help themselves*, in both of which *إِذَا* is an *adv.* to the *enunc.* of the *inch.* after it; whereas, if it were *cond.*, and the nominal *prop.* a *correl.*, this *prop.* would be conjoined with the *ف* [but see (f) below]: and hence the *إِذَا* that follows the oath, as in XCII. 1. and LIII. 1. [above] (ML): (c) since the introduction of the sense of *condition* into *إِذَا* and its exclusion from its original sense of *specified time* [206] are frequent, it may, even if it be not i. q. the *cond.* *أَنَّ*, vid. in the case of *decided matters*, be used in the same way as the *إِذَا* implying the sense of *أَنَّ*, 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 *prep.* 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 ف in CX. 3., اِنَّ in اِذَا جِئْتَنِي فَاِنَّكَ مُكْرَمٌ *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 اِسْتَعْنِي مَا اَلَيْحَ [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 الشَّمْسُ جِئْتَكِ *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 *adv.* epithetically particularized [140] by the purport of the *props.* after them, as ^{أَوَّلُ يَوْمٍ يَجْمَعُ اللَّهُ الرُّسُلَ} يوم يجمع الله الرسل V. 108. *On the day when God will assemble the Apostles*, and the *post.* does not govern the *pre.*: for in every two or more words, that are equivalent in sense to a single word, because they occur together as a part of a sentence, the 1st may govern the 2nd, as the *pre.* governs the *post.* [110]; but the converse is not allowable, since no single word is known one of whose parts is *prepos.* in one respect and *postpos.*, in another, and similarly therefore what is equivalent to a single word in sense, for which reason a *conj.* does not govern a conjunct, nor an *appos.* an *ant.*, nor a *post.* a *pre.*: whereas the *cond.* word, when governed by the *prot.*, is not together with the *prot.* like a single word, since they do not then occur in the place of a single word, like the *ag.*, *obj.*, *inch.*, and the like; so that each of them may govern the other, as متى تذهب أذهب and XVII. 110. [116]: (e) the *ف* in such as CX. 3. [540] is [not illative, but] *red.*, because the illative *ف* is not devoid of the sense of *succession*, whereas إذا جاء

is an *adv.* to the *extolling*, which was not to be in succession to, but in the time of, the *coming*: (f) **إِذَا**, 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

فَهَلَّا أَعْدُونِي إِمْتَلِي تَفَاقَدُوا
 إِذَا الْخِضَمَّ أَبْزَى مَائِلَ الرَّاسِ أَنْكَبَ

[by one of the Banu Fakh'as, said to be Murra Ibn 'Addá alFakh'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) **إِذَا**, when it occurs after **حَتَّى**, as **إِذَا هَلَكَ قَلْتُمْ**, XL. 36. *So that, when he died, ye even said*, continues to require two *props.*, and is governed in the *acc.* by the last of them; while **حَتَّى** with it is an inceptive *p.* [501]: but some say that **إِذَا** after **حَتَّى** may be divested of *adverbiality*, and be governed in the *gen.* by **حَتَّى** [above]; and perhaps they attribute to this the saying **حَتَّى إِذَا اسْلَكُوهُمْ الْغِيَابَ** *Until the time when they made etc.* [below], this verse being the last of the ode: (h) **إِذَا**, when followed by **مَا**, remains as it was before, not

becoming by means of **مَا** an apocopative word distinctly *cond.*: but some say that **إِذَا** is [distinctly] *cond.*, and therefore apocopates [the *v.* of] the *prot.* and *apod.*; and they cite the saying of AlFarazdaq

فَقَامَ أَبُو لَيْلَىٰ إِلَيْهِ ابْنُ ظَالِمٍ
وَكَانَ إِذَا يَسْلُلُ السَّيْفَ يَضْرِبُ

Then Abū Lailā, the son of Zālim, arose to help him; and he was wont, whenever he drew the sword, to smite,

whereas the [true] version is **مَتِيماً** [206]. **إِذَا** and **إِنَّا** occur in the *correl.* of **بَيْنَا** [497] and **بَيْنَمَا** [565]; and each of them then denotes *suddenness of occurrence*: but **إِنَّا** mostly occurs in the *correl.* of **بَيْنَمَا**, [as **بَيْنَمَا نَحْنُ** **فَبَيْنَا نُسُوسُ آلِخ** (565),] and **إِنَّا** in that of **بَيْنَا**, as **فَبَيْنَا نَحْنُ نُسُوسُ آلِخ** [497]; while **إِنَّا** is followed only by the *pret. v.*, and **إِنَّا** by the nominal [*prop.*] (R). But **As** used to hold that the only chaste [idiom] was to omit them in the *correl.* of **بَيْنَا** and **بَيْنَمَا** (M, R), because the *correl.* frequently occurs without them (R), as in

فَبَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا * مَعْلَقٌ وَفُضَّةٌ وَزِنَادٌ رَاعٍ

(M), by a man of the Banū Kais 'Ailān, *Then, while we were expecting him, he came to us, dangling a wallet*

and a herdsman's fire-sticks (Jsh), and **بَيْنَا تَعْنَقَهُ الْكَمَاةُ الْخُ**

[497] (IY). The [idiom] heard from the Arabs is

بَيْنَا زَيْدٌ قَامَ جَاءَ عَمْرُو without **أَنْ**, because the sense is

Between the intervals of the time [when Zaid stood]

'Amr came, whence **بَيْنَا تَعْنَقَهُ الْخُ**; whereas **بَيْنَمَا** occurs

sometimes not combined with **أَنْ**, like **بَيْنَا**, and some-

times combined with **أَنْ** or **إِذَا**, as

فَاسْتَقْبِرِ اللَّهُ حَيْرًا وَأَرْضِينَ بِهِ * فَبَيْنَمَا الْعَسْرُ أَنْ دَارَتْ مَيْسِيرِ

وَبَيْنَمَا الْمَرْءُ فِي الْأَحْيَاءِ مَغْتَبِطًا * إِذَا هُوَ الرَّمْسُ تَحْفُورَةَ الْأَعَاصِيرِ

[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 **بَيْنَ**, 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 restraining **مَا** is redundantly affixed to it [565]; or the Fatha is impleted [497], so that an **ا**

is engendered, in order that the **ا** may indicate that **بَيْنَ**

does not require a *post.* [n.], because it is as it were

paused upon, and the $\{$ is sometimes put for pause, as in
 اُنَّ [161, 497, 615, 648]. بَيْنُ, being *orig.* an *inf. n.*
 meaning *separation*, is used to denote *time* and *place*;
 whereas, when restrained by مَا or the $\{$, and *pre.* to
props., it denotes only *time*, because no [*n.* of] *place* is
pre. to *props.*, except حَيْثُ [124, 201]: but بَيْنُ is really
pre. to a *n.* of *time pre.* to the *prop.*, the full phrase
 being بَيْنَ اَرْقَاتِ زَيْدٍ قَائِمٌ *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 بَيْنًا, as to the occurrence of the restricter
 مَا 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 كَلِمًا [117, 181]: but since كَلِمًا
 contains the sense of *generality* and *totality*, which is
 contained in *cond.* words, like مِنْ [206], مَا, and مَتَى,
 it resembles them more than بَيْنًا does; so that it is
 prefixed only to the verbal [*prop.*], contrary to بَيْنًا and
 بَيْنًا; and for the same reason the *pret.* after it may
 occur in the sense of the *future* [615]. بَيْنًا, بَيْنًا, and
 كَلِمًا are prefixed to the *pret.* and *future*. We may hazard

the conjecture that [^أبَيْنَا and ^{كَل} in] ^أبَيْنَا, ^أبَيْنَمَا, and ^{كَل} are *uninfl.*, because their prefixion [to a *prop.*] is like no prefixion, as we said of ^أحَيْثُ [202], except that they are *uninfl.* upon the Fath that they were entitled to in the state of inflection, contrary to ^أحَيْثُ, 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. ^أبَيْنَا, ^أبَيْنَمَا and ^{كَل} 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 ^أإِذَا and ^أإِذْ are prefixed to the *correl.* of ^أبَيْنَا and ^أبَيْنَمَا, 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 [^{كَل} in] ^{كَل} is said to be [*pre.* to a single term, and therefore] *infl.*, ^أمَا being infinitival, and a *n. of time pre.* to ^أمَا being supplied [571]; and the like may therefore be asserted of ^أبَيْنَا. When ^أإِذَا and ^أإِذْ denoting *suddenness of occurrence* are prefixed to the *correl.*, then, if you say, as Mb holds, that ^أإِذَا is an *adv. of place*, as likewise he ought to say

of ^أأَنْ, they are governed in the *acc.* as *adv.* of *place* to what follows them, while ^ببَيْنَا and ^ببَيْنَمَا are *adv.* of *time* to it, so that the sense of ^أأَنْ رَأَى هِنْدًا ^ببَيْنَا زَيْدٌ قَائِمٌ is *Zaid saw Hind while Zaid was standing, there he 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 adv. of time, they are pre. to the prop. after them, excluded from adverbiality, inchs. whose enunc. is ^ببَيْنَا or ^ببَيْنَمَا, 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 ^ببَيْنَا and ^ببَيْنَمَا is what follows the two words denoting *suddenness of occurrence*; or we may say that ^أأَنْ and ^أأَنَا are *red.*, and do not denote *suddenness of occurrence* in the *correl.* of ^ببَيْنَا and ^ببَيْنَمَا, as AU, IKb, and Jh say that ^أأَنْ is *red.* in such as ^أأَنْ وَأَعَدْنَا II. 48. *And We appointed,* and ^أأَنَا in such as*

حَتَّىٰ إِذَا اسْتَكْرَهُمْ فِي قَتَائِدَةٍ * سَلَّ كَمَا تَطْرُقُ الْجَمَالَةُ الشَّرِدَا

[by 'Abd Manāf {Ibn Rib' (Bk)} alHudhalī (Bk, N), *Until they made them pass through the mountain-road named Kutā'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
 اِذَا [or هِنْدًا] . Or اِذَا in the
 correl. of بَيْنَمَا , [as اِذَا بَيْنَمَا الصَّوْرَةَ الخ (above),] of اِذَا ,
 [as XXX. 47.,] and of لَمَّا , as لَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا ,
 فَرِيقٌ مِنْهُمْ 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 اِذَا 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 اِذَا occurs as *correl.* of اِنْ 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 حَيْثُ [124, 201], but the sense
 is *in that place they despair*; and so in the *correl.* of بَيْنَمَا ,
 اِذَا , and لَمَّا : while, if we say that اِذَا in the *correl.*
 of the four things is a *p.*, there is no difficulty [about the

op. and *post.*], because **أَنْ** is then a *p.*, exactly like the **ف** [540]. Sometimes **أَنْ** denotes *suddenness of occurrence* in something else than the *correl.* of **بَيْنَا** and **بَيْنَمَا**, as **كُنْتُ وَأَقْبًا أَنْ جَاءَنِي عَمْرُو** *I was standing still: there, or then, or lo, 'Amr came to me.* And **بَيْنَا** may be *pre.* to the *inf. n.*, contrary to **بَيْنَمَا**, as **بَيْنَا تَعَانَقَهُ** [497], in full **بَيْنَ أَوْقَاتِ تَعَانَقَهُ** *between (the times of) his embracing;* but the best known [version] is the *nom.*, as an *inch.* whose *enunc.* is suppressed, i. e. **بَيْنَا تَعَانَقَهُ حَاصِلٌ** *while his embracing (was being realized) (R).*

§ 205. **أَنْ** is i. q. **عِنْدَ** [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 **أَنْ صَبَّاحٌ** *From daybreak* and **أَنْ حَكِيمٌ عَلِيمٌ** *From a wise, knowing One* (R), thereby differing from **مِنْ** [499] (R, Sn), as we [i. e. the BB] say (R); and hence **عِنْدَ** and **أَنْ** alternate in such as **جِئْتُ مِنْ** and hence **عِنْدَ** or **مِنْ** **لَدُنْ**, [vid. when the inceptive **مِنْ** is prefixed to **عِنْدَ** (Sn),] e. g. **أَتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعِلْمَانَةً** XVIII. 64. *Unto whom We had vouchsafed mercy from Us, and whom We had taught knowledge*

from *Us*, contrary to *جَلَسْتُ عِنْدَهُ* *I sat by him*, where *جَلَسْتُ لَدُنَهُ* is not allowable, because the sense of *beginning* is wanting here (A): but, when *pre.* to the *prop.*, *لَدُنْ* becomes purely denotative of *time*, because the only *adv. of place pre. to the prop.* is *حَيْثُ* [124, 201], as

صَرِيحٌ غَوَانٍ رَاقِهَةٌ وَرَقْنَةٌ
لَدُنْ شَبِّ حَتَّى شَابَ سَوْدُ الذَّرَائِبِ

[by AlKutāmī, *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 *لَدُنْ* is not *orig.* purely denotative of *time*, as

فَإِنَّ الْكَثْرَ أَعْيَانِي قَدِيمًا * وَلَمْ أَقْتَرْ لَدُنْ أَنِي غَلَامٌ

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 *مِنْ* (IA, A); and therefore does not occur in the *Kur* except with *مِنْ*, as XVIII. 64. and *لِيُنْذِرَ بَأْسًا شَدِيدًا* *لِيُنْذِرَ* XVIII. 2. *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 **عِنْدٌ**, which is *infl.* by common consent; or, as I think (R), because it [exceeds the rest of the aplastic *adv.* (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 **مِنْ** (IA),] but also inseparable from the sense of *beginning* (R, IA) of *extent*, and not predicable [see (6) below] (IA): but **كَيْسٌ** inflect it (R, IA, A), by assimilation to **عِنْدٌ** (Sn); and hence the reading [of Abū Bakr on the authority of ‘Aṣim (IA, Sn)] **مِنْ لُدُنَةٍ** XVIII. 2. (IA, A) with the **و** quiescent, but made to smack of **دَمَمٌ** (IA, Sn); and possibly the saying [of a **تَاوِي رَاجِزٌ** (FA)]

تَنْتَهَضُ الرِّعْدَةُ فِي ظَهْرِي * مِنْ لُدُنِ الظُّهْرِ إِلَى الْعَصِيرِ

(IA) *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 **عُدُوَّةٌ** [below]: (6) it occurs only as a complement [see (3) above]: you say **السَّفَرُ مِنْ عِنْدِ الْبَصْرَةِ** *The journey is from Al-Baṣra*, but not **مِنْ لُدُنِ الْبَصْرَةِ** (A). It has 8 *dial. vars.*, **لُدُنٌ**, the

original and best known one, ^{أَ}لُدٌّ, ^{أَ}لُدِّينِ, ^{أَ}لُدِّينِ, ^{أَ}لُدِّ, ^{أَ}لُدِّ, and ^{أَ}لُدِّ; but elision of its ^{أَ} is not allowable when it is *pre.* to a *pron.* (R). Being always *pre.* [115] (IM), ^{أَ}لُدِّينِ 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 ^{أَ}لُدِّ تَنْتَهَضُ ^{أَ}لُدِّ (above) (A)]: (2) constructively, if it be (a) a *prop.* (R, A), as

وتذكر نعمة لُدِّينِ أنت يافع

*And thou rememberest his bounty, since thou wast a strip-ling and صَرِيحٌ غَوَانٍ ^{أَ}لُدِّ; (b) uninfl., as XVIII. 64. and XVIII. 2. (A). But [the word (R)] ^{أَ}لُدِّ غَدَوَةٌ after ^{أَ}لُدِّ may be governed in (1) the *gen.* [by prothesis (A), according to rule (IA, A)]: (2) the *acc.* (R, IA, A), as*

وما زال مهري مزجرا الكلب منهم
لُدِّينِ غَدَوَةٌ حتى دنت لغروب

(IA, A), by Abū Sufyān [Ṣakhr (AGh)] Ibn Ḥarb (SR) alKūrahī alUmawī (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) ^{أَ}لُدِّينِ is then cut off from prothesis in letter and sense [above] (A); while ^{أَ}لُدِّ غَدَوَةٌ 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 **لَدُنْ** is frequently used with **عُدُوَّةٌ**, contrary to the rest of the *advs.*, like **بُكْرَةٌ** and **عَشِيَّةٌ**, and that, the **د** of **لَدُنْ** being pronounced with Damm, Fath, and Kasr, as above shown in its *dial. vars.*, and moreover its **ن** being sometimes elided, the vowels of the **د** resemble the vowels of inflection in respect of their changeability, and the **ن** resembles the Tanwin in respect of its suppressibility, so that **لَدُنْ عُدُوَّةٌ** becomes like **رَأْتُوهُ خَلَاً** [or **ضَارِبٌ زَيْدًا**] in letter, and therefore **عُدُوَّةٌ** is governed in the *acc.* by assimilation to the *sp.* in **رَأْتُوهُ خَلَاً** [85] or to the *obj.* in **ضَارِبٌ زَيْدًا** [343] (R): (b) some say that **عُدُوَّةٌ** is *pred.* of **كَانَ** suppressed [with its *sub.* (A)], i. e. **لَدُنْ كَانَتْ السَّاعَةُ عُدُوَّةً** since (the hour was) morning; [and, according to this construction, **لَدُنْ** is *pre.* to the *prop.* (Sn)]: (c) if you couple to **عُدُوَّةً** [after **لَدُنْ** (IA)], the coupled may be in the *gen.* from observance of the general rule, or *acc.* from observance of the letter: Akh mentions that (IA, A), but IM deems the *acc.* improbable (A), because another *n.* than **عُدُوَّةٌ** would then be governed in the *acc.* after **لَدُنْ** [below] (Sn): (d) **عُدُوَّةٌ** after **لَدُنْ** is always pronounced with Tanwin, 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), ^{غَدْوَةٌ} being governed in the *nom.* (a) by { the *att.* (A) } كَانُ suppressed (IA, A)], i. e. ^{لَدُنْ} كَانَتْ ^{غَدْوَةٌ} since morning (was) (R, IA, A); (b) as *enunc.* of a suppressed *inch.*, i. e. ^{لَدُنْ} رَقِبَتْ ^{هُوَ} غَدْوَةٌ from (a time that was) morning; (c) by assimilation to the *ag.*, [because of the resemblance of ^{لَدُنْ} to the *act part.*, as above shown: while ^{لَدُنْ} in case (a) is *pre.* to the *prop.*, in case (b) *pre.* to a single term understood, and in case (c) not *pre.* at all (Sn)]. S says that no *n.* but ^{لَدُنْ} is governed in the *acc.* after ^{لَدُنْ} [above] (A). ^{لَدَى} is an *adv.* [of *place* (IY), said to be a *dial. var.* of ^{لَدُنْ}; but really (BS)] *syn.* with ^{عِنْدُ} (IY, BS), as S says: so that it denotes *nearness*, (1) *sensible*, as ^{وَالْفِيَا سَيْدَهَا لَدَى} الباب XII. 25. *And they found her lord at the door*; (2) *id.*, as ^{لَدِيهِ} فَكَّةَ ^{وَأَرْبُ} In him are, or He has, knowledge of law and sagacity (BS). ^{لَدَى} is i. q. ^{لَدُنْ}, except that ^{لَدُنْ} and its *dial. vars.* mentioned, being used in the sense of *beginning*, are always accompanied by ^{مِنْ}, either expressed, which is mostly the case, or supplied,

so that it is i. q. ^أمِنْ ^أعِنْدِ ; whereas ^ألَدَى is i. q. ^أعِنْدِ (R). ^ألَدَى is like ^أعِنْدِ unrestrictedly, except that (1) it cannot be governed in the *gen.* [by the *p.* (Sn)], contrary to ^أعِنْدِ : (2) ^أعِنْدِ is more versatile than it in two ways, vid. that (a) ^أعِنْدِ is an *adv.* for concrete *ns.* and abstract ones, as ^أهَذَا الْقَوْلُ عِنْدِي صَوَابٌ *This saying in my opinion is correct* ; whereas that is impossible with ^ألَدَى : so says ISh: (b) you say ^أمَالٌ عِنْدِي [115], even if it be *absen.* from you; but not ^ألَدَى مَالٌ, 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 ^أعِنْدِ unrestrictedly" implies that it is *infl.* (Sn). Its ^أ is [treated like the ^أ of ^أإِلَى and ^أعَلَى, being preserved with the explicit *n.*, and (R)] converted into ^أي 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 ^ألَدَاكِ, ^أالَاكِ, and ^أعَلَاكِ, as

طَارُوا عَلَاهُنَّ فَبَطِرُوا عَلَاهَا * وَ أَشَدُّ بِمِثْنَى حَقْبٍ حَقْوَاهَا

(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. ^{الآن} is a *n.* denoting *time present*, (1) *in whole*, as II. 66. [149]; (2) *in part*, as ^{فَمَنْ يَسْتَمِعِ الْآنَ} LXXII. 9. *For whoso listeneth now* (Sh), i. e. *at the time of the revelation of the text, and afterwards to the end of time* (MAd). It is an *adv. of time*, *uninfl.* upon Fath [201] (IY,IA). Some hold that the ^{أل} prefixed to it denotes *determination of presence* [599], because ^{الآن} means *At this time*; but some, among whom is IM, hold that it is *red.*, and that ^{الآن} is *uninfl.* because it implies the sense of the *p.* [159], vid. the ^ل of *presence* (ل, ج). What I think is that ^{الآن} 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 ^{الذي} [176] (IY). It is sometimes *infl.*, as in the saying [of Abū Ṣakhr alHudhālī (SM)]

لَسَلِمَىٰ بِذَاتِ الْبَيْتِ دَارَ عَرَفَتِهَا
 وَآخِرَىٰ بِذَاتِ الْجَيْشِ آيَاتِهَا سَطُرُ
 كَانَهُمَا مَلَانٍ لَمْ يَتَّغَيَّرَا
 وَقَدْ مَرَّ لِلدَّارَيْنِ مِنْ بَعْدِنَا عَصْرُ

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 مَوْضِعٌ] had not been different from now, when an age has passed for the two abodes after our time, orig. مِنَ الْآنِ [660] (Sh). In II. 66. الْآنُ is read (B); and sometimes لَانَ is said (R). As for امس, [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 uninfl. (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

مَنْعَ الْبَقَاءِ تَقَلَّبَ الشَّمْسُ * وَطُلُوعَهَا مِنْ حَيْثُ لَا تَمْسِي

وَطُلُوعَهَا حَمْرًا صَافِيَةً * وَغُرُوبَهَا صَفْرًا كَاللُّورِ

تَجْرِي عَلَى كِبِدِ السَّمَاءِ كَمَا * يَجْرِي حِمَامُ الْمَوْتِ فِي النَّفْسِ

الْيَوْمَ أَعْلَمَ مَا يَجِيءُ بِهِ * وَمَضَى بِفَضْلِ قَضَائِهِ امس

(Sh) by Rauh Ibn Zimbā' [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 ج [159] (IY, R, Fk), and becoming *det.* thereby [IY]: for, every day anterior to a day being its *yesterday*, ^{أف} أمس is *orig. indet.*; and afterwards, when the *yesterday* of the speaker's day is meant, the determinative ج denoting *knowledge* is prefixed to it; but is then suppressed and supplied, because the mind of every one that bears ^{أف} أمس free from prothesis immediately flies to the *yesterday* of the speaker's day, so that it becomes *det.*, as ^{أف} أمس ^{أف} لقيته ^{أف} أمس ^{أف} الأحدث ^{أف} I met him on the most recent *yesterday* (R): (b) it is *uninfl.* upon a vowel in order that it may be known to be *orig. infl.* [159] (Fk); and [the س (IY)] is pronounced with Kasr, [according to rule (Fk),] because of the concurrence of 2 quiescents [664] (IY, Fk): (c) ^{أف} أمس ^{أف} رأيت ^{أف} أمس I saw him yesterday has been heard, but is anomalous (KF): (2) according to [most of (Sh, Fk)] Banù Tamīm, [as S transmits from them (R),] it is (a) *infl.* as a diptote in the *nom.* [exclusively (Sh, Fk), as

