A GRAMMAR
OF THE
CLASSICAL ARABIC LANGUAGE,
TRANSLATED AND COMPILED FROM THE WORKS OF THE MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

BY
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IN AN INTRODUCTION AND FOUR PARTS.

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NOTICE.

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

NOTICE.

ADDITIONS AND CORRECTIONS TO ABBREVIATIONS OF REFERENCES.

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

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

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


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

IAI. For "Yazid alHaḍramī" read "Zaid azZiyādī alHaḍramī", and for "127" read "117 or 127".

IAt. After "Ghālib" insert "alMuḥārib of the Muḥārib of Kāis"; and read "541 or 542 or 546"; and dele "or 560".

* IHjr. After "Delhi" add "in 1290. On its margin is lithographed, from a MS written in 1099, the Mughnī (c. 952) by the Shaikh Muḥammad Ṭāhir aṣṢiddīkī, alFatānī (d. 981), author of the Majmaʿ alBiḥār, fixing the orthography of the names of the Traditionists, and concluding with a section upon the dates of the leading authorities on Tradition, from the Prophet to Bbk."
The Kadi Jamal ad-Din Abu-l-Fadl Muhammad Ibn Mukarram al-Ansari al-Khazrajia-Najjar ar-Ruwaiyi al-Isriki al-Misri, Secretary to the Chancellery at Cairo, and afterwards President of the Council at Tripoli, the Grammarian and Lexicologist (b. 630, d. 711), author of the LA.

[He was a descendant of the Companion Ruwaiyi Ibn Thabit al-Ansari an-Najjar, one of the Banu Malik Ibn An Najjar al-Madani al-Misri, who was present at the conquest of Egypt in 20, was appointed governor of Tripoli by Mu'awiya in 46, and died in 56.]

IT. Insert "asSaba'i" after "'Abd Allah", and "of AlMariya" after "Grammarian".

ITT. The Sharif Abu Muhammed, or Abu-I-Mu'sammar, Yahiyah Ibn Muhammed Ibn Tabarak al-'Alawi al-Husaini, the Grammarian and Philologist (d. 478).

* Jh. The Sahah, often called the Sihah, of the Shaikh Abu Nasr Ismail Ibn Hammad al-Jauhari at-Turkii al-Farabi, the Lexicologist (d. 393 or 398 or about 400), printed in Egypt, with the Marginal Annotations of N, in 1282.

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

LA. The great Lexicon entitled the Lisân al'Arab, by IMkrm.

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

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

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

U. The 'Umdat alHāfiz wa 'Uddat alLāfiz, a Grammatical Primer, by IM.
Additions and Corrections to the Chronological List.

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

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

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

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

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


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

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

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

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

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

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

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

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

No. 49. The reporter of [poetry among] the BB (NA). But AT (INr. ii. 20f) seems to class him among the KK.

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

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

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

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

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

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

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

No. 88. AAS died at a great age (BM, AWM).
No. 100. Read "371—450".
No. 101. Insert "ASB (84)" as a master of IB.

No. 104, note 3. Add "He studied in Egypt under Abū YaʿKūb Yūsuf Ibn YaʿKūb alBaṣrī, known as Ibn Khurrazādh
anNajīrami, from Najīram, a ward in AlBaṣra, and known also as
alBuḥṭurī, the Grammarian and Lexicologist (b. 345, d. 423), who
settled in Egypt and learnt from Abu-Ḥusayn 'Alī Ibn Aḥmad
alMuhallabi (d. 335), who was a pupil of IKb's son Abū Jaʿfar
Aḥmad Ibn 'Abd Allāh adDīnawarī alMalikī, Kādi of Mīr
(d. 322), who was born at Baghdad, and studied there under his
father IKb (50)".

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

Insert
107 A | Bd | ITT, pupil of Rb (86) and Thm (98) ... | 478
and
109 A | A | *ABk, pupil of Mkk (95) ... ... | 494
No. 112. Read "431" for "531".

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

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

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

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

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

No. 126, note 1. Add "He studied in Spain under Abu -Iḳāsim 'Abd ArRahmān Ibn Muḥammad Ibn Aḥmad anNaftī, of Naftā (a town in Africa), known as Ibn AṣṢā’īgh, who entered Spain, and became a pupil of I Arb (125), and afterwards travelled in the East, leaving Damascus in 518 on his way back to Nafta."

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

No. 137. Insert "SKht (122)" among the masters of KIAmb. Through these masters the grammatical pedigree of KIAmb is traceable in three lines to IS (66), from information given by himself:

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<table>
<thead>
<tr>
<th>IS (66)</th>
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<tbody>
<tr>
<td>F (73)</td>
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<td>Rb (86)</td>
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<td>ITT (107A)</td>
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<td>ISh (119)</td>
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<td>KIAmb</td>
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<td>(NA. 488)</td>
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<tr>
<td>IB (101)</td>
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<tr>
<td>IDs (112)</td>
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<td>SKht (122)</td>
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<td>KIAmb</td>
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<td>(NA. 483)</td>
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<th>HIDn (99)</th>
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<td>T (111)</td>
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<tr>
<td>Jk (123)</td>
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<tr>
<td>KIAmb</td>
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<tr>
<td>(NA. 433)</td>
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</tbody>
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Insert

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

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

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

No. 156. Add ”ITlh (147A)” to the masters of Shl.
No. 183. For “172” read “171”.

Insert

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

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

Dele No. 196 and Note 2.

No. 199. Insert ”lived nearly 88 years”.
No. 201. Read ”*FA and *MN (Author of the)”.

Insert

202A | M | * IHjr ... ... | 773—852

IHjr was pupil of IHsh’s son Muḥibb adDīn Muḥammad Ibn ‘Abd Allāh Ibn Yūsuf alḤambatī, the Grammarian (b. 750, d. 799), who studied under his father IHsh (194), and received diplomas from Sb (192) and IA (193).
CHAPTER XII.

THE NUMERAL NOUN.

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regular inf. n. of trans. - فَعَلُ or - فَعَلُ - فَعَلُ assertion that it is not regular — when allowable, according to S and Akh — other opinions — condition prescribed, in the Tashil, in case of - فَعَلُ - of regular inf. n. of intran. — and - فَعَلُ — opinion of Fr — - فَعَلُ — - فَعَلُ — فَعَلُ and - فَعَلُ — فَعَلُ — sometimes combined, sometimes separate — - فَعَلُ or - فَعَلُ — regular inf. n. of - فَعَلُ — most prevalent measures in - فَعَلُ — rule in - فَعَلُ — of tril. — irregular inf. ns. — - فَعَلُ — فَعَلُ — تَقَى — فَعَلُ — فَعَلُ — as inf. ns. of - فَعَلُ — as inf. n. of - فَعَلُ — as inf. n. of - - - Fr's opinion on - غَلْبُ - فَعَلُ — مَفْعُولُ i. q. — and - فَعَلُ — فَعَلُ — مَفْعُولُ i. q. also - فَعَلُ — مَفْعُولُ i. q. - فَعَلُ — مَفْعُولُ - فَعَلُ — فَعَلُ some of these measures not inf. ns. ... ... ... 1513—1529

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notorious in some conjugs. than regular
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hearsay in some conjugs.—sole inf. n. of
some conjugs. irregular—detailed explana-
tion—classification of vs. exceeding 3
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commensurable, and coordinated, with
quad.—(2) augmented tril. commensur-
able, but not coordinated, with quad.—
(a) أنَعَلُ — distinction between coordinated
and commensurable—(b) نَعَل — نَعَل
and نَعَل — which used when ل is a
Hamza—opinion of س — فيَعَال — in non-
inf. n. — فيَعَال said to be
anomalous—(c) فَعَلٌ — كَذَاب
simple substantive— مَفَاعِلْةٌ and
نَعَال — مَرَأَيْن — (3) augmented tril.
incommensurable with quad.—beginning
with (a) aug. تَفَعَّل — تَفَعَّل
—said to be anomalous—(b) تَفَعَّل —
anomalous—(b) conj. Hamza—exs.

—inf. ns. of such vs. as ااطِلَّبَر and اطَلَّبَر — (4) unaugmented quad. and its coordinates —instances of فعلًا in non-reduplicated—

فعَلَّا — حيَقَال — دحْرَاج

فِعَلَّا — only in reduplicated— حرَقال

o. f. فِعَلَّا an inf. n., and both inf. ns.—

a simple substantive — usual meaning of فِعَلَّا — فِعَلَّا or فِعَلَّا and فِعَلَّا both inf. ns.—

(5) augmented tril. and فيُصَرْعُ — (5) augmented tril. or quad. beginning with الت of quasi-passivity — on measure of تَفَعَّل — formations — effect of unsoundness of ل — (6) augmented quad. on measure of (a) ظَمَادِئَة — فِعَلَّا and (b) استفَعَتْ...

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rare—inf. n. on measure of
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\[
\text{١}٠ \text{عشرة} \text{one to عشرون ten,} \\
\text{مائة} \text{a hundred, and ألف a thousand (M, IH).}
\]

Each scale contains nine numbers, the units being nine numbers, the tens nine numbers, and the hundreds nine numbers; while the thousands are deduced from them, i.e., derived from the three scales, being units of thousands, tens of thousands, hundreds of thousands, and thousands of thousands to infinity (IY). And the other nums. are derived from these (M, R, Jm) by (1) dualization, like
two hundred and thousand: (2) pluralization, like two (R, Jm) and its fellows, which are co-ordinated with the pl. [234] (R); and like hundreds and thousands (Jm): (3) coupling, like three and twenty [320] (R, Jm), a hundred and one, and one thousand one hundred; and similarly one thousand below and its fellows, because they are orig. coupled (R): (4) prothetic composition, like [316] (R, Jm) and three thousand (R): (5) synthetic composition, like [219, 308]: (6) affixion of the s of feminization, like and below: (7) rejection of it, like to [314] (Jm). [322] is a n. occurring in the language in two ways, (1) as a substantive, being a proper name for this quantity, like the rest of the nums.: (2) as an ep., derived from unity; occurring as a genuine ep., as IV. 169. [2]; and made fem., when it follows a f-m., as one being [314]. And they use in the sense of the substantive, as twenty-one [539] and eleven [above], i.e. one and twenty and one and ten [210, 308]. As for
it is curtailed of the ل like ابنناي، its ل being a ی because it is from "ی بنیت یالشی" I bent the thing; while the Hamza at its beginning is a quasi-compensation for the elided. And the fem. is ابننتای [307], like ابننتای; or پنتای، like پنتای [277,667] (IY). The nums. are generally conjoined with ns. denoting the [genera (IY)] numbered [265], in order to indicate the genera and their quantities, as ثلثة أثواب three garments, عشرة درهمی ten dirhams, أحد عشر دينارا' eleven dinars, عشرون رجلاء twenty men, مائة درهم a hundred dirhams [314], and ألف ثوب a thousand garments: except واحد and ابنناي; for you do not say ابننا درههم، nor واحد رجالی; but express the generic n. in the sing. or du., as رجل a man [in the sing. (IY)] and رجلان two men [in the du. (IY)], effecting the two indications together by means of one expression (M). For رجل a man imports genus and unity, and رجلان two men imports genus and making one into a pair; so that there is no need to combine the num. and the numbered: whereas, in the case of the rest, number and genus are not imported, except from the num. and the numbered together, because ثلثة three imports number without genus, and رجل men imports genus without number; so that, if you intend to import both, you combine the
two words (Aud). And he that says لقيتهما أثنيهما I met them two, the two of them, by analogy to لقيتهم ثلاثتهم I met them, the three of them, misunderstanding both idiom and analogy, and failing to recognize the difference between the two phrases. For the Arabs say, in the case of two، لقيتهما I met them two, without expounding the pron.; but, in the case of many، لئيتهم خمستهم I saw them, the five of them, and the like, expounding the pron. The difference between the two cases is that the du. does not vary in number, and is therefore independent of [numerical] exponent: while the pl. is vague, unlimited in number; so that, if it were not expounded by something explanatory of its number, the hearer would not know its numerical quantity (D).

§ 314. We now proceed to discuss the predicament of the nums. in respect of two matters, gender [below] and sp. [315]. As regards the first matter, they are of three kinds, (1) what is always made masc. with the masc., and fem. with the fem., as analogy requires, vid. ی آ ی and ی آ ی [313], as ی آ ی و ی آ ی II. 158. And your God is one God and ی آ ی ی آ ی VII. 189. He is the God that hath created you from one being,
Our Lord, Thou hast made us to die twice, and made us to live twice, [i. e., إِمَّاتَنِينِ and حِيْاتٍ (K,B) or إِمَّاتَنِينِ and حِيْاتٍ (K)] ; and similarly the num. that is in the form of the act. part., like ثَالِثْ third and رَابِعَ fourth, fems. ثَالِثْ عَشْرَةِ to رَابِعَ عَشْرَةِ in the masc., and عَشْرَةِ in the fem. [324], as سيِقُولُونَ ثَلُثْ رَابِعَهُمْ XVIII. 21. [539] and XXIV. 9. [34, 167, 525] : (2) what is always made fem. with the masc., and masc. with the fem., vid. تُسْعَة three [265] to نِسْعَة nine, whether they be compounded with عشرة ten [318], as عشرة عشرة رَجَالاً عَشْرَةِ عَشْرَةِ, and عَشْرَةِ عَشْرَةِ. Thirteen men with the s [expressed] in the masc., and عَشْرَةِ عَشْرَةِ عَشْرَةِ اَمْرَةِ, thirteen women [below] with the s elided from , whence LXXIV. 30. [87], i. e., مَلَكَا angels or حَارِنَا warders, [the sp. being elided (MAd)] ; or not compounded, as نَسْوَةٌ رَجَالٍ three men and نَسْوَةٌ نِسَّوْنَ three women, whence ۱۱۸۷. XIX. 11. Thy sign shall be that thou speak not unto men for three days, and ۱۱۸۷. III. 36. Thy sign shall be that thou speak not unto men for three nights : (3) what requires distinction, vid. عشرة ten, which, if un compounded, is like العَشْرَةِ [above] to تُسْعَة , being made masc. with the fem., and fem. with the masc. ; and, if
compounded [318], is conformable to analogy, being made masc. with the masc., and fem. with the fem., as אֶ֖נֶּי רָאִ֑ית. 

XII. 4. [85, 211, 315, 442] and II. 57. [211] Sh. 

One has to make an analogy, and the uncompounded עֹ֣֟שֶּר, have three states, (1) that unrestricted number should be intended by them, as שלמה חמשה Three is the half of six [below]; (2) that numbered should be intended by them, but not mentioned, as שַׁהֲרֵי חָמָ֛ס I fastel five, meaning days [below], and I lay awake five, meaning nights; (3) that a numbered should be intended by them, and be mentioned, which is what IHsh mentions here (MAd). 

Various reasons have been assigned for the abnormal genders of the nums. from 3 to 10; but, in my opinion, [says R.], the most probable is the following. The num. above 2 is constituted fem. in its original application, i.e., when it serves to express unrestricted number, as סֵעֶ֖ת אֶ֖רֶבּ עֲצֵמִֽי פִּלְעַפּ֑י; before it is used in the sense of the numbered, as in חֻלַּנֵי שלמה שלל כעֲצֵמִֽי P. $^2$ is not said. The reason why it is constituted fem. in the original application is that every pl. becomes fem. in their language, because it is indicative of number above two [234]; so that, when the masc. in such as כעֲצֵמִֽי men [270] becomes fem. because of the super-
vention of this accident, still more ought the accident itself to be fem. As for the num.'s being an accident, it is because the num. belongs to the cat. of جمايل [217], which is an accident. Afterwards the nums. are commonly used to express the numbered; and are then invaded by the sense of qualification [322], which is the sense of deriv. ns. [142], since كِلْتَةُ جِمَال three men means numbered by this num. But, though the sense of qualification is predominant in them, they are more commonly not put in apposition to their qualified, كِلْتَةُ جِمَال being more common in usage than كِلْتَةُ جِمَال [below], because the original state of these expressions as substantives is observed; and also because the intention is to lighten them, since lightness by elision of the Tanwin is attained by prefixing them to their numbereds. According to this rule, then, the whole of the nums. are orig. pre. to their numbereds; while such as are not pre., vid. 11 to 99 [315], are [aproteptic] for a [special] cause [316]. The prefixion in كِلْتَةُ جِمَال [316] and كرم [313] is like the prefixion in مَكَّةُ تَشْيِقَةٍ and خُلَوْلِ ثَناَيٍ [121], according to the different opinions held by the GG of the two cities: for the ep. is pre. to what is its qualified; but as to whether the post. now remains a qualified, as the KK hold, or the qualified of the pre. is suppressed, a general [expression] explained by the post., as the BB hold, there is the dispute men-
tioned in the cat. of prothesis. Since, however, the sense of qualification exists in the nums., and they often occur in apposition to the expressions denoting the objects numbered, as ٍرَجَالٌ تَلْتَقَةٍ [above] and الْمَنْسَكّ كَبْلِ مَاكْتَةٍ [142], and, when they do not follow the qualified, what is qualified is put after them, either post., as ٍرَجَالٌ تَلْتَقَةٍ and مَاكْتَةٍ رَجُلٍ, or governed by مِنْ ٍرَجَالٍ, or put into the acc., as عَشْرُونَ دِرَّةٍ, they may be treated like deriv. eps. in having the fem. regularly distinguished from the masc. by the ُ, this distinction being regular in deriv. eps., like ضَارِبَةٌ وَضَارِبَةٌ [265]. Other quantities also than nums. are used as eps., as ثُمَّ دَرَاعٌ an ell of cloth and بُقَّةٌ بُقَّةٌ a bushel of wheat; but not so often as the nums. When, therefore, the nums. from 3 to 10 are eps. of the pl. of the masc., they retain their constitutional femininization, because they are eps. of the pl. [316], which is fem.; so that ٍرَجَالٌ تَلْتَقَةٍ is said, like رَجَالٌ ضَارِبَةٍ [270]. And, when what is qualified by them is post., as ٍرَجَالٌ تَلْتَقَةٍ, the nums. remain fem. in apposition to the post., because the sp. is the same expression as the qualified, being put last for the two objects mentioned (R), vid. observance of the original state of the nums. as substantives, and intention to lighten them (MAR). As for the num. whose sp. is sing. [315], vid. what
is above 10, it is not made fem., because the same fem. qualified does not remain. Moreover, though عَشُروَنْ دِرْجَةً, and similarly دَرَاهِم عَشُروَنْ, still these nums., even when they follow their pl. qualifieds, do not agree with them in fem. gender, because the \( \& \) and \( \& \) are inseparable from the terminations of عَشُروَنْ and its cat. \[234,320\], and the s from the termination of مَائَةٌ; while عَشُروَنْ follows them in abandoning the agreement, because the breach of the custom is established by the two first: and, since the nums., when they follow their qualifieds, do not agree with them, therefore, when pre. to them also, they do not agree with them; so that عَشُروَنْ and عَشُروَنْ, and مَائَةٌ are said. And the reason why عَشُروَنْ to عَشَّرَةٌ, when compounded with عَشَّرَةٌ, remain in the same state as before the composition, although they have neither a pl. sp. nor a pl. qualified, is that their pl. sp. is suppressed, the last sp. being considered sufficient, because the custom of the nums., when they follow one another, is to be satisfied with the sp. of the last num. of their aggregate, as مَائَةٌ وَثلَثْتِينَ رَجَالٍ a hundred and thirty-three men, orig. مَائَةٌ رَجَالٍ وَثلَثْتِينَ رَجَالٍ a hundred men and three men and thirty men; so that, since their pl. sp. is supplied, they are 185
treated in the same way as when the *sp.* is expressed. Since, then, the Arabs intend to treat the *nums.* like *deriv. eps.*, by expressing the *ś* in them when their qualified is *fem.*, and eliding it from them when their qualified is *masc.*; while they have no *masc.* qualified, because they are not applicable as *eps.* to anything but the *pl.*, which is *fem.*, whether it be *pl.* of a *masc.* or a *fem.*: and since, if the *ś* were expressed in them with the two *pls.*, the intention to treat them as *deriv. eps.* would not be plain; and you would think the *ś* to be the one used to make the unrestricted *num. fem.* in the original state [of substantive], not to be put on account of the qualified's being *fem.*, because the *ś*, when not denoting *unity*, is mostly inseparable from the substantives containing it, like [238,263]: therefore the Arabs drop the *ś* with the *pl.* of the *fem.*, because its femininization is faint, in comparison with that of the *pl.* of the *masc.*, so that it is quasi-*masc.* [below]. For the femininization regarded in the *pl.* of the *fem.* is that which supervenes because of the plurality, like the femininization in the *pl.* of the *masc.*, not that which was before the plurality, as is proved by the fact that, if the original [femininization] were regarded, *قالَ نسْوَةُ* XII. 30. [21,270] would not be allowable in a case of choice, as *قالَ أمْرأة* is not allowable in such a case. As, then, the adventitious femininization removes the original masculinization in *رجل* and *يام*.
so also it removes the original femininization in نِسْوَةٌ: but this adventitious [femininization] is apparent, notorious, in رَجَالٍ, faint in نِسْوَةٌ, because the effect produced upon a thing by its like is not so marked as the effect produced upon it by its opp.; so that نِسْوَةٌ becomes quasi-masc. [above], because its femininization is faint. One says, therefore, نِسْوَةٌ تَلْتَثُّ رَجَالٌ and نِسْوَةٌ تَلْتَثُّ, where the ٥, which, in the original state [of substantive], denoted the femininization of the abstract num., becomes denotative of the femininization of the numbered. The gender of these ten expressions, عَشْرٌ رَجَالٌ to عَشْرَةٌ رَجَالٍ, having been thus settled, we say that their predicament is what we have mentioned, vid. that إِنَّالٍ رَجَالٍ and إِنَّالٍ رَجَالٍ are conformable to analogy; while the remaining eight are apparently contrary to analogy, wherever they occur, below 10 or above it, as عَشْرَةٌ أَمْرَةٌ رَجَالٌ [324], عَشْرَةٌ رَجَالٌ, and عَشْرَةٌ رَجَالٌ, which, in composition, reverts to analogy, the ٥ being expressed in it in the fem., and dropped in the masc., as عَشْرَةٌ اِمْرَةٌ رَجَالٌ [above], because its sp. is not a pl. [316], from regard to which the num. might be made fem. And the reason why, when combined with a unit, عَشْرَةٌ ten, alone among decimal numbers, agrees with its sp. in gender is that, when without a unit also, it agrees with its sp. in gender, as عَشْرَةٌ رَجَالٍ ten men and عَشْرَةٌ نِسْوَةٌ ten women,
being fem., and quasi-masc.] (R). As for جَأَءَةٌ نُسْوَةٌ VI. 161. Whoso doeth a good thing shall have ten good things like it [below], it means عَشْرَ حَسَنَاتٍ أَمَتَالِهَا [by suppression of a qualified (Fk),] otherwise "مثل" would be said, because عَشْرَ حَسَنَاتٍ أَمَتَالِهَا is masc. (Aud, Fk); and, with the pl., the gender regarded is that of its sing. [below], as [IM states] in the Alfiya and the Tashil (Fk). So [says IHsh] in the Aud; but whether عَشْرَ حَسَنَاتٍ أَمَتَالِهَا would necessarily be said requires consideration, because some justify the masc. gender in عَشْرَ حَسَنَاتٍ أَمَتَالِهَا by the argument that theحَسَنَاتٍ أَمَتَالِهَا, and others on the ground that the pre. gains feminization from the post. [111] (YS). This is [the rule] when the numbered is mentioned (A, Fk). Sfw, in his Commentary on the IH, reports, as [a restriction] transmitted by Nw from the learned, that it is only when the numbered is mentioned after the num.: and that, if the numbered be put first (YS, Sn), and the num. made an ep., the rule may be enforced or neglected (Sn); [so that] the ی may be affixed to the num. or elided, with both the masc. and the fem. (YS), as if the numbered were suppressed [below], as مَسَّأَلٌ تُسَعّ nine questions and رَجَالٌ تُسَعّ nine men, or conversely (Sn). But, in opposition to Sfw upon this restriction, which is not mentioned by IM in the Tashil, nor by AH in the Ir, nor by IHsh in any
of his books, it is sufficient to say that I have referred to the Ns, but have not found in it any restriction other than what is mentioned by [A,] Fk, and others, vid. that the num. is made fem. with the masc. when the numbered is mentioned (YS). If, however, the numbered be [intended, but (A)] not mentioned [literally [A]], then [the chaste construction is to give the num. the same gender as if the numbered were mentioned, as ıста كَمْسَةَ كَمْسَةِ I fasted five, meaning days, and سيْرتُ كَمْسَةٍ I journeyed five, meaning nights; but (A)] the ә may be elided with the masc. (A, Fk), as II. 234. [320] (Fk), whence [in tradition (Fk)] َنَمَّ أَتْبَعَةٍ بِسِيْتِ مِنْ شَرَّالْ And then follows it up with six days of Shawwāl (A, Fk). Apparently Fk [also] means that expression of the ә [with the masc.] is preferable, which is distinctly stated in the Tsr, but is open to an objection, which you will soon learn; and that there is no difference [as to elision of the ә] between the numbered's being ٍأيامٍ or any other expression, as is laid down, without any restriction, by many, and among them IHsh in the Jāmi, who hold بَنُيَ إِلَاتَاسْمَ عَلَى كَمْسِ Islām has been founded upon five principles or essentials [339], i. e. أَرْكَانٌ or أَصْوَلٌ, to be an instance of that (YS). But Sb restricts the elision of the ә to the case where the numbered is [the expression (Sn)] ٍأيامٍ (YS, Sn) exclusively, not any other masc. (YS); and holds it to be the [only]
practice agreeable with the speech of the Arabs (Sn). He discusses that at great length; but the sum of it is this:—When the numbered consists of days and nights, as 

I journeyed five, meaning both [above], or of days alone, as I fasted five days, because fasting is only in the days, the š is elided in the num., in the first case, because the nights predominate over the days, which are subordinate to them [325. B], so that the predicament of the nights is applied to the days; and, in the second, because the day, becoming, as it were, included under, and part of, the night, is indicated by the same name: and, since the predicament belongs to the nights, elision of the š is the [only] practice agreeable with the speech of the Arabs, to which mention of it is foreign. For this reason S says that expression of it is allowable by analogy; but that we do not find it in the speech of the Arabs [320]; and the language of Z [below] is to the same effect (YS). [For Z says on II. 234.,] عَشْرَةُ is said from regard to ليال nights, with which the days are included; and you never see the Arabs use the masc. in the num. from regard to أيام days: you say صَمْتُ عَشْرَةُ I fasted ten days; and, if you used the masc., you would deviate from their speech, as is clear from the text إن لَيْتَنِّي إِلَّا عَشْرَةٌ XX. 103. Ye have not tarried on the earth, or in the grave, save ten days, and then
XX. 104. Ye have not tarried save a day (K). And what Nw mentions as to the allowance of both genders by the Arabs requires consideration. But, when the numbered is some other expression, the rule of using the masc. [num.] with the fem. numbered, and the fem. with the masc. must be observed, there being no reason to the contrary (YS). As to whether the ی may be expressed with the fem. when the numbered is not mentioned, that is reported to be disallowed by some; but what is mentioned above as reported by Sfw necessarily implies its allowability (Sn). As for the nums. whereby a numbered is not intended, but only unrestricted number, all of them are with the ی, as ٖٛٞ ٖٛٞ ٖٛٞ ٖٛٞ [above]; and are diptote, because [fem. (Sn)] proper names [8], contrary to the opinion of some; while the prefixion of ٖٛٞ to them, as ٖٛٞ ٖٛٞ ٖٛٞ , is like its prefixion to some proper names, as ٖٛٞ a name of the Sun, when they say ٖٛٞ , and similarly ٖٛٞ for Fate [8] (A). The gender regarded [with the pl. (Aud)] is that of the sing. [above] (Aud, A), not of the pl. (A), as ٖٛٞ three hot baths (Aud, A), with the ی, from regard to ٖٛٞ , which is masc. (Aud). This is contrary to the opinion of the Bdd (Aud, A), who say ٖٛٞ , regarding the form of the pl.: while Ks,
[like the Bdd (Sn),] says "You say I passed by three hot baths, without a ُسِفَر, though the *sing.* [261] is masc."; and he constructs what is like it by analogy to it: but Fr does not say this. The gender regarded in the *sing.*, (1) if the numbered be a substantive, is the gender of its form, as ُثَلَثْ أَشْخَصْ three persons, meaning women [or men (Sn)], because ُشَخْصَ is masc.; and ُثَلَثْ أَعْبَيْ three beings, meaning men [or women (Sn)], because ُعِبِنَ is fem. [263, 264]: (a) this holds good so long as something which strengthens the sense, or in which the sense is often intended, is not attached to the sentence [containing the num. (Sn)]; for, if that be attached to it, the sense may be observed:— the first is like the saying [of 'Umar Ibn Abī Rabī'ā (MN, EC) alMakhzumī (MN)]

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

[And verily this Kilāb is ten sub-tribes, and thou art quit of its ten clans, where ُعَبْطَيْ means (EC)]; and IM in the CK makes
VII. 160. And We divided them into twelve tribes, nations, an instance of it, saying that by the mention of the predicament of the _fem._ becomes preponderant, [otherwise, says IUK, _would be said, because is masc. (Sn)]; but in the CT he makes a subst. for _مُسْتَأَمَّة_ , [the _sp._ _فُرَتْة_ divisions being suppressed (Sn),] which is the right construction, as will be seen [316]: and the second is like the saying [of an Arab of the desert, afflicted by drought (EC),]