أَعْتَصِمُ بِالرَّجَاءِ إِنْ عَنِ يَأْسٍ * وَتَنَاسَى الَّذِي تَضَمَّنَ أَمْسٌ
 (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 ^أع^تك^فت ^أأمس ^أI stayed in the mosque yesterday and ^أع^جبت ^أمن ^أأمس ^أI 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 ^أح^ضار and diptote declension in such as ^أح^ذام and ^أق^طام [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 ^أمن, 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 ^أمن is put into the *nom.* or *gen.* [203]; and therefore, since those who put the *nom.* after ^أمن decline ^أأمس as a diptote, as ^أمن ^أأمس, those who put the *gen.* do the same, so that it is assimilated to itself (R), as

لَقَدْ رَأَيْتَ عَجَبًا مِّنْ أَمْسَا * عَجَائِزًا مِّثْلَ السَّعَالِي خُمْسًا
(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 ^أمن is rare [510] (R): (a) the cause of the diptote declension is

[the combination of (IY)] deviation (IY, Fk) from ^{أ٤٤٨}الأمس (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 ^{س٤٤٨}س٤٤٨ [18] and the uninflectedness of ^{أ٤٤٨}أمس according the Hijāzīs: but some say that deviation is alteration of the *lit.* form of the word while its sense remains, and that implication is the use of it in its original sense with another sense super-added (YS): (c) Z and many of the GG say that ^{أ٤٤٨}أمس is *infl.* according to the Banū Tamīm unrestrictedly, i. e. in all states, being perhaps misled by the verse ^{أ٤٤٨}لَقَدْ رَأَيْتَ النَّخ [above]; whereas S restricts this saying by the words “some of the Banū Tamīm” and “after ^{أ٤٤٨}مَدَّ” (R): (d) Zji is mistaken in asserting upon the authority of this verse, that, according to some of the Arabs, ^{أ٤٤٨}أمس is *uninfl.* upon Fath̄ (R, Sh): (4) according to some of the Arabs, as some relate, it [is held to be *indet.*, and (IY)] is *infl.* as a triptote (IY, R, YS), unrestrictedly (YS), like ^{أ٤٤٨}عَدَّ (R), as ^{أ٤٤٨}مَضَى أَمْسٌ بِمَا فِيهَا Yesterday has passed with what was in it (IY); but this

is strange (IY, R). S says that, if you name a man ^{أَسْمَى} according to the *dial.* of AlḤijāz, you make it triptote, like ^{عَاقٍ} [200] when used as a name, because every *uninfl.* single term used as a name for a person must be *infl.* as a triptote [191]: and, according to the *dial.* of [most of] the Banū Tamīm also, you make it triptote in the [3] cases, because it must be made triptote in the *acc.* and *gen.*, since it is *uninfl.* 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 ^{أَسْمَى} (1) is *indet.* (R), [which occurs] when it means *some day or other of the past days* (Sh), as ^{أَسْمَى} ^{كُلُّ} ^{عَدَّ} ^{يَصِيرُ} ^{أَسْمَى} *Every to-morrow will become a yesterday* (R), or (2) is *pre.*, [^{أَسْمَى} ^{مَضَى} ^{أَسْمَى} *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 [^{أَسْمَى} ^{مَضَى} ^{أَسْمَى} *Two yesterdays have passed* and (MAd)]

مَرَّتْ بِنَا أَوَّلَ مِنْ أَمْسٍ * تَمَيَّسُ فِينَا مَيْسَةَ الْعَرُوسِ

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

Fk), because of the removal of the cause of uninflectedness, vid. the supply of the **ل** (R): (a) the synarthrous ^{أس} **أمس** is sometimes *uninfl.* (R, YS), perhaps because the **ل** is construed to be *red.* (R); and, in the verse [of Nuṣaib (MAd)]

فَانِي وَقَّتْ الْيَوْمَ وَالْأَمْسِ قَبْلَهُ
بِبَابِكَ حَتَّى كَانَتْ الشَّمْسُ تَغْرُبُ

[*And verily I have stood to-day and yesterday before it at thy door until the sun was near to setting* (MAd)],

^{أس} **أمس** is related with [Fatḥ 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 ^{أس} **أمس** is dualized or pluralized, that specified one no longer remains (R): (c) according to AH (YS), ^{أس} **أمس** is declared by S [and others (YS)] to have no *dim.* [292] (R, Sh, YS), like ^س **غد** (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)] ^{أس} **أمس** [that means a *specified* (Fk) *day*] be used as an *adv.*, it is *uninfl.* by common consent (Fk, MAd): so in the **Audaḥ** (Fk), which here follows IB

(YS). قَطًّا [is an *adv.*, which (ML)] denotes *totality of past time*; [and is always used in the sense of *أبداً ever*, because it is derived from *الْقَطُّ*, which means *cutting* (187), as you say *لَا أَفْعَلُهُ الْبَتَّةَ* *I shall decidedly not do it*, except that *قَطًّا* is *uninfl.*, contrary to *الْبَتَّةَ* (R)]. It is (1) peculiar to negation (M, R, ML), as *مَا فَعَلْتُهُ قَطًّا* *I have not ever done it* (IY, ML): (2) sometimes used without negation (R, DM), (a) in letter and sense, as *كُنْتُ أَرَاهُ قَطًّا* *I used to see him continually or always*, i. e. *دَائِمًا* (R), whence the saying of one of the Companions *قَصَرْنَا الصَّلَاةَ فِي السَّفَرِ مَعَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرَ مَا كُنَّا قَطًّا* *We shortened prayer in journeying with the Apostle (God bless him, and give him peace!) in most of our ever being*, i. e. *أَكْثَرَ وُجُودِنَا فِيمَا مَضَى* *in most of our existence in the past* (DM); (b) in letter but not sense, as *هَلْ رَأَيْتَ الذَّنْبَ قَطًّا* [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 *ل* of *totality* [599], since it includes the *whole of the past* (R); [or] because it implies the sense of *مَنْذُ* [510] and *أَلِي* [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 Damm (IY, R, ML), by assimilation to the finals (ML), like قَبْلُ and بَعْدُ [201] (IY); and sometimes upon Kasr, according to rule [664] (ML). قَطًّا is the best known of its *dial. vars.* (R, ML); and قَطًّا, قَطًّا, قَطًّا (IY, R), and قَطًّا (R, ML) occur (M, R, ML). عَوْضٌ [or عَوْضٌ (M), *orig. a n. denoting {time and (R)} period* (IY, R), is an *adv.*, which (ML)] denotes *totality of future time* (M, R, ML), *i. q.* اَبَدًا (R, ML); but is sometimes used to denote *bare time*, not *i. q.* اَبَدًا, in which case it is *infl.*, as

وَلَوْلَا نَبِلُ عَوْضٍ فِي خُضَمَاتِي وَأَوْصَالِي
لَطَاعَنْتُ صُدُورَ الْخَيْلِ طَعْنًا لَيْسَ بِالْأَلَى

[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 أَفْعَلُ ذَلِكَ (T) and مِنْ نِي عَوْضٍ, *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 اَنْعَ لِبَانِ اَنْعَى [600] (M, R): (2) sometimes used with affirmation, and in the sense of the *past*, as

وَلَوْلَا دِنَايَ عَنْ عِفَاقٍ وَمَشْهَدِي
 هَوَتْ بِعِفَاقِي عَوْضٌ عِنْقَاءَ مَغْرِبِ

And, but for my defending 'Ifāk and mine awe-inspiring aspect, a calamity would have destroyed 'Ifāk before; though here it is negated in sense, because it is in the *correl.* of لَوْلَا [574] (R). If *pre.*, it is *infl.*, as لَا اِنْعَادُ الْعَائِضِينَ I will not do it ever [below] (IY, ML), i. e. دَهْرُ الدَّاهِرِينَ (IY); and, if not *pre.*, it is *uninfl.* (ML). It is *uninfl.*, [because it implies the sense of the 1 and ل (T)]: (1) upon Damm, [transmitted by the KK (T), because it is cut off from prothesis (IY, R), like قَبْلُ (IY, R, ML) and بَعْدُ (201) (IY, R), as is proved by its being *infl.* with the *post.*, as عَوْضُ الْعَائِضِينَ (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 اَيْنَ [below] (ML); (3) upon Kasr (R, ML), like اَمْسِ [above]. لَمَّا 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 ^{وَقَدْ} *كَلِمًا*, in the same way as a *cond.* word (204) (R),] an *adv.* (IY, R, ML) of *time* (IY), i. q. ^{حِينَ} (IY, ML), the meaning of which is *vague time* (IY); or, says IM (ML), i. q. ^{أَنَّ} (R, ML), which is good, because it is peculiar to the *pret.* and to prefixion to the *prop.* (ML), like ^{أَنَّ} (DM): and it is *uninfl.*, because of its vagueness and need of a *prop.* after it, like ^{أَنَّ} and ^{أَنَّ} [159, 201] (IY). IKh refutes the assertors of its *nominality* by the allowability of ^{لَمَّا أَكْرَمْتَنِي أَمْسِي أَكْرَمْتَكِ الْيَوْمَ} *Since thou honoredst me yesterday, I honored thee to-day*, [upon the ground that it is a *p.* of *dependence*, not *adverbial* (DM),] because, when it is construed to be an *adv.*, its *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 ^{لَمَّا} ^{يَفْعَلُ} (R). And its *correl.* is (1) a *pret. v.*, [by common consent, as ^{فَلَمَّا نَجَّأَكُم إِلَى الْبَرِّ اعْرَضْتُمْ} XVII. 69. *And, when He hath brought you safe to land, ye*

turn aside (ML): (2) a nominal *prop.* conjoined with (a) the **إِذَا** denoting *suddenness of occurrence*, [also by common consent (DM), as **فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ** 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 نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ** 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 زَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشْرَىٰ XI. 77. And, when the dread had departed from Abraham, and the glad tidings had come unto him, he disputed with the messengers of Us, which is renderable by **جَادَلْنَا** (ML): (4) seldom a *pret.* conjoined with the **ف** (R). A difficult *ex.* of this **لَمَّا** is the saying of the poet**

أَقُولُ لِعَبْدِ اللَّهِ لَمَّا سَقَاؤُنَا
وَنَحْنُ بِوَادِي عَبْدِ شَمْسٍ وَهَاشِمِ

[*I say, i. e. said, to 'Abd Allāh, 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 **سَقَاؤُنَا** is *ag.* of a suppressed *v.* expounded by **وَهَا**, [which is a *v.* (DM)] i. q. **سَقَطَا**, [not

part of a personal proper name, and ought to be written with the *س*, but is written with the *ل* for the sake of the puzzle (DM)]; and that the *correl.* is suppressed, constructively *قُلْتُ*, as is proved by *أَقُولُ*; while *شِم* is an *imp.* from *شَمِتَ الْبَرْقُ* *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). *لَهُ* in their saying *أَبْرَكَ لَهُ*, i. e. *أَبْرَكَ لَهُ*, is akin to the *uninfl. advs.*, because it is *orig. a prep.* and *gen.*, the predicament of which is the same as that of *advs.* [498]. The *prep.* *ل* is suppressed from frequency of usage, and the determinative *ل* supplied, so that *لَهُ أَبْرَكَ* remains, as *لَهُ أَبْنِ عَمِكَ الْخ* [508]; and therefore it is *uninfl.*, because it implies [the sense of] the *p.* [159]: and afterwards the *ع* and *ل* [of *لَهُ orig. لِيَهُ*] are transposed, the *س* being made quiescent because of its occurrence in the place of the quiescent *ل*, and the *ل* being restored to its *o. f.* as a *س* because of the quiescence of the *ع*, according to one of S's two opinions upon *لَهُ*, vid. that it is from *لَهُ* *He was hidden or veiled*, *يَلِيهِ*; while the *س* is then pronounced with Fath, because of the lightness of Fath upon the *س*; and sometimes the *س* is elided, so that *لَهُ أَبْرَكَ* is said. *مَعَ* [115], as S appears to say, is *uninfl.*: and is held to be so because it

is constituted like *ps.* [159]; or because it resembles the *p*, in the smallness of its plasticity, since it is always in the *acc.*: but it should rather be decided to be *infl.*, because of the affixion of the Tanwīn in such as كُنَّا مَعًا *We were together*; and of the sign of the *gen.* in such as بَخَرَجْتُ مِنْ مَعِهِ *I went forth from beside him*, i. e. مِنْ عِنْدِهِ, although the prefixion of مِنْ to it is anomalous. The ل in مَعًا, according to Khl, is a substitute for the Tanwīn [640], since, according to him, مَع has no ل in the *o. f.*; but, according to Y and Akh, which is the truth, it is like the ل of فَتَى, a substitute for the ل [719]; so that مَع, according to them, is the reverse of [the *pre. n.* in] أَخْوَم [16], its ل being restored in the aprothetic state, and elided in prothesis, because its place is supplied by the *post. (R)*. اَيْنَ is [an *adv. of place (IY)*,] (1) *interrog.* [581], as اَيْنَ كُنْتَ *Where wast thou?*; (2) *cond.* [419] (M, R), as

اَيْنَ تَصْرِفُ بِهَا الْعَدَاةَ تَجِدُنَا * نَصْرِفُ الْعَيْسَ نَحْوَهَا لِلتَّلَافِي

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

Kasr [664] after the **فِي** (IY, R). **مَتَى** is [a n. (ML),] (1) *interrog.*, [as **مَتَى نَصْرُ اللَّهِ** II. 210. *When will the help of God be?* (ML)]; (2) *cond.* (M, R, ML), as **أَنَا ابْنُ جَلَّا أَلْع** [149] (IY, ML): and in both cases denotes *time* (R). **مَتَى** is also a *p.* [513], or a *n. syn.* with **وَسَطًا**, as in **وَضَعْتَهُ مَتَى كُمِي** *I put it in; or in the middle of, my sleeve*, [transmitted by AZ (R),] where it is *i. q.* **فِي**, [says ISd (ML),] or **وَسَطًا** [say others (ML)]; and similarly in **شَرِبْنِي بِمَاءِ الْبَحْرِ أَلْع** [503, 513], where it is *i. q.* **مِنْ**, [say some (ML),] or **وَسَطًا** (R, ML), says ISd (ML). It is *uninfl.* [159] upon quiescence (IY). The *red.* **مَا** [565] is attached to [the *cond.* (IY)] **أَيْنَ** and **مَتَى**, [as IV. 80. (419, 565, 181) and

مَتَى مَا يَرِ النَّاسُ الْغَنَى وَجَارَةً * فَكَيْفَ يَقُولُوا عَاجِزٌ وَحَلِيهٌ
Whenever men see the rich, while his neighbour is poor,

*they say "Helpless and powerful" (IY)]; and augments them in vagueness. The distinction between **مَتَى** and **أِنَّا** [204] is that **مَتَى** denotes *vague time*, and **أِنَّا** *specified* (M), *vid. coming, time*, for which reason **مَتَى** is *cond.*, and **أِنَّا** is not; for, if **أِن** *If* were put in the place of **أِنَّا** in LXXXIV. 1. [23], it would not be good,*

because what is certain to come to pass would be made doubtful [588] (IY). **أَيَّانُ** is [a vague *adv.* of *time* (IY),] (1) i. q. the *interrog.* **مَتَى** (M, R), except that (a) **مَتَى** is more frequently used; (b) **أَيَّانُ** is peculiar to great [and solemn (IY)] matters, as **يَسْأَلُونَكَ عَنِ السَّاعَةِ** **أَيَّانُ مَرَسَاتُهَا** VII. 186 *They ask thee about the resurrection, when its coming to pass will be* (IY, R) and LI. 12. [445], whereas **أَيَّانُ نَمَتْ** is not said; (c) **أَيَّانُ** is peculiar to the *future*, contrary to **مَتَى**, which is used in the *past* and *future*: (2) *cond.* [419], allowed by some of the moderns (R). It is *uninfl.* because of its implying [the sense of] the *interrog.* Hamza: and its final is vocalized because of the concurrence of two quiescents; and pronounced with Fatḥ by alliteration to the *f* or Fatha before it, as in **شَتَّانُ** [196] (IY). According to IJ (K on VII. 186., R), **أَيَّانُ** is derived from **أَيُّ** [184] (K, B, R), being **فَعْلَانُ** from it (K), because its sense is **أَيُّ وَقْتٍ** *At what time?* (K, B); not from **أَيْنُ**, because [it denotes *time*, while (K)] **أَيْنُ** denotes *place* (K, R); and because **فَعَالٌ** is rare, and **فَعْلَانُ** 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 AsSulami reads **أَيَّانُ** (K); and An says that Kasr of its **ي** 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], ^{صَبِيحَةَ} ^{أَيِّ} ^{يَوْمٍ} ^{سَفَرِكَ} *On the morning of what day will thy journey be?* [111]; and ^{غُلَامٌ} ^{مِنْ} ^{جَدَاكَ} *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 ^{وَمَا} ^{يَشْعُرُونَ} ^{أَيَّانَ} ^{يَبْعَثُونَ} XVI. 21.

22. *Nor know they when they shall be raised, or place, as* ^{فَإِن} ^{تَذْهَبُونَ} LXXXI. 26. *Then where are ye going?*, or *accident*, as XXVI. 228. [445], they are governed in the *acc.* as adverbial or unrestricted *objs.*: (b) if not, then, (a) if they be followed by an *indet. n.*, as ^{مَنْ} ^{أَبٌ} ^{لَكَ} *Who is a father to thee?*, they are *inchs.*; and, if by a *det. n.*, as ^{مَنْ} ^{زَيْدٌ} *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 ^{مَنْ} ^{قَامَ} *Who stood?* and ^{مَنْ} ^{يَقُمُ} ^{أَقْمَ} ^{مَعَهُ} *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

فَايَ آيَاتِ اللَّهِ تَنْكُرُونَ XL. 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 مَنْ رَأَى آيَةً مَنْ
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 مَنْ رَأَى أَخَاهُ
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 مَنْ يَقُمْ *Whoever* [i. e. *If every one of mankind*] stands, but for the sense of condition in it, would be i. q. كُلُّ مَنْ النَّاسِ يَقُومُ
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 الَّذِي يَأْتِينِي
 فَلَهُ دَرَاهِمٌ [32]; or (3) the aggregate of the two, because كُلُّ مَنْ النَّاسِ أَنْ يَقُمْ مَعَهُ is i. q. مَنْ يَقُمْ مَعَهُ

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 ^{فَمَنْ} ^{يَكْفُرُ} ^{بَعْدَ} ^{مِنْكُمْ} ^{فَأَنِّي} ^{أَعَذِّبُهُ} ^{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} ^{فِيهِمْ} ^{الْحَجَّ} ^{فَلَا} ^{رَنكَ} ^{وَلَا} ^{فُسُوقَ} ^{وَلَا} ^{جِدَالَ} ^{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. مِنْهُ or orig. فِي حَجَّةٍ [599]: and, as for the texts ^{بَلَى} ^{مَنْ} ^{أَرَفَى} ^{بِعَهْدِهِ} ^{وَاتَّقَى} ^{فَأَنَّ} ^{اللَّهَ} and ^{يُحِبُّ} ^{الْمُتَّقِينَ} III. 70. *Yea, whoso fulfilleth his covenant, and is pious, (God will love him): for verily God loveth the pious and* ^{وَمَنْ} ^{يَتَّقِ} ^{اللَّهَ} ^{وَرَسُولَهُ} ^{وَالَّذِينَ} ^{آمَنُوا} ^{فَأَنَّ} ^{اللَّهَ} ^{هُمُ} ^{الْمُغْلِبُونَ} 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 AlKutāmi (DM)]**

فَمَنْ تَكُنِي الْحَضَارَةُ أَعْجَبْتَهُ * فَأَيُّ رِجَالِ بَادِيَةِ تَرَانَا

[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. ^{يُحِبُّهُ} اللَّهُ [in the *apoc.* (DM)], ^{أَيُّ} يَغْلِبُ, and ^{أَيُّ} فَلَسْنَا ^{عَلَى} صَفْتَهُ. 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 ^{أَيُّ} مَنْ ^{أَيُّ} يَدْخُلُ ^{أَيُّ} الْخ [517, 167] (ML). The *op.* of ^{أَيُّ} مَتَى [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 ^{أَيُّ} أَيُّهُمْ ^{أَيُّ} جَاءَكَ ^{أَيُّ} فَاضْرِبْ with ^{أَيُّ} أَيُّهُمْ in the *acc.* (R).

§ 207. ^{أَيُّ} كَيْفٌ is a *n.* (IY, ML), not a *p.* or *v.* (IY), because (1) the *prep.* is prefixed to it without paraphrase. [20, 468] in their saying ^{أَيُّ} عَلَى كَيْفٍ تَبِيعُ ^{أَيُّ} الْأَحْمَرَيْنِ [In what state dost thou sell the two red things, i. e. wine and meat? (DM)]: (2) the genuine *n.* is made a *subst.* for it [without paraphrase (DM)], as ^{أَيُّ} كَيْفٌ أَنْتَ ^{أَيُّ} أَصْدِيحٌ ^{أَيُّ} أَمْ [below]: (3) in such as ^{أَيُّ} كَيْفٌ كُنْتَ ^{أَيُّ} *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.* (IY); because it is i. q. ^{عَلَىٰ أَيِّ حَالٍ} *In what state* ?, and the *prep.* and *adv.* are akin. That ^{كَيْفَ} *كَيْفَ* is an *adv.* is the opinion of Akh (R): but [according to S (R)] it is [correctly (IY)] a [plain (IY)] *n.*, [not an *adv.*, though it conveys the sense of ^{عَلَىٰ أَيِّ حَالٍ} (IY),] because the *n.* occurs as a *subst.* for it, as ^{كَيْفَ أَنْتَ} *كَيْفَ أَنْتَ* [above] *How art thou, well or ill* ?, [and as a reply to it, as ^{صَحِيحٌ} *صَحِيحٌ* *Well* or ^{سَقِيمٌ} *سَقِيمٌ* *Ill* in reply to ^{كَيْفَ أَنْتَ} *كَيْفَ أَنْتَ* *How art thou* ? (IY)]; whereas, if it were an *adv.*, the *adv.* would occur as a *subst.* for it (IY, R), and as a reply to it (IY); though Akh may say that the *prep.* and *gen.* may be made a *subst.* for it, as ^{كَيْفَ زَيْدٌ} *كَيْفَ زَيْدٌ* *How is Zaid, in the state of health, or in the state of sickness* ?, [and similarly with the reply]. Thus ^{كَيْفَ} *كَيْفَ*, according to S, is renderable by ^{عَلَىٰ أَيِّ حَالٍ حَاصِلٌ} *عَلَىٰ أَيِّ حَالٍ حَاصِلٌ* *In what state [art thou] existing* ?; but, according to Akh, by ^{عَلَىٰ أَيِّ حَالٍ} *عَلَىٰ أَيِّ حَالٍ* *In what state* ?, ^{حَاصِلٌ} *حَاصِلٌ*, according to him, being supplied [26, 498] (R). It is used in two ways, (1) as a *cond.*, in which case it requires two *vs.* agreeing in letter and sense, and not

apocopated, [whether **مَا** be prefixed to them or not, according to the BB (DM),] as **كَيْفَ تَصْنَعُ اصْنَعُ** *However thou dost, I will do*; while **كَيْفَ تَجْلِسُ اِذْهَبْ** is not allowable by common consent [of the BB and KK (DM)]; nor **كَيْفَ تَجْلِسُ اجْلِسْ** according to the BB, except Ktb, [who agrees with the KK (DM),] because **كَيْفَ** 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 **مَا** or not (DM),] which is the opinion of Ktb and the KK; or upon condition of its being conjoined with **مَا**, [which opinion is followed by the author of the Aj, since he says “ {The apocopatives are **لَمْ**,..... (Aj),} and **كَيْفَمَا** ” (DM)]: (a) they say that **يَنْفِقُ كَيْفَ يَشَاءُ** V. 69. *He dispenseth His bounty howsoever He willeth* and **الَّذِي يَصُورُكُمْ فِي الْاَرْحَامِ كَيْفَ يَشَاءُ** 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. **كَيْفَ يَشَاءُ يَنْفِقُ** and **كَيْفَ يَصُورُكُمْ يَشَاءُ** (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 كَيْفَ زَيْدٌ [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 كَيْفَ كُنْتَ and كَيْفَ أَنْتَ; and hence كَيْفَ ظَنَنْتَ زَيْدًا

How thoughtest thou Zaid to be? and كَيْفَ اعْلَمْتَهُ فَرَسًا

How madest thou him to know thy horse to be?, because the 2nd *obj.* of ظَنَّ and the 3rd of عَلِمَ are *orig. enuncs.*

[440, 434]: (b) as a *d. s.* before what is independent [of an *enunc.* (DM)], as كَيْفَ جَاءَ زَيْدٌ *How* [74], i. e. *In what state, came Zaid?*

; and, in my opinion, as an unrestricted *obj.* also in this sort, whence أَلَمْ تَرَ كَيْفَ فَعَلَ

رَبِّكَ بَعْدَ، LXXXIX. 5: *Hast thou not seen how, i. e. with what dealing, thy Lord dealt with 'Ad?*, since the sense is

كَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ، أَي فَعَلَ فَعَلَ، and similarly

بَشِيرٍ IV. 45: *Then how (will they do) when We bring from every people a witness?*, its *op.* يُصْنَعُونَ being supplied between كَيْفَ and أَنْ :

(b) كَيْفَ with what follows it in لَمْ يَنْظُرُوا إِلَى الْأَبْلِ كَيْفَ خُلِقَتْ LXXXVIII. 17.