[We are reduced to three souls, and we have but three camels. _Hard indeed has the time been upon my household! (EC)_], _نفس_ being often used when _إِنْسَان_ a _human being_ is intended by it: (2) if the numbered be an _ep._, is the gender of its qualified meant to be understood, not its own, as VI. 161. [above], i. e., _عَشْرُ حَسَدَانُ_ ; and as _ثلاثةٌ رِبَاعٌ_ three _middle-sized_ [240], when you intend _men_; and similarly _ثلاثةٌ ذَرَابٌ_ three _beasts_, when you intend _males_, because _دَابَّة_ is _orig._ an _ep._ (A); though some of the Arabs, says IUK, say _ثلاثةٌ ذَرَابٌ_, because _دَابَّة_ is treated as a substantive (Sn). It is only with the _pl._, however, that the gender of the _sing._ is regarded (A). As for the [collective (Sn)] _generic n._ and the _quasi-pl. n._, what is regarded with them is their actual gender, so
that the gender given to the num. is the converse of what
their pron. requires. You say (1) [ُتَلُثَّةٌ مِّنَ الْقُومِ] three
men and (A) [ُتَلُثَّةٌ مِّنَ الْعَمَّ] three sheep, with the š, because
you say [ُعَنْمٌ كَثِيرٌ] many men and (A) [ُعَنْمٌ كَثِيرٌ] many sheep
with [the ep. in] the masc. (Aud, A): (a) so in the Aud:
but BD says "In my opinion you sayُتَلُثَّةٌ مِّنَ الْعَمَّ because
*عَنْمٍ is fem." [271]; and this is what Jh and others men-
tion: and by it is refuted the language of A, like that of
the Aud; and it is proved byُذَ نَفَقَتْ فِيهِ عَنْمٌ الْقُومٌ XIX.
78. When the men's sheep had strayed into it: while some
say thatُعَنْمٍ is both masc. and fem.; and this is neces-
sarily implied by what Dm transmits from IHsh, vid.
that the fem. generic ns. areُبِطُ بِنَحْلَ bees andُبِطُ ducks,
which have no third, because the rest are either neces-
sarily masc., vid. six, سِدْرَ مُّوْزَ, عَنْبَ, مُمْلَكَهَا, سُدَرَ
lote-trees, مُوْزَ, عَنْبَ, مُمْلَكَهَا, سُدَرَ fresh ripe dates, مُمْلَكَهَا, سُدَرَ
wheat, and مُمْلَكَهَا, سُدَرَ words, or of both genders, vid. the remaining expressions
(Sn): (2)ُتَلُثَّةٌ مِّنَ الْبَطِ three ducks [271], with omission of
the š, because you sayُبِطُ كَثِيرٌ many ducks with [the ep.
in] the fem.: (3)ُتَلُثَّةٌ مِّنَ الْبَقَرُ three head of cattle or
*بَقَرَ, becauseُبَقَرَ has two dial. vars., masc. [from regard
to the form, or to the senseُجُمْعٌ (Sn)], and fem. [from
regard to the sense *جُمْعَة (Sn)], asُبَقَرَ تَشَابَهَ عَلَيْنَا II. 65. [257], whereُتَشَابَهَتْ is read (Aud, A). This holds
good so long as the generic n. or quasi-pl. n. is neither separated from the num. by an ep. indicative of the sense, [the ep. being either not mentioned at all, or mentioned posterior to both of them (Sn),] nor used as a substitute for a pl. of a masc.; for, if either be the case, then what is [necessarily (Sn)] observed is the sense, [though as to the necessity A differs from some of the moderns (Sn)]:—

the first is like your saying تَلَّتُ إِنَّاتُ مِنْ الْعَدْمُ three female sheep and تَلَّتُ ذُكُورُ مِنْ الْبَطِ three male ducks; but the posterior ep. has no effect, as تَلَّتُ مِنْ الْعَدْمِ إِنَّاتُ and تَلَّتُ مِنْ الْبَطِ ذُكُورُ[271](A); and similarly the ep. not indicative of the sense, as تَلَّتُ حُسَانُ مِنْ الْبَطِ three pretty ducks, حُسَانُ being common to males and females (Dm): and the second is such as رُجُلَةُ تَلَّتُ جَلَّةُ three pedestrians, رُجُلَةُ being a fem. quasi-pl. n., but used as a substitute for أَرْجَالٌ as a broken pl. of أَرْجَالٌ, so that its num. is made [to indicate by the expression of the ë in it that the numbered is (Sn)] masc., as would be done with the pl. for which it is used as a substitute (A); and similarly, says IUK,٣ أَشَّيَاءُ تَلَّتُ أَشَيَّاءُ three things, أَشَّيَاءُ being orig. شَيْتَآ١ on the measure of فَعَلُّ [273], but used as a substitute for the pl. أَعَالٌ, so that, though it is fem., still, since it is used as a substitute for a pl. of a masc., the ë must be expressed in it (Sn). And, [as the form of the sing. is not regarded
in the generic and quasi-pl. ns., so (Sn)] also the form of the sing. is not regarded when it is a proper name,
[but its sense is regarded (Sn),] as the three Talhas and the five Hinds [264].
When the numbered has two dial. vars., masc. and fem.,
like حَالَّة state, elision and expression [of the ا ] are
allowable [in its num.], as the three أَحَوَالٌ three
§. 315. As regards the second matter, i. e., the sp.
[314], the nums. are of four kinds, (1) what does not
need a sp. at all, vid. وَاحِد one and وَاحِدَانَ two: for you do
not say وَنَا حَنَّةَلْ while إِنْنا رَجُلٌ
[228,313] is a poetic license: (2) what needs a sp. in the
gen. pl., vid. وَلَيْسَ أَعْشرَةٌ three to عَشَرَةٌ ten [below], as the
عَشَرَةٌ تُلْتَةُ رَجَالٍ وَعَشَرَ نَسْرَةَ With me are three men and ten women,
extcept when the sp. is the word مائَة a hundred, which
must be in the sing., as هِلِّي يُتْلَتُ تُلْتَةُ رَجَالٍ
[316] (MAd): (3) what
needs a sp. in the acc. sing., vid. أَحَدَ عَشَرَ eleven to
تُسَعَونَ ninety-nine, as XII. 4. [85, 211, 314, 442],
V. 15. [85], VII. 138. [85], and XXXVIII. 22. [16, 85]:
(4) what needs a sp. in the gen. sing., vid. مائَة a hundred
and a thousand [below], as With me are a hundred men and a thousand men (Sh). The nums. pre. to the numbered are ten, consisting of two sorts, (1) to عشرة [above], which ought to be pre. to a broken pl. of paucity [316, 317], as سبعة أبكر XXXI. 26. [79, 235, 585]; (2) and a thousand [above], which ought to be pre. to a sing., as مائة جلدة XXIV. 2. [62] and II. 90. For a thousand years (Aud).

§. 316. The sp. of عشرة to مائة is [only (A)] a gen. pl. (IH,IM) in form or sense, except in تسع بائعة to مائة [below] (IH); and mostly an expression of paucity [315, 317] (IM). The id. pl. is either a generic n., like [254]; or a quasi-pl. n., like رُغَّط [257] (R). If the sp. be a generic n. or quasi-pl. n., it is (1) [mostly (R)] governed by فَجَعَلَ أَرْبَعَةَ مِنَ الْطَّرْفِ (R,A), as II. 262. Then take thou four birds and مررت بثُلَثَةَ مِنَ الْرَّعْطَ I passed by three persons (A), because, though they are in the sense of the pl., still they are in the form of the sing., so that prefixion of the num. to them is disliked after the arrangement made for prefixing it to the pl. (R): (2) sometimes governed by prefixion of the num., as in وكان في المدينة تسعة رعط XXVII. 49. And there were in the city nine persons, the tradition ليس فيما دون خمس ذكر صدفة There is no poor-
rate on what is below five camels, and [314] 
(A). Akh says that the num. may not be pre. to them; but this rule is broken by XXVII. 9. and [above] (R), and the truth is that this construction is restricted to hearsay. If, however, the sp. be something else, it is governed by prefixion of the num. to it; and ought then to be a broken pl. of paucity [315, 317], as three slaves and three handmaids (A).

As for its being governed in the gen. by prothesis, this is because the word becomes lighter by prefixion, as before explained [314] (R). But sometimes the num. is aprotthetic, [and pronounced with Tanwin (IY),] in which case the exponent is either [in apposition to it as (IY)] a subst., as كُلَّمَةُ أُمَّرَب; or in the acc. [as a sp. (IY)], as كُلَّمَةُ أُثْرَبَا, which is a poetic license (IY,R). The acc. is anomalous, because the numbered, as before shown [314], is orig. qualified, which is the [word] intended; so that, if they put it into the acc., the intended is in the semblance of a complement [19]. And, as for the prefixion [of the num.] to the pl., it is because the post. is orig. qualified, the num. being afterwards pre. to it for the sake of lightness; while the qualified of كُلَّمَةُ three and upwards is orig. pl. [314] (R). But, when the sp. [post. to the num. from 3 to 10 (R)] is مَائَةُ a hundred, it is sing. (R, Aud, A), as [313] (Aud, A), سَبْعَمَايَةُ (A), and تَسْعِمَايَةُ [above]
(Aud); not pl. (R). By analogy the pl. should be said (IY,IH), because has two pl.], one in the semblance of the perf. pl. masc., vid. [234,244] (R, Jm); and the other in the semblance of the perf. pl. fem., vid. [234] (Jm). But the num. is not pre. to the perf. pl. masc. [317]; so that only remains (R, Jm), to which the num. might be pre. in default of the broken pl., as in X X I V . 5 7 . [240,317] (R); and, disliking that the sp. should follow the pl. with the and , after having been accustomed to follow what is in the semblance of the pl. with the , and , vid. to they confine themselves to the sing., which besides is shorter (R, Jm), while all fear of ambiguity is removed (R). S says (IY), It is not disapproved in their language that the form should be sing., and the sense pl. (S, IY); so that some of them even say in poetry what is not used in prose (S): but this is only when there is no fear of ambiguity (IY); and an instance of it is [233] (S, IY), cited by S (IY). But [as (IY, R)] [By AlFarazdak, Three hundred camels as bloodwits for the slaughter of the three kings has the pawning of my cloak paid for, and it has cleared away this shame from
the faces of the Ahtams, i.e., the sons of Sinān al-Aḥtam Ibn Sumayy (AKB), or تَلَّتٌ مَثَاقِبٌ (IY), occurs in poetic license [315] (IY, R, Aud, A), because the poets are allowed ample liberty in reverting to obsolete o. ṣ ṣ ; but this, though agreeable with analogy, is still anomalous in usage (IY). Some say مَوْرَنُ the Damm of the م [244] for مَوْرَنُ [234]; and some make the م of مَاْتْاْ مَوْرَنُ smack somewhat of Damm in the sing. also, but do not make the Damm plain; and that is [called] “stifling”: while Akh says that, if you pronounced the م of مَاْتْاْ مَوْرَنُ with Damm, saying مَوْرَنُ, like مَوْرَنُ, it would be allowable. And some make the م of مَثِينِ the seat of inflection, like [the م of] سَيْنٍ [236]; while Akh says that مَثِينِ is orig. فَعَلِّيِنَ, like غَلِيِّينِ, the ل being elided; so that, according to him, it is sing.: but this is of no account, since, if it were sing., مَثِينِ would be said of a single hundred; though perhaps, according to him, it is a quasi-pl. n.: and some say that it is [a broken pl., on the measure of] فَعَلِّيِنَ, like عَصِى [243], the last ل being changed into ن [688]. And البَيْنِيُّ in the saying

[234], (1) according to Akh, is orig. البَيْنِيُّ, the ل being elided by poetic license: (2) as is transmitted from Y, is curtailed of the ل, like نَمْرُ from نَمْرُ [254]; but this is
not correct, since the regular form would then be مَّاَي, like مَّعَي, as you say لَنِّثْرُ [Note on p. 900, l. 21], and from ظَُبَّة [244]: (3) is sometimes said to be orig. مَّي, like كَلِيب [237, 255, 257], the ف being pronounced with Kasr, as in شِعَير [368], because the ي is a guttural letter; and to be then contracted [into مَّي] on account of the rhyme: but مَّي has not been heard; so that this requires consideration (R). IM says in the Tashil "And ألف is peculiar in being used as a sp. [for any num.] without restriction; whereas مَّائَة is used as a sp. for only إِحْدَى عَشْرَة and their cats." as مَائَة ألف a hundred thousand, إِحْدَى عَشْرَة ألف the first eleven thousand عَشْرَة ألف twenty thousand, and إِحْدَى عَشْرَة ألف the first twenty-one thousand; and as خَمْسَة مَائَة three hundred, إِحْدَى عَشْرَة مَائَة the first eleven hundred, and خَمْسَة عَشْرَة مَائَة five hundred, إِحْدَى عَشْرَة مَائَة the first fifteen hundred (Sn). ستُبِئَت and ستُبِئَت must be written united, because the ل of [the pre. n. in] ستُبِئَت is elided, and the union is made a compensation for the elision: while the o. f. of [the pre. n. in] ستُبِئَت is سَدَس [307, 689, 758], the س having been converted into ت; and the union is made a compensation for the incorporation (D). The sp. of أَحَد عشر eleven to تسعة.
\textit{ninetynine} is an acc. sing. \textit{(IH)}. It is put into the acc. because of the impossibility of prefixing [the num.] to it. In the case of [the nums.] from \textit{اَحَدُ عَشَرَ} \textit{eleven} to \textit{تِسَعَةَ عَشَرَ} \textit{nineteen}, this [impossibility] is because the Arabs dislike three things to be made like one \textit{n.} [110]. For, though they say \textit{اَحَدُ عَشَرَ زِيدٍ} Zaid's \textit{eleven} and \textit{خمسة عشر زيد} \textit{thy fifteen}, prefixion being allowable except in the case of \textit{أَيْنَا عَشَرَ} [210, 318], still this is not like that, because the post., when a \textit{sp.}, is [denotative of] the [person or thing] ideally intended by the first, which it is put only to explain, so that the whole is like one thing; whereas the post. in \textit{خمسة عشر زيد} Zaid's \textit{fifteen} is different from the first, so that this is not like making three things to be ideally one. And, in the case of \textit{عشروون} \textit{twenty} and its cat., the impossibility is because the \textit{n} may not be elided on account of the prothesis, since it is not really the \textit{n} of the \textit{pl.}, but is assimilated to it; while prefixion is not possible with retention of the \textit{n}, because of its resemblance to the \textit{n} of the \textit{pl.} [110]. Sometimes such [phrases] as \textit{عشروو درهم} twenty dirhams and \textit{أَربعُونَ ثَوبَ} forty garments occur; but they are rare. And the \textit{sp.} is in the \textit{sing.} because, when governed in the \textit{acc.} as a \textit{sp.}, and therefore in the semblance of the \textit{obj.}, which is a complement, it does not remain like the
qualified, which is an essential, so that there should be any necessity to observe its state [of plurality]; and, since the plurality is intelligible from the preceding num., and the sing. is shorter, they confine themselves to it. Yet, notwithstanding that the numbered becomes in the semblance of a complement, its o. f., when it was qualified, is still observed; so that, in most cases, only it, and not the num., is qualified, as

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

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

As for VII.160. [314], آسباطاً in it is [not a sp.; but (Sh)] a subst. for ُعشرة, the sp. being suppressed, i. e., فَرْتَة [below] (Sh, Aud, A). Shl and IAR say that (Tsr), if آسباطاً were a sp., the two nums. would be made masc., because سْبَط [sing. of آسباطاً (Tsr)] is masc. (Aud, A); while the sp. would be made sing. (A), because it is the sp. of a comp. [num.] (Sn). IM, however, asserts [in the CK that there is no suppression, and (Tsr)] that آسباطاً is a sp.; but that the mention of آمنة makes the predicament of femininization preponderate (Aud, A) in آسباطاً (Tsr), as the mention of مَعْصِرٌ and كَعَبْاحٍ makes it preponderate in
[314] (Aud), because ṣabāṭa is qualified by ʿaṭima pl. of āmā a nation. And Hf says that ṣabāṭa, the qualified having been suppressed, may be ep. of shērā, the qualified having been suppressed, and the ep. put into its place [149]; and that the num., when applied to ṣabāṭa, is made fem. because i. q. shērā divisions. But Fr holds that the sp. may be in the pl.; and the text appears to be evidence for him (Tsr). This sp. may not be separated [from the num.], ḍalāl [86] being a poetic license (A). The sp. of a hundred and ālif a thousand, of their du., and of the pl. of ālif, is a gen. sing. (IH). ʿantā, when post. to ʿallī and its cat., is not pluralized in the num., as above shown. But, if not post. to ʿallī and its cat., it is pluralized; and that pl. is pre. to the sing., as mīšat rajīl hundreds of men. The sp. is put into the gen. because this is the o. f., as we mentioned in the case of such as ʿallī [314]. And it is made sing. because they are emboldened to this by the fact that the sp. governed in the acc. is in the sing.; while the sing. is lighter than the pl., and the num. is sufficient indication of the plurality, the multitude and plurality being greater and more notorious in this scale than in the scale of the units, because [the pl. appropriate to] the scale of the units is the pl. of paucity [235, 315, 317], the predicament of which, according to them, is that
of the sing. in many things, such as their making its dim. according to its form [285], and developing another broken pl. from it [256]; so that the plurality of the numbered is sufficiently notorious here to enable them to dispense with pluralizing it (R). But sometimes the sp. of مَائَةٌ is (1) a [gen.] pl. (R, Aud, A), by assimilation of مَائَةٍ to عَشَرَةٌ, since it is ten times ten (Sn), as in the reading of Hamza and Ks وَلَبِينُوا فِي كُفُّهُمْ ثُلُثُ مَائَةٌ سَنِينَ XVIII. 24. And they tarried in their cave three hundred years [below] (Aud, A), where Ubayy reads سَنَةً (K): (2) an acc. sing., [anomalously (A),] as