What! then will they not look at the camels, how they have been created? is a *subst.* of implication for الْأَبْلِ, the

sense being **كَيْفِيَّةٌ خُلِقَتْهَا** *at the camels, the mode of their creation*; and similar are XXV. 47. [581] and **أَلَيْسَ اللَّهُ أَشْكُوَ الْخ** [1], i. e. **تَعَذَّرَ التَّقَائِمُهُمَا** *the impossibility of their meeting together* (ML), **كَيْفٌ** being expounded by **تَعَذَّرَ** as an indication that the interrogation here denotes *deeming improbable* (DM): (c) *preps.* are not prefixed to it, as they are to **أَيْنَ** when you say **مِنْ أَيْنَ** *From where?* and **أِلَى أَيْنَ** *To where?*, because **أَيْنَ** is a question as to *places*, to which *preps.* are prefixed, as **مِنْ السُّوقِ** *From the market* and **إِلَى السُّوقِ** *To the market*; whereas **كَيْفٌ** is a question as to *states*, to which *preps.* are not prefixed, for you do not say **أَمِنْ صَحِيحٍ** or **أَمِنْ سَقِيمٍ** (IY): but Ktb transmits from some of the Arabs **أَنْظُرْ إِلَى كَيْفٍ يَصْنَعُ** *Look how he does* (M), and they say **عَلَى كَيْفٍ تَبِيعَ الْأَحْمَرِيِّنَ** [above], which are anomalous: (d) its reply is only *indet.*, as **صَالِحٌ**, not **الصَّالِحُ**, in reply to **كَيْفٌ زَيْدٌ** (IY). Many assert that **كَيْفٌ** occurs as a copulative [*p.* (DM)]; and among them is IIM, who cites as an instance of it

أَذَا قَلَّ مَالُ الْمَرْءِ لَأَنْتَ قَنَاتَهُ
 وَهَانَ عَلَى الْأَدْنَى فَكَيْفَ الْأَبَاعِدُ

(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. ا [159]; and the ف is mobilized to avoid the concurrence of quiescents, and pronounced with Fath because Kasra [664] is deemed heavy after the ي (IY). And كى is said for كَيْف (IY, R, ML), like سُو for سَوْف [578] (IY, ML), as*

كى تَجَنُّحُونَ اِلَى سِلْمٍ وَمَا تُنْبِرُتْ
قَتْلَاكُمْ وَاظَى الْهَيْجَاءِ تَضْطَرُّمُ

(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)]. انى is [an adv. of place (IY),] (1) interrog., [as لِكْ هَذَا اِنى III. 32. Whence hast thou this? (IY)]; (2) cond., as*

فَاَصْبَحْتَ اِنى تَاتَهَا تَشْتَجِرُ بِهَا
كَلَّا مَرْكَبِيهَا تَحْتَ رَجْلِكَ شَاجِرُ

[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) ^أمِنْ ^أأَيْنَ, [except that it is used with ^أمِنْ, (a) expressed, as

مِنْ أَيْنَ عَشْرُونَ لَنَا مِنْ أَيْنِ

{From where have we twenty (camels or sheep), from where? (Jsh)}; (b) supplied (R),] as III. 32., [i. e. ^أمِنْ ^أأَيْنَ (R),] meaning ^أمِنْ ^أأَيْنَ كَيْفَ (2) (IY, R), according to some (IY), as ^أمِنْ ^أأَيْنَ يُوْتَكُونُ V. 79. Then behold how they are perverted (R), whence II. 223 [below]: and

أَيْنِ مِنْ أَيْنِ أَبْكِ الصَّرْبِ * مِنْ حَيْثُ لَأَصْبُوءَةٌ وَلَا رِيْبٌ (IY), by AlKumait; How, and whence, has mirth returned to thee, since there are no youthful folly and no scandals? (AAz): (3) ^أمَتَى; while the text ^أمَتَى فَاتُوا حَرْتَكُمْ أَيْنِ II. 223. Then come to your husbandry [1]. whence-

soever, or howsoever [above], or whensoever, ye will is interpreted in all 3 ways. But it does not occur in the sense of ^أكَيْفَ or ^أمَتَى unless it be followed by a v. (R). It is *uninfl.* because it implies [the sense of (AAz)] the *interrog.* Hamza [or *cond.* μ . (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 ^{سَيِّدٌ} [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 *uninfl. n.*; and IH says “between which there is no relation” in order to exclude such as ^{عَبْدُ اللَّهِ} and ^{تَابِعًا شَرًّا} [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 ^{عَشْرٌ} [210], [or a *prep.*, as ^{بَيْتُ بَيْتٍ} (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 ^{عَبْدُ اللَّهِ}, and of dependance [44] in ^{تَابِعًا شَرًّا}; whereas in ^{عَشْرٌ}

[210] the *form* of the composition does not indicate any relation at all (Jm). The *comps.* are of two kinds, (1) a kind whose composition requires the two *ns.* to be *uninfl.* together, as *عَشْرَةٌ* together with its unit [210], *حَيْضٌ بَيْضٌ*, etc. [211], and *الْحَازِ بَازٌ* [212]; (2) a kind whose composition requires only the 1st of them to be *uninfl.*, as *بَدِي بَدِي* [213], *أَيْدِي سَبَا* [214], and *مُعْدِيكَرْبٌ* [215] (M). Z puts *بَدِي بَدِي* or *بَدَا بَدِي* and *أَيْدِي سَبَا* [215] in the *cat.* of *مُعْدِيكَرْبٌ*; but S puts them in the *cat.* of *خَمْسَةٌ عَشْرٌ*, 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, *بَدِي* and *بَدَا* 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 *سَبَا* 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 *أَحَدٌ عَشْرٌ* (210) and *حَيْضٌ بَيْضٌ* (211)]

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

§ 210. The *q. f.* of the *num.* exceeding 10 is that the 2nd should be coupled to the 1st, as ثَلَاثَةٌ وَعَشْرَةٌ; then the two *ns.* [the unit and the decimal (IY)] are amalgamated into one, and are *uninfl.* [211, 318] because of the existence of the two causes [209]. Some of the Arabs make the ع quiescent, saying أَحَدٌ عَشْرٌ [and ثَلَاثَةٌ عَشْرٌ (IY)] to guard against the succession of [6 or 5 (IY)] mobiles in one word, [not more than 4 mobiles being combined in one word; but this is not done in اثْنَا عَشْرٌ (318), because two quiescents would then be combined; and because, the ا and ع being quiescent, there is not the same succession of mobiles in these two words as there is in أَحَدٌ عَشْرٌ and the like; and because they are not compounded, so that they are not one word (IY)]. The determinative *p.* and prothesis do not spoil the uninflectedness [of this *num.* (IY)]: you say (1) الْوَاحِدُ The eleven and الْعَاصِرُ The eleventh [324] to الْتِسْعَةَ عَشْرَ The nineteen and الْتَّاسِعَ عَشْرَ The nineteenth;

(2) *أحد عشر* *Thy eleven* and *تسعة عشر* *Thy nineteen* [and *خمس عشر* *Thy fifteenth* (IY)]: but Akh used to approve the *nom.* when he prefixed it, [as *خمس عشر* *Thy fifteen* (IY),] which S deemed corrupt. And, if *خمس عشر* [or the like *comp.* (IY)] be used as a name for a man, it may (1) be [*infl.*, pronounced with Damm of the *ر* (IY)] in the *nom.*, [and Fath in the *acc.* and *gen.*, being declined as a diptote, like *بعلبك* (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 *خمس عشر* (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 *comps.* are *uninfl.* upon Fath, (1) *nums.* [210]: (2) *adv.*, (a) temporal, as (a) *فلان يأتينا صباح مساء* *Such a one comes to us, morning (and) evening, orig. صباحا ومساء*, i. e. (every) morning and evening, the *con.* being suppressed, and the two *adv.* compounded together for the sake of abbreviation in the same way as *خمس عشر*, whence

وَمَنْ لَا يَصْرِفِ الْوَأَشِيْنَ عَلَهُ * صَبَاحَ مَسَاءٍ يَبْغُرُهُ خَبَالًا

[And whoso turns not the slanderers away from himself morning and evening, they will seek insanity for him

(MAd)]; but, if you prefixed, saying *صَبَاحٌ مَسَاءً*, it would be allowable, i. e. *on a morning possessed of*, [i. e. *succeeded by (MAd),] an evening*, like *لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا* LXXIX. 46. *Had not tarried in the graves save an afternoon or its forenoon*: (b) *فَلَانِ يَأْتِينَا يَوْمٌ يَوْمٌ* Such a one comes to us day by day, orig. *يَوْمًا فَيَوْمًا*, i. e. *every day*, whence

*أَتِ الرِّزْقِ يَوْمٌ يَوْمٌ فَاجْمَلْ * طَلِبًا وَابْغِ لِلْقِيَامَةِ زَادًا*
[Subsistence will come day by day: then moderate desire, and seek provision for the day of resurrection (MAd)]:

(b) local, as *سَهَلْتَ الهَمْزَةَ بَيْنَ بَيْنِ* I softened the Hamza betwixt and between [658], orig. *بَيْنَهَا وَبَيْنَ حَرْفِ حَرَكَتِهَا* between it and [158] the consonant of its vowel, what is post. to the 1st and 2nd *بَيْنِ* being suppressed, the con. also suppressed, and the two advs. compounded together, whence

نَحْمِي حَقِيقَتَنَا وَبَعْدَ مَسْغُفِ الْقَوْمِ يَسْقَطُ بَيْنَ بَيْنِنَا
[by 'Abid Ibn AlAbrās, addressing Imra alKāis, *We defend our right, when some of the people fall betwixt and between (AAz)*], orig. *بَيْنَ هُوَ لَاءَ وَبَيْنَ هُوَ لَاءَ* 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
 فَلَانُ جَارِي بَيْتًا وَمُطَا [مُسْتَقَرًّا] (MAd): (?) *ds. s.*, as (a) بَيْتًا
 بَيْتًا *Such a one is my neighbour, tent (to) tent, orig.*
 مُتَلَمِّقًا [مُنْضَمًا] (MAd) بَيْتًا *tent joined to tent, i. e.*
adjoining, the prep. ل being suppressed, and the two
ns. compounded together; though the supplied prep.
may be إِلَى, [i. e. بَيْتًا مُنْضَمًا إِلَى بَيْتًا (MAd)]; or no
prep. at all may be supplied, but the con. ف, [i. e.
 تَسَاقَطُوا أَحْوَلَ أَحْوَلَ (b) بَيْتًا فَبَيْتًا
They fell one after another, scattered about, i. e. مُتَفَرِّقِينَ,
 whence the verse of the poet, describing a bull goring
 dogs,

تَسَاقَطَ عَنْهُ رَوْقَةٌ ضَارِيَاتُهَا * سَقَاطَ شَرَارِ الْقَبِيحِ أَحْوَلَ أَحْوَلَ

[*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
 اسْتَقْرَارٌ, which is the *d. s.* [above], whereas here the
comp. itself is the d. s.: (b) if you exclude any of these
adv. or ds. s. from the quality of adv. or d. s., prothesis
is necessary, and composition is disallowed, as هَمْرَةٌ
 فَلَانُ يَأْتِينَا كُلَّ صَبَاحٍ مَسَاءً and بَيْنَ بَيْنٍ

وَلَوْلَا يَوْمَ يَوْمٍ مَا آرَدْنَا * جزاءك والقروض لها جزاء

[And, but for a day succeeded by a day, we should not have wished thy repayment; though for debts there is repayment (MAd)]: (c) *comp. advs.* and *ds. s.* do not occur in the Revelation, but only *comp. nums.*, as XII.

4. [442], ثَانِيًا فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا 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) تَفَرَّقُوا شَخْرًا بَغْرًا [or شَخْرًا بَغْرًا (KF)], i. e. They separated in every direction, without collecting together; (2) similarly شَخْرًا مَخْرًا [or مَخْرًا مَخْرًا (H, KF)] or شَخْرًا بَخْرًا, all meaning separation without collecting together; (3) in the same sense خَذَعًا مَذَعًا; (4) تَرَكُوا الْبِلَادَ حَيْثُ حَيْثُ بَيْتًا They left the countries, dispersing

abroad [or حَيْثُ حَيْثُ بَيْتًا (KF)] or حَاتٍ بَاتٍ or حَوْفٌ بَوْفٌ or حَوْتًا بَوْتًا [or حَيْثًا بَيْثًا (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 شَخْرًا وَمَخْرًا and شَخْرًا وَبَغْرًا and حَيْثًا وَبَيْثًا and خَذَعًا وَمَذَعًا (M). The [synthetic (MAd)] composition mentioned occurs also in what is not an *adv.* or *d. s.*, as وَقَعُوا فِي حَيْصٍ يُبْصِصُ, i. e. They fell into a difficulty hard to escape from; but this is

anomalous (Sh). The *n. f.* is **وَقَعُوا فِي حَيْصٍ وَيَيْصٍ** (M), the **و** being then suppressed for abbreviation, while the sense is copulative; so that **حَيْصٍ وَيَيْصٍ** implies the sense of the *con.*, and is therefore *uninfl.*, like **خَمْسَةَ عَشْرَ** and its *cat.* [210] (IY). They say (I) **حَيْصٍ وَيَيْصٍ**, [which is the frequent and well-known *dial. var.*, as in the verse of Umayya Ibn Abi 'Ā'idh alHudhali cited by As

قَدْ كُنْتُ خَرَجًا وَوَجًا صَيْرَفًا
لَمْ تَلْتَحِضْنِي حَيْصٍ وَيَيْصٍ لِعَاصٍ

(IY) *I have been wont to go out, and come in, versatile: adversity has not stuck to me inextricably, حَيْصٍ وَيَيْصٍ* being here in the position of an *acc.* as a *d. s.*, i. e. *in this state of حَيْصٍ وَيَيْصٍ* (DH)]; (2) **حَيْصٍ وَيَيْصٍ** (DH, IY, KF); (3) **حَيْصٍ وَيَيْصٍ** (KF); (4) **حَيْصٍ وَيَيْصٍ** (IY); (5) **حَيْصًا وَيَيْصًا**; (6) **حَيْصٍ وَيَيْصٍ** (IY, KF).

§ 212. **الْخَازِ بِازٍ** is compounded of the *act. parts.* of **خَزَا** *overcame* and **بَزَا** *exalted himself*, as though **هَوَّ** **الْخَازِي وَالْبَازِي** were said (R). It has (1) 7 *dials. vars.* (a) **خَازٍ بِازٍ**; (b) **خَازٍ بِازٍ**; (c) **خَازٍ بِازٍ**; (d) **خَازٍ بِازٍ**; (e) **خَازٍ بِازٍ**; (f) **خَازٍ بِازٍ**, like **قَاعِصَاءَ** [391]; (g) **خَزْبَازٍ**, like **قِرْطَاسٍ** [396]:

(2) 5 meanings [transmitted by Sf (IY)], (a) a *kind of herbage*, [as in the saying {of the Rājiz (AAz) cited by IAr (IY)}]

رَعَيْتَهَا أَكْرَمَ عَوْدٍ عَوْدًا * الصَّلِّ وَالصَّفْصِلَ وَالْيَعْضِيدَا

وَالخَازِ بِازِ السَّنَمِ المَجْرُودَا * بِحَيْثُ يَدْعُو عَامِرٌ مَسْعُودَا

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

تَفَقَّأَ فَرْقَةُ القَلْعِ السَّوَارِي * وَجَنَّ الخَازِ بِازِ بِهِ جُنُونَا

(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 بِازِ buzzed loudly in it (IY, AAz); (c) [an imitation of (IY)] the sound of the fly, [says As (IY)]; (d) a disease in the [necks and (IY)] jawbones projecting under the ears, [as in the saying {of the Rājiz (IY, AAz), vid. Al'Adawi (IY),}*

يَا خَازِ بِازِ أَرْسِلِ اللّٰهَازِمَا * إِنِّي أَخَافُ أَنْ تَكُونَ لِزِمَا

(M) *O disease named خَازِ بِازِ, 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 *افعل هذا بادي بدي* *Do this first of every thing* or *بادي بدا*, [i. e. *اول كل شي* (IY),] is *بادي بدي* [upon the measure of *فعليل* (IY)] or *بدا* [upon the measure of *فعال* (IY)], which is then lightened by rejecting the Hamza [of *بدي* or *بدا* (IY)] and [converting the Hamza of *بادي* into a pure *ي*, 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. *مبتدئا به قبل* *beginning with it before every thing*. [They say also *بدي* with prothesis, without uninflectedness (IY):] and it is sometimes used pronounced with Hamza [in the 2nd, not the 1st, as *بدي* or *بدي*; or in both, as *بدي* (IY)], whence the tradition of Zaid Ibn Thābit *أما بادي بدر فاني أحمد الله* *As for the first of every thing, verily I praise God*.

§ 214. They say *ذهبوا أيدي سبأ* *They went away (like) the children of Sabā* or *أيادي سبأ* [549], i. e. (like) the children of Saba' Ibn Yashjub [Ibn Ya'rub Ibn Kaḥṭān (IY)] in their separation and dispersion in the

countries when the Flood of the Dams was sent against them, ^{أيد} 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 ^{صَبَاحٌ مَسَاءٌ} (211). It is in the position of an *acc.* as a *d. s.*, i. e. ^{مُتَفَرِّقِينَ} and ^{مُتَبَدِّدِينَ} and the like. And the Hamza of ^{سَبَا} 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. ^{مَعْدِيكَرِبٌ} 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 ^{هَذَا مَعْدِيكَرِبٌ} This is *Ma'dīkarib* [18]: (2) prefixion, the *post.* being declined as (a) a triptote, as ^{هَذَا مَعْدِي كَرِبٌ}; (b) a diptote, as ^{هَذَا مَعْدِي كَرِبٌ} [below]. And similar are ^{قَالِي قَلَا} [below], ^{حَضْرَمَوْتُ} [4], ^{بَعْلَبِكُ}, and their likes (M). When ^{مَعْدِي} is *pre.*, its *ي* is not pronounced with Fath in the *acc.* [16], so that you do not say ^{رَأَيْتُ مَعْدِي كَرِبٌ}, as you say ^{قَاضِي وَاسِطٍ} The judge of *Wāsīt*, because, being made quiescent in the state of composition, as ^{هَذَا مَعْدِيكَرِبٌ}, which is a position where the sound [letter] is pronounced

with Fath, as **حَضْرَمَوْتُ**, it is made quiescent in the state of inflection also. In **كَرْبِ مَعْدِي** you hold **كَرْبِ** to be a *masc.* [proper] name, and therefore decline it as a triptote [18]. But in **كَرْبِ مَعْدِي** [above], with Fath in every case, there are 2 alternatives:—(1) **مَعْدِي** may be *pre.* to **كَرْبِ**, 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 **خَمْسَةَ عَشْرَ**, as though the 2 *ns.*, before being used as a [proper] name, had been compounded and *uninfl.*, upon the ground that the **و** was meant to be understood, and then they were used as a name after the composition (IY). S reckons **قَالِي قَلَا** among the sisters of **أَيْدِي سَبَا** [208]: but Z reckons it among the sisters of **مَعْدِي كَرْبِ**; 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 *جَاءَنِي فُلَانٌ* *Such a one came to me*, when you mean *Zaid*; (2) because of the unseemliness of the thing expressed, like *هُنٌ* for the *vulva* or *foul act* [14]; (3) for the sake of abridgment, like the *prons.* relating to a preceding expression [160]; (4) for a sort of elegance, like *كَثِيرُ الرَّمَادِ* *Plentiful in ashes* for *كَثِيرُ القَرَى* *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

كَانَ فَعْلَةٌ لَمْ تَمَلَّ مَوَاكِبَهَا * دِيَارَ بَكْرٍ وَلَمْ تَمْتَخِعْ وَلَمْ تَهَبِ

[by AlMutanabbi, lamenting the eldest sister of Saif adDaula, *It is as though the cavalcades of Khaula (her name) had not filled the countries of Bakr, and she had not bestowed, and had not given (W)*], i. e. *خَوْلَةٌ*, and in *مَرَرْتُ بِرَجُلٍ أَعْمَلٌ* *I passed by a foolish man*, i. e. *أَحْمَقٌ*: (2) merely that expression, as in (a) puzzles and

riddles, as ^{أههه}أَكْفُفُ ^{هههه}أَكْفُفُ for ^{هههه}مَهْمَةٌ ; (b) the measures used in the conventional language of the GG to denote the words measured by them, as ^{هههه}أَفْعُلٌ ^{هههه}صِفَةٌ لَا يَنْصَرِفُ [9], i. e. ^{هههه}أَفْعُلٌ, when an epithet, is not declined as a triptote, where ^{هههه}أَفْعُلٌ denotes a word whose initial is an aug. Hamza followed by a quiescent ف, followed by an ع pronounced with Fath, followed by a ج, and similarly with the other measures. According to this, then, the interrog. ^{هههه}كَمْ [217] is a met., because it denotes a question about a particular number; and so are ^{هههه}مَنْ [182], ^{هههه}مَا [180], ^{هههه}كَيْفَ [207], ^{هههه}أَيْنَ [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 ^{هههه}أَيُّ, 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 ^{هههه}أَيْنَ Where?, you said ^{هههه}أَفِي الدَّارِ أَمْ فِي السُّوقِ أَمْ فِي الخَائِي 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 ^{فُلَانٌ} ^{فُلَانَةٌ}, which belong to them by common consent [14], are *infl.* (R). The [*uninfl.* (IY, R)] *mets.* are ^{كَمٌ}, ^{كُنَا}, [and ^{كَايِنٌ} (R, A)] for [*vague* (M)] *number*, and ^{كَيْتٌ} and ^{ذَيْتٌ} 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. ^{كَمٌ} 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* ^{كَمٌ} both denote *number* and *numbered*, the *interrog.* denoting *number vague to the speaker, but known to the person addressed in the opinion of the speaker*; and the *enunciatory* denoting *number vague to the hearer* [223], and *seldom known to the speaker*: while the *numbered* is *unknown to the speaker* in the *interrog.* and *enunciatory* (R); and [for this reason (R)] each of them needs a *sp.* [below] (R, IA, A) explanatory of the *numbered* (R). The *sp.* of the 1st is like that of ^{عَشْرُونَ} and its sisters [85, 315], being an *acc.* [224] *sing.* [220]: and the *sp.* of the 2nd is sometimes like that of ^{عَشْرَةٌ}, being a *gen. pl.*, [as

كَمْ مَلُوكٍ بَادَ مَلَكُهُمْ * وَنَعِيمٍ سُوقَتَهُ بَادُوا

Of how many kings has the kingdom perished, and how many prosperous subjects have perished! (A)]; and sometimes like that of مَائَةٌ, being a *gen. sing.* [220] (IA, A), as كَمْ عَمَّةٍ أَخٌ [224] (A). The *interrog.* and enunciatory كَمْ agree in [11] matters (ML, A): (1) they are *ns.* [2] (IY, IA, ML, A), because (a) the *prep.* is prefixed to كَمْ (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 رَبٍّ [505], which it resembles in that رَبٍّ denotes *paucity of the genus*, and كَمْ *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 رَبٍّ 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 *كَمْ عِبِيدٍ لِي خَمْسُونَ بَلْ سِتُونَ* *How many slaves I have! Fifty: nay, sixty!*, contrary to the *subst.* for the *interrog.* [154], as *كَمْ مَالِكِ أَعْشُرُونَ أَمْ ثَلَاثُونَ* *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 *رُبَّ* [505].