إِذَا عَاشَ الْفَتَى مَائَتَيْنِ عَامًا ﻓَقَدْ ذَهَبَ الْلَّدَاذةُ وَ الْفَتَاةُ (R, Aud, A), by Rabîʿ Ibn Dabû al-Zârûʿî, When the young man lives two hundred years, pleasure and youth have gone (MN, AKB). And IK allows ﺑِذِرَاعْا the hundred dirhams and ﺑِدِينَارْا the thousand dinârs (A). IH says very happily "قَلْتَ سَنِينَ مَائَاتٌ XVIII. 24. [above], with Tanwin, which "is transmitted from others than Hamza and Ks [and "Ubayy], is a subst. [for قَلْتَ مَائَةٍ (B)], not a sp., otherwise "two anomalies, putting the sp. of مَائَةٌ into the pl., "and governing it in the acc., would ensue; so that it is "as though وَلَبِينُوا سَنِينَ were said [151]. And اسْبَاطًا in "VII. 160. [above] is similar, otherwise the anomaly
"of putting the sp. into the pl. would ensue. Zj says "that, if سنین is one of the sp. into the pl. would ensue. Zj says "that, if سنین were governed in the acc. as a sp., it would "be necessary that they should have tarried nine hundred "years, because it is understood that the sp. of زجل is one "of a hundred, as مائدة رجل a hundred men, where زجل is "one of the مائدة; so that, if سنین were a sp., it would be "one of the مائدة; and, سنین being at least three [234], "it would be as though three hundred times three years, "which are nine hundred years, were said. And this is "equally applicable to VII. 160., where, if أسباطا tribes "were a sp., they would be thirty-six, according to his "opinion. This, however, which Zj mentions, is also an ob-
"jection to the reading of Hamza and Ks نْدَد مائدة سنین "with prefixion, سنین being, according to them, nothing "but a sp., although it is not governed in the acc.; while "there is no doubt that the reading of the majority "is more regular, according to the GG, than the "reading of these two. But what Zj mentions does not "necessarily follow, because what he mentions is peculiar "to the case where the sp. is sing.; whereas, when it is a "pl., the intention in it is like the intention in the sp. "occurring as a pl. in [314]. Moreover the o.f. "in the whole is the pl., the sing. being deviated to only "for a [special] cause, as before shown; so that, when the "sp. is used in the pl., it is used according to the o. f.;
"while what Zj says would necessarily follow only if
what is used in the pl. were used as the sing. is used, and
"does not hold good when the pl. is used according to its
"o. f. in what the num. is applied to." This is the end of
IH’s remarks. When you qualify the sing. sp., you may
observe the form or sense [of the qualified] in [regulating
the number of] the sp., as

while what Zj says

would

necessarily

follow

only if

what is used in the

pl. were used as the

sing. is used, and

does not hold good when the

pl. is used according to its

"o. f. in what the

num. is applied to." This is the end of
IH’s remarks. When you qualify the
 sing. sp., you may
observe the form or sense [of the qualified] in [regulating
the number of] the sp., as thirty witty

men or a hundred tall men or

men, whence

and

a hundred tall men or

whence

[78] (R). And, if the rest
of the appos. be like the ep., then in the text
may be a subst. for the elided sp. [above], by observ-
ance of the sense (Sn). Fr allows [above], where
سنین which

is a pl., occurs as [ep. of the sing. (AKB)]
sp. [above], because the ep. and the qualified are one thing.
But the [correct] opinion is the first, because what is not
allowable in firsts is allowable in seconds [538], as

O tall Zaid [49], while would not

be allowable [52] (IY). Sand many of the GG dislike the
sp. of the num., in any scale whatever, to be an ep. [317],
as and because

what is intended from the sp. is unequivocal designa-
tion, which is non-existent in such eps. as these. But,
if the ep. be peculiar to some genera, it is not dis-
liked, as three learned men and hundred erudite men. This is like what we said on [148] (R).

§. 317. The sp. of [the num. from] 3 to 10 is mostly a broken pl. [315,316]. As for the sound pl., (1) if it be an ep. [316], it does not occur as a sp. of the num., according to S, except extraordinarily, not being said, nor, since the object of the sp. is particularization of the genus, while the eps. are deficient in this meaning, because most of them denote generality, for which reason you do not say in the broken pl., when an ep., the three Zaid's and the three Zainabs are rare: (b) if it be not an ep., then, (a) if it be a proper name, it seldom occurs as a sp., because the pl. of the proper name must contain the j [13]; while, the most important object of the sp. of the num. being explanation of the genus, not individuation, the sp. of the num is mostly indet., even if it be a gen., for which reason the three Zaid's and the three Zainabs are rare: (b) if it be not a proper name, then, (a) if it have a broken pl., the sound is not used as a sp. in most cases, not being said, but [238,239], because the sound is seldom used as a sp. of the num. in any other position than this; but XII. 43. And seven green ears of corn
[below] occurs, notwithstanding the existence of سُبْعَ سَمَوَاتٍ:
(b) if it have no broken pl., the sound is used as a sp., as XXIV. 57. [240,316] (R). The num. from 3 to 10 is pre. to the sound pl. [in three cases (A)], (1) when the broken pl. of the word is neglected, as سُبْعَ سَمَوَاتٍ II. 27. Seven heavens and XII. 43. [316]; (2) when the pl. is in the vicinity of [a sound pl. formed from] a word whose broken pl. is neglected, as سُبْعَ سَمَوَاتٍ XII. 43. [above], which is in the vicinity of سُبْعَ بُقَارَاتٍ XII. 43. [316] (Aud, A): (3) when the other [pl.] is seldom used, as ثلاثْ سُعَاداتٍ three Su‘āds, which is allowable because سُعَاداتٍ is rare; but ثلاثْ سُعَاداتٍ also is allowable. The sound pl. is preferable in these two last [cases]; and is necessary in the first, because the other [pl.] is neglected. If, however, the other be often used, and be not in the vicinity of [a sound pl. formed from] a word whose broken pl. is neglected, the num. is not pre. to the sound pl., except rarely, as ثلاثْ أَهْمَدْيَنَّ three Ahmads and ثلاثْ زَيْنَبَات three Zainabs (A), more often ثلاثْ أَحَامِدٍ and ثلاثْ زَيْنَبَات (Sn). But prefixion to the sound pl., when an ep., is weak, as ثلاثْ صَالِحِيْنَ three righteous men, the best [construction] being apposition as an ep., and next the acc. as a d. s. (A). The sp. of 10 and what is below it [to 3 (IY)] ought to be a pl. of paucity [235, 188]
315, 316], in order that it may correspond to the num. of paucity (M), because the exponent is according to the expounded (IY). If the numbered have only a pl. of paucity, or only a pl. of multitude, the num. is pre. to it, as three pens [237, 242] and four men [235, 237]. If however, it have both pls, the num. is mostly pre. to the pl. of paucity, in order that the numbered may correspond to the num. in paucity, as three mountains [237]. But three dogs is regularly allowable, as being renderable by مَنْ كَلَابٍ; but this is not well-known (R). The num. from 3 to 10 is pre. to the formation of multitude in two cases, (1) when the formation of paucity is neglected, as three girls, four men, and five dirhams: (2) where there is a formation of paucity, but it is anomalous by analogy, [as being contrary to the rules (Sn),] or by hearsay, [as being rarely used (Sn),] and is therefore equivalent to the non-existent, the first as in II. 228. [above], since is anomalous as pl. of قُرْنُ with Fath [below]; and the second as in three shoe-latchets, since is seldom used (Aud, A). But this explanation of II. 228. is open to two objections, (1) what is remarked by IUK,
vid. that some mention of with Damm of the ق, in which case it is not anomalous; and (2) that of Fath [above] has a regular formation of paucity, vid. أَنْفَعَلْ, because is regular in Fath of the ف, and quiescence of the ع, when sound in the ع, as here. And the language of [R and] BD is that, if the sing. of the sp. has a pl. of paucity not neglected, the sp. is mostly put in the pl. of paucity, as three mountains [237] and five mounds [238, 254]; but is sometimes put in the pl. of multitude, as in II. 228., notwithstanding the occurrence of أَنْفَعَلْ [above] (Sn).

§. 318. When you go beyond 10, you put two words, (1) the unit, vid. تَسْعَة nine and what is below it, which are all uninfl. upon Fath, except (a) إِنْتُنْبِي and (b) [below], these being infl. like the du.; and (b) [319]:

(2) عَشَرَة ten [319], which is uninfl. upon Fath unrestrictedly (Aud). As for the last member [of the comp. num. (Sn)], the cause of its uninflectedness is its implying the sense of the con. (A), i. e., the [209,210] (Sn). And, as for the first, the cause of its uninflectedness is the last member's standing towards it in the place of the s of feminization, [or rather its own standing in the place of what precedes the s of feminization (Sn),] in respect of inseparability from Fath. For that reason the
first member of [below] and is infl., [since the cause of uninflectedness is wanting (Sn),] because their last member stands in the place of the ن [290,308], and what precedes the ن is the seat of inflection, not of uninflectedness (A). Some say that the first member is uninf. because it is like part of the word (Sn). It is plain, from what we have mentioned [314], that you say أَحَدٌ عَشْرَ عَبْدًا eleven male slaves and إِنَّهَا عَشْرَ رَجُلًا twelve men, with both [members of the comp.] in the masc.; and ثَلُثَةٌ عَشْرَ عَبْدًا thirteen male slaves, with the first in the fem., and the second in the masc.; and أَحَدٌ عَشْرَ عَبْدًا eleven female slaves and جَارِيَةً عَشْرَةَ أَمَةً twelve girls, with both in the fem.; and جَارِيَةً عَشْرَةَ أَمَةً thirteen girls, with the first in the masc., [and the second in the fem.] (Aud). The KK allow the first member to be pre. to the last member of the comp., [the first being then infl. according to the ops., and the last always in the gen. (Sn),] as These are fifteen (A), whence كَلِفَ عَلَى هِدْهُ خَمْسَةٌ عَشَرَ Five, [below] (Sn); and approve of that when [the last member of (Sn)] the comp. is pre., as in خَمْسَةٌ عَشَرَ they fifteen [below]. The num. is sometimes pre. to the owner of the numbered; and then dispenses with a sp., as أَحَدَ عَشْرَ زَيدٍ These are Zaid's eleven (A), because, when you say عَشَرُونَ thy twenty, you address him that knows the
twenty attributed to him, while you do not say 

Zaid’s twenty to any but those who know Zaid and his twenty (Dm). That is done with all the comp. nums., except [316] (A) and ; and similarly with the uncompound, as Zaił’s hundred (Sn).

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

Thy eleven are with Zaid’s eleven, with Fath of both members. This is the most frequent method, because the uninflectedness remains with the and , by common consent, and so therefore with prothesis [210]. The second method is that the last member should be infl., the composition remaining, as in (A), though is diptote [4, 215], because of the presence of the two causes [18], contrary to, because it is not a proper name (Sn). This method is transmitted by S from some of the Arabs, as [with Fath of the of in both cases, and Damm of the in the first, and Kasr of the in the second (Sn)]; and is indi-
cated by IM's saying (A), But the last member is sometimes *inf.* (IM): and it is approved by Akh; and preferred by IU, who asserts that it is the chastest, giving as his reason that prothesis restores things to their *o.f.* in inflection (A). This reason is not said to require inflection of the first member also, because the *pre.* is the aggregate of the two members, not the first only, nor the second only; but, since the final of the second is the final of the *pre.* aggregate, the inflection appears in it (Sn). In the Tashil, however, IM forbids this method to be copied, saying in the CT that there is no reason for approving it, because the uninfl. is sometimes *pre.*, as كم رجُلٌ عَندَانَ. How many a man is with thee! [225] and مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ XI. 1. From a wise, knowing One [205] (A). But IUK remarks that it is said by some to be, according to S, a weak *diaL.*; and that, since it is authorized as a *diaL.*, to copy it is not forbidden, even if it be weak (Sn). And there is a third method, vid. that the first member should be *pre.* to the last, the uninflectedness of both being removed, as ما نَعلَتْ خَمسةَ عُشرٍ. What have thy fifteen done?, transmitted by Fr; though IM mentions in the Tashil that it is not to be copied, contrary to the opinion of Fr. "But مَنْ عَشرةٌ, says IM in the Tashil, meaning with prefixion of the first to the second without prefixion of the aggregate [to another thing (MN,Sn)], as ٌكَلِفُ مِنْ عَنَائِهِ وَشَفَوَتهُ ﷺ بِنَتْ ثُمَانِي عُشرةٌ مِنْ حُكْمَةٍ.
[above], i. e. مَنْ عَامِٰٰ, [He was overtaske 1, on account of his weariness and distress, with a girl of eighteen of his years (MN).] "is not allowable, by common consent". His assertion, however, of "common consent" requires consideration; for [others transmit that (MN)] the KK allow the first member to be pre. to the last member of the comp., unrestrictedly, [i. e., in poetry or elsewhere (MN), whether the aggregate be pre. or not (Sn),] as before noticed (A).