§ 218. The 2 kinds of *كَمْ*, (1) if preceded by a *prep.* or *pre. n.*, [as *عَلَّامٌ كَمْ وَجَلٍ* or *بِكَمْ دِرْهَمٍ اشْتَرَيْتَ* (Sn),] are governed in the *gen.*: (2) if not, then, (a) if *mets.* for an *inf. n.* or *adv.*, [as *كَمْ ضَرْبَةٌ ضَرْبَتْ* or

كَمْ يَوْمًا صَحَّتْ (Sn),] are governed in the *acc.* as *inf.*
ns. or *adv.*: (b) if not, then, (a) if not immediately
 followed by a *v.* [as كَمْ رَجُلٍ فِي الدَّارِ (Sn),] or, if follow-
 ed by a *v.* that is *intrans.*,] as كَمْ رَجُلٍ قَامَ (Sn),] or that
 [is *trans.*, but (Sn)] governs their *pron.* or their con-
 nected in the *nom.*, [as كَمْ رَجُلٍ ضَرَبَ عَمْرًا or ضَرَبَ آخِرَهُ
 عَمْرًا (Sn),] are *inchs.* [below]; (b) if followed by a *trans.*
v. that has not got its *obj.*, [whether it govern one or
 more *objs.*, as كَمْ تَعْطَى زَيْدًا or كَمْ رَجُلٍ ضَرَبْتَ
 are *objs.*; whereas, if it has got its *obj.*, [as كَمْ رَجُلٍ ضَرَبَ
 زَيْدٌ عَمْرًا عِنْدَهُ (Sn),] they are *inchs.*, unless the *obj.* be
 a *pron.* relating to them, [as كَمْ رَجُلٍ ضَرَبْتَهُ (Sn),] in
 which case they are *inchs.* or *accs.* by distraction [62]
 (A), the former, says Dm, being preferable (Sn). كَمْ in
 كَمْ مَالِكٌ [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 كَمْ مَالِكٌ *How many (dirhams or dinārs)*
is, or are [218], *thy property?* (M, IH), i. e. كَمْ دِرْهَمًا
 or دِينَارًا (M, Jm), or *How many (etc) thy property is!*
 or *are thy property!*, i. e. كَمْ دِرْهَمٍ or دِينَارٍ (Jm), and

كَمْ ضَرَبْتَ *How many (times or strokes) hast thou struck?*,
 or *thou hast struck!* (IH), i. e. كَمْ مَرَّةً or ضَرْبَةً (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 كَمْ لَكَ غُلَامَاتٌ *How many (persons) hast thou, being servants?* the *sp.* is [held by the BB to be (Sn)] suppressed, غُلَامَاتٌ being [governed in the *acc.* as (M)] a *d. s.* (M, Sn) by the verbal sense contained in the *adv.* [75], i. e. كَمْ نَفْسًا لَكَ غُلَامَاتٌ (M), i. e. خَدَامًا [77] (Sn): but some make a distinction, saying that, if the question be about *multitudes*, as كَمْ غُلَامَاتٍ لَكَ 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 كَمْ رَجُلًا وَنِسَاءً; but some GG allow it, because what is not allowable in the *ant.* is allowable in the *appos.* [538], as الْوَاهِبُ الْمِائَةِ الْآخِ [112] (R). The *sp.* of the enunciatory is *sing.*, [as كَمْ عَمَّةَ الْآخِ (224) (ML)]; or *pl.* (ML, A), as كَمْ مَلُوكٍ الْآخِ [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) كَمْ may be separated from its *sp.* (IY, R, A) by the *adv.* and *prep.* (IY) in a case of choice (R, A), as كَمْ لَكَ غُلَامًا *How many servants hast thou?* (IY, R); but the enunciatory is not separated from its *sp.*, except in a case of necessity [below] (A), if its *sp.* be governed in the *gen.* by prothesis, so that XLIV. 24. [below] is not an instance to the contrary (Sn). The *sp.* of the *interrog.* كَمْ is always in the *acc.* [224] (IY). When the enunciatory is separated from its *sp.*, the latter is governed in (1) the *acc.* (M, A) by assimilation to [the *sp.* of] the *interrog.*, (a) necessarily, if the separation be by a *prop.*, or by an *adv.* and *prep.* and *gen.* together (A), because separation of the *pre.* and *post.* [225] is bad [125], especially by something else than the *prep.* and *gen.* [498] (IY), as

كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَىٰ عَدَمٍ * إِنَّ لَا أَكَادُ مِنْ الْأَقْتَارِ أَحْتَمِلُ
[by AlKufāmi, *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

تَوَمَّ سِنَانًا وَكَمْ دُونََهُ * مِنَ الْأَرْضِ مَحْدُودًا غَارَهَا
(M, A), by Zuhair [or his son Ka'b, though not found in their Diwāns (FA), or by Ibn Muḩbil (AAz), describing his she-camel (IY)], *She seeks Sinān* [Ibn Abi Hāritha

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

كَمْ دُونَ مِيَّةٍ مَوْمَاةٍ يُهَالُ لَهَا * إِذَا تَيَمَّمَهَا الصَّخْرِيَّتُ ذُو الْجَلْدِ
[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

كَمْ فِي بَنِي سَعْدِ بْنِ بَكْرِ سَيِّدٍ * ضَخْمِ السَّيِّعَةِ مَاجِدِ نَفَاعِ
(M, A), by AlFarazdaq (IY, FA), How many a chief, large in bounty, glorious, very beneficent, is among the Banu Sa'd Ibn Bakr! (IY, AAz, FA), and

كَمْ بِجُودٍ مُقْرِفٍ نَالَ الْعُلَى * وَكِرِيمٍ بَخْلَةً قَدْ وُضِعَتْ
(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 كَمْ and its *sp.* is by a *trans. v.*, مَنْ must be put, in order that the *sp.* may not be confounded with the *obj.* of that [*trans.*

(R)] *v.*, as كَمْ تَرَكُوا مِنْ جَنَّاتٍ XLIV. 24. How many gardens did they leave! [above] (R, Sn). And, with separation, the state of the *interrog.* كَمْ whose *sp.* is governed in the *gen.* [224] is like that of the enunciatory كَمْ (R).

§ 222. كُمْ [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 كُمْ رَجُلًا جَارِكٌ [notwithstanding that the number asked about is *du.* or *pl.* (R)] or جَارِكٌ [says An (R)] or جَارُوكٌ, and كُمْ امْرَأَةٌ جَارِكٌ, and جَارِكٌ [or جَارَتَاكُ (IY)] or جَانِكُ (IY, R), whence كُمْ مِنْ مَلِكٍ فِي السَّمَوَاتِ لَا تَعْنِي شَفَاعَتُهُمْ شَيْئًا 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 كُمْ is *sing.* in letter, *pl.* in sense, like كُلٌّ [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 كُمْ about the number of the multitude who came to the person addressed distributed into two and two, you would be obliged to say كُمْ رَجُلَيْنِ. since, when you intend to distribute a multitude into sets of two or more, the *du.* or *pl.* must be distinctly expressed, as in كُمْ اَفْضَلُ رَجُلَيْنِ or رَجَالٍ [118] and اَيُّ رَجُلَيْنِ or رَجَالٍ *Which, or What, two men, or men?*; whereas كُمْ رَجُلَيْنِ has not been heard, either in interrogation or enunciation.

§ 223. كُمْ 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 *كَمْ غَيْرَهُ لَكَ* or *مِثْلَهُ* or *خَيْرًا مِنْهُ* *How many other than, or like, or better than, it hast thou?* [114, 355]; and *كَمْ غَيْرَهُ مِثْلَهُ لَكَ* *How many other than it, like it, hast thou?*, making *مِثْلَهُ* an *ep.* of *غَيْرَهُ* (M). But, as for your saying *كَمْ شَاةٌ وَسَخَّلَتْهَا* *How many a sheep etc!* [538] and *كَمْ نَاقَةٌ وَفَصِيلَهَا* [114], it is because the coupled also is *indet.* [262] (R).

§ 224. As to the case of the *sp.* of the *interrog.* there are three opinions, (1) that the *acc.* [221] is necessary unrestrictedly, [i. e. whether a *prep.* be prefixed to *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 النَّحْلِ* [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 كَم is governed in the *gen.* by a *prep.* (R, ML), as بِكُمْ دَرَهَمٌ اشْتَرَيْتَ [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 كَم and its *sp.* may agree in case (R). As some assert (ML), some of the Arabs (IY, R), the Banu Tamim (IY, ML, A), make the enunciatory كَم 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 Tanwīn in it [84] ; which is good Arabic, though the *gen.* is more frequent (IY). And the verse [of AlFarazdaq (M, ML, Sn), who was a Tamimi (IY, Sn),]

كَمَ عَمَّةٌ لَكَ يَا جَرِيرٌ وَخَالَتُ * فِدَاءُ قَدْ حَلَبَتْ عَلَيَّ عِشَارِي

is related with (1) the *acc.*, (a) by supposing كَم 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 Tamim, *How many a paternal aunt of thine, O Jarīr, and maternal aunt, have milked etc!* (IY, ML, A)] : (2) the *gen.*, by supposing كَم 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

(*milkings*), ^اكَمْ being an *adv.* or *inf. n.* (IY, ML, A), and the *sp.* suppressed, i. e. ^اكَمْ وَقْتًا or ^احَلْبَةً [upon the supposition that ^اكَمْ is enunciatory, or وَقْتًا or ^احَلْبَةً upon the supposition that it is an ironical *interrog.* (DM)], *has a paternal aunt of thine, O Jarīr, and (has) a maternal aunt, or (has) a paternal etc, and has a maternal aunt, a 2nd قَدْ حَلَبْتُ being necessarily supplied [as *enunc.* of ^اخَالَئًا or ^اعَمَّةً (Sn, DM)], because the *inch.* in this case is multiple in letter and sense (ML, A).*

§ 225. When the *sp.* of the *interrog.* ^اكَمْ is in the *gen.* [224], it is governed, [according to the GG (R),] by ^امِنْ [necessarily (ML)] understood [515], [which is the opinion of Khl, S, Fr, and many (A)]; but, according 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). ^امِنْ is [frequently (M)] prefixed [to the *sp.* (IY, R, Jm)] after the [*interrog.* and (IH)] enunciatory ^اكَمْ (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 renderable by ^امِنْ [111], as in ^ابَابُ سَاجٍ [85] (IY), [and] because the *sp.* then agrees in case with the *sp. post.* to ^اكَمْ;

but, as for the *interrog.* كُمْ, I have not met with its *sp.* governed in the *gen.* by مِنْ 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 كُمْ in II. 207. [62] to be *interrog.* and enunciatory (Jm). And, when the *sp.* is governed in the *gen.* by مِنْ, then كُمْ is [necessarily (R)] construed to be pronounced with Tanwīn [110] (M, R), as though you said مِنْ الْمَلَائِكَةِ and كَثِيرٌ مِنَ الْقُرَى; while, according to some, [vid. the KK (IY),] كُمْ is always [construed to be (IY)] pronounced with Tanwīn, the *gen.* after it being governed by مِنْ [expressed or (IY)] understood (M).

§ 226. كَايِنٌ and كَذَا are like the enunciatory كُمْ in denoting *multitude* (IĀ, A) of *number vague in genus and quantity* [217]. Each of them agrees with كُمْ in some matters, and differs from it in others. كَذَا agrees with كُمْ in 4 matters, uninflectedness, vagueness, needing the *sp.*, and importing *multitude*. And it differs from كُمْ in 4 matters:— (1) it is compounded of the ك of *comparison* [509] and the *dem.* ذَا [171] (A): (2) it does not [necessarily (A)] take the head of the sen-

tence, as *قَبَضْتُ كَذَا وَكَذَا دِرْهَمًا* I took so many dirhams :

(3) it is mostly used coupled to, as

عَدَّ النَّفْسُ نَعْمَى بَعْدَ بُؤْسَاكَ ذَاكِرًا
كَذَا وَكَذَا لُطْفًا بِهِ نَسِيَ الْجَهْدَ

[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

كَذَا كَذَا دِرْهَمًا nor *كَذَا كَذَا دِرْهَمًا* ; 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 *مِنْ*, by common consent ; nor by prothesis, contrary to the opinion of the KK, who, when there is

neither repetition or coupling, allow *كَذَا ثَوْبٌ* and *مِائَةٌ ثَوْبٌ* by analogy to the genuine *num.*, [like *مِائَةٌ ثَوْبٌ*

and *ثَلَاثَةٌ أَثْوَابٌ* (DM)]. The compounded *كَذَا* [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 *يُقَالُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ*

اذْكُرْ يَوْمَ كَذَا وَكَذَا It will be said to the servant

on the day of resurrection, Dost thou remember the day

of *such and such?* : and كَذَا also consists of two words in their original sense, vid. the ك of *comparison* and *dem.*

ذَا, whence

وَأَسْلَمَنِي الزَّمَانُ كَذَا • فَلَا طَرْبُ وَلَا أَنْسُ

[*And time has abandoned me grieved like this; so that there is neither mirth nor sociability (DM)*]; and the premonitory هَا [551] is prefixed to it, as أَهْكَذَا عَرْشُكَ

XXVII. 42. *Is thy throne like this?* كَايْنُ agrees with كُمْ 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 كَايْنُ كَيْفَ تَقْرَأُ سُورَةَ الْأَحْزَابِ آيَةً *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 كُمْ in 5 [or rather 6] matters:— (1) it is compounded of the ك of *comparison* and كَايْنُ, for which reason it may be paused upon with the و, because the Tanwīn, when affixed in composition, resembles the *rad.* و, for which reason it is written in

the Codex as a **ك**; while he that pauses [upon **كائين** (ML)] with elision of the **و** has regard to its predicament in the *o. f.*, namely elision in pause [609]: whereas **كَم** is simple: (2) its *sp.* is governed (a) in the *gen.* by **مِنْ**, which is so often the case that IU asserts it to be always so, whence III. 140. [above]; (b) in the *acc.*, as

أَطْرَدَ الْيَاسِيَ بِالرَّجَاءِ فَكَايِنٌ * أَلْمَأْ حَمَّ يَسْرَةً بَعْدَ عَسْرِ

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

وَكَايِنٌ لَنَا فَضْلًا عَلَيْكُمْ وَمِنَّةٌ * قَدِيمًا وَلَا تَدْرُونَ مَا مِنْ مَنِّمِعٍ

[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

بِكَائِنٍ تَبِيعُ هَذَا الثَّوْبِ 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 **كَم**, as **كَم رَجُلٍ قَائِمٌ** How many a man is standing! (DM): (6) its *sp.* occurs only *sing.* (A). It has 5 *dial. vars.* [transmitted by Th (IY)], (1)

كَايِنٌ [the original and chastest one (IY, A), which is read by the Seven except Ibn Kathīr (A)]; (2) كَائِنٌ, upon the measure of كَائِنٌ, [the next best, which {is read by Ibn Kathīr, and (A)} is most frequent in poetry (IY, A), as in the 2 preceding verses and وَكَائِنٌ بِالْأَبْطَحِ الْخ (166) (A)]; (3) كَائِنٌ, upon the measure of كَعِينٌ, [which is read by AlA'mash and Ibn Muḥaiṣin (A)]; (4) كَيْئِنٌ, upon the measure of كَيْعِنٌ; (5) كَانٌ, upon the measure of كَعِنٌ (M, A).

§ 227. كَيْتٌ and ذَيْتٌ are contracted from كَيْتَةٌ and ذَيْتَةٌ [689]. They are pronounced with Fath, Kasr (M, R, A), and Damm (M, R, Sn) of the و, Fath being the best known (A). Pause upon them is [with the و (R),] as in بُذِتٌ (M, R) and أُخِتٌ (M). They are used [by many of the Arabs (M)] according to the *o. f.* (M, R, A), as كَانٌ مِنَ الْأَمْرِ كَيْتَةٌ وَكَيْتَةٌ (IY, A): and then are pronounced only with Fath (R, A), because of the heaviness of the reduplication; and are paused upon with the و [646]. And AU transmits كَيْتَةٌ with the و pronounced with Fath and Kasr in place of the و of

كَيْتٌ [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 uninflectedness (R). They are always repeated (M, R, A) with the *con.* و, as قَالَ فُلَانٌ كَيْتٌ وَكَيْتٌ *Such a one said so and so* and كَانَ مِنَ الْأَمْرِ ذَيْتٌ وَذَيْتٌ *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 قَالَ فُلَانٌ كَيْتٌ *because the Arabs say كَانَ مِنَ الْأَمْرِ كَيْتٌ وَكَيْتٌ and قَالَ فُلَانٌ ذَيْتٌ وَذَيْتٌ, making كَيْتٌ وَكَيْتٌ a met. for deeds, and ذَيْتٌ وَذَيْتٌ 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 *ʃ* [in the *nom.* (IY)], or a *س* [in the *acc.* and *gen.* (IY)] preceded by a letter pronounced with Fath, and (2) a *و* 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 Tanwīn existing in the *sing.* (M). The *o. f.* of the *du.* [and *pl.* (R)] is [said to be (R)] coupling (IY, R) with the *و* [539] (R). The *du.* is that [*n.* (YS)] which indicates *two* [*things* (YS)] and serves instead of 2 [*ns.*] coupled together, like ^{أَسْمَ}الزَّيْدَانِ *The two Zaid*s, its *o. f.* being ^{أَسْمَ}زَيْدٌ ^{أَسْمَ}زَيْدٌ *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 جَانِي زَيْدٍ وَعَمْرٍو, because one of the 2 expressions does not indicate the other (IY). But, when *multiplication* is intended, as

لَوْ عَدَّ قَبْرٍ وَقَبْرٍ كُنْتَ أَكْرَمَهُمْ * مَيْتًا وَابْعَدَهُمْ مِنْ مَنْزِلِ الْأَمِّ
[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 جَانِي رَجُلٍ طَوِيلٍ وَرَجُلٍ قَصِيرٍ *A tall man and a short man came to me*, or supplied, as جَانِي رَجُلٍ فَآكْرَمْتِ الرَّجُلَ وَالرَّجُلَ الَّذِي ضَرَبْتَهُ *A man came to me, and I honored the (coming) man and the man that thou didst beat*, i. e.

الرَّجُلَ الْجَائِي, 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 تَمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

LXVII. 4. *Then repeat the gaze twice* and لَبِيكَ [115]

(R). For every *n.* that is dualized 8 conditions are prescribed [234]:— (1) *sing.* number; (2) inflection; (3) absence of composition; (4) indeterminateness; (5) agreement in letter; (6) agreement in sense; (7) objective existence of a second to it; (8) that the place of its *du.* should not be supplied by the *du.* of another word (Fk), or rather by another word. The following *ns.*

therefore are not dualized:— (1) the *du.* and perfect *pl.* [232]: (2) the *uninfl.*, contrary to the opinion of Mb : (3) the *att. comp.*, by common consent [234]; and the synthetic, contrary to the opinion of the KK and their followers ; and the *n.* ending in ^{وَيْتٌ}, 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 ^{شَمْسٌ} *sun* and ^{قَمَرٌ} *moon*, when the proper [not tropical] signification is intended : (6) the trope and homonym with respect to their different significations : (7) such as ^{شَمْسٌ} and ^{قَمَرٌ} [above] ; but this condition can be dispensed with, its place being supplied by the condition of agreement in letter: (8) ^{سَوَاءٌ}, ^{بَعْضٌ}, and ^{ضَبَعَانِ} the name of the *male hyena*, because the place of their *du.* is supplied by the *du.* of ^{جَزْءٌ}, ^{سَيٌّ}, and ^{ضَبَعٌ} the name of the *female*, though ^{سَوَاءَانِ} and ^{ضَبَعَانَانِ} are transmitted ; and the *nums.* other than ^{مِائَةٌ} and ^{أَلْفٌ}, contrary to the opinion of Akh, because the place of the *du.* of ^{ثَلَاثَةٌ} *Three* is supplied by ^{سِتَّةٌ} *Six*; and ^{أَجْمَعٌ} and ^{جَمْعَانِ}, according to the opinion of the BB, because the place of their *du.* is supplied by ^{كُلٌّ} and ^{كُلَّتَانِ} (YS). But they say ^{أَبُو الْعَمْرَانِ} meaning *Abù Bakr and 'Umar*, and

القمران 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 رَجُلَانِ [229], عَصَوَانِ, and all that precede; (2) that which is formed as a *du.*, but in which the *sing.* is not constructively separate, as مَنْرُوَانِ [229] and عَقَلْتَهُ بِثَنَائِيْنِ *I knee-haltered him with two ends of a rope* [230], neither مَنْرُوَانِ nor ثَنَائِيْنِ having a *sing.* (IY). When the *du.* is not that of an abbreviated *n.* [229], the form of the *sing.* remains in it preserved (M), as XX. 66. [525] and فَوَجَدَ فِيهَا رَجُلَيْنِ يُقَاتِلَانِ XXVIII. 14. *And he found in it two men fighting together* (AAz). The *ë* of feminization is elided (1) in [only 2 words (M),] حُصْيَانِ and الْيَبَانِ (M, IH), by analogy حُصْيَتَانِ and الْيَبَتَانِ (IY, R), which also are allowable, by common consent, as

بَلَىٰ أَيْرَ الْحِمَارِ وَحُصْيَتَا * أَحَبُّ إِلَيَّ فَزَارَةٌ مِنْ فَزَارِ

Yes, the penis of the he-ass and his 2 testicles are dearer to Fazāra than Fazāra or a Fazarī and مَتِيْمًا تَلْقَنِي الْعَمَّ [74]; while حُصْيَانِ and الْيَبَانِ are said by some to be poetic licenses, because they do not occur except in poetry, as

كَانَ خُصِييَةً مِّنَ التَّدَلُّلِ * ظَرْفٌ عَجُوزٌ فِيهِ ثُنْتَا حَنْظَلٍ

[by *Khiṭām alMujāshīʿī*, 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 حَنْظَلَتَانِ (IY, AAz),] and

طَلْعِيْنَةٌ وَاقِفَةٌ فِي الرِّكْبِ * يَرْتَجِعُ الْيَلَاءُ ارْتِجَاجَ الْوُطْبِ

(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 وَنَحْرٍ آخٍ [532] (AAz). The ن of the *du.* is elided an account of (1) prothesis [110] (M, IH), as in the

saying of the Prophet الْحَسَنِ وَالْحُسَيْنِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ *AlHasan and AlHusain are the two chiefs of the youth of the people of Paradise* (AAz); (2) poetic license

[233], as in هُمَا خَطَّتَا آخٍ [44]; (3) abridgment of the *conj.*,

as in الضَّرْبُ بِأَزِيدٍ with the *acc.* [344] (R) : and its ا [also is elided (IY)] because of meeting a quiescent, as in

جَاءَنِي غُلَامًا ابْنِكَ *The two menservants of thy son came to me* and (IY) التَّقْتُ حَلَقْنَا الْبَطَانَ [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 رُجْلَانِ [228], جَارِيَتَانِ, and قَاضِيَانِ from رَجُلٌ, جَارِيَةٌ, and قَاضٍ (IA). The word is altered in the *du.* in 3 sorts [of *n.*], the abbreviated [16], the prolonged [230], and the [*n.*] arbitrarily curtailed of its final [231] (R). The *ʃ* of the abbreviated is either 3rd or upwards. If it be 3rd, then, (1) if an *o. f.* of it in the *و* or *ي* be known, it is restored to its *o. f.* in the *du.*, as عَصْرَانِ and فَتْيَانِ (M) from عَصَا and فَتَى (IY) : the poet says