§. 319. The ش of عَشَرَة, [when compounded (R), in the fem. (IH,IA,A),] is pronounced with (1) Kasr by [the Banū (M)] Tamīm (M,IH,IM), as اِحْدَى عُشْرَة eleven (IY,A), and اِثْنَى عُشْرَة twelve to تَسْعَ عُشْرَة nineteen (IY), with Kasr of the ش (A): (2) quiescence (M, R, IA, A, A) by the Ḥijāzis (M, R, Aūd, A), which is the chastest dial. (R, A): (a) since they dislike the succession of four Fathās in what is like one word, and is moreover amalgamated with the unit, which [mostly] ends with a Fathā, the Tamīmīs deviate from Fath to Kasr of its medial; while the Ḥijāzis deviate from mobility to quiescence of the medial, in order that one heaviness may not be removed by another (R): (b) that is because the customs are broken in many of the nums., whence their saying اِحْدَى، وَاحْدُ، but اِحْدَى upon the measure of [322]; and اِحْدُ عَشْرَة and اِتْنَأَ عَشْرَة, but اِتْنَأً with Kasr of its initial
[234, 320]; and not نَتْسُمَاتِ, nor أَرْبَعِينَ, except anomalously [316] (IY): (3) Fath (IY, R, A) by some (A), which is the o.f. (IY,A), and is read by AlA'mash in II.57.[211](IY), because the composition is accidental; but this is rare (R). In the masc., however, the شِ is pronounced with Fath (A). The عَشَرُ [in the masc., as expressly stated in some of the MSS (Sn), when compounded with a unit mobile in the final (R),] is sometimes made quiescent, [because of the succession of vowels (A), in consequence of the combination of four Fathas, one of which is the Fatha on the final of the unit (R), in what is virtually one n. (K on XII. 4.),] as أَحَدُ عَشَرٍ (R,A) and قَلْتُهُ عَشَرَ (R), and so on (A), to تَسْعَيْةٌ عَشَرٍ (K); contrary to إِنْنَا عَشَرَ [210] (R), lest two quiescents be combined (K): and so Abū Ja'far reads أَحَدُ عَشَرٍ in XII. 4. (442), for lightness (K)]; while Hubaira, the companion of Ḥafṣ, reads إِنْنَا عَشَرَ شَهْراً IX. 36. [83], though it involves a combination of two quiescents (A). Dm says "If it be said 'How may the فَ of the n. be made quiescent?,' we say that, when the هُ of هَوَ and فَ may be made quiescent after the , and the ف [670], this is more fitting" (Sn). The يَ of ثَمَانِيِ (Aud, A) occurring in the num. of the fem.(Sn), when compounded (A) in ثَمَانِيٌ عَشَرَةٌ (M, IH),] is (1) pronounced
with Fath (M, IH, Aud, A) by most of the Arabs (M), who treat أربعة عشرة like نَمَانِي عشرة, because the cause [209] is one (IY): (2) made quiescent (M, IH, Aud, A) by some of them (M), which often occurs, because the comp. is heavy by reason of the composition (R), as the ی is [necessarily (R)] made quiescent in مَعْدَلَيْ مَرْب (IY, R, Sn), and [215] (IY, R), (3) seldom (Aud), anomalously (IH), elided; while the ی is pronounced with Fath (IH, Aud, A), because of the composition (Sn), since the ی tolerates Fatha on account of its lightness, as in رَأَيْتُ الْقَاضِيِّ I saw the judge [16] (R); or with Kasr (R, Aud, A), as an indication of the [elided (R)] ی (R, Sn): and hence the saying [of AlA’shâ (KF)]

And assuredly I have drunk eight cups of wine and eight and eighteen and two and four [below] (A), properly یَمَانَيُ عِشَرَةَ وَأَتْنِتَيِ وَأَرْبَعَةَ. says the poet [Mu’darris Ibn Rib’r alAsadî (Jsh)]

فَطَرْتُ بِمَنْصَلِي فِي يَمِلَّابِ دَوَامِي الْأَلْدِ يَحْضَيْطُ الْسَرِيْعَةَ [below] (Jh) And I made my blade fly among stout she-camels bleeding in the forelegs, striking the leathern shoes on the ground (Jsh). But, after elision of the ی, Fath is better than Kasr of the ی, in order that تنمان may agree
with its sisters, because, when compounded with عَشْرَةٌ، they are pronounced with Fath of the finals (R). And sometimes also, when ْثَمَّابِ is not compounded, its ی is elided, its inflection being placed upon the ن، as in the saying of the poet

[below] (R, A) She has four beautiful central incisors, two above, and two below, and four lateral incisors, two on the right, one above, and one below, and similarly on the left, so that her front-teeth are eight (AKB), and the tradition صَلِّي ثُمَانَ رَكَّابٍ [below] with Fath of the ن (R). That is like the reading of some بَلَّةٌ أَلْجَوَّاتُ الْمَنْشَآَتُLV. 24. And His are the ships with sails raised aloft, with [elision of the ی and (K, B)] ְدَمَم of the ُر (A). But H in the D disapproves the elision of this ی (AKB). The correct method, [says he,] is to retain it, because the ی in ثُمَانِ is the ی of the defective, which is expressed in prothesis and in the acc., like the ی of قَافٍ تَقَافِ [16]. And, as for AlA‘shà’s saying ٌلَقْدَ شَرَبْتُ آلْحَمَ، he elides the ی in it by poetic license, as it is elided from the det. defective in ُفَطْرَتُ بِمُصِلَّى آلْحَمٍ [above], i. e., لَآِدْهٍ; while, in cases of poetic license [below], one is allowed to elide the یs from the finals of words, contenting oneself with the Kasra indicative of them, as in the saying of the Ràjiz
Thy two hands are a hand that sticks not to a dirham, from munificence; and another that gives blood with the sword (D). And IBr says [in his Notes on the D (AKB)] that the KK allow elision of this ی in poetry; and that Th cites [above] as an instance of it (CD, AKB). But this [restriction of the elision to poetry] requires consideration; and H's saying "in cases of poetic license" [above] is open to the objection that the elision occurs in the Kur, as ی لَا يُسْرُ یُسْرُ. And by the night when it goes away, and cannot therefore be reckoned a poetic license (CD): and the truth is that it is not peculiar to poetry, as is proved by the tradition cited [above] by R, which is given in the Sahih of Muslim in the chapter of Eclipse, on the authority of Ibn 'Abbas, who says The Apostle of God (God bless him, and give him peace!) prayed, when the sun was eclipsed, with eight bows in four prostrations (AKB). And sometimes that is done with ربَّاعٍ ships [above], and their like (R).

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

(M), by 'Abd ArRahmān Ibn AlHakam (CD), She called me her brother after that there had been between us that matter which brother and sister do not do (AAz). It is a rule [of Arabic (D)] that, when the masc. and fem. are combined (D, IY), the predicament of (D) the masc. predominates (D, IY, BS) over the fem. (D, BS), as in AlFarazdak's saying لَنَّا تَرَاهَا أَلَّا ظَلَّتْ (247) (BS), because it is the o. f. [263] (D, IY), the fem. being a deriv. from it. This rule is universally observed except in two cases, (1) two hyenas, when you mean a male and a female; for you form the du. from the fem., not the masc., in order to escape from the combination of augs.: (2) the cat. of the date [below] (D). They say that the fem. predominates over the masc. in two cases, (1) صُبْعَاني as du. of صِبْعَانِ for the fem. and صِبْعَانٍ for the masc.; for the Arabs do not say صِبْعَانِ [228]: (2) the date; for they date by nights [325. B], not by days. That is mentioned by Jj, [or, in one Ms, Zji (DM),] and many. But [in averring the dating by nights to be a case of predominance (DM)] it is a piece of carelessness. For the essence of predominance is that two things should be
combined [in existence, as in the first *ex.*, or in expression, as in the coming *ex.* (DM)]; and that the predicament of one should then be applied to the other: whereas *night* and *day* are not combined [in expression or in existence, at the time of dating, which is not a part of the day and night together, but either of the day or of the night (DM)]; nor are two things here spoken of by the name of one to the exclusion of the other. And the reason why the Arabs date by nights is only that the nights precede [the days], since the Arab months are lunar, and the moon rises only at night (ML); so that, in this respect, the nights precede the days (DM). A true case [of predominance of the *fem.* over the *masc.* in dating (DM)] is your saying *كُتِبْتُ لِثَلاَثِ يَوْمٍ وَلَيْلَةَ* *I wrote it after three nights and days* (ML), meaning that some of the three were *days*, and some *nights* (DM). And the formula for it [in dating and elsewhere (DM)] is that there should be a *num.* specified by a *masc.* and a *fem.*, both irrational, and separated from the *num.* by the word *بَيْنَ, as in* *فُطَافَتْ ثَلاَثَا* [below] (ML). The *num.* specified by a *masc.* and a *fem.* together is (1) separated from them by the word *بَيْنَ [or both combined (AKB)], in which case predominance is given to the *masc.*, as *إِشْتَرَتْ عَشْرَةَ بَيْنَ عَبْدٍ وَأُمَّةٍ* *I brought ten male and female slaves* [below] and *رَأىَ خَمْسَةَ عَشْرَ مِنَ الْمُوْقِيًّ وَالجَِّمَال* *I saw fifteen she-
camels and he-camels; unless the two spp. be يَوْم and Night; in which case predominance is given to the fem., as نَطَافَت فَلاَنَا بِيَوْم وَلَيْلَةٍ * وكان النَّكَير أنْ تَضَيِّف وتَتَجَارَى

[By AnNābigha alJa'di, describing a wild cow, whose young one had been devoured by a wild beast, Then she went round about, for three days and nights, seeking for him, and the display of grief was that she yearned and lowed (AKB)], since dating is based upon nights, as will be seen [326.B], for which reason, when you speak vaguely, and do not mention the days and nights, the expression follows the fem., as أَقَامَ فَلاَنَّ خُبَّسًا Such a one abode five days, whence يَتَرِصُّ بِانفُسِهِنَّ أَربَعَة أَشْهُر وَعَشَرَأ II. 234. They shall compel themselves to wait four months and ten days [314]: (a) you make the fem. predominate only for that reason, and because of the separation, since, with separation, the sp. is, as it were, not mentioned: S says (R), خَبْسَة عَشَرَ مِن بِيَوْم وَلَيْلَة that is allowable by analogy, but is not the idiom of the language of the Arabs [314] (S,R): (2) not separated [from the two spp.] by these two words, in which case, (a) if the num. be pre. to the numbered, predominance is given to the foremost, as خَبْسَة أَعْبَد and أَعْبَد five male and female slaves and five females and male slaves, since the prefixion to it imports an excess of peculiarity [to it]; and so in the num. to which this pre. num. is coupled, as كَلَّة وَمِائَةٌ رَجُلٍ وَأَمْرَةٌ
a hundred and three men and women and a thousand and three she-camels and he-camels:

(b) if the numbered be in the acc. as a sp., then, (a) if the masc. sp. be rational, whether the fem. be rational or not, the masc. is regarded, as

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

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

fifteen women and men and fifteen he-camels and she-camels, and fourteen houses and porches, and fourteen he-camels and she-camels, and fourteen houses and porches, and fourteen days and nights. When the two sps. are some of the ten being male and some female slaves; and they may be equal, five male and five female, or unequal. The indet. post. to in such a case as this, i.e., in the position of division, is intended to denote genus; and the word is metaphorically adapted
from the local *adv.*: so that *The people are men and women* means that they are not excluded from [either of] these two divisions, and from [either of] these two genera; as what is *between* two things is not excluded from the place intermediate between them (R). It is understood from the language of IM that the unit may not be compounded with عَشْرُونَ and its *cat.*, but that coupling is necessary, as خَمْسَة عَشْرُونَ خَمْسَة عَشْرِينَ [313], not خَمْسَة عَشْرَيْنَ [325], perhaps because of the ambiguity in such as *رَأْيْتُ خَمْسَة عِشْرُيْنَ جُرَاءً*, which might mean *I saw the five of*, i.e., belonging to, twenty men (A). *بَيْضَعْ* pronounced with Kasr, but by some of the Arabs with Fath, of the ب, means *from three to nine* (Jh, R). IM says in the CK that بَيْضَعْ and بَيْضَعَ have the predicament of بَيِّضَعَة and بَيِّضَعُ, whether uncompounded or compounded, and have عَشْرُونَ and its *cat.* coupled to them, as لَبِّيَتِ بَيِّضَعَة أَعْرَامَ *I tarried some odd years* and وَعَدَى بَيِّضَعَة عَشَرَ غَالِمًا *I have ten and odd men-servants and* بَيِّضَعَ عَشَرَة أَمَة *have ten and odd maid-servants, and* بَيِّضَعَ عَشْرُونَ كَتَابَةٍ *twenty and odd books and* بَيِّضَعَ عَشْرُونَ صَكْبَيْنَةٍ *twenty and odd volumes*; and that بَيِّضَعَ بَيِّضَعُ وَعَشْرُونَ بَيِّضَعَة means from بَيِّضَعَة to بَيِّضَعَة, and بَيِّضَعُ بَيِّضَعَة بَيِّضَعَة means from بَيِّضَعَة to بَيِّضَعَة (A). Jh says (R), When you pass beyond عَشَرَة, away goes بَيِّضَعُ; so that you do not say بَيِّضَعَ وَعَشْرُونَ (Jh,
R): but the well-known opinion is that it may be used with all the decimal numbers (R); and the saying that it does not accompany any but ten is refuted by the words of the Prophet *Faith is composed of sixty and odd parts*, or in one version *بَشَبعُونَ* seventy and odd (Sn).

§. 321. The *numis.* [when you enumerate them (IY),] are uninfl. upon quiescence, as *واَحِدَ إِنَّمَا تَلَنتَهْ* one-two-three [159,647], because the meanings necessitating inflection [19] are wanting (M), since these *numis.* do not occupy the place of *ns.,* so as to be *ags.,* *objs.,* or *inches*; but correspond to *ejs.,* like *صَّدَاءَ* and *مَعَ* [187, 200]. That is confirmed by the saying *تَلَنتَهْ بَعْةَ* three-four transmitted by S, where the *s,* though mobilized by the Fatha of the Hamza in *ءَرْبِعَةَ,* is left in its state [as a *s,*] not restored to the *s,* as an indication that it is constitutionally quiescent in the *num.* (IY). Similarly the names of the letters of the alphabet, and what resembles that, [are quiescent in the finals (IX),] when simply enumerated (M), not coupled, nor occupying the place of *ns.,* as *أَلْفُ بَيْتَانَا* [159]. The *زَاء* then has two dial. *vars.,* *زَائِرَة* with a *ي* after the *ل* [720, 723], like *زَّارُوْرَبَة* with a *س* after the *ل*; and *زَائِرَة* upon the measure of *كَيْبَة* and *قَبَائِلَة* while *لَى* [with the *ل*] prolonged or abbreviated [234] is transmitted. Thus [the names of]
these letters cease not to be uninfl., because they are ejs. corresponding to صَ [above], مَ، and إِعَ، until you make them occupy the place of ns., in which case you put them into the nom., gen, and acc., as you do with ns., sayingُ أَوْلِ التَّجْمِيمِ جِيمَ. The initial of the word جِيمَ is ج, and أَخِرُ التَّصَادُ دَالُ The final of the word دَالُ is د, and كَتَبْتُ جِيمًا حَسَنًا I wrote a beautiful جَ: and similarly in coupling, because it is equivalent to dualization [228], as when you say “what is the spelling of Bakr?”, and the answerer says بَاكِرَ A بَ and a لَ and a رَ, inflecting them because he couples; whereas, if he does not couple, he makes them uninfl., saying بَاكِ ف رَ: Yazíd Ibn Al Ḥakam [AthThakafi al Baṣrī, the celebrated poet (AKB),] says, satirizing the G G, إِذَا أَجْتَمَعُوا عَلَيْ الْفُونْطِيْهُمْ جَدَالٌ [below] (I Y) When they get together over an l and a بَ and a ٰ، a wrangle arises among them (AKB). The o. f. of ns. is inflection; and, whenever you find any of them uninfl., you must seek a cause for its uninflectedness, like what we have mentioned for the pron s. [16], the vague ns. [171, 176], the verbal ns. [187], the mets. [216], and some of the adv s. [201]. But, as for the ejs. and the names of the letters of the alphabet, their uninflectedness is original, not needing a cause; while their inflec-
tion in such as [123, 200] and [above] is caused by their being constructed, which is contrary to the o. f. (R on Inflection). If that be contested on the strength of the Fath of the in [663]. By analogy it ought to be pronounced with Kasr [664]; but, disliking Kasr, lest two Kasras having between them a ی, which is the origin of Kasra, be combined in the word, which would then be too heavy, they deviate to Fathا, which is lighter, as ی [207] and ی [206] are uninf. upon Fath for this reason (D). When you make [the names of ] these letters ns., predicating of them, and coupling some of them to others, you inflect them, as we have mentioned, prolonging such of them as are abbre-
viated, and doubling the ی of ی in the dial. of those who do not put the ی [above]. For, when transferred to the cat. of ns., they must be treated as such: so that (1) they may be (a) declined as triptotes; (b) dualized and plurali-
ed; and (c) represented by the ِ, ِ, and ی: (2) their ِ may be decided not to be rad., because they are transferred to a cat. where that is necessary: (3) since among sing. ns., into which inflection enters, there is no bil. n. whose
second is a letter of prolongation and softness, therefore (a) you add to the ٣ of بَا, تَا, and كَا another ٣, in order that they may become tril.; and then you convert the [second] ٣ into Hamza, because of its quiescence and the quiescence of the first ٣, as in ٍكَسَّس and ٍدَرَا [683, 721, 723]: and (b) you add to the ی of َزَي another ی, into which you incorporate the first, as you do in the case of ps. when you transfer them to the cat. of ns., as in لَقى شَعْرٍ ٍرَحْم [191, 200], where the poet doubles the ٍر in ٍلُو, when he treats it as a n. by predicking of it [275, 306] (IY). When you say هذا واحد This is one and رأيت ثلة I saw three, then inflection [is necessary], as you say هذه خان This is a ل and كتبت جميلًا I wrote a ج (M).