وَقَدْ أَعَدَدْتُ لِلْعِزَالِ عِنْدِي * عَصَا فِي رَأْسِهَا مَنَوَا حَدِيدِ

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

and the *Kur* has وَدَخَلَ مَعَهُ السِّجْنَ فَتْيَانِ XII. 36. *And two young men entered the prison with him (IY, A) :*

while حَمْرَانِ from حَمَى is anomalous (A), because its *ʃ* is a substitute for a *ي* (Sn) : (2) if its *o. f.* be unknown, then, (a) if it be pronounced with *Imāla*, it is converted into *ي*, as مَتْيَانِ and بَلْيَانِ from مَتَى and بَلَى [639] when used as names ; (b) if not, it is converted into *و*, as لُدْرَانِ and الرُّوَانِ [686] from لُدَى and أَلَى when used as names (M). As to the 2 *ʃ*s that are not substituted [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.* ا, i. e. that which is in a *p.*, [as بَلِيَّ (Sn),] or its like, [as مَتَّى (Sn),] and the ا whose *o. f.* is unknown, [which IUK exemplifies by such as اَلدَّادِ play, because, says he, one does not know whether its ا be from a ي or و (Sn),] there are 3 [or rather 4 (Sn)] opinions:—(1) the well known one, that their state with respect to Imāla is regarded, so that, if pronounced with Imāla, they are dualized with the ي; and, if not, with the و; this is the opinion of S, and is decisively asserted by IM here : (2) that, if pronounced with Imāla or converted into ي in any position, they are dualized with the ي; and, if not, with the و; this opinion is preferred by IU, and is decisively asserted by IM in the Kāfiya : and, according to this, عَلَى, اَلَى, and لَدَى are dualized with the ي, because their ا is converted into ا with the *pron.* [129, 205]; while, according to the 1st, they are dualized with the و; both of which sayings are transmitted from Akh : (3) that the *rad.* and unknown ا are converted into ي unrestrictedly, [i. e. whether they be pronounced with Imāla or not, and whether they be converted into ي in any position or not : (4) that they are converted into و, whether they be pronounced with Imāla or not, as in the Ham' (Sn)]. The ا sometimes has 2 *o. fs.* with respect to 2 *dials.*, in

which case 2 modes are allowable, as رَحِيٌّ, which belongs to the ي in the *dial.* that says رَحِيَّتٌ, and to the و in the *dial.* that says رَحَوْتُ; so that the *du.* may be رَحِيَّانٍ and رَحَوَّانٍ, though the ي is more frequent (A). If, however, the ل be above the 3rd, it is converted into ي only, [because, when the abbreviated exceeds 3 letters, its ل is either converted from a ي or assimilated to what is converted from it (IY),] as [مَرْمِيَّانٍ from مَرْمِيٌّ, where the ل is orig. converted from the ي (IY);] مَلْهِيَّانٍ [from مَلْهِيٌّ, where the ل is converted from a ي, and the ي is a substitute for the و (685, 727) (IY)]; and حَبْلِيَّانٍ, حَبْرِيَّانٍ, [أَرطِيَّانٍ, and قَبْعَثْرِيَّانٍ, from حَبْلِيٌّ (263), حَبْرِيٌّ (378), أَرطِيٌّ (18, 497), and قَبْعَثْرِيٌّ (401), where the ل 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 مَنزَرَوَّانٍ [721], it is because the dualization in it is inseparable, like the femininization in شَقَاوَةٌ [266] (M), so that it has no *sing.* [228], as شَقَاوَةٌ has no *masc.* (IY): ‘Antara says

لِحَوْلِي تَنْفِضُ اسْتَكْ مَنزَرَوَّيْهَا * لِتَقْتَلِنِي فِهَا أَنَا ذَا عَمَارَا

(Mb, IY), satirizing ‘Umāra Ibn Ziyād al‘Absī, *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 *sirtg.*, you would say ^امَدْرِيَان in the *du.* (Mb). This is the opinion of the BB about the abbreviated that exceeds 3 letters, whether its letters be few or many: but the KK relate that, when the abbreviated transcends 4 letters, and its letters are many, the Arabs elide its *l* in the *du.* (IY). قَهْقَرَان and خَوْزَلَان, with elision [of the *س* (Sn)], in the *du.* of the *quin.* قَهْقَرِي and خَوْزَلِي 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) مَدْرَوَان: (2) خَوْزَلَان and قَهْقَرَان, which the KK hold to be regular: (3) رَضِيَان, which Ks holds to be regular; so that he allows رَضِي and عَلِي, 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 *aug.* **ا**, as كَسَاءٌ and رَدَاءٌ [683, 723] (IY). The Hamza of the prolonged is [of 4 kinds (R)], (1) substituted for the **ا** of femininization, as حَمْرَاءٌ [263]; (2) denotative of co-ordination, as عَلِيَاءٌ [273]; (3) converted from a *rad.* [و or **ي** (R)], as كَسَاءٌ [and حَيَاءٌ (IA)]; (4) *rad.*, as قَرَاءٌ (R, IA). The Hamza [substituted for the **ا** (IA, A)] of femininization is usually converted into و (R, IA, A), as حَمْرَآءِ (IA, A): and is rarely sounded true, as حَمْرَآءِ; or, [as Mb transmits from Mz (R),] converted into **ي**, as حَمْرَآئِ (R, A): but Sf asserts that, when its **ا** is preceded by a و, as عَشَوَاءٌ, the Hamza must be sounded true, as عَشَوَآءِ, not عَشَوَآئِ, in order that 2 و having only an **ا** between them may not be combined; and the KK in that case allow both methods (A). The *rad.* Hamza is [usually (R)] preserved [in the *du.* (R, A), as قَرَأَائِ and رَضَائِ (IA, A)]; but F transmits from some of the Arabs that it is converted into و, as قَرَأَائِ (R)]. The Hamza denotative of coordination, or converted from a *rad.* [و or **ي** (R, A)], may be converted into و, [as عَلِيَّآءِ, كَسَائِ and حَيَائِ (IA, A)]; or

preserved, [as ^{عَلْبَائِرٍ}, ^{كَسَائِرٍ}, and ^{حَيَائِرٍ} (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 ^ي, [as ^{كَسَائِي} (A)]; though this is anomalous (R, A), contrary to the opinion of Ks: and they treat ^{ثَنَائِي} as sound [721], because they convert only the final ^و or ^ي into Hamza after the ^ا, as ^{كَسَاءُ} and ^{رَبَاءُ}; whereas here the ^ي is not final, since the *sing.* is not used [228]. The 2 *aug.* of femininization [273] (R), the ^ا and Hamza (A), when they follow 4 or more letters (R), are sometimes elided [together (A)], as ^{قَاصَعَائِي} [and ^{عَاشُورَائِي}, by analogy ^{قَاصَعَاوَائِي} and ^{عَاشُورَاوَائِي} (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) ^{حَمْرَائِي}, which, as Ns relates, is allowed by the KK; (2) ^{حَمْرَائِي}, which, as some relate, is the *dial.* of Fazāra; (3) ^{قَاصَعَائِي}, which

is held by the KK to be regular ; (4) كَسَائِبٍ, which is held by Ks to be regular, and is transmitted by AZ from the *dial.* of Fazāra ; (5) قَرَادٍ, 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 ا, as رَشَاءٌ, حَدَاءٌ, and قَارِيٌّ ; and it admits of only one method, vid. retention of the Hamza, as رَشَائِيٌّ, 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 اَب [16], اَخ, [حَم, and هُن (R)], it must be restored in the *du.* [also (R)], as اَبَوَانِيٌّ, اَخَوَانِيٌّ (IY, R), حَمَوَانِيٌّ, and هُنَوَانِيٌّ : (a) sometimes اَبَانِيٌّ and اَخَانِيٌّ are said (R) : (b) he that says هُنُكٌ in prothesis says هُنَانِيٌّ in the *du.*, and he that says هُنُوكٌ says هُنَوَانِيٌّ (IY) : (c) as for فُوكٌ, 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 فَمَانِيٌّ : but فَمَوَانِيٌّ occurs in poetry, as

هَمَا نَفْتَانِيٌّ فِي مِيْنٍ فَمَوِيَّهُمَا * عَلَى النَّبِيْحِ الْعَاوِيِ اَشَدَّ رِجَامِ

[by AlFarazdaq, *They two have spat into my mouth from their two mouths* (233) a most severe reviling against the barker, the howler (Dw)]; and فَمَيَّانٍ, which is stranger : (d) the ل of ذَامٌ is restored in the *du.*, not the ل of ذُو, as ذُوَاتَا مَالٍ; but ذَا تَا مَالٍ also occurs, though it is rare (R) : (2) if the [elided (IY)] ل be not restored in prothesis, as in [عُدُّ (R),] يَدٌ, and دَمٌ, it is not restored in the *du.* [also (R)], as يَدَانٍ and دَمَانٍ : (a) as for [يَدَيَّانٍ in (R)] the saying of the poet

يَدَيَّانٍ يَيْضَارَانِي عِنْدَ مَحَلِّمٍ * قَدْ تَمْنَعَانِي أَنْ تَضَامَ وَتُضَاهَا

[*Two noble hands belonging to Muḥallim (a king of Al Yaman) do hinder thee from being wronged and oppressed* (AAz), it is explained by our school as rare and anomalous, and is held by them to be a poetic license ; but, in my opinion (IY)], it is according to the *dial.* of those who say يَدِي, [treating it as abbreviated (IY),] like رُحِي : (b) [similarly دَمٌ is used abbreviated, so that (IY)] دَمَيَّانٍ [or دَمَوَانٍ (R)] is said, as in the saying of the poet [Mirdās Ibn ‘Amr, or, as is said AlAkḥṭal (IY), or Suḥaim Ibn Wathil arRiyāḥi (N),]

قَلْبُوا إِنَّا عَلَى حَجَرٍ ذُبَحْنَا * جَرَى الدَّمِيَّانِ بِالْخَبْرِ الْيَقِينِ

(IY, R) *So that, if we were slaughtered on a single stone, the 2 bloods would flow apart with the certain tidings of enmity and hate (IY):* Jh says that its **ل** is a **و**, so that **صَمِيَّانِ** is anomalous according to him ; but Mb says that its **ل** is a **ي**, so that **صَمْرَانِ** is anomalous according to him. But, as for the *n.* whose **ل** is elided for a necessitating cause, it is either abbreviated or defective [229] (R).

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

لَنَا اِبْلَانِ فِيْهِمَا مَا عَلِمْتُمْ * فَعَنْ اِيْهَا مَا شِئْتُمْ فَتَنْكَبُوا

[*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 المنانق كالشاة* **مَثَلُ الْمَنَانِقِ كَالشَّاةِ** *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*

لَا صَبِيحَ الْحَيِّ اِرْبَادًا وَّلَمْ يَجِدُوا * عِنْدَ التَّفَرُّقِ فِي الْهَيْجَا جَمَالِيْنِ

(M, R) *By God (N), the tribe would have become destitute, and would not have found upon dispersing in war 2 herds of he-camels (AAz, N), so that it might sup-*

port the burden of warlike expeditions (N), cited by AUd; and they say لِقَاحِ سَوْدَاوَانٍ *Two herds of black milch-camels*, [quoted by S (IY)]; and Abu-nNajm [al'Ijli (Jsh)] says, [describing a mare trained to war (N),]

تَبَقَلْتُ فِي أَوَّلِ التَّبَقْلِ * بَيْنَ رِمَاحِي مَالِكٍ وَنَهْشَلِ

(M) *She grazed in the beginning of the grazing between the two clumps of spears of Mālik Ibn Dubai'a and Nahshal Ibn Dārim, 2 Chiefs of the Arabs (N).* This is easier in اِبْلَانٍ, because اِبْلٌ, being a generic *n.*, is *sing.* [254], not a broken *pl.*, like جَمَالٌ (IY). But لَنَا مَسَاجِدَانِ 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

كَانَتْ وَجْهَةً تَرْكِيْبِيْنِ قَدْ غَضِبَا

As though it were the face of 2 Turks, who had become angry and حَيَا اللّٰهَ وَجْهًا لِلزَّيْدِيْنِ *God save a face of the 2 Zaidis!*, in the latter of which the prothesis is in sense; and the *pl.* is better than the *sing.*, as اِنْ تَوْبَا اِلَى اللّٰهِ *ان تَوْبَا اِلَى اللّٰهِ* LXVI. 4. *If ye turn again unto God, your hearts have swerved*, [an address to Hafsa

and 'Ā'isha (K, B)]. That is because in *lit.* prothesis, which is frequently used, they dislike the combination of 2 *du.* 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

قَلَعَتْ عَيْنَيْهِمَا *I plucked out their two eyes*, when you have plucked out an eye from each one ; while قَاتَطَعُوا *cut off their hands* means أَيْدِيَهُمَا V. 42.

Cut off their hands means أَيْمَانُهُمَا *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 قُلُوبِنَا, and its not being so, as in أَيْدِيَهُمَا, 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 alMujāshīʿ, says S, or Himyān Ibn Kuḥāfa, says F (FA),]

ومهميين قذفين مرتين * ظهرتهما مثل ظهور الترسين

جئتُهما بالنعمة لا بالنعتهين

[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 هَمَّا نَفْتًا الْخ (231)

(AAz)]. If, however, the 2 wholes be separated by a *con.*, the *sing.* is preferred to the *du.* and *pl.*, as نَفْسٌ زَيْدٌ

وَعَمْرُو 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

لَقِيتُ غَلَامِي الزَّيْدَيْنِ 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 ضَعَّ رِحَالَهُمَا

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 نَفْسُكُمْ أَعْجَبَتْنِي or أَعْجَبَتَانِي 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 *عَيْنِي لَا تَنَامُ* Mine eye sleeps not (R), whence

أَلَا إِنَّ عَيْنًا لَّمْ تَجِدْ يَوْمَ وَاسِطٍ * عَلَيْكَ بِجَارِي دُمُعَهَا لَجَمُودٍ

(BS), by Abū 'Atá asSindī, lamenting Ibn Hubaira, Now, verily an eye that lavished not its flowing tears over thee, O Ibn Hubaira, on the day of thy death at Wāsiṭ, was indeed niggardly (FD) ; and approximate to it is

وَعَيْنَايَ فِي رَوْضٍ مِنَ الْحَسَنِ تَرْتَعُ

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

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

كُلُوا فِي بَعْضِ بَطْنِكُمْ تَعْفُوا * فَإِنَّ زَمَانَكُمْ زَمْنٌ خَمِيسٌ

[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. *بَطْرَانِكُمْ* (SL), and *الزَّامِدُونَ*

وَقِيمُ النَّخِ [18] with *جَدُّ* in the *sing.* (N). Conversely the

du. acts as a substitute for the *sing.*, as

فَجَعَلْنَ مَدْفَعٌ عَاقِلَيْنِ أَيَامِنَا * وَجَعَلْنَ أَمْعَزَ رَامَتَيْنِ شِمَالًا

Then they put the watercourse of 'Aqil on the rights, and put the hard ground of Rāmatān on the left, i. e.

عَاقِلٌ, which is a mountain; and Fr allows وَلَمْ يَخَفْ

مَقَامَ رَبِّهِ جَنَّاتٍ LV. 46. *And he that feareth the bar of*

his Lord shall have a garden to be an instance of this;

and IKhz states in the Nihāya [fi-nNaḥw (HKh)] that

they say مَاتَ حَتْفَ أَنْفِهِ 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

يَا حَبِذَا عَيْنَا سُلَيْمَى وَالْفَمَا

O most lovely are the two eyes of Sulaimā and the mouth

is an instance of this construction, the *o. f.* being وَالْفَمَا,

and the ن elided by poetic license [228] (BS): and اِفْعَلًا

sometimes acts as a substitute for اِفْعَلٌ, 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 *جَبَّ مَذَاكِيرَهُ* *He cut off his penis* and *تَطَعَ اللّٰهُ خَصَالَهُ* *God cut off his testicles !* (R) ; and the substitution of the *sing.* and *pl.* for the *du.* are combined in the saying of the Hudhali [Abù Dhu'aib (N)]

فَالْعَيْنُ بَعْدَهُمْ كَانَتْ حِدَاتِهَا * سَمِلَتْ بِشَوْكٍ فَهِيَ عَوْرٌ تَدْمَعُ

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'aib (Is, Jsh).

P. 464, l. 3. The majority, however, hold that ^أم^أم^أ is curtailed, being constructively ^أم^أ: and that afterwards the ^أ is interpolated, without being reckoned [as the ^أ of feminization (Sn)]; and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the ^أ 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. ^أم^أ relates to ^أم^أ, 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 "Ḳuraish".

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

P. 478, l. 17. ^أم^أ in lexicology is *Reversion to the thing after departure from it* (Sn)—l. 18. This *appos.* is named ^أم^أ 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 alKuraishī al'Adawī alMadanī, a. 13, k. 23 (Nw).

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

P. 481, l. 13. Bishr Ibn 'Amr, of the Banū Bakr Ibn Wā'il (AAz).

P. 486, l. 1. ^أبعض is governed in the *acc.* by an understood *v.* indicated by ^أرؤيد, as though he said ^أكفروا ^أبعض (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'āba (IAth), a heathen poet—l. 15. AlḤārith Ibn Hammām ashShaibānī (T, Jsh).

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

P. 499, l. 18. R adds "being a verbal *n.*" to the preventives of inflection in order to account for the uninflectedness of those verbal *ns.* which resemble the *cor.* (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 *p.* in not being impressible by the *op.*, is based upon the theory that they have no place in inflection, i.e. do not occupy the place of a *n.* in any case, which is disputed (see p. 658).

P. 503, l. 7. Some of the BB, according to R (see p. 743, l. 19)—
l. 16. Abū Ṣakhr 'Abd Allāh Ibn Sālim asSahmī alHudhālī, an Isāmī poet of the Umawī dynasty (AKB). The Banū Sahm were his tribe (T)—l. 19. By Mīrbāl Ibn Jahm alMadhḥijī (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. 4. ^أخَلِيلِي [with reduplication (Jsh) of the final ^أي] is the [*perj. masc.*] *pl.* [of ^أخَلِيل (EC)] *pre.* to the ^أي of the 1st *per. sing.* (EC, Jah).

P. 510, l. 1. The 2nd hemistich is given in IY. 10 and 84 as

وهذه اتى من دونها الذى والبعده

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 Sawāda Ibn ‘Adī (AKB).

P. 517, l. 20. ^{٤٨}الطبا is abbreviated (MN, FA, N), by poetic license (FA, N), because its *o. f.* is ^{٤٨}الطبا with the Hamza (MN).

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

P. 521, l. 8. ^{٤٨}حميدا *Humaid* or ^{٤٨}حميدا *praiseworthy*. The verse is attributed to Ḥumaid Ibn Ḥuraith Ibn Baḥdal [alKalbī (IAth)], of the Banū Kalb Ibn Wabra, whose pedigree reaches to Ḳuḍā‘a. Ḥumaid was an Islāmi poet; and Maisūn Bint Baḥdal, the mother of Yazīd Ibn Mu‘āwiya, was his paternal aunt (AKB). ^٩حميد (IY. 414).

P. 523, l. 3. I.e. ^{٤٨}فبيننا هو. The verse is by AlMukhallab alHilālī, of whose pedigree and history I know nothing; and has been plagiarized by Al‘Ujair asSalūli alHilālī, a freedman of the Banū Hilāl, whose name was ‘Umair Ibn ‘Abd Allāh, a minor Islāmi poet of the Umawī dynasty. Sgh says “The piece is Lāmīya; but ^{٤٨}نجيب occurs in the Book of S in place of ^{٤٨}ذوول tractable, and the GG have followed him in the mistranscription” (AKB)—l. 7. Hamdān is a tribe of AlYaman (AKB).

P. 531, ll. 17-18. An elegant, excellent poet of the Umawī dynasty (AKB). ‘Abd AlMalik Ibn Marwān asked him for his daughter in marriage for one of his sons (Mb). The Khalīfa ‘Abd AlMalik Ibn Marwān [alḲurashī alUmawī, b. 26 (ITB), a. 65 (MDh), d. 86 (MDh, ITB)]. He was proclaimed Khalīfa in succession to his father Marwān Ibn AlḤakam after ‘Abd Allāh Ibn AzZubair had laid claim to the Khilāfa; and his undisputed Khilāfa, i. e. after the slaughter of ‘Abd Allāh Ibn AzZubair, was from the middle of 73 (ITB). The Khalīfa Marwān Ibn AlḤakam alḲurashī alUmawī, [nephew and (Nw, ITB)

private (TKh)] secretary of 'Uthmān [Ibn 'Affān (Nw, ITB), b. 2, (Nw), α 64 (ITB, TKH)], d. 65 (Nw, ITB, TKh). Ibn AzZubair was proclaimed Khalīfa (AGh, Is, TKh) at Makka (TKh) in 64 (Is, TKh) in the days of Yazid Ibn Mu'āwiya (TKh), [or] after the death of Yazid (AGh, Is) Ibn Mu'āwiya (Is); or in 64 or 65 after the death of Mu'āwiya Ibn Yazid (TKh).

P. 534, l. 4. ^{وَصَلَّاتٌ} ^{وَالشَّرَّ} ^{إِيَّاكَ} 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 aṣṢiddīq 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 ^{اللَّهُمَّ إِنِّي ظَلَمْتُ}

^{نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ}
^{وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ} 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 ^{نَفْسًا} [446] (AKB)— l. 10. He was named Dhu-l-Iṣba' 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 alJadali answered "He is Dhu-l-Iṣba'", 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), Qurra is a place in the countries of the Banu-IḤārith (Bk, AKB) Ibn Ka'b (AKB).

P. 542, l. 19. A heathen [poet (FA, AKB)], lamenting his brother Uṭait, 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'Aini (AKB).

P. 543, ll. 19—20. Attributed by the commentators of the Book of S to 'Umar Ibn Abi Rabi'a; but by [AFI,] the author of the KA, who is followed by [Jh,] the author of the Ṣiḥāb, to Al'Arji (AKB)—ll. 23-24. The author of *عَدَدْتُ قَوْمِي أَلْع* is [not Ibn Duraid, but] Ru'ba (MN, FA, EC, AKB) Ibn Al'Ajjaj (MN).

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

P. 545, l. 10. The Persian *ed.* of the ML (p. 253, l. 16) has ^{لَسْكِنٌ}; 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. ʾ*, because its *sub.* and *pred.* are *indel.* [100].

P. 549, ll. 13-14. Muḥammad Ibn Marwān [Ibn AlḤakam, brother of the Khalifa 'Abd AlMalik (Iath, ITB)], one of the Readers of AlMadīna, [d. 101 (Iath) or 102 (ITB)]. IAl says "Ibn Marwān wraps himself up in his solecism", i.e. by making the distinctive occur between the *d. s.* and *s. s.* (R)—l. 15. Zaid Ibn 'Alī [Zain al'Ābidīn (ITB)] Ibn alḤusain Ibn 'Alī Ibn Abi Ṭalīb alḤashimī [alMadani, b. 80 (IHjr)], k. [121 (IKb, MDh, MAB, TKh), 122 (IKb, MDh, Iath, MAB, IHjr, ITB), or] 123 at the age of [42 (MAB) or] 44 (FW).

P. 555, l. 10. Ibn Abi-l'Āṣ athThakafi alBaṣri, the celebrated poet, reproving his cousin 'Abd ArRaḥmān Ibn 'Uthmān Ibn Abi-l'Āṣ (AKB).

P. 556, l. 2. D. 84 (Is, IHjr, AKB): d. 89 (ITB).

P. 557, l. 9. By Şakhr Ibn AlJa'd alMuḥāribi alKhuḍrī, an elegant poet contemporary with the Umawī and 'Abbāsī dynasties (KA). The forms العورد or العبود and الحضمى in the MN. II. 227, FA. 95, SM. 197, and Jsh, seem to be erroneous—l. 10. Şakhr Ibn AlJa'd was enamoured of Ka's, daughter of Bujair Ibn Jundab (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 Muhalhil aṭṬā'ī anNabhānī, known as Zaid AlKhail, who came to the Prophet with the embassy from Ṭayyi in the year 9, and was named by the Prophet Zaid 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 Khilāfa of 'Umar (AGh)—l. 16. Ḳais is the father of a tribe of Muḍar (AKB, J) called Ḳais 'Ailān, a prothetic comp., [meaning *The Ḳais of 'Ailān*] (AKB)—l. 19. Ḥumaid Ibn Mālik.....Ibn Zaid Manāt Ibn Tamīm, an Islāmī poet of the Umawī dynasty, contemporary with AlḤajjāj. He was named AlArḳaṭ [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 alGhanawī, an Islāmī poet, and apparently a Follower (AKB)—l. 19. Lane's assertion that هَا is not prefixed to the *du.* of ذَاكَ (p. 947, col. 3) is refuted by what IY says here; and his assertion that هَا is not prefixed to أَوْلَاكَ (p. 947, col. 3), and that one does not say هَوْلَاكَ or the like (p. 86, col. 3), is refuted by the verse at l. 15 and by Al'Arjī's verse at p. 564, where the *dim.* of هَوْلَاكَ appears.