§ 322. ُوَاحِدٌ [313] is an act. part. from ٍرَحْد, aor. يَرِئِد, inf. n. ٍرَحَد or ٍرَحَدَة, i.e. إِنْفَرَد was single [324]. Therefore means the single (number); and is used in [qualifying] the numbered [314], like the rest of the nums., as رجل واحد a single man and قوم واحدون a single people. The broken pl. is ُوَاحِدٌ [325. A] or ُوُاحِدٌ, like ُشُبَان [247] from ُشُاب youthul, the Hamza being a substitute for the , [below]. And the assimilate ep. is ُرِحَدٌ with Fath or Kasr of the ح, and ُرِحِيد also. The , is changed into Hamza, (1) in
[above], where the change is regular, since the pronounced with Damm may be changed into Hamza in the beginning, as أجرة and أجرت [683]; or the middle, as قوس [243]: (2) in أخد, where it is anomalous, according to all: (3) in إحدى, where the change of the pronounced with Kasr in the beginning, as إضاح and لدة, is regular according to Mz, and anomalous according to others. When used in the nums. between two decimal numbers, the forms أخذ and إحدى are preferred to وأخذ and وأخذة, for the sake of lightness. But sometimes, though rarely, وأخذة وأخذة also occur, as وأخذة عشرة eleven, and وأخذة عشرون twenty-one (R). And sometimes, [though rarely (A),] وأخذ عشرة eleven is said (R, A), according to the o.f. (A). When pre., أخذ and إحدى are regularly used otherwise than in the nums. between two decimal numbers, as إحدة من أحادي and one of them. When not pre., إحدى is not used except in the nums. between two decimal numbers. But أخذ is regularly used to denote generality of beings having knowledge after negation, prohibition, interrogation, or condition, as مما [499]; and keeps to the sing. masc., as إحدى جنسية أخذ XXXIII. 32. Ye are not like any others
of the wives (R) and LXIX. 47. [107] (Jh). Its determination is then rare [262]. And sometimes it is able to dispense with negation of what precedes it, in consequence of the negation of what follows it, if this contain its pron., as  وإن أحدًا لا يقول ذلك Verily not any one says that. But  أحد does not occur in affirmation, when it is meant to denote generality; so that لبيت أحدًا I met any one but Zaid is not said, contrary to the opinion of Mb. And  واحد also is used in the non-aff. to denote generality of rational beings; but is made fem., as  ما لبيت واحدًا منهم ولوك وكلا واحدة منهن I have not met one of them (masc.), nor one of them (fem.). F says that the Hamza of the  أحد used in the non-aff. to denote totality is rad., not a substitute for the  ; whereas in the aff., as in CXII. 1. [below], it is a substitute by common consent. He seems not to see the sense of unity in such as  ما جآئني أحد [above], and therefore to hazard the conjecture that the Hamza is rad.; but you ought rather to say that, in every case, its Hamza is a substitute for the ١, the sense of  ما جآئني أحد being One has not come to me: how then can any more have come? Sometimes, but rarely,  أحد is used in the aff., not in a num. between two decimal numbers, nor pre., but like  واحد, as CXII. 1. [160]. And sometimes in praising, and negativi
existence of a like, they say 

"he is one of the calamities," giving the pl. 

by assimilation to the [288, 254]. The meaning of 

is He is a calamity that is one of the ones. The poet [AlMarrār Ibn Sa'id alFak'asī (AKB)] says

(R) They reckoned me to be the fox at the muster of the heroes, thinking that I should elude, and not face them, until they roused in me, the being abstractive [1], one of the calamities. Dm says in his Commentary on the Tashīl "he is one of the calamities; but they "give the pl. of the rational to what they deem great, "even though it be not rational. He, then, who says "observes agreement with the form "of, and therefore makes both the words masc. ; "while he who says observes the sense, and "therefore puts prefixing it to the pl. of the fem. "And there is another dial. var. of, vid. [with]
“Damm of the 1 and Fath of the ħ” (AKB). And some words [peculiar to negation (AKB)] are used like ḍha ḍ in the non-aff. to denote totality (R). R mentions twenty-one, which are mistranscribed in most of the MSS, so that we think it a kindness to spell and explain them (AKB), vid. (1) مَا يَهَا عَرِيب (R), as عَرِيب (1) (R). There is not in it any one speaking plainly, i.e., says ISB, مُعاَمَر, which they sometimes say in this sense; and so says the author of the KF (AKB): (2) دَارِي (R), a rel. n. from دَار a house (AKB): (4) دُوَرِي (R): (a) ISk says that it is not pronounced with Hamza; and ISB says that it is a rel. n., by rule دَارِي, because دُوَرِي is pl. of دَار [310]: (b) Abū 'Amr adDūrī is so called not in relation to دُوَرِي pl. of دَار, but to a place in Al‘Irāk called دُوَر: (c) some add دُوَرِي with Hamz of the ّ, which, says Kl, is said by Lh to be a blunder; and the KF adds دِيِّر (AKB): (5) طُرُفِي (R), a rel. n., said by ISB to be from طُرِف a moun- 
tain; and by Kl to be from طُرِف a dial. var. of طِيْر an omen, which is improbable, the correct opinion being the first: and like it is طُرُفِي with the addition of the 1 and جَهَنّي (KF), [ طُرُفِي, like جَهَنّي (KF),]
with Damm of the ط, Fath of the Hamiza, which is the خ of the v., and Kasr of the ج which is the ج of the v.: and the KF gives two other dial. vars., both mentioned by Kl, ُطُوْعَي، [like طَوْعَي (Jh, KF),] with the Hamza put after the ج, and with Damm of the ط and quiescence of the ج, the form to which Jh restricts himself; and ُطُوْعَي with Damm of the ط and quiescence of the Hamza, the only form mentioned by ISk, which is said by ISB in his Commentary to be from طَأَرْأَ aor. ُطُوْعَ، like طَأَرْأَ aor. ُطُوْعَ meaning went away in the earth, but transposed, its regular form being ُطُوْعَي، like طَأَرْأَ [above]: while most of the MSS of the R have (AKB) طَأَرْأَ (R), with the ج, which is authorised by ISgh (AKB): (7) أَرْأَ (R), cited in the Faṣīḥ-by Th, whose Commentators say "with Fath of the Hamza, and Kasr of the ج" (AKB): (8) أَرْأَ (R); like أَرْأَ (KF), by addition of the ج to the foregoing (AKB): one says مَا بَالَدَادُ أَرْأَ There is not in the house any one, or أَرْأَ by elision of the ج, i.e. أَرْأَ, as says Zuhair

A dwelling of Asma's in AlGhamrân, effaced like writing, wherein is not any one of its inhabitants (Jh):

(9) كَبِيعَ (R), which is said by ISB to be from

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(1480)

[139] (AKB) : (10) كراب (R), with Fath of the ل and a double ر, being كراب from turning the soil over for tillage; but this word is not mentioned by ISk (AKB) : (11) دعونى (R), which, ISk says, is from دعونت I called (AKB) : (12) شفر, pronounced [with Fath, and (AKB)] sometimes with Damm of the ش (R), both transmitted by Kl from Lh : ISB says that ما يهبا شفر means There are not in it few nor many from شفر meaning became few; while Sgh transmits from Fr شفر with Fath and the ش (AKB) : but sometimes it does not accompany negation (R), i. e., occurs in affirmation (AKB) : (13) دنيبى (R), with Damm of the د: Sgh says that it is said by Ks to be from ديبت, meaning من يديب one that creeps; but ISB says that this is irregular, the regular form being ديبب, because it is a rel. n. from ديبب creeping (AKB) : (14) ديب (R), with Kasr of the د and of the double ب: ISB says that it is from ديم meaning decoration and adornment; but that some transmit it as ديم, with the undotted ح, which is inexplicable, unless it be ديم الرجل from The man stooped his head: (15) رابر (R), which, ISB says, may mean possessor of camels’ fur, i. e., owner of camels; or may mean dweller in a tent of camel’s fur: but most of the MSS have (AKB) آبر (R), an act. part. from آبر الناقة.
I fecundated the palm-tree; and in the Tashil also 
occurs, though Dm says that it is a mistranscription
of the copyists, the correct form being جبر with the ج,
because ج is used in affirmation (AKB): (16) ج ج
with the ج (R), says R, which is an cat. part. from ج
The gazelle bounded in its running: but there is no
doubt that this word is mis-spelt by R, either for ج
with the ن, which is in the Tashil, and is transmitted by
Kl from IAr, being, says Dm, the act. part. of ج found
fault with him, i. e. ج one that finds fault,
that being the genus man; or for ج، which is trans-
mitted by Kl from Lh, being derived, says the KF,
from ج hunger (AKB): (17) ح ح ح ح ح ح ح ح ح ح
ISB says that AZ transmits ح ح ح ح ح ح ح ح ح ح ح
There is not in it any one,
i. e. ح ح ح ح ح ح ح ح ح ح ح ح ح
with Hamza; and that ح ح ح ح ح ح ح ح ح ح ح ح ح
There is not in the well anything also is said, meaning water:
and so Kl transmits from AZ (AKB): (18) ح ح ح ح ح ح ح
with Damm of the ح, and with Hamza, as ح ح ح ح ح ح ح
i. e. ح ح ح ح ح ح ح ح ح ح ح ح ح
transmitted by Kl from Lh: (19) ح ح ح ح ح ح ح
without Hamza (AKB): (20) ح ح ح ح ح ح ح
with Damm of the ح and م: ISk says that ح ح ح ح ح ح ح
There is not in it any creature is a rel. n. from ح ح ح ح ح ح ح ح ح ح ح ح ح
I have not seen any crea-
ture more beautiful than her is said of a fair woman, i. e., حَلْقًُا: and his Commentator ISB says that تُمَرْيَي is a rel. n., irregularly formed from تَمَرُّ, which is heart's blood: these four are from the crude-form تَمَر (AKB); مَهْيَا (R), with Damm of the ن and with a double م: the author of the KF says مَا يَهْيَأ ثُمَّي There is not in it any one, i. e., أَحَد; and Kl says that it is an irregular rel. n. from نَسِمْهَا a louse, meaning lousy: but this word is not found in the لَئِلَة [alManṭık of ISk (HKh)], though it is mentioned in the Tashul. These are the words mentioned by R, who here follows IM. And there remain some other words cited by ISk, vid. (22) صَافِر, which, ISB says, is an act. part. from صَفَرُ الرَّجُل The man whistled: (23) ضَمِّيُهُ ضَرْمَة with Fath of the ض and ر, i. e., says ISB, a blower of a piece of wood having fire in it: (24) صَرْتُ فَعَالُ, which is from صَرَّرُتُ فَعَالٌ with Fath of the ص and ر, which, says ISB, is a snorter or snorer: (25) نَأَخَِّرُ a barker i. e., says ISB, a dog; (26) أَنَبِس, which, says ISB, is أَنِبَسُ بِالْشَّيْء فَعَالٌ was familiar with the thing; but is not used except in denial, as

[88]: whereas the saying of AlHuṭay'a
Has the wolf of the waste or a tame wolf seized the young camel, or the disaster of the nights? may be cited to the contrary: (29) There is not in it any caller, nor any answerer; but this is obviously not peculiar to negation: (30) There is not in it any one, which, says ISB, are sometimes used otherwise than in negation, because the نغس is the bleating of the goat, and the رغس the grumbling of the camel [328]. And here are some other words from the Amālī of Kl, (31) i.e., says Jh, There is not in it any inhabitant of the دو desert [302]: (32) i.e., says Jh, أَحْدَ مَا بَيْحَا عَظِينُ; while عائِدَة is added by AUd on the authority of Fr, and عائِمة by Lh: but عائِدَة and عائِمة are not inseparable from negation, whereas عائِدَة is not used in affirmation: (33) a looker from يَطَّرِفُ بِعَيْنِهِ He looks with his eye, i.e., يَفْنَظُر (AKB).

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

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

[I have imagined marks of her, and recognized them after six years, when this year is the seventh (MN)]: (2) you may use it together with its cardinal number, to import that the [person or thing denoted by the n.] qualified by it is nothing else than one of that specified number, as خَمْسُ حَسَّسُ a fifth of five, i.e. one of a collection comprised in five; and in that case it must be pre. to its cardinal number, as a part must be pre. to its whole, whence IX. 40. [204] and لَقَدْ كَفَرَ الْذِّينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ تُلْقَتَة V. 77. Assuredly they have disbelieved who have said "Verily God is one of three" (Aud): (a) the reason why it then does not govern the acc. is that it is not i. q. what governs, [like جَعَالٍ and مَصْبَرٍ (Sn),] nor is derived from a v., [but from the num. (Sn)]; so that it must be pre., because the meaning is one of two and one of ten: this is the opinion of the majority (A): (b) Akh, Ktb, Ks, and Th hold that the first may be pre. to the second, or, [when in the sense of the present or future (Sn),] may govern it in the acc., as in ضَارِبُ رُيْدٍ [343,345]
(Aud, A); so that they say َتَلْسُتُ تَلْسَتْ (A):

(c) IM asserts that this is allowable in َتَلْسُتُ only (Aud):

[for] some make a distinction, saying that َتَلْسُتُ governs, but not َتَلْسُتُ and the subsequent ordinals: and this opinion is adopted by IM in the Tashil, because, says he, the Arabs say َتَلْسُتُ أَلْرَجُلْيِنَّ I have made the two men to be two, when the speaker is the second of the two; so that he who says َتَلْسُتُ أَنْتَيْبِ  making two to be two in this sense is excusable, because it has a v.; but he who says َلتَلْسُتُ تَلْسَتْ is not excusable, because it has no v. (A), meaning that you do not say َتَلْسُتُ تَلْسَتْ when you are the third (Sn):

(3) you may use it together with what is below its cardinal number, to import a factitive [and transmutative (Fk)] sense, as, meaning This is a maker of three to be four (with himself), whence َما يُكُونُ مِن َنِسْجَوْيُ تَلْسَتْ إِلاَّ هُوُ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوُ سَادِسُهُمْ LVIII. 8. There is not any privy communing of three but He maketh them to be four, nor of five but He maketh them to be six; and, in that case, it may be pre. or made to govern [the acc.], as both constructions are allowable with ُمُصِيرٌ, جَاعِلٌ, and the like (Aud): (a) if in the sense of the past, it must be pre.; but, if in the sense of the
present or future, it may [be pre., as هَذَا رَابِعُ قُلُطُةُ, or (A)] be pronounced with Tanwin, and made to govern (A,Fk) the acc., on the condition [of support upon one of the things (Fk)] prescribed for the act. part. [346] (Fk, Sn), as هَذَا صَارِبُ يَبِداُ (Fk),] because it is really an act. part. (A,Fk), since you say كَلِنْتُ several times. I have made the two men to be three, when you join yourself to them, so that you [all] become three, and similarly رَبِعُ قُلُطُةُ I have made the three to become four, to عَشَرُ البِسْعَةُ I have made the nine to become ten, the ْقَاعِلُ here being i. q. ْجَاعِلُ, and treated like it [in respect of government (Sn)], because equal to it in sense and in derivation from a v., contrary to the ْقَاعِلُ meant to denote one of what it is pre. to, which [ْقَاعِلُ (Sn)], having no government nor derivation from a v., must be pre., as before said: (b) the ep. then, [i. e., when i. q. ْجَاعِلُ (Sn),] is not formed from the nums., but from ْرَبِعُ ْقُلُطُةُ, and عَشَرُ, upon the measure of ضَرِبُ, inf. ns. of ْقُلُطُةُ ْرَبِعُ, and عَشَرُ, upon the measure of ضَرِبُ, the aors. of which are on the measure of يَضَرِبُ, except those whose ل is an ع, vid. ْسِبْعَ, ْرَبِعُ, ْتَسْعَ, ْسِبْعَ, ْرَبِعُ, ْتَسْعَ, which are on the measure of شَغِعُ aor. (A): (c) نَأْنِ is excepted from the rule loosely laid down by IHsh (Fk): [for] نَأْنِ is not
used in this way (Aud,A); and therefore it may not be *pre* to, nor be made to govern, what is below it (Fk); so that تاًي واحده (Aud,A): this is unequivocally declared by S (Fk); but it is allowed by one Grammarian, [Ks (Fk),] who transmits it from the Arabs (Aud,A,Fk); and is preferred by Dm, who impugns the validity of the first [opinion] with the argument that there is nothing to prevent your saying زيد، كان واحداً, i. e., Zaid is making one to become two (with himself) (Sn): (d) IM's language implies that the ep. mentioned may be formed from the num. to which a decimal number is coupled, to denote the two senses [last] mentioned, [i. q. بعث (Sn,] as احدها كلاه تلته وعشرين This is one of twenty-three with prefixion; and [i. q. جاهل (Sn),] as رابعة تلمان وثلاثين This is making رابعة تلث وثلاثين a maker of twenty-three to be twenty-four with government, or رابعة تلث وثلاثين This is making twenty-three to be twenty-four with prefixion (A); but this is open to the objection that the ep. denoting the second sense in A's [last] two exs. is not formed from the num. to which the decimal number is coupled (Sn): (4) you may use it together with ten to import qualiﬁability by its sense restricted by the accompaniment of ten, as حادي عشر eleventh, fem. حادي عشر [324], and similarly the rest, as عشمة 324, and similarly the rest, as
the fifteenth part and the sixteenth discourse (Aud): (a) when they form from and origins, they invariably transpose, putting the ف, [i.e., the (Sn).] after the ل, [i.e., the (Sn)] so that it becomes حد and حد, the of which is then converted into ع, because it is final, the 8 of feminization being virtually separate, and (Sn)] the preceding letter is pronounced with Kasr [685]; so that their measure is عالف and عالف: (b) as for the saying حد عشر eleventh transmitted by Ks, it is anomalous, serving to give notice of the obsolete o. f.: (c) IM says in the CK that this transposition is not practised in حد[and حد] except with ten, or with twenty and its cat. (A): [for] حد is not used except with عشر, nor except with عشر; but both are also used with عشر and its cat., as حد وتسعون ninety-first, fem حدية وتسعون (IA): (5) you may use it with ten to import the sense of كاني أَثْنَيْسَ [above], vid. the number's being comprised in what is mentioned; and, in this case, you have three courses, (a) to put four words, which is the o. f., the first word being the ep., compounded with ten, and the third what the ep. is derived from, also compounded with ten; and to prefix the aggregate of the first
comp. to the aggregate of the second comp., as a thirteenth, i. e., one of thirteen: (b) to suppress from the first, contenting yourself with the in the second; and to inflect the first, because the composition is removed; and prefix it to the second comp., [as]: (c) to suppress the ten from the first, and the unit from the second: and in this course you have two alternatives, (a) to inflect both, because the cause exacting uninfl.ectedness is removed in both; so that you put the first into the case required by the ops., and govern the second in the gen. by prothesis, [as]: (b) to inflect the first, and keep the second uninfl. [as ]; but this alternative, though transmitted by Ks, ISk, and IK, and explained by supplying what is suppressed from the second, so that the uninfl.ectedness remains unaltered, should not be adopted, because of its rarity: (a) some assert that both may be uninfl. [as ,] because each of the two, in respect of its companion, occupies the place of the suppressed; but this is refuted by the consideration that there would then be no evidence that these two ns. were detached from two comps., contrary to the case when the first is infl.: (β) this third course is not mentioned by IM or his son [BD]; but, instead of it, they mention that you confine yourself to the first comp., its first member
remaining uninfl., [as اَلْيَمَّة عَشَرٔ]; or being infl. by some of the Arabs, [as اَلْيَمَّة عَشَرٔ]: (6) you may use it with ten to import the sense of رَابِعٌ عَشَرٔ ثَلَاثةٌ عَشَرٔ [above], in which case also you put four words, but the third of them is below what the ep. is derived from, as رَابِعٌ عَشَرٔ ثَلَاثةٌ عَشَرٔ a maker of thirteen to be fourteen [below], that being allowed by S, though disallowed by some (Aud): (a) IM does not mention here the formation of the act. part. from the comp. to denote i. q. جَعَلُ, because it has not been heard: but S and many of the ancients allow it by analogy; while the KK and most of the BB hold it to be disallowed (A): (b) on the supposition of allowability (Aud, A), you may [keep the two comps. entire, as above, or] suppress the ten from the first (Aud); [so that] you say هَذَا رَابِعٌ عَشَرٔ ثَلَاثةٌ عَشَرٔ, [by prefixing the first comp. in its entirety to the second comp. in its entirety, and keeping the four words uninfl. upon Fath (Sn)]; or رَابِعٌ عَشَرٔ ثَلَاثةٌ عَشَرٔ (A), by suppressing the ten from the first comp., the ep. being then apparently infl. according to the ops. (Sn): but you may not suppress the unit from the second, as well as the ten from the first, [saying رَابِعٌ عَشَرٔ , ] because of the liability [of the ep. i. q. مِصْبِرٌ (Sn)] to confusion (Aud, A) with the ep. i. q. يَعْضُ, this [explanation] being better than the say-
ing of the Tsr "because of the liability to confusion with what is not orig. two comps.,” since the liability to confusion, as thus interpreted, is removed by the inflection of the two members, or of the first alone (Sn): (c) the second comp. must be in the position of a gen., [by prefixion of the first comp., or of its first member, to the second (Sn),] by common consent (Aud, A), says IHsh in the Aud; but IUK says that some GG allow This is making eleven to be twelve and making twelve to be thirteen, with Tanwin, which conflicts with the story of common consent (A): (7) you may use it with and its cat., in which case you put it first, and couple the decimal number to it with the , [539] (Aud): (a) [IHsh following] IM means that and its cat. to are coupled to the act. part. in its two states, as the twenty-first, fem. to the ninety-ninth, fem. and that you may not suppress the , and compound [the ep. on the measure of ] saying , as you say , because every deriv. is co-ordinated with its original, and with composition is allowable, but not [320]. They do not mention any n. derived from .
and its cat.: but some Lexicologists say made to be twenty [from تَلَنَّ، made to be thirty [from تَسْعَرَنَ], and so on, to made to be ninety from تَسْعَرَنَ; and the act. part. from this is مَعْشَرَنَ and [so on, to] مَتَعِسِسِينَ (A).

§. 325A. They say قدَمَ الْحَاجَّ وَاحِدًا وَاحِدًا The pilgrims arrived one by one and أَتَّنِينُ أَتَتْينَ two and two and أَرْبَعَةِ أَرْبَعَةٌ four and four: but the correct phrase is [said by H to be] أَحَدٌ and أَحَدٌ مَوْحَدٌ and مَثْلَتْ مَثْلَتْ and رَبَعُ and رَبَعُ مَوْحَدٌ and مَثْلَتْ [18], because the Arabs make these words deviate to these forms in order that, by means of them, the repetition of the n. may be dispensed with (D). It is an error, however, to tax people with making a mistake in using وَاحِدًا وَاحِدًا, etc., to indicate repetition, because this phrase is regular, frequent in their language, as says the poet

إِذَا شَرِيْنَا أَرْبَعَةٌ أَرْبَعَةٌ
فَقَدْ لُيَسِنُـا الْفَرْوِ مِنِّ دَاخِلٍ

When we drink four cups of wine apiece, we have put on fur from inside; and, if it were not a common o. f., it would not be made to deviate from it, and the deviation in أَحَدٌ would be constructive, which no one says. Some add رَجُدَانَ with Damm, citing in evidence the saying [of Kurait Ibn Unaif (T)]
Men, who, when mischief shows its two hindermost teeth to them, fly to it in bands or one by one (T); but the truth is that it is pl. of ُواحدٍ [322], for which reason it is triptote (CD). In their meaning these words indicate what the aggregate of the two ns. indicates; and therefore the Arabs abstain from saying ُواحدٍ أَحَادُ أَحَادٍ of one, or ُواحدٍ مَتَنَى أَحَادٍ of two, because of an excess of meaning in ُواحدٍ أَحَادٍ over ُواحدٍ أَحَادٍ one, and in ُنَفَأَهّ over ُنَفَأَهّ two. The text IV. 3. [180] is expounded as meaning Let every one of you marry what women please him, two each, or three each, or four each, the coupling of some of these nums. to others not being a coupling of union [539]; and similarly XXXV. 1. [18], i. e., some of them having two wings, and some three wings, and some four wings. Arabic scholars differ as to which of these formations have been used in speech by the Arabs. The majority say that the Arabs have not gone beyond ُعُشَّارٍ رَكَاعٍ, except to ُعُشَّارٍ only, as in the verse of AlKumait [praising Abān Ibn AlWalid Ibn 'Abd AlMalik Ibn Marwān (AKB)]

(D) And they found thee not slow, so that thou didst increase above men in ten qualities each (AKB), where, however, some interpret ُعُشَّارٍ by ُعِشَّارٌ praiseworthy
The use of these two measures \( \text{فَعَلُ} \) and \( \text{مَفَعُولَ} \) has been heard in the case of \( 
abla \text{أحَدٌ} \), \( 
abla \text{ثَانِيٌّ} \), \( 
abla \text{ثَلَاثٌ} \), \( \text{ثَلَاثَ} \), and \( \text{حَسَنٌ} \), \( 
abla \text{ثَلَاثٌ} \), \( 
abla \text{ثَلَاثَ} \), and \( 
abla \text{حَسَنٌ} \). And \( \text{فَرَّعُ} \) and \( \text{رُبَّعُ} \), and \( \text{حَمْسَةٌ} \), \( 
abla \text{فاَمَّا} \), \( 
abla \text{فَمَا} \), \( \text{سُبْعَةٌ} \), \( \text{سُبْعَةٌ} \), \( \text{سُبْعَةٌ} \), \( \text{سُبْعَةٌ} \), and \( \text{سُبْعَةٌ} \); and of \( \text{فِمَّا} \) and \( \text{فِمَّا} \), \( \text{مُخْسَسٌ} \), \( \text{مُخْسَسٌ} \), \( \text{مُخْسَسٌ} \), \( \text{مُخْسَسٌ} \); and, some assert, of \( \text{فِمَّا} \) and \( \text{فِمَّا} \), \( \text{سُبْعَةٌ} \), \( \text{سُبْعَةٌ} \), \( \text{سُبْعَةٌ} \), \( \text{سُبْعَةٌ} \), \( \text{سُبْعَةٌ} \), and \( \text{سُبْعَةٌ} \); and, some lines, which are attributed to forgery on his part,

\[
\begin{align*}
\text{وَمَشَى الْقُوَّةَ إِلَى الْقُوَّةُ} & \text{ مَ أَحَدًا وَ مَنْتَيْنِ} \\
\text{وُثَلَاثًا وَ رَبَاعًا} & \text{ وُحَمْسَةٌ فَأَطْعُنَا} \\
\text{وُسَدَّاسًا وَ سَبَاعًا} & \text{ وُثَمَانًا نَّاَجَتَلَدْنَا} \\
\text{وُتَسَعَانًا وَ عَشَارًا} & \text{ فَأَصْبَنَا وَ أَعَيْنَا} \\
\end{align*}
\]

(D) And the men marched towards the men, one by one, and two and two, and three and three, and four and four, and five and five; and we speared one another; and six and six, and seven and seven, and eight and eight; and we slashed one another; and nine and nine, and ten and ten; and we smote, and were smitten, these verses being redolent of forgery (CD). Abu-t Tayyib [alMutanabbî (W)] is blamed for his saying
§ 525B. The night, in the chronology of the Arabs, precedes the day, because the years, according to them, are formed of lunar months. For most of the Arabs are inhabitants of deserts, by whom knowledge of the commencement of the month is hardly attainable except through observation of the new moon; so that, when they see the new moon, they knew the commencement of the month. Thus the beginning of the month, according to these, is the night, because the appearance of the new moon takes place at the beginning of the night (R). They date, then, by nights [320], because these precede (A) the days (Dm). Therefore [in dating (A)] you [ought to (A)] say, (1) on the 1st [night (R)] of the month, لَبِتِ اَلْرَّيْلَةِ مِنَ الْقَهْرِ الْأَحَدِ Written on the first night of such a month, or لَبِتِ اَلْرَّيْلَةِ مِنَ الْقَهْرِ الْأَحَدِ on the night of its new moon, or لَبِتِ اَلْرَّيْلَةِ مِنَ الْقَهْرِ الْأَحَدِ at the time of the observation of its new moon, or لَبِتِ اَلْرَّيْلَةِ مِنَ الْقَهْرِ الْأَحَدِ at the time of the appearance of its new moon (R, A), the ٰ being
i. q. or [504] (Dm), as it is in لْيُنْتَصِفُهُ لْيُصْفَهُ or لِنْصْفَهُ or لْيُنْتَصِفَهُ [below] (Sn); and [on the first day (R)] after a night that had passed (R, A), the J being i. q. بعَدَ [504] (Sn): (a) [according to R,] the J is the one importing peculiarity [504], which is its original meaning: but the peculiarity here is of three kinds, the act being peculiar to the time, because occurring in it, as كَتَبَ لَعْرَةٍ كَذَا I wrote on the night of the new moon of such a month; or after it, as لَيلَةٌ حَلَّتُ after a night that had passed; or before it, as لَيْلَةٍ بَقِيَتْ before a night that remained [below]: and that is according to the context; for, without restriction, the peculiarity is because of the act’s occurring in the time; but, with such a context as حَلَّتَ, it is because of the act’s occurring after the time; and, with such a context as بَقِيَتَ, it is because of the act’s occurring before the time: (2) on the 2nd night, لَيْلَةٌ ثُانِيَةٌ مِنْ كَذَا on the second night of such a month; and so on, to the end of the month (R): and, [if the act occur in the night, but you do not intend to mention its occurring there-in, you may write what is written in days, vid., on the 2nd day (R),] لَيْلَيَةَ حَلَّتَا after two nights that had passed (R, A): (3) on the 3rd (R), لَيْلَيَةٌ حَلَّوْنَ after three
nights that had passed: (4–10) and so on, to ١٠ لَيْلَةٍ خَلْطُنَّ after ten nights that had passed (R,A): (a) ١٦ لَيْلَاتٍ ١٠ لَيْلَةٍ خَلْطُت ١٠ لَيْلَةٍ خَلْطُت is allowable, and so on, to but the first [construction] is better, in order that the ن, which is a pron. of the pl., may relate to the pl. [270](R): (11) then, [on the 11th (R),] ١٠ لَيْلَةٍ عَشْرَةٍ لَيْلَةٍ خَلْطُت after eleven nights that had passed (R,A): (12–14) and so on, to the 14th, when you write ١٤ لَيْلَةٍ عَشْرَةٍ لَيْلَةٍ خَلْطُت after fourteen nights that had passed: (a) ١٨ لَيْلَةٍ خَلْطُنَّ is allowable, by agreement with the sense; but the first [construction] is better, by observance of the form (R): (15) then, [on the 15th (R),] للنَّصْفِ مِنْ كَذَا in the middle of such a month (R,A) or لَانْتِصَافِ [above] (A), which is better, [because shorter (R,Sn),] than لَعْشَةٍ عَشْرَةٍ لَيْلَةٍ خَلْطُت or ١٩ لَيْلَةٍ عَشْرَةٍ لَيْلَةٍ خَلْطُت (R, A), though they also are allowable (R): (16) then, [on the 16th (R),] ١٨ لَيْلَةٍ عَشْرَةٍ لَيْلَةٍ خَلْطُت before fourteen nights that remained (R,A); or لَبْقَىٰنَ، as we said: (a) some say لَبْقَىٰتْ اللَّيْلَةِ مَقْتُتْ after sixteen nights that had passed, dating by what is past, because of its certainty; while the first [idiom] is explained by regard for the smaller number (Dm): (17–19) and so on, to the 19th (A), when you say ١٩ لَاحْدَى
before eleven nights that remained (Sn):

(20) then, [on the 20th (R),] which is better, as we mentioned, than بَقِيَت, though this also is allowable: (21—28) and so on, to the 28th, when you write بَقِيَت before two nights that remained (R):

(29) on the 29th (R,Dm), بَقِيَت [above] (R,A): (30) and, on the 30th (Dm), [i. e.] on the last night [of the complete month] (R), لَآخِرِ لَيْلَةٍ مِنْهَا on the last night of it (R,A), or لَسْلُحَه [below] (R,Sn), or لَسْلُحَه on its last night or لَسْلُحَه (A), with Fath of the س and [first] ر in both, or Kasr of the س in the first (Sn): and then, [on the last day (R),] لَآخِرِ يَوْمٍ مِنْ كَذَا on the last day of such a month, or لَسْلُحَه or لَسْلُحَه [above] (R,A).