P. 576, ll. 12-14. هُنَا has 3 *dial. vars.*, هُنَّا, هِنَّا, and هُنَّا (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 هُنَا with Damm, and the *distant* by the 2 others (MN, FA)—l. 21. Read اَرَجَانَهَا and "on its," the *pron.* referring to the تَرَاكِبًا *trackless wasteland* mentioned in the verse preceding.

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

P. 582, l. 13. Al'Aini says (AKB) it is by AlAkhtal (MN, FA, AKB); but I have searched diligently through his *Dīwān* without finding it (AKB). This poet was given the cognomen of AlAkhtal 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 AlḤira (KA); and he belongs to the 1st class of Islāmī poets (KA, MN, FA). He lived a long life until he went to Hell-fire (AKB)—l. l. The saying of the Banū 'Uḳail or Hudhail جَاءَ الَّذِينَ قَامُوا *They that stood came* (BS).

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

P. 583, l. 20. مَكَانٌ with Tanwīn from regard to its being a name of a *place* (AKB). Either form suits the metre—ll. The verse is by Umayya Ibn AlAskar, or, as is said by [ID and] the author of the

KA, Ibn Ḥurthān Ibn AlĀskar [or AlAshkar (AGh, Is)], alKinānī [al-Lāithī alJunda'ī (AGh, Is)], a converted poet (AKB).

P. 584, l. 1. 'Ukāz, Majanna, and Dhu-IMajāz were markets for Makka in the time of heathenism. 'Ukāz is a level plain. AU says (Bk), 'Ukāzis between Nakhla and AṭṬā'if (Bk, ZJ, MI), one night's journey from AṭṬā'if 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 'Ukāz used to open on [the morning of (Bk)] the 1st of Dhu-Ḳi'da, and last 20 days (Bk, ZJ)—U. 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 (HH)], d. 197 (Syt).

P. 587, l. 9. Ḳais Ibn Jirwa (ID, T, AKB), a heathen poet (AKB), named 'Āriḳ because of this verse (T, AKB)—l. 15. An Islāmi poet of the Marwāni dynasty (AKB)—l. 20. Whence

قَوْلًا لِهَذَا الْمَرْءِ نُوِّجَادُ سَاعِيًا * هَلُمَّ لَأَنَّ الْمَشْرِفِي الْفَرَانِضِ

(R), by Ḳawwāl aṭṬā'ī (T, AKB), an Islāmi poet, who lived at the end of the Umawī, and reached the 'Abbāsi dynasty, *Say ye two to this man, who has come collecting the poor-rate, Come on; for verily the sword (called الْمَشْرِفِي) 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 Ḥaurān : Buṣrā was one of them (MI).*

P. 588, ll. 18-19. Then he [the Fazāri mentioned in the story told in the Note to p. 845, l. 18] said to one of them, whose name was Mirḳama "Eat of it"; but he refused. Than he smote him, and cut off his head. Then said the other "Mirḳama has perished!". Then said the Fazāri ^{أَنْتِ إِنْ لَمْ تَلْعَمَهُ} وَأَنْتِ إِنْ لَمْ تَلْعَمَهُ ^ع And thou if thou swallow it not! IHb says "He

meant ^{أَن لَّمْ تَلْقَهَا} ^{أَن} ^{لَّمْ} ^{تَلْقَهَا}; but, having discarded the ^ل, he threw the Fatha on the ^م before the ^س, as they said ^{بِهِ} ^{رَجَالٌ} ^{بِهِ} ^{وَيْلٌ} ^{أَلْحَمْدُ} ^{رَأَى} ^{رَجَالٌ} ^{بِهِ} *Woe to Al-Hira* and whatever men be in it!": he [IHb] supplies ^{هَآ} in ^{تَلْقَهَا} as meaning the ^{مُضْغَةٌ} morsel or ^{بُضْعَةٌ} piece; otherwise [he would not supply it, because] there is no *fem.* in the preceding speech that the ^{هَآ} may relate to (Md. I. 97-98).

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

P. 591, ll. 10-11. And ^{أَلَّذِي} ^{عَمَّهُ} ^{حَالَهُ} ^{عَمْرٌ} *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 ^{أَلَّذِي} by hypothesis.

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

وَأَنِّي لَرَامٍ رَمِيَةٌ قَبْلَ أَلَّتِي * لُعَلِّي وَإِنْ شَقَّتْ عَلَيَّ أَنَالَهَا

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

^{لُعَلِّي} ^{أَزُرُّهَا} *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 ^{أَقُولُ} ^{فِيهَا} ^{لُعَلِّي} ^{أَلَّتِي} *her (of whom I 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. Ḥafṣ, the companion of Ks, b. about 150, d. [245 (TKh),] 246, or 248 (IHjr).

P. 596, l. 13. I.e. Dīnār Ibn Hilāl (MN, FA, EC), a heathen poet (MN, FA).

P. 599, ll. 6-7. And by the Bdd (MAd. II. 233, l. 6)—l. 16. Al-Hudhāl (AKB)—l. 20. In full ^{أَهْلُهُ} ^{أَكْرَمُ} ^{أَلَّتِي} ^{لَأَنْتَ} ^{الْبَيْتَ} ^{أَكْرَمُ} (AKB).

P. 601, l. 4. Whence

فَإِنْ أَدْعُ اللّٰوَاتِيَّ مِنْ أَنْاسٍ • إِضَاعُوهُنَّ لَا أَدْعُ الَّذِينَ

(R), by AlKumait Ibn Zaid, satirizing Kaḥṭān, i.e. the tribes of AlYa-t man, *Then, if I spare to satirize those women (that) are of, i.e. depend upon, men that have neglected, i.e. have not protected, them, I will not spare those men (that have neglected them), the conj. of اللّٰوَاتِيَّ being مِنْ أَنْاسٍ, i.e. مِنْ أَنْاسٍ, while the conj. of الَّذِينَ is suppressed, because indicated by the previous mention of it [in إِضَاعُوهُنَّ ep. of أَنْاسٍ, which is part of the preceding conj.], the full phrase being الَّذِينَ إِضَاعُوهُنَّ (AKB), and*

مِنْ اللّٰوَاتِيَّ وَالَّتِي وَاللّٰتِي • زَعَمْنَ أَنِّي كَبُرْتُ لِدَاتِي

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

وَلَقَدْ رَأَيْت نَأْيَ الْعَشِيرَةِ بَيْنَهَا • وَكَفَيْت جَانِبَهَا اللَّتِيَّ وَالَّتِيَّ

(T, Md), by Sulmi [or Salmā (AKB)] Ibn Rabi'a [asSidi (AKB)], of the Banu-sSid [Ibn Mālik Ibn Bakr Ibn Sa'd (AKB)] Ibn Ḍabba (T, AKB), a heathen poet, *And assuredly I have reconciled the discord of the community among themselves, and have sufficed its wrong-doer against the great and small calamity that he has brought upon himself (AKB); but some say that their conj. are suppressed, because indicated by [the circumstances of] the case (T).*

P. 605, l. 1. By Al'Uryān Ibn Sahla alJarmi, a heathen poet. This verse is one of three verses cited by AZ in his *Nawādir*; but his version is not like that of the majority (AKB). The other two verses are the 1st and 4th of the poem by Al'Uryān cited at p. 712 of the T and p. 181 of the Calcutta *ed.* of the *Ḥamāsa*, where the unmeaning words ^{لِسَهْلَةٍ وَذَمٍّ} after ^{قَالَ الْعَرِيَانُ} seem to be a mistranscription for ^{بِنِ سَهْلَةِ الْجَرَمِيِّ}. This verse, which is the 3rd in AZ's version, is not given in either *ed.* of the *Ḥamāsa*—l. 5. F says that ^{الَّذِي} here may signify (1) *the Ka'ba*, being made *masc.* as meaning ^{الْبَيْتِ} *the House*, in which case the [acc.] pron. in ^{حَجٍّ} is suppressed, because this *v.* is *trans.*, as is shown by the text ^{فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ} II. 153. *Then whoso performeth the pilgrimage to the House, or visiteth it*; and the sense is ^{الَّذِي حَجَّهُ حَاتِمٌ} *that (which) Ḥātīm has performed the pilgrimage to*: (2) *God*, in which case the full phrase is ^{الَّذِي حَجَّهُ لَهُ حَاتِمٌ} *Him (that) Ḥātīm has performed the pilgrimage (for the sake of)*. But IJ says on

^{رَدِيقٌ إِنِّي وَمَا حَجَّ الْحَجَّيْمِ لَهُ • وَمَا أَهْلُ بَجَنْجَى نُخْلَةَ الْحَرَمِ}

[by Ziyād Ibn Ḥamal, or Ibn Munqidh, one of the Bal 'Adawiya, of the Banū Tamīm (T)], *Ruwaika, verily I, I swear by that House which the pilgrims perform the pilgrimage to, or by that House (which) the pilgrims perform the pilgrimage to for the sake of obedience to Him, i.e. God, and by the raising of the shout ^{لَبِيكُ} [115] *on the two sides of Nakhla, [a place near the city of the Prophet (11) (T),] by the enterers into the Sacred territory, the 2nd مَا being infinitival, that, when the 1st مَا is held to be an expression for the House, the s in لَهُ may denote (1) the House, لَهُ being i.q. إِلَيْهِ, as in XCIX. 5. [504], i.e. إِلَيْهَا, [as though he said أَنَسِمُ إِلَيْهَا (T)]; (2) God, i.e. حَجَّهُ. Thus it is known that R's language is [derived from] one of F's 2 explanations, الَّذِي being con-**

strued to signify *God* (AKB). But, if so, R would supply ^{لُ} instead of ^{لِه}: and I think that he construes ^{الْبَيْتِ} to signify *the House*, but supplies ^{إِلَيْهِ} in accordance with the construction ^{إِلَى الْبَيْتِ} allowed by IJ and T—*l. l.* Ya'şur or A'şur was father of a tribe, that Bāhila belonged to (MN). See p. 27A.

P. 616, *l. 22.* The Banū Khalaf were AzZibriḳān's kinsfolk, Khalaf being his great-grandfather, because he was AzZibriḳān Ibn Badr Ibn Imra alḲais 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'āwiya, 'Abd ArRaḥmān, brother of Ziyāda Ibn Zaid, advanced with him, and prosecuted him. Then said Mu'āwiya 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 AlJarrah Ibn 'Abd Allāh [alḤakamī (Iath, ITB)], Governor of Khurāsān. He was Commander of AlBaşra, and afterwards became Governor of Armenia. He penetrated into the lands of the Khazar, and was martyred there (Dw) in 112 (Iath, ITB)—*ll. 14-15.* Ḳaşīr 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 Ṭayyi; and this verse is similar to his poetry, but I have not known it attributed to him (AKB). It is not in his *Dīwān* as given in the FDw.

P. 622, *l. 18.* Ḥātim Ibn 'Abd Allāh aṭṬā'i, celebrated for his munificence, and one of the poets of heathenism (AKB).

P. 623, *l. 16.* And ^{فِي رَمَادٍ} is transmitted (ML). This verse is part of a *Dālīya* ode by Ḥassān Ibn Thābit (MN, AKB) al Anşārī (MN) aṣṢalābī: but its rhyme has been perverted by IJ, who transmiat

فِي دَمَانٍ; and he is followed by many, among them IHsh in the ML, who says "And دَمَان is like دَمَانُ, in measure and meaning" (AKB)—l. 17. Ibn Dirār, cousin and contemporary of Zaid alFawāris Ibn Ḥuṣayn Ibn Dirār aḍḌabbī (T. 279), who was a heathen (AKB)—l. 18. Ath says that Ḥassān composed this poem upon Rufai' Ibn Ṣāifī Ibn 'Abīd, who was killed as an unbeliever on the day of Badr (AKB) in the year 2 (Tr, LM, TKh)—l. 23. The poets called AlKumait are 3 of the Banū Asad Ibn Khuzaima, (1) AlKumait alAkbar Ibn Tha'labā..... Ibn Jahwān Ibn Faḳ'as [Ibn Ṭarf.....Ibn AlḤarith Ibn Tha'labā Ibn Dūdān Ibn Asad Ibn Khuzaima alAsadī, a Convert, says AU, as AlMarzubānī mentions (Is)]; (2) AlKumait Ibn Ma'rūf Ibn AlKumait alAkbar [alFaḳ'asī, a Convert, says AlMarzubānī (Is)]; (3) AlKumait Ibn Zaid.....Ibn Sa'd Ibn Tha'labā Ibn Dūdān Ibn Asad (AKB), a poet of the Umawī 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 alAsadī (MN. III. 111); and the verse at p. 112 of this vol. is by the same poet (MN. I. 534): while the verses at pp. 623 and 712 of vol. II. are by AlKumait Ibn Ma'rūf (MN. IV. 109, 320, Jah); though IAr says that the last verse is by AlKumait Ibn Tha'labā alFaḳ'asī (MN. IV. 321).

P. 624, l. 20. D. [104 (Nw),] 105 (IKb, IATH, IKhn, Nw, TH), 106 (IKhn, Nw, TH), 107 (IKhn, Nw, TH, IHjr, TKh), 108 (ITB), or 115 (IKhn), at the age of 80 (IKb, IKhn) or 84 (IKhn)—l. 23. D. 156 (IHjr). Not [to be confounded with 'Isā Ibn 'Umar] athThaḳāfi, the Baḡrī Grammarian, who also is one of the leading Readers (DM).

P. 625, l. 3. The last word is ^{الْقَتْلُ} *speech*, which Dm has mis-spelt ^{الْقَتْلُ} *slaughter*. The verse is from an ode composed by Ka'b Ibn Malīk, poet of the Apostle of God, in answer to 2 pieces that Ibn AzZiba'rā and 'Amr Ibn Al'Āṣ had glorified themselves with on the day of Uḥud (AKB) in the year 3 (Tr, IATH, LM). Ka'b Ibn Malīk [aṣṢaḥābī (Nw)] alAnṣārī (Agh, Nw, AKB) alKhazrajī asSalāmī (AGh, Nw), of the Banū Salīma (AGh) Ibn Sa'd (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 Mālik, and 'Abd Allāh Ibn Rawāḥa (AGh). See SR, pp. 623-625 for the ode. Read ^{لَقِيلُ}—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 ^{عَفُوٌّ} if **مَا** be *interrog.*, and upon ^{يَعْلَمُونَ} if **مَا** be *ininitival* or conjunct (B).

P. 629, l. 1. Suwaid Ibn Abi Kāhil [‘Uṭāif or (Is, AKB)] Shabrb alYashkuri, 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 AlḤajjāj (Is, AKB) : so in the Is (AKB).

P. 631, l. 5. AlḲurashī alAsadī (Nw, Is) alMadanī aṣṢahābī (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 [‘Amr (Is)] Ibn Jurmūz (IKb, Is), a man of the Banū Tamīm (Is).

P. 636, l. 2. ^{جُرُزٌ} may be in the *gen.*, governed by ^{بِ} understood after ^{بُلٌ}; or in the *acc.*, coupled to ^{دَارًا} (AAz). On the form ^{الصَّحْبَانَتُ} see § 646.

P. 637, l. 2. Shumair, so spelt by AZ, or Sumair, so spelt by Akh and Sgh, Ibn AlḤārith aḍḌabbī, a heathen poet, author of the verse ^{لُ} ^{وَأَيْبِكَ خَيْرٌ أَلْحِ} [153] (AKB)—l. 8. This is one of 4 verses transmitted by AZ, and attributed by him to Shumair Ibn AlḤārith aḍḌabbī, or, as Akh says, Sumair (AKB). [The next verse is cited in *vol. II, p. 296.*] It is also transmitted, with the version ^{عَمْرًا صَبَاحًا} *May your life be pleasant at morn!*, as part of a poem rhyming in **ح**; and is then attributed [without dispute (N)] to Jidh' Ibn Sinān alḠhassānī (N, AKB), a heathen poet (AKB). The poem rhyming in **م** is also attributed to Ta'abbāṭa Sharrā (N).

P. 639, ll. 8-9. See the 2nd explanation in the Note on p. 169, l. 17, where the qualified, when treated as compounded with the *qual.* into one *α.*, 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 ^أن, which makes a fresh *prop.*

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

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

P. 645, l. 21. By Ghassāu Ibn ‘Ula (MN, FA, J, Jsh) Ibn Murra (MN, Jsh) Ibn ‘Ubād (MN). Murra Ibn ‘Ubād was of Kais Ibn Tha‘laba (IKb). [There was a poet named] Ghassān Ibn Wa‘la, one of the Banū Murra Ibn ‘Ubād (T). [The name of] the author of this verse has not reached me: IAmB says “AASh transmits it with Ḍamm of ^أن | “on the authority of Ghassān, who is one of those on whose authority “the classical language is derived from the Arabs”; so that Ghassān is the author of the verse: but IHsh asserts that it is by a man of Ghassān; and God knows best! (AKB).

P. 646, l. 3. Hārūn Ibn Musā [alAzdi al‘Ataki, their freedman (IHjr), a Jew, who afterwards become a Muslim (IKb, NA),] alA‘war [the one-eyed], the [Baṣri Grammarian and (NA, IHjr)] Reader (IKb, NA, IHjr). He transmitted readings from IIU (IKhn). The Follower (Nw, ITB) Ṭalḥa Ibn Muṣarrif [alYāmi (Nw, IHjr), orallyāmi (Nw), alHamdāni (Nw, ITB)], the Kufi Reader, *d.* [110 (Nw),] 112 (IKb, Nw, IHjr, ITB), or 113 (Nw). Yām or Iyām is a clan of Hamdān (LL)—l. 4. After “alHarrā” insert “the master of Fr.” This is MIM.

P. 651, l. 1. This is one of the 50 verses of S whose authors are not known: but is asserted by Al‘Aini, who is followed by Syt in the SM, to be part of an ode by AlMuthaḥḥib al‘Abdi; whereas there is no foundation for this (AKB). It is by Suḥaim Ibn Wathīl arRīyāḥī (MN, FA, N), from the same ode as ^{أنا ابن جلا الخ} [149] (N)—l. 2. An ancient heathen poet, contemporary with ‘Amr Ibn Hind: so says IKb

(AKB). His name, [as Ikb says, was Miḥṣan Ibn Tha'labā ; but, as Iamb says (AKB),] was 'Ā'idh Ibn Miḥṣan (ID, MN, Nw, AKB) Ibn Tha'labā (MN, AKB).

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

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

P. 654, l. l. 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. ^{فَطَحَل} (Th, IY, KF, MAd) or ^{فَطَحَل} (Th, KF) or ^{فَطَحَل} (MAd).

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

^{العَبْدِيقِ} is a name for *dates*, a proper name (AKB). For "wine" read "dates".

P. 661, l. 3. ^{أَرَصَتْ} (R) : ^{رَصَتْ} (K. 1071). ^{الْقَرَاطِقِ} pl. of ^{الْقَرَطِقِ} (N), which is Persian (Jk), arabicized (Jk, KF) from ^{كِرْتَه} (KF) : ^{الْقَرَاطِقِ} (K, R), pl. of ^{قَرَطِق}, like ^{جَعْفَر}, which is a ^{قَطِيفَةٌ}, i. e. *garment having a nap*. This verse is from an ode by Mu'aḳkir Ibn Aus alĀzdi alBāriḳi, [a heathen poet (ID),] praising the Banū Numair, and

mentioning what they did to the Banū Dhubyān at the Pass of Jabala, where a battle took place between the Banū Dhubyān and the Banū 'Āmir, in which the Banū 'Āmir were victorious. Numair was the progenitor of a tribe of Kais, vid. Numair Ibn 'Āmir Ibn Ṣaṣa'a; and Mu'aḳḳir was a confederate of theirs. The day of Jabala was 59 years before Islām, 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 كَذَّبَ.

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

P. 668, ll. Delete the full stop after "Th".

P. 670, l. 10. Lane (p. 1350, col. 1), citing the KF as his authority, says "The word سُرْعَانٌ 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 سُرْعَانٌ a place in inflection, vid. that of a *nom.* as an *enuc.*, 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 *enuc.* (p. 658 above): (2) if it were an *enuc.*, 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 سُرْعَانٌ كَذَا, like قَامَ زَيْدٌ, would not be allowable as *enuc.* and *inch.* (p. 111). The words of the KF are سُرْعَانٌ يَسْتَعْمَلُ خَيْرًا مَحْتَضًا وَخَيْرًا فِيهِ

مَعْنَى التَّعَجُّبِ And سُرْعَانَ is used as a simple enunciation, [i. e. Quick is]; and as an enunciation containing the sense of wonder, [i. e. How quick is!]: حَمْرًا meaning enunciation, the correl. of command; not enunc., the correl. of *inoh.*

P. 672, l. 19. I. e. AlFaql Ibn Kudāma (ID, KA, SM, AKB), who contended with Al'Ajjāj in reciting poetry of the Rajaz metre, and was contemporary with [the Khalifa (Nw, ITB)] Hishām Ibn 'Abd AlMalik (AKB) alQurashi alUmawī adDimashqī (ITB), b. 72 (Nw), a. 105, d. 125 (Nw, ITB).

P. 673, l. 2. By Zaid Ibn 'Amr Ibn Nufail alQurashi al'Adawī, d. 5 years before the Mission: but attributed to his son Sa'īd Ibn Zaid [aṣṢaḥābī (Nw)], d. 50 or 51 or 52, at the age of 70 and odd, or of 73, years; and to Nubaih Ibn AlḤajjāj. Nubaih and his brother Munabbih were chiefs [of the Banū Sahrn (ID)] of Quraiṣh; and were killed, [with Al'Āṣ son of Munabbih (SR),] on the day of Badr as unbelievers (AKB) —l. 20. The Khalifa Sulaimān Ibn 'Abd AlMalik [alUmawī (ITB), b. 60 (FW, TKh)], a. 96, d. 99 (MDh, FW, ITB, TKh) at the age of [39 (MDh),] 45 (MDh, ITB), or 53 (MDh).

P. 674, ll. 6-7. The verbal and *inf. 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 Khunā'a Ibn Sa'd Ibn Hudhail (DH)—l. 15. 'Alī Ibn Ma'ūd alAzdī [alGhassānī (Tr, Iāth)] was brother of 'Abd Manāt Ibn Kināna on the side of his mother [Fukaiha Bint Hanī (Tr, Iāth)]; and, when 'Abd Manāt died, he brought up 'Abd Manāt's children, whose origin was therefore traced to him (DH), so that the Banū 'Abd Manāt were called Banū 'Alī (Tr, Iāth).

P. 675, l. 3. سِرٌّ Journey thou (R)—l. 5. سِرٌّ Journey ye (R)—ll.

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

P. 676, l. 6. يَغِيبُ (T): يَغِيبُ (Md). يَغِيبُ 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 **يُغِبُّ** is in the *apoc.*, as *correl.* of the command, there being no **ف** [421]. Lane (*p.* 2221, *col.* 2) apparently considers **يُغِبُّ** to be in the *subj.*: for he says "**حَتَّى** being understood, according to the explanation of Meyd", i. e. Md; while the *apoc.* does not occur after **حَتَّى** [414]. But Md's words **أى دعه حتى تأتي عليه أيام فتنظر كيف خاتمته أيعصم أم يذم** i. e. *Leave it alone until etc.* (see the next Note) are an explanation of the sense, not of the syntax; for the *subj.* is not governed by **حَتَّى** [410], but by **أَنْ** necessarily understood after it [411, 413, 501]; while the *subj.* governed by **أَنْ** understood after **حَتَّى** 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 **مَرَّةً** being anomalous, not to be taken as precedents [418. A]; and much more then after a requisitive verbal *n.*—*l.* 7. **هَبَّ عِنْدَنَا** *He remained a night with us*, i. q. **بَاتَ**, like **أُغِبَّ**; and hence their saying **رَوَدَ الشَّعْرَ يُغِبُّ** (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 **غَبَّتِ الْحُمَى** *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. **يَسْمَعُ** (IY. 507): **تَسْمَعُ** (IY. 511).

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

P. 683, *l.* 4. Muzāḥim Ibn AlḤārith, or, as the author of the KA considers more correct, Ibn 'Amr Ibn Murra Ibn AlḤārith, al'Ukailī, of the Banū 'Ukail Ibn Ka'b Ibn Rabī'a Ibn 'Amir Ibn Ṣa'ṣa'a, an ele-

gant Islāmi poet of the desert, contemporary with Jarīr and AlFarasdaq (AKB)—l. 10. Ḥarmala Ibn AlMundhir, or, as is said (KA, Is), AlMundhir Ibn Ḥarmala, [the former being correct (KA),] aṭṬā'i, a Christian poet [in the beginning of AlIslām (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 Ḳais, who were 5 poets, Tamīm Ibn Ubayy Ibn Muḳbil, ArRā'i, AshShammākh, Ibn Aḥmar, and Ḥumaid Ibn Thaur. ISh says that he was one of the poets of heathenism, and reached AlIslām: and IHjr says in the Is (AKB), AlMarzubānī 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 Khalifas that he met, vid. 'Umar and his successors down to 'Abd AlMalik Ibn Marwān, which is contrary to the saying of AlMarzubānī, that he died in the time of 'Uthman (Is, AKB): and God knows! (Is)—ll. 16-18. What shows it to be a verbal *n.* is the saying of Ibn Harma

يَمْشِي الْقَطْرُفَ إِذَا غَنَى الْحَدَاةَ بِهِ * مَشَى الْجَوَادُ فَبَلَهُ الْجِلَّةَ النَّجْبَا

[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 aṭṬā'i anNaṣrānī (AKB),]

مَنْ يَبْلُغُ قَوْمَنَا الْغَائِبِينَ إِذْ شَحَطُوا * أَنْ الْغَوَادُ إِلَيْهِمْ شَيْقُ رِجْلٍ
حَمَلٌ أَتَقَالُ أَهْلَ الْبُرْدِ أَوْتَةً * أَعْطَيْهِمُ الْجَهْدَ مِنْ بِلَى مَا أَسْعُ

[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. ^{أسعده} (AKB), ^{مَا} may be in the position of an acc., ^{بِله} containing a pron. in the nom., [i.e. ^{فَدَعَ} ^{الْوَسْعَ} (AKB)], as is shown by ^{بِله} ^{الْجِلَّةِ} ^{النَّجْبَا} [above]; or in the position of a gen., according to him that recites ^{بِله} ^{الْكَفِّ} [below], making ^{بِله} an *inf. n.* (IY), i.e. ^{تَرَكَّ} ^{زَيْدٌ}; or [in the position of a nom. as an *inch.*, ^{بِله} being i.q. ^{كَيْفَ}, because] the sense may be ^{كَيْفَ} ^{الْوَسْعَ} ^{لَا} ^{أَعْطَا} (Then) how is what I can easily compass, (that I give it not)? (AKB)—ll. 18—21. F says, What confirms its being an *inf. n.* is that AASH transmits ^{مَا} ^{بِلهُكُ} ^{لَا} ^{تَفْعَلُ} ^{كَذَا} What is the matter with thee that thou dost not such a thing?, i.e. ^{مَا} ^{لَكَ} What ails thee? (AKB). Lane (p. 254, col. 2) has ^{مَا} ^{بِلهُكُ}; 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 ^{بِله} 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 (IY. 513) prints ^{مِنْ} ^{بِلهُ} and ^{مِنْ} ^{بِلهُ}; but, ^{بِله} being *uninf.* when i.q. ^{كَيْفَ}, Fatha, as in ^{مِنْ} ^{أَيْنَ}, 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 ^{لَا} ^{تَعْلَمُ} ^{نَفْسٌ} ^{مَا} ^{أَخْفَى} ^{لَهُمْ} ^{مِنْ} ^{قِرَّةِ} ^{أَعْيُنٍ} XXXII. 17. Then not a soul shall know what delight of eyes hath been hidden for them, not of the ^{أَمِّ}; so that Lane is wrong in inserting “[by these three letters]” after “God says” (p. 686, l. 1).

P. 686, l. 3. ^{بِلهُ} [without ^{مِنْ}] (SB, K, B); [and so in the *Ṣaḥīḥ* of Muslim:] but ^{بِلهُ} ^{مِنْ} occurs in most of the MSS of the SB; and IHjr

says that, according to Sgh, the MSS of the SB agree upon ^أمِنْ ^{بَلَاءٍ} (AKB). ^أطَلَعْتُمْ ^أأَطَلَعْتُمْ ^أye have been acquainted with (SB): ^أطَلَعْتُمْ ^أ (K, B, KF); and so in l. 22 below—ll. 7-10. Shm says, In the version with the *gen.* ^أبَلَاءٍ may be an *inf. n.*, i.q. ^أالتَّركَ, and ^أمِنْ 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 ^أبَلَاءٍ not preceded by ^أمِنْ; whereas, when it is preceded by ^أمِنْ, it is said to be i.q. ^أكَيْفَ, ^أأَجَلٌ [not ^أأَجَلٌ], as in the KF], ^أسَوَى or ^أغَيْرِ, and ^أنَضَلُ (AKB). The ^أمِنْ in this version, as explained by IHab, seems to be *expl.*, as in XXXII. 17. (Note on p. 685, l. 22)—ll. 14-15. The Kasra of ^أبَلَاءٍ may be a Kasra of uninflectedness, which is corroborated by what AH says in the Ir, vid. that Fath and Kasr of the ^أ have been heard in ^أبَلَاءٍ (AKB)—l. 15. ^أالنَّصَبُ in DM. I. 168, l. 23 appears to be a mistake for ^أالْفَتْحُ —l. 22. This is a piece of a tradition, vid. “God says, ^أأَعْدَدْتُ لِعِبَادِي ^أأَلْفَ [above]” (AKB).

P. 687, l. 8. The poet says

تَرَاكِمًا مِنْ إِبِلٍ تَرَاكِمًا • أَمَا تَرَى الْخَيْلَ لَدَى أَدْرَاكِمًا

(FY) Leave them, namely camels (the *acc. pron.* being expounded by the *sp.* governed in the *gen.* by the *expl.* ^أمِنْ, 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 alHarithi, a heathen poet and horseman, when Kinda had made a raid upon his

camels. He came up with them, saying *قَرَاكِمَا أَلْع*, or, in another version, *قَرَاكِمَا مِنْ إِبِلٍ قَرَاكِمَا أَلْع* *Overtake them, etc.*; and, bearing down upon the stallion of the camels, hamstrung him, whereupon the camels circled round him: then the Banu-l-Hārith Ibn Ka'b, coming up with Tufail, rescued his herd, while Kinda were put to flight (AKB). *الْخَهْلُ* (IY): *الموتُ* *death* (Mb. 269, AKB. II. 354). The fighting occurs at the hinder parts of the camels, because the raiders drive them, and urge them on; while the owners hinder them from that (AKB).

P. 688, l. 3. By Abu-nNajm al'Ijlī, an Islāmi Rajiz (AKB).

P. 689, l. 15. R has followed the author of the *Ṣiḥāḥ* in his relating the verse thus. It is compounded of 2 verses: for the verse containing *دُعَيْتُ نَزَالٍ*, which is by Zuhair Ibn Abi Sulmā, has for its 1st hemistich

وَلَنْعِمَ حَشْوُ الدَّرْعِ أَنْتَ إِذَا

And assuredly most excellent is the padding, i.e. wearer, of the coat of mail, thou, when; while *وَلَأَنْتَ أَشْجَعُ أَلْع* is the 1st hemistich of a verse by AlMusayyab Ibn 'Alas, the 2nd hemistich of which is

يَقَعُ الصَّرَاخُ وَلَيْعٌ فِي الدَّعْرِ

the cry for help occurs, and etc. The latter verse, which is from an ode praising Kais Ibn Ma'dikarib alKindī, who died in heathenism, whence *نُصِفَ النَّهَارُ أَلْع* [80], is attributed by As to AlMusayyab Ibn 'Alas alJumā'i, who was maternal uncle of AlA'shā Maimūn, and was a heathen poet, who did not reach AlIslām; but by AU, ID, and others to his sister's son AlA'shā Maimūn (AKB).

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

P. 691, ll. 6-7. AtTaimī, a heathen poet, retorting upon Laḥṭ Ibn Zurāra atTamīmī, who had satirized 'Adī and Taim. He upbraids

Lakīṭ with having fled in a battle where his brother Maʿbad Ibn Zurāra had been taken prisoner; and attributes his flight to greediness for food and drink (AKB)—l. 15. See the ode in SR. 723—l. 16. In the year 6 (LM)—ll. 19-20. Because the form of the *inf. n.* is not that of the *d.s.*, which is really an *ep.* [76] (IY. 241).

P. 692, ll. 20-21. See Md. II. 164 and P. II. 547, III. 285.

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

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

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

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

P. 697, l. 1. Sajāḥ Bint AlḤārith [Ibn Suwaid (MDh, IAth)] at Tamīmīya, [of the Banū Yarbū' (IKb),] who set up as a Prophetess in the Apostacy, and was followed by some people [of the Banū Tamīm (IKb)]. She afterwards made peace with Musailima, and married him; but, after his death, she returned to AlIslām. She lived till the Khilāfa of Muʿāwiya (Is)—l. 2. Musailima [Ibn Ḥabīb (SR, IKb) alḤanaḥī (SR) of the Banū ʿAdī Ibn Ḥanīfa Ibn Lujaim (IKb)], the Impostor of

AlYamāma, k. 11 (MDh)—ll. 5-6. See Md. I. 161, P. I. 32c—l. 77 King of AlḤira, commonly called AlMundhir Ibn Mā asSamā after his mother Māwiya Bint 'Auf Ibn Jusham, who received the cognomen of Mā asSamā [*Water of Heaven*] on account of her beauty (AF)—l. 14. See Md. I. 79, P. I. 151—ll. 16-17. Sgh says, Laṣāf is the name of a water in a place between Makka and AlBaṣra belonging to the Banū Yarbū' of the tribe of Tamīm : Bk says (AKB), Laṣāf, says Ath, is a water belonging to the Banū Yarbū' (Bk, AKB).

P. 698, l. 3. By Abū Muhawwish Rabi'a, or Ḥaut, Ibn Ri'āb alĀsadi [alFak'asi (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 Ḥarri (AKB)—l. 7. The version ^{نَبِي}, [which occurs in the ID. 137,] is transmitted by Jhand Sgh; and the version ^{نَبِي} by many, among them ISk, Kl, AAMr, and Bk (AKB)—l. 15. The reference is to p. 693, ll. 5-10. See the Note on p. 38, ll. 3-4—l. 18. "like رَقَاشٍ" means "governed by the rules laid down in p. 699, l. 20—p. 701, l. 3."

P. 700, l. 1. The father of Ḥanifa and 'Ijl (MN). See Md. I. 160. But see too p. 27A, l. 18—l. 22. One of the champion poets of heathenism, who was named ^{صَنَاجَةُ الْعَرَبِ} *The Cymbalist, or Harper, of the Arabs* on account of the excellence of his poetry. He reached Allislām at the end of his life; and set out, during the peace of AlḤudaibiya, [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 ^{أَلَمْ تَعْتَمِضْ أَلْح} [126]: but he was dissuaded by Abū Sufyān at Makka from carrying out his intention; and went away to AlYamāma, 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.] AIA'shà in lexicology is *he that sees not by night, but sees by day, [i.e. blind by night]*;

and this A'shà 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 !) (AAs). He was Hūd Ibn 'Abd Allāh.....Ibn 'Ād Ibn 'Auṣ Ibn Iram Ibn Sām Ibn Nuḥ (IKb, Tr, IBd, B on VII. 63); or, as is said (Tr, B) by some genealogists (Tr), Hūd was ['Ābar (Tr)] Ibn Shālakh Ibn Arfakhshad Ibn Sām (Tr, K on VII. 63, B) Ibn Nuḥ (Tr, K), [grand] son of the uncle of the father of 'Ād (B). These two tribes, 'Ād Ibn 'Auṣ 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, Jadis, Ṭasm, and the 1st Jurhum, who were in the time of 'Ād; whereas the 2nd Jurhum were among the children of Ḳaḥṭān : (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 'Auṣ Ibn Iram (SR), Thamūd and Jadis, sons of [Jāthar or] 'Āthar Ibn Iram, and Ṭasm, ['Imlīk or (KF)] 'Imlāk, and Umaim, sons of Lāwadh Ibn Sām Ibn Nuḥ, were all of them Arabs (SR, TKh) : so in the SR (TKh) : (2) indigenous, i. e., the Arabs of AlYaman, vid. the Banū Ḳaḥṭān Ibn 'Ābar Ibn [Shālakh or] Shālakh Ibn Arfakhshad Ibn Sām Ibn Nuḥ, whence the Banū Jurhum Ibn Ḳaḥṭān and the Banū Saba Ibn Yashjub Ibn Ya'rub Ibn Ḳaḥṭān : (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 (SK KA. XIII. 108, TKh) asSayyida (Tr), daughter of Muḍāḍ Ibn 'Amr alJurhumi (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, IKhd, TKh) : (α) Kaïdhār Ibn Ismā'īl was the father of the [imititious] 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 Kaïdhār Ibn Ismā'īl (MAB). ^{أزر} *Asar* [the name of Abraham's father (K)] is most probably [a foreign proper name (B)] upon [the measure of (K)] فاعل, like [تارح (K),] عَبر (K, B on VI. 74), عازر, شائع (K) [or] شائع (B), فائع, and similar names of theirs (K)—l. 2. Khl says (Bk), Wabār was a country [193] belonging to 'Ad (Bk, AAz), between AlYaman and the sands of Yabrin (Bk) : so in the Ṣiḥāḥ : but some say that Wabār [Ibn Umaim (Tr, MDh)] is the name [of the progenitor] of an ancient people of the indigenous Arabs, that perished like 'Ad and Thamūd (AAz)—l. 13. Ḥumaid Ibn Kaïs [alAsadi, their freedman (Nw),] alMakkī alA'raj (Nw, IHjr), the Reader, *d.* in or after 139 (IHjr). The A'raj celebrated for reporting Abū Huraira is 'Abd ArRaḥman Ibn Hurmuz alA'raj, a Madani Follower, a Quraisḥī, freedman of Rabi'a Ibn AlḤarith Ibn 'Abd AlMuṭṭalib or of 'Umar Ibn Abi Rabi'a, *d.* 117, or, as is said, 110, the former being the true [date] (Nw)—l. 16. The Mu'adhḥin Abū Ḥaiwa Shuraiḥ Ibn Yasīd alḤadramī alḤimṣī, *d.* 203 (IHjr)—l. 17. Ka'nab atTamīmī alKūfi, 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 Juraj [alQuraisḥī (Nw)] alUmawī, their freedman, alMakkī, the Jurist, *d.* [149 (Nw),] 150, [151, or 160 (Nw),] being then past 70, or, as is said, past 100, which is not authentic (IHjr).

P. 703, ll. In some MSS ^{أز} *day* is found instead of ^{أز} *day* 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 ^{أز} *day*.

P. 704, l. 1. AlA'shà Maimun (AKB)—l. 2. ISB says that Ḥayyān and Jābir were sons of 'Amīra of the Banū Ḥanīfa, and that Ḥayyān was a boon companion of AlA'shà (AKB)—l. 7. A freedman of [the Banū (IKhn)] Sulaim (IKhn, AKB), as is said (IKhn); or, as is said, one of the Banū Jadhtma Ibn Mālik Ibn Naṣr Ibn Ḳu'ain (AKB), of the Banū Asad Ibn Khuzaima (IKb, ID): and God knows! (IKhn). He was a born poet. The cause of the ode was that Rabī'a had praised Yazīd Ibn Usaīd, who was then Governor of Armenia, in an excellent poem; but Yazīd failed to reward him properly: whereas, when he praised Yazīd Ibn Ḥātim, the latter was extremely liberal to him (AKB).

P. 708, l. 1. Praising AnNu'mān Ibn AlMundhir (AKB)—l. 3-4 AZ transmits the saying of the Rājiz

وَيْبَا فِدَاؤُكَ يَا فَضَالَةَ * أَجْرَةَ الرَّمِيحِ وَلَا تَهَالَةَ

(IY, AKB) *Go on, let the people, or mankind, ransom thee, O Fadāla! Make him trail the spear, and be not dismayed*, where فِدَاؤُكَ has literally no *ag.*

but the *ag.* is understood from the context, i.e. لِيَفْدِكَ النَّاسَ and the like (AKB)—l. 17-19. فِدَاؤُكَ is a verbal *n.* transferred from the *inf.* [187]. F says "It is *uninf.* because it implies the sense of the *p.*, vid.

"the *imp.* فِدَاؤُكَ, since فِدَاؤُكَ is constructively لِيَفْدِكَ; 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 Tanwīn, "because it is *indet.*" (AKB).

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

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

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) 'Uwāif alKawāfi, i. e. 'Uwāif Ibn Mu'āwiya [alFazārī (KA)], a minor poet of the Umawī dynasty : (2) Suḥāim, or, as some name him, Ḥayya, the black Abyssinian slave of the Banu-Ḥaṣḥās, who, says Ibn Hishām in the SR, were of Asad Ibn Khuzāima, a [celebrated (Is)] converted poet, who reached heathenism and AlIslām, and was killed in the Khilāfa of 'Utbmān; but in his poem the version is ^أوَأَدْبَةُ رِدْفِي ^أAnd he that rode behind me cried (to the camels). And the 1st hemistich occurs in the beginning of a verse in an ode by Muḍarris Ibn Rib'ī.....Ibn Faḥ'as.....Ibn Asad Ibn Khuzāima, a good heathen poet, describing camels; and is followed by

وَقُلْنَ لِجَادِيهِنَّ عَلَّ أَنْتَ نَاطِرَةٌ

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 ^أرِدْفِي 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 ^أدُعَاهُنَّ 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 verse (MN). Fr says, It was recited to me by one of the Banū 'Ukail (AKB)—l. 18. Al'Azd, or Al'Asd, was the father of a tribe of AlYaman, vid. Al'Azd Ibn AlGhauth Ibn Naḥt Ibn Mālik [Ibn Zaid (IKb, KAb, Dh)] Ibn Kaḥṭān Ibn Saba, one of whose branches was called ^أأَزْدُ شَنْوَمَةَ ^أAnd Shanw'a, from ^أشَنْوَمَةٌ meaning keeping aloof from

pollutions ; and sometimes, says ISk, ^{أزد شنورة} *Azd Shanūwa* (AKB)—*l.*
 20. This is the last of 5 verses by Yazīd Ibn ‘Amr Ibn Khuwailid
 as Ṣa‘īk alKilābī ; but Al‘Ainī says its author is ‘Abd Allāh Ibn Ya‘rub
 Ibn Mu‘āwiya Ibn ‘Ubāda Ibn AlBakkā [Rabī‘a (IKhn)] Ibn ‘Amir [Ibn
 Rabī‘a Ibn ‘Amir Ibn Ṣa‘sa‘a (IKb, IKhn)]. It is generally related,
 [as by Al‘Ainī in the MN and FA,] with ^{بالماء الحميم} *with hot*, [or as
 some say, *cold* (MN, FA),] *water* ; but Thi and Z relate it with ^{بالماء}
^{الفراس}, which perhaps is from another poem (AKB).

P. 723, *l.* 6. According to R, ^{قَبْل} and ^{قَبْلًا} mean the same, e.g. ^{قَبْلَ}
^{ذَلِكَ} *before (that)*, both being intended to be understood as *pre.* : but
^{قَبْلًا} is *wrong* because the *post.* is suppressed ; while ^{قَبْلًا} is *right* because
 the *post.* is, as it were, expressed by means of the compensatory Tanwīn.

P. 724, *l.* 15. Part of a poem recited by Ma‘n Ibn Aus alMuzant
 in the presence of Mu‘āwiya and ‘Abd Allāh Ibn AzZubair (Mb. 357).

P. 725, *l.* 1. There is another version ^{قَبْلًا} ^{بْنِ} ^{مَزَاحِمِ} *Ta‘illa Ibn*
Muzāhim (MN)—*ll.* 4-5. Read “with ^{قَدِيمٍ}, [for ^{قَدِيمٍ}] making it
indet., like ^{بَعْدُ} ^{مِنْ} ^{قَبْلٍ} ^{وَمِنْ} ^{بَعْدُ} [above], ^{مِنْ} ^{عَلَى} [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.*, ^{مِنْ} ^{عَلَى} meaning *from*
above me would be said, because the sense requires that, not ^{مِنْ} ^{عَلَى}
 (DM).

P. 728, *l.* 6. IBr says that this *Rajas* is by Ghailān Ibn Ḥurāith
 arRaba‘ī ; but I have not met with any information about Ghailān
 (AKB)—*l.* 7. The A‘shā of Bāhila was ‘Amir Ibn AlḤarīth, a celebrat-
 ed 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 ^{سأ} ^ع ^ج 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 ^س ^أ ^ح ^س, as an *indef. ep.* and as a *prim. substantive.*

P. 735, l. 20. See Mb. 698, 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 ^أ ^و ^ج denotes the *time of their being burnt*, contrary to IV. 50., where ^أ ^ق ^ج 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 Abù Kais [Šaift (ID)] Ibn 'Amir alAslat Ibn Jusham.....Ibn AlAus [alAnšārī (AGh) alAusī (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 Šaift or AlĤārith or 'Abd Allāh or Širma 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 Qurāish 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 Abù Kais Ibn Rifā'a alAnšārī. No one, however, called Abù Kais Ibn Rifā'a is to be found in the Books of the Companions: but only 1 or 2 Companions called Kais Ibn Rifā'a, the 1st being Kais Ibn Rifā'a alAnšārī [alAusī] alWāqif, of the Banū Wāqif, [whose name was Malīk (Nw),] Ibn Imra alKais Ibn Malīk Ibn AlAus, mentioned in the MSh; and the 2nd Kais Ibn Rifā'a.....Ibn Numair alAnšārī,

who was a poet, and, says IHjr, may perhaps be the same as the preceding (AKB). The name of Abū Kais Ibn Rifā'a alAnṣārī was Dīnār (Jsh).

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

أَنَا لَنَضْرِبُ رَأْسَ كُلِّ قَبِيلَةٍ • وَأَبُوكَ خَلْفَ آتَانِهِ يَتَقَمَّلُ
يَهْرَأُ أَمْرَانِ عَقْدَةَ عِنْدَ الْخَصَى * يَا ذَلَّ حَيْثُ يَكُونُ مِنْ يَنْذَلُّ

Verily we smite the head of every tribe; and thy father, behind his she-ass, kills lice. His squeeze with the thumb and forefinger crushes the small lice beside the testicles. O etc! The عَقْدُ is a mode of counting with the fingers of the two hands; and he means the عَقْدُ الثَّلَاثِينَ counting 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. II, p. 84, l. 19).

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

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

P. 747, ll. 6-7. كَذَا represents the 2 regs. of أَنْ, e.g. زَيْدًا قَائِمًا; and أَنْ with its 2 regs. is renderable by a single term, e.g. قَائِمًا زَيْدًا, post. to حَيْثُ, From the place, i.e. circumstance or fact, that Zaid is standing, i.e. of Zaid's standing, i.e. Whereas Zaid is standing, حَيْثُ place in مِنْ حَيْثُ أَنْ signifying circumstance or fact, like جَا place in the similar Persian expression از آنجا که From that place, i.e., circumstance or

fact, that, i. e., Whereas—l. 11. An [excellent (KA, MN) Islāmi (AKB)] poet, contemporary with the Umawi and ‘Abbāsi dynasties (KA, MN, AKB), *d.* in the year 180 odd (AKB).

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

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

P. 757, l. 12. I have seen in the KA what indicates that this verse is by ‘Abd Allāh Ibn AlMu‘tazz; though its last hemistich is cited in the form of

وَصَوَّرَ جَامِعَةَ أَرْمَانَ أَرْمَانًا

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 ‘Abd Allāh Ibn AlMu‘tazz 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, اَلْأَمْرُ now acquires the government, of اَلْأَمْرُ though the affixion of مَا (see p. 771, l. l.)—l. 19. The argument is that, the government of the *apoc.* by اَلْأَمْرُ not being explicable on the ground of composition, اَلْأَمْرُ must be an *apocopative p.*—ll. The author of the 2 verses [cited in § 589] is said [by S and others (AKB)] to be ‘Abd Allāh Ibn Hammām asSalūlī (S, AKB), of the Banū Murra Ibn Ṣa‘ṣa‘a of Kais ‘Ailān, who are known as the Banū Salūl, their mother being Salūl Bint Dhuhl Ibn Shaibān Ibn Tha‘laba, wife of Murra Ibn Ṣa‘ṣa‘a. This ‘Abd Allāh was an Islāmi poet of the Followers. The poet traces his lineage to Fahm [Ibn ‘Amr Ibn Kais Ibn ‘Ailān (IHb, IKb)] and Ashja’ [Ibn Raith Ibn Ghaṭafān Ibn Sa’d

Ibn Kais (IHb, IKb)], though he was of Salūl, because they were all of Kais [Ibn] 'Ailān Ibn Muḍar (AKB).

P. 760, l. 1. *Delete the semicolon.*

P. 761, l. 1. The construction of this text mentioned by IHsh does not occur in the language of Z (DM). [The latter indeed says on X. 22.,] It is as though He said ^{أَنَا رَحِمْنَا هُمْ مِنْ بَعْدِ ضَرِّهِمْ فَاجَارُوا وَتَوَعَّكَ الْمَكْرُ مِنْهُمْ}, *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 ^{أَنَا} *أَنَا*, not of its *op.*

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

P. 765, l. 18. This verse is from an ode containing more than 10 verses by 'Abd Kais Ibn Khufāf, of the Barājim, [a people of the children of Ḥanzāla Ibn Mālik (KF),] an Islāmi [poet]; but I have seen these verses attributed to Ḥāritha Ibn Badr alGhudāni atTamīmi (SM).

P. 766, l. 18. An Islāmi poet. AHm says he was of the Banū Kināna Ibn AlKain.....Ibn Ḳuḍā'a, and lived 200 years; and he is mentioned by IHjr in the *ls* among the converts, who reached the *itme* 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 *ج*" insert "of inception". Z and B also hold the *ج* in this text to be the *ج* 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 *ج* of inception, when prefixed to the *aor.*, gives the sense of the *present* with the reply that, when combined with

سَوْفَ, it is divested of the sense of the *present*, and denotes *were corroboration* [404], as the *art.* in يَا اللّٰهَ [52] is divested of the sense of *determination*, and becomes a mere *compensation* for the Hamza of اَلْه : but IHsh declares that this is an unnecessary elaboration ; and asserts that the ج of the oath is sometimes necessary when the ن is disallowed, vid. when the *aor.* is conjoined with the *p.* of amplification, as in XIX. 67. (see the K and B on XIX. 67., and the ML on the ل).

P. 771, l. 10. The Banù Faḳ'as were a clan of the Banù Asad (T, AKB) Ibn Khuzaima. These verses are attributed also to 'Amr Ibn Asad alFaḳ'asī ; and God knows ! (AKB).

P. 772, l. 7. Abù Lailā is the surname of AlḤarīth Ibn Zālim alMurri, a heathen (AKB)—*ibid.* The sense is دَامَ لِنَصْرَةٍ (AKB).

P. 773, ll. 1, 5. The *gen.* after بَيْنَا in this verse, printed by Jahn (IY. 551) as the sole, and by Thorbecke (D. 64) as an alternative version, seems to be out of place here, because the discussion is about the propriety of introducing اُنْ and اُنْ into the *correl.* of بَيْنَا, which has a *correl.* only when it is *pre.*, as in the version with the *nom.*, to a *prop.* (see p. 778, ll. 8-10) ; not when it is *pre.*, as in the version with the *gen.*, to a single term—l. 10. It is related [by H in the D (IKhn, HH) on the authority of IKIb (D)] that 'Abd [or 'Umar (AGh, Is, CD), which perhaps is due to a mistake (Is, CD) in hearing (Is),] Ibn [Shariya (Is, CD) or] Sharya alJurhumī, who lived [240 or, as is said (AGh, Is, CD),] 300 years, and reached AlIslām, and became a Muslim, entered the presence of Mu'āwiya [Ibn Abi Sufyān (IKhn, HH)] in Syria, when he was Khalifa. Then said Mu'āwiya 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 4th 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 ! (HH)].’ He said ‘ [By Him thou swearest “ by (HH),] verily the author of it is this [companion of ours (HH)], “ whom we have buried at this hour ! ” Then said Mu‘āwiyā to him “ Verily thou hast seen a wonder : then who was the dead man ? ” He said “ [He was (D, FH)] ‘ Ithyar Ibn Labīd al‘Udhri ” (D, IKhn, 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)] ‘ Udhra called Ḥuraith 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 Marwān (Is, CD).

P. 774, l. 7. I. e. the full phrase in ^{9 9 9 9} $\text{قَاتِلْ قَاتِلْ قَاتِلْ}$ (see p. 776, l. 3).

P. 776, l. 13. After “ ps.,” insert “ [While etc, lo, he saw Hind,]” —l. 21. alJurabi, of Juraib Ibn Sa‘d Ibn Hudhail, a heathen poet (AKB)—l. 23. ^{9 9 9 9} كُتَا'يدَا *Kutā'idā*, [as is said (MI, AKB) by ISB (AKB)], is a [well known (ZJ, MI, N) narrow (AKB)] mountain-road (ZJ, MI, N, AKB) : but As says that every mountain-road is a ^{9 9 9 9} كُتَا'يدَا ; and, according to his saying, its triptote declension [in the verse] is not due to poetic license (AKB).

P. 779, l. 8. A minor Islāmi poet (KA), reckoned by MIS in the 2nd class of the Poets of AlIslām (AKB). He was a Christian (KA, AKB), and then became a Muslim ; and he was the sister's son of AlAkhtal (AKB). IAl says that the first thing mentioned of him is that he arrived at Damascus in the Khilāfa of AlWalīd Ibn ‘ Abd AlMalik, or, as is said, of ‘ Umar Ibn ‘ Abd Al‘Aziz (KA)—l. 14. Of the Banu-Ḥārith Ibn Hammām [Ibn Murra Ibn Dhuhl Ibn Shaibān ash-Shaibāni (T)], a Ṣaḥābi 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 Ru'ba Ibn Al'Ajjāj, but it is not in his *Dīwān* (MN): and AZ says in his *Nawādir* that MD said "Abu-lGhāl recited it to me as by one of the people of AlYaman" (MN, AKB); but Akh says in the Exposition of the *Nawādir* that AHm said "I asked AU about these "verses, and he said, 'Put a mark upon them: this is a forgery of MD'" (AKB).

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

P. 786, l. 19. K1 says that Rauḥ recited this poem in the presence of 'Abd AlMalik Ibn Marwān (MN). Rauḥ is mentioned by some among the Companions: but Companionship is not correctly attributable to him; though he may have been born in the time of the Prophet, for his father was a Companion. He is mentioned in the 2nd class of the Followers of the people of Syria; and is said to have been a Governor over Palestine. He died in 84 (Is).

P. 787, l. 11. For "bears" read "hears"—l. 20. Read "the Banū Tamīm".

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

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

P. 794, l. 3. 'Ifāk Ibn Murayy [alKushairī, who had taken up his abode in the neighbourhood of Bāhila (AKB),] was seized in a famine by AlAḥḍab Ibn 'Amr alBāhili, who roasted and ate him (KF, AKB).

مَرِي with Damm of the م, Faṭḥ of the , and reduplication of the م (AKB): مَرِي (KF)—l. 4. عُنُق is fem. of عُنُق, and means *Long-necked*.

Sgh says, عُنُق is *Calamity*, as طَارَتْ بِهٗ الْعُنُقُ *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 الْمَغْرِبَةُ الْعُنُقُ, it is *Calamity*, not one

of the birds that we know. And ID says, ^{عَنْقَاءٌ مَغْرِبٌ} 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* ^{عَنْقَاءٌ مَغْرِبٌ}, as

وَلَوْلَا سُلَيْمَانَ الْخُلَيْفَةَ حَلَقَتْ • بِه مِنْ يَدِ الْحِجَابِ عَنْقَاءٌ مَغْرِبٌ

And, but for Sulaimān the *Khalīfa*, a calamity from the hand of AlHajjāj would have soared away with him. And ^{مَغْرِبٌ} is an *act. part.* from ^{أَغْرَبَ الرَّجُلُ فِي الْبَلَدِ} when he goes far in them by incessant journeying; and is *ep.* of ^{عَنْقَاءٌ}, meaning *far-flying*: Sgh says that the *ē* of feminization is elided in the same way as in ^{نَاقَةٌ ضَامِرٌ} *A lank-bellied she-camel*, i.e. ^{ذَاتُ ضَمْرٍ} possessed of lankness in the belly [312]; and so Z explains the masculinization of the *ep.*: but ^{مَغْرِبَةٌ} 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 asSalūtī (S).

P. 800, l. 22. Abū Abd ArRaḥmān ‘Abd Allāh Ibn Ḥabīb asSulamī (IKb, IAth, IHjr, TH, TKh) alKufī (IKb, IHjr, TH), the Reader (IKb, IHjr, TH, TKh) of Al‘Irāq (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 (IAth, 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, كَيْفٌ is an *adv.*; but, according to Akh and Sf, it is a non-adverbial *n.* (ML).

P. 810, l. 6.

لَا جَعْلَنَ لِابْنَةِ عَثْمٍ فَنَّا * مِنْ أَيْنَ عَشْرُونَ لَهَا مِنْ أُنَى

I will assuredly make for the daughter of 'Uthmān a sort (of altercation), or a wonderful matter. From where has she twenty (camels), from where? This verse is from a poem in the *Rajaz* metre transmitted from Th by Akh in the Exposition of the *Dīwān* of AZ. Akh says, Mb and Th say that by عَثْمٌ he means عَثْمَانٌ; but elides the ا and ن by poetic license, and pronounces its initial with Fath̄ to indicate what is elided; and Th says that by فَنَّا 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; فَنَّا means *a wonderful matter*; and عَشْرُونَ means *twenty (camels)* (AKB).

P. 815, l. 10. And (ع) أَزْمَانٌ أَزْمَانٌ *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 alḲais are many, among them Imra alḲais Ibn Ḥujr alKindī, Imra alḲais Ibn 'Ānis alKindī, and Imra alḲais Ibn Mālik anNumairī (Mr).

P. 816, l. 13. By Dābi Ibn AlḤārith [atTamīmī (AKB)] alBurjumi (Lane, p. 1380, col. 3), of the Banū Ghālib Ibn Ḥanzāla, who reached the Prophet, and died in prison in the time of 'Uthmān. AlBurjumi is a *rel. n.* to the Barājim, who are 6 clans of the children of Ḥanzāla Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, vid. Ḳais, 'Amr, Ghālib, Kulfa, Zūlaim, [sons of Ḥanzāla (IKb, ID),] and Mukāshir, who received the cognomen of AlBarājim because a man of them named Ḥāritha Ibn 'Āmir said to them "Come; then let us combine like the ^{بَرَّاجِمُ} *Anger*.

joints, [the *sing.* of which is ^{بِرْجَمَةٍ} (ID),] of this my hand ;” whereupon they did so, and were then named ^{أَلْبُرْجَمُ}, which are *the joints of the fingers*, 3 in each finger (AKB).

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

P. 818, l. 7. Al‘Amrī, one of the Banū ‘Amr Ibn AlḤārith Ibn Tamīm Ibn Sa‘d Ibn Hudhail, an Islāmī 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 Abu-IḤasan ‘Alī Ibn ‘Abd Allāh Ibn Ḥamdān atTaghlabī, who became chief of Aleppo in 333, [and before that was chief of Wāsiṭ and those regions (ITB),] b. 301 or 303, d. 356 (IKhn, ITB). His sister Khaula died in 352 (ITB).

P. 826, l. 1. Of the *Madīd* [metre] (MN). ^{نَعِيمٌ} is *post* to ^{سَوْدَةٌ} (DM): but ^{نَعِيمٌ} would violate the metre; and I think that ^{نَعِيمٌ سَوْدَةٌ} is like ^{أَعَانِدَاتِ الطَّيْرِ} (see pp. 363, 463, 489), meaning *and how many prosperous men, subjects* (see the next Note).

P. 829, l. 1. This verse, where the *sp.* of ^{كَمْ} occurs *pl.* and *sing.*, combines both constructions (DM); and, but for the pluralization of the *pron.* in the *enunc.* ^{بَادِرًا} [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 admission—l. 24. The *sp.* of ^أكَم is ^أمَحْدُودِيًّا (AAz, MN); and the phrase is constructively ^أكَم ^أمَحْدُودِيًّا ^أغَارَهَا ^أمِنَ ^أالْأَرْضِ ^أدُونَهُ (AAz): or rather, as I suppose, the *sp.* is ^أبَقَعَةٌ or the like suppressed, qualified by ^أمَحْدُودِيًّا ^أغَارَهَا, the full phrase being ^أكَم ^أدُونَهُ ^أبَقَعَةٌ ^أمِنَ ^أالْأَرْضِ ^أمَحْدُودِيًّا ^أغَارَهَا, otherwise it is difficult to account for the gender of the *pron.* attached to ^أغَارَ, which is the *ag.* of ^أمَحْدُودِيًّا.

P. 831, l. 7. Its author is said to be Dhu-rRumma; but I have not found it in his *Diwān* (MN)—l. 12. The verse occurs anonymously in the S and M; and not one of their Commentators [except IY] has attributed it to its author: but [IY followed by] Al'Aini says it is by AlFarazdaq; and God knows! (AKB)—l. 15. This is one of some verses attributed by the author of the KA to Anas Ibn Zunsim alKināni, a Ṣaḥābī poet, who said them to 'Ubaid Allāh Ibn Ziyād Ibn Sumayya, Governor of Al'Iraq, [k. 67 (IKb, IAth)]: so say the author of the KA, the Expositors of the verses of S, and the Commentators of the *Jumal*. And the 1st verse [with a different version] is cited by R in the Commentary on the SH to show that ^أدَعَّ ^أپَرَل. of ^أيَدَعَّ has been heard [482]. The verses have also been attributed to 'Abd Allāh Ibn Kuraiz, and to Abu-lAswad adDu'ali; and God knows! (AKB)—ll. 23-25. This means that, when the *sp.* of the *interrog.* ^أكَم would, if ^أكَم were not separated from it, be governed in the *gen.* [224], it is treated, when ^أكَم is separated from it, in the same way as the *sp.* of the separated enunciatory ^أكَم.

P. 834, l. 7. Read "Banù".

P. 840, l. 7. 'Umar, or Muḥammad, [or 'Abd Allāh (Dh),] Ibn 'Abd ArRaḥmān Ibn Muḥaişin [asSaḥmī (IHjr)], the Reader [of the people (IHjr)] of Makka (Dh, IHjr), who studied reading under

Mujāhid (Iḥ), *d.* 123 (IHjr)—*l.* 16. The IY (*p.* 587, *l.* 14) has كَيْتٌ and ذَيْتٌ 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 distinction between them : and H sometimes forgets what he says here, for he says in his *Maḳāmāt* فَفَهَقُوا مِنْ كَيْتٍ وَكَيْتٍ وَأَمَّا أَضْحَكُهُمْ خَبَرَ ذَيْتٍ وَذَيْتٍ, *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 وَأَمَّا أَلْعُ . Thorbecke (*D.* 99) omits the , throughout, printing كَيْتٌ كَيْتٌ and ذَيْتٌ ذَيْتٌ ; but the Constantinople *ed.* (*p.* 60) and the CD (*p.* 143) give it.

P. 842, *ll.* 20-21. As

كَانَ بَيْنَ فَكَيْهَا وَالْفَكِّ • فَارَةً مَسِكٍ ذُبِحَتْ فِي سِكِّ

(IY, R), by Manẓūr Ibn Marthad alAsadī, 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 سَكٌّ (AKB), meaning بَيْنَ فَكَيْهَا between her two jaws (IY, AKB). Manẓūr Ibn Marthad, also called Ibn Ḥabba, Ḥabba being his mother, was a Rājiz of the Banū Asad Ibn Khuzaima (AKB). سَكِّ (IY) : سَكِّ with Damm of the س (AKB). In vol. II, *p.* 690, *l.* 1, read “Ḥabba”.

P. 843, *l.* 4. الذَّامُّ is a *dial. var.* of الذَّمُّ (AKB)—*l.* 5. A heathen poet. Zimmān [Ibn Mālik Ibn Ṣa‘b Ibn ‘Alī Ibn Bakr Ibn Wā’il in Rabī‘a (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 Ṣa‘b, but were reckoned among [their cousins] the Banū Ḥanīfa Ibn Lujaim Ibn Ṣa‘b (IKb).

P. 845, l. 17. By AlKumait Ibn Tha'labā (Md, AKB) alAsadī, a Faḳ'asī Asadī Islāmī poet, called AlKumait alAkbar, grand-father of AlKumait Ibn Ma'rūf 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 AlMarzubānī (AKB). He has elided the ة from فُؤَارَةٌ as it is elided in curtailment, although this is in the *non-voc.* [58]; or he may have meant مِنْ فُؤَارِيٍّ, and then lightened the ي of relation (Md)—l. 18. The Banū Fazāra are taunted with eating the penis of the he-ass (AKB). The story is that 3 men joined company together, a Fazārī, a Taghlabī, and a Kilābī. They found a [wild (AKB)] he-ass; and, when the Fazārī had gone away on one of his needs, they cooked and ate, but kept the yard of the he-ass for the Fazārī. 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 snote one of them, and killed him; and the other took it, and ate of it (AKB). For Md's ending of the story see the Note on p. 588, ll. 18-19—l. 19.—The 1st Fazāra is the tribe of Fazāra, and the 2nd is their eponymous ancestor.

P. 846, l. 2. Khiṭām, or Bishr, Ibn Naṣr, of the Banu-lAbyaḍ Ibn Mujāshī' Ibn Dārim, the Rājiz (AKB).

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

P. 850, l. 20. مَلْهِيٌ (A).

P. 851, l. 7. مَلْهِيٌ قَرَأٌ Devotee (IA) : مَلْهِيٌ قَرَأٌ Excellent reader (R).

P. 852, l. 19. عَاشُورَءَانَ (A), apparently a misprint.

P. 853, l. 1. This verse is the last of an ode composed by AlFarazdaq 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)—ll. 4-5. ذُو being orig. ذُوِي, its *du.* ought to be ذُوِيًا, but is ذُوًا; so that its ل is not restored: while the *du.* of ذَاتٌ, orig. ذَوَاتٌ, like ذَوَاتَةٌ, is ذَوَاتَا; so that the ل, i.e. the ا substituted for the ي, is restored. R in another place (*vol. I, p. 266*) says “The ل of ذُو is a ي, as is proved by ذَوَاتَا and ذَوَاتٌ, “because the *eat.* of طَوِيْمٌ is more numerous than that of الْقَوَّةُ, and to “make it accord with the most prevalent is better”; and “the ع is “elided in ذَوَاتٌ from frequency of usage”—l. 20. Abū Bilāl Mirdās Ibn ‘Amr Ibn Ḥudair [alḤanzālī (IAth)], of [the Banū (ID)] Rabī‘a Ibn Ḥanzala [Ibn Mālik Ibn Zaid Manāt Ibn Tamfm (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 (CD). ‘Urwa Ibn Udhaina alLaithī, [of the Banū Laith, a Kinānī (T)], alḤijāzī, 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 [aṭṬuhawī, a heathen (Is), or] a converted poet, who [reached Allāh (Is), and] believed in the time of Prophet, but did not see him

mentioned by IHjr in the Is among the Converts (AKB). One of the 2 ف is *red.*, as in *لَا تُجْزَىٰ الْعِ* [62,540] (AAz)—l. 20. alKalbi, an Islāmi 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 *ف* [mentioned 2 verses before, and] here meaning *vulva*, to the *face of a Turk*, the Turks being coarse, broad, and red in the face (AKB)—*l.l.* The Mother of the Believers (Is), Hafsa Bint 'Umar Ibn AlKhaṭṭāb, is said to have been born [when Qurāish were building the House (Nw),] 5 years before the Mission [of the Prophet (Nw)]; was married by the Apostle of God [after 'Ā'isha (Is)] in the year 2 or 3, [the latter date being preferable (Is)]; and died in the year 27, [28 (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 Islāmi era (Nw, AF); and the first [person] that dated by the *Hijra* was 'Umar 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 Rabi' 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' alĀwwal in the year 11 [of the *Hijra* (Nw), i.e. 10 years 2 months and 18 days from, and including, the 1st of AlMuḥarram 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 AlIslām 13 years and a fraction, and abode at AlMadīna 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, ll. 25-26. The truth is that these 2 verses are from a *Rajaz* by Khiṭām alMujāshi'i, an Islāmi poet; not by Himyān Ibn Kuḥāfa (AKB) the Rājiz (ID).

P. 859, l. 8. Abū 'Aṭá was a contemporary of the 2 dynasties: he praised the Banū Umayya and the Banū Hāshim (KA). Yazīd Ibn 'Umar Ibn Hubaira [alFazāri (ITB), b. 87 (IKhn)], governor of the 2 'Irāks for Marwān Ibn Muḥammad Ibn Marwān Ibn AlḤakam [alQurashtī (TKh) alUmawī (IKhn, TKh) adDimashqī (TKh), known as alJa'dī, and nicknamed AlḤimār (IKhn), the last Khalifa of the Banū Umayya (IKhn, TKh), b. 72 (TKh) or 76 (Tr, IATH, ITB)], a. 127, k. 132 at the age of [58 (MDh),] 59, [62 (IATH, MAB), 69 (MDh, IATH), or 70 (MDh)], was put to death by Abū Ja'far alManṣūr, [afterwards Khalifa,] at Wāsiṭ in 132 in violation of a capitulation (IKb). The advice of Abū Ja'far was to keep faith with him; but Abū Ja'far's brother Abu-l-'Abbās 'Abd Allāh asSaffāḥ Ibn Muḥammad [alQurashtī (TKh) alHāshimī (ITB) al'Abbāsī (ITB, TKh), the 1st Khalifa of the Banu-l-'Abbās (FW, ITB), b. 108 (FW, TKh)], a. 132, d. [135 or (TKh)] 136 [at the age of 27 (TKh), 28 (Tr, IATH, FW, TKh), 29 (MDh), 32 (TKh), 33 (Tr, MDh, IATH, MAB, ITB, TKh), or 36 (Tr, IATH)], insisted upon Abū

Ja'far's putting him to death (IKhn). Marwān was called AlJa'da [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 Qur'an and of Predestination (I'ath, MAB), etc. (I'ath) : and he was known as AlĤimār because of his bravery, from the saying *فَلَنْ أَصْبِرُ مِنْ حِمَارٍ فِي الْحَرْبِ* 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 Banū Umayya (TKh). It is said that ALJa'd Ibn Dirham published his doctrine of the Creation of the Qur'an in the days of Hishām Ibn 'Abd AlMalik, under whose order he was put to death by Khālid alQasrī, governor of Al'Iraq (I'ath). The Wāsiṭ of Al'Iraq was founded by AlĤajjāj Ibn Yūsuf athThaḳaḳf between AlKufa and AlBaḡra ; and for that reason was named Wāsiṭ, 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

حُشَايَ عَلَى جِبْرِ ذَكِّي مِنَ الْغُضَا

My heart is on glowing embers of the wood called غُضَا ; and the verse is from an ode by AlMutanabbī : 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). مِنْ الْغُضَا (W) مِنْ أَهْوَى .

P. 860, ll. 2-3. *بَطْنِ عَاقِلٍ* The bottom, or low land, of 'Āqil is [a place (MI)] on the road of the pilgrims of AlBaḡra between Rāmātān and (Mk, MI) Āmirra (Mk) [or] Immara (MI)—l. 4. 'Āqil is said to be a mountain (Bk, ZJ) that Ḥujr, the father of Imra alQais, used to dwell in (Bk). The author of the Mk, after enumerating 8 places named 'Āqil, the 2nd of which he describes as "a mountain that the "children of [Ḥujr (KA)] Ākil alMurār, the ancestor of Imra alQais, "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—ll. 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—ll. 19-20. The 2 Indian eds. of the R₂ (vol. ii, p. 143, l. 2) have صاحبہ *his companion* ; but the Persian ed. has صاحبین *his 2 companions*.

P. 861, l. 1. تسمیة جزء باسم کل 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.”