When you write لَآخِرِ يَوْمٍ لَآخِرِ لَيْلَةٍ [above], we know that the month is complete (Dm). [As above shown,] the ﺃ is sometimes replaced by the ﺃ, and conversely (A).
§. 326. The abbreviated is that [decl. n. (Sn)] whose letter of inflection is an inseparable ٩ [16] (A). The final of ns. like ۱ حَمْرَأ and ۱ حَطَا is not an ٩, but only a Hamza; regard being paid not to the writing, but to the pronunciation. This final ٩ is of two kinds, converted and aug., being never rad. in a decl. n. [300]. The converted is from a ۱ or ۲, as نَتِبَانِ قَفْوَانِ and نَتَّئِ نَتَّئِ [229,300]; and sometimes from a Hamza, as أَيْدِي سَبَا or أَيْدِي سَبَا [214]. And the aug. is of three kinds, (1) for coordination, as أَرْطَّلِي: (2) for feminization, as حُبْلَي; (3) for multiplication of the word, and amplification of its form, as كَبْعُثَرَٰی [272]. When one of these ٩s occurs at the end of the decl. n., the letter is named abbreviated (IY). And the prolonged is that [decl. n. (Sn)] whose letter of inflection is a Hamza preceded by an aug. ٩ [230] (A). The ٩ before the [final] Hamza is of two kinds, (1) converted from a [rad.], or ۲, which is an ع; but this is rare, as رَمَ and رَش [278,304,683]: (2) aug., unconverted; and this is more frequent. The Hamza of the latter is of three kinds, (1) rad., as قُرْنَ [230,304]: (2) converted from (a) a rad., or ۲,
as ُعِدَّةٌ and ُدَارٍ: (b) an aug., (a) َي of co-ordination, as ُدِوَّةٌ; (b) َل of feminization, as ُدَّرَرٍ [683] (IY). A’s definition excludes what ends in a Hamza after an َل substituted for a َر، as ظُمَّث [above], orig. ُمُرٍّ، which is not named prolonged, as F distinctly declares, on account of the prolongation supervening in it, because its َل is orig. a ُد [683] (Sn). [Similarly] such as ظُبَّب [321] and ظُش [above] are not conventionally named prolonged (R). The abbreviated and prolonged are two kinds of decl. ns., since vs., ps., and indecl. ns. are not called abbreviated or prolonged (IY, Jrb), even if they end in an َل, or in a Hamza preceded by an َل (Jrb). Only the decl. n. is conventionally named abbreviated or prolonged (R). As for their calling هُنَّل [174] abbreviated, and هُنَّل prolonged, it is a [careless (IY, Jrb), tropical (R)] expression (IY, R, Jrb), intended for distinction between the two dial. vars. of this word (R). The abbreviation and prolongation of ns. are of two kinds, regular, which is the province of the Grammarian; and known by hearsay, which is the province of the Lexicologist.

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

إِذَا أَنْذَلْتُ مَهَلَاءَ غَارَ بِالْعُمَيْنِ بَلْ بِكَا غَرَّاً وَمَدْتَهَا مَدَامَعُ دُحْلُ [by the Kuthayyir of 'Azza, When I say "Softly!", the eye sinks into the head with weeping, from fondness, and copious floods of tears pour into it (MN)]: but what they say requires consideration, because AU transmits غَارِدَتْ بَيْنَ الْشَّيْتَانِ I made the two things consecutive, inf. n. غَرَّاً, like كَانْتُتْ I fought, inf. n. كَانْتُتَ [332] (Aud); and then cites the verse mentioned, with غَرَّاً incessantly (MN): (2) فَخَلَّلْ فَعَلُّ pl. of فَتَّيْلَةُ فَعَلُّ [238], as فَتْيَةُ a lie, pl. فَتْيَةٌ, and مُرَأَيْ a quarrel, pl. مَرَأَيْ; for their [sound] counterpart is قُرْبَةُ a water-skin, pl. قُرْبَةٌ pl. of قُرْبَةٌ فَعَلُّ [238], as ذِيْمَةٌ an image, pl. ذِيْمَيْ, and مُدْيَةٌ a butcher's knife, pl. مُدَّيْنَى [238], and زَنَّى زِبَابَةٌ a pitfall, pl. زَنْيَةٌ, and كَسْوَةٌ a garment, pl. كَسْوَيْ; for their [sound] counterparts are حَكَمَةٌ an argument, pl. حَكَمَيْنِ, and تَرْبَةٌ a good work, pl. تَرَبْ: (4) a pass. part. of what exceeds three [letters], as مُعْطَى given and مَكْرُوْحُ honored and مَسْتَخْرِجُ extracted [347]
(Aud). And similarly (5) \(\text{فعل}^{\text{أَفْعَلْ}}\), when an ep., whether denoting superiority [351], as the uttermost; or anything else, like \(\text{بَلَدُ}^{\text{بَلَدُ}}\) blind and \(\text{بَلَدُ}^{\text{بَلَدُ}}\) blind by night: for their sound counterparts are the farthest and weak-eyed: (6) a pl. of \(\text{فعل}^{\text{أَفْعَلْ}}\) fem. of \(\text{أَفْعَلْ}^{\text{أَفْعَلْ}}\) [248], like pl. of \(\text{بَلَدُ}^{\text{بَلَدُ}}\) [725] and pl. of \(\text{بَلَدُ}^{\text{بَلَدُ}}\) [359, 725]; for their sound counterparts are pl. of \(\text{أَفْعَلْ}^{\text{أَفْعَلْ}}\) and pl. of \(\text{بَلَدُ}^{\text{بَلَدُ}}\) [18, 358] (A): contrary to such as [258, 272] and حَبَّالَى [248, 272], whose abbreviation is derived from hearsay (Dm): (7) a generic n. on the measure of \(\text{فعل}^{\text{أَفْعَلْ}}\), indicating collectivity by the absence, and unity by the accompaniment, of the ٍّ [254], like حَصَّة [329. A] and حَصَّة n. un. مَطَّأ; for their sound counterparts are n. un. شَكْر and مَكْر clays, n. un. مَكْر used as an inf. n. [333], or as a n. of time or place [361], like مَلْتَى act or time or place of playing and مَسْعَى act or time or place of running or working; for their sound counterparts are مَدْعَب act or time or place of going [333] and مَسْرح act or time or place of pasturing or grazing: (8) مَفْعَل used as an instrumental n. [366], like an instrument, or engine, for throwing or shooting and a bag in which a present is offered; for their sound counterparts are an awl and a spindle (A).
§. 328. The second kind [327] is what has a sound counterpart, whose penultimate must be an [aug.] ٠ [326]. This sort is regularly prolonged. It may be exemplified by (1) the inf. n. of أَعْطَى gave, inf. n. إِعْطَاء; or of a v. beginning with a conj. Hamza, as أَرْتَأَى considered, inf. n. إِسْتَخْضَأَ, and أَرْتَأَى إِسْتَخْضَأَ went to extremes, inf. n. إِسْتَخْضَأَ: for their [sound] counterparts are أُكَرَم honored, inf. n. إِكرَم; and أَكْسَبُ strove to earn [492], inf. n. أَكْسَبَ, and إِكْسَبَ إِكْسَبَ إِسْتَخْضَأَ. [332]: (2) the sing. of إِسْتَخْضَأَ جُرْج [246], as كَسَاء wrapper, pl. كَسَاءة أَكْسَبَة, and كَرَاء a cloak, pl. كَرَاءة; for their [sound] counterparts are جُمُار a he-ass, pl. جُمُارِ, and سَلَح a weapon, pl. سَلَحة: (a) for this reason Akh says that وَأَرْجى [Note on p. 898, l. 16] are post-classical, because خَيَّرَهُ a mill or mill-stone and رَفَتْ a rainy night and تَفَقَّهَة أَرْجَى and تَفَقَّهَة [237, 256], and then نَدَى takes the pl. نَدْى جُمُال, like جُمُال pl. جُمُال [237, 256], and then نَدَى takes the pl. نَدْى; but this is impro-
bable, because ١٧١٧ has not been heard as a *pl.* (Aud):
while F says that the poet may have given ١٧١٧ the *pl.* ١٧١٧, as ١٧١٧ ١٧١٧ is [sometimes] given the *pl.* ١٧١٧, like ١٧١٧ ١٧١٧ ١٧١٧ ١٧١٧ [237]; and then have affixed to it the sign of femininization, which is affixed to the *pl.* in such as [١٧١٧] and [١٧١٧,265]; so that it then becomes ١٧١٧ and *J١٧١٧: and Mb holds it to be *pl.* of ١٧١٧ *an assembly*, not of ١٧١٧ (D):
(3) an infinitive noun of ١٧١٧ when indicative of (a) a sound, as ١٧١٧ ١٧١٧ [322]; for their [sound] counterparts is ١٧١٧ ١٧١٧; (b) an ailment, as ١٧١٧ *diarrhoea* [331]; for its [sound] counterparts are ١٧١٧ ١٧١٧ and ١٧١٧ ١٧١٧ a cold in the head [331] (Aud). And similarly (4) ١٧١٧ infinitive noun of ١٧١٧ [332], as ١٧١٧ was next to, infinitive noun ١٧١٧, and ١٧١٧ ran down in succession, infinitive noun ١٧١٧; for their sound counterparts are ١٧١٧ ١٧١٧ exchanged blows, infinitive noun ١٧١٧, and ١٧١٧ fought, infinitive noun ١٧١٧: (5—7) the infinitive noun on the measure of ١٧١٧ as ١٧١٧ running; and intensive eps. on the measure of ١٧١٧ or ١٧١٧ [252,269, 312], as ١٧١٧ running hard or much and ١٧١٧ giving much or often [343]: for their sound counterparts are ١٧١٧ remembering, ١٧١٧ a baker [312], and ١٧١٧ [252, 269] (A).
§. 329. The third kind [327] is what has no [sound] counterpart, the knowledge of its abbreviation or prolongation being attained by hearsay (Aud). If its penultimate be invariably pronounced with Fath, its abbreviation is known by hearsay; and, if its penultimate be invariably an aug., its prolongation is known by hearsay (A). The abbreviated known by hearsay is exemplified byَاَيُو*حَلِّيَةُ a youth, sing. of ١١٤٨٨٢ صَّيَحَةٌ light, ١٢٧٣٦٢ صَلَٰ١َةٌ earth, and ١٢٧٣٦١ صَنْعَةٌ ١٠٣٣٦٠ صَنْعَةٌ intelligence. And the prolonged known by hearsay is exemplified by٩٢١١٠ صَنْعَةٌ youthfulness, ١١٧٤٢ صَنْعَةٌ nobility, ١٧٣٥١ صَنْعَةٌ wealth, and ١٠٤٩٠ صَنْعَةٌ α-sandal (Aud, A).

§. 329.A. Abbreviation of the prolonged, [i.e., putting only the ٢ (R),] by poetic license [273], is [said to be (R)] allowable (IM, R), by common consent [below] (IM) of the BB and KK (IA), because it is a return to the ٠ ١ of, since the ٠ ١ of abbreviation (A), as is proved by the fact that the ٢ of the prolonged is only aug. [326], whereas the ٢ of the abbreviated is sometimes rad.; and that augmentation is contrary to the ٠ ١ (Sn) : and hence the saying

لا بِدٌ مِنْ صُنْعٍ وَإِنْ طَالَ السَّفَرَ وَإِنْ تَكْتَنَّى كُلُّ عَرَوْدٍ وَدَبْرٍ [There is no escape from journeying to Ṣanʿā, even if the journey be long, and if every old camel be doubled up, and galled on the back (MN)] ; and the saying

فَهُمُ مَثَلُ الْأَنَاسِ أَلَّذِي يُعْرُفُونَةٌ وَأَكَلُّ الْأَلَوْنَ مِنْ حَادِّهِ وَقَدْمِهِ
Then they are the proverb of mankind, which they know, in every sort of good deed, and are keepers of faith in covenants, both new and old (MN). Fr disallows abbreviation of what has a rule necessitating its prolongation, like the فعاله of أفعل; so that IM's saying "Abbreviation of the prolonged, by poetic license, is allowable, by common consent [above]" means "in general" (A). But [the opinion of (A)] Fr is refuted by the saying [of AIUkaishir alAsadi (AKB)]

Tقول يا شيخ أ ما تستحي من شريك الراح على المرك
فقلت لو باكر ممشولة صفا كلون الفرس الاشقر
رحب وفي جلبي ما نفهما وتد بدنا هنلا من الأيمنر (LS,A)

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

والقازح العداء وكل طمسة م ما إن تمال بدآ الطويل نذالها (A)

And of the hard-running five-year-old horse, and every long-legged mare, whose crest the two hands of the tall man do not reach (Su), القارح being in the gen., coupled
to [111] (AKB). And the converse, [vid. prolongation of the abbreviated, by poetic license (A)], occurs, though it is disputed (IM). For [the majority of (A)] the KK allow it (IA, Aud, A), unrestrictedly (A), citing in evidence the saying [of an Arab of the desert (MN, J)]

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

سُبِّحْنِي بَلْدَى أَغْنَالَ عَنِّي ٍ فيُدْوَمُ وَلا َغِنَاءَ [below] (Aud) He that has made thee independent of me will surely make me independent of thee. For neither poverty lasts, nor wealth (MN). Fr draws a distinction, allowing prolongation of what is not transformed by prolongation into what is not found among their formations: so that he allows prolongation of a frying-pan, saying مِقْلَى, because مَفْتَاح a key exists; but disallows prolongation of a freedman. because مَفْعَل does not exist: and similarly he prolongs لَحَى beards [238], saying لَحَى لَحَا, because جَبَالَ moun
tains [256] exists; but disallows prolongation in لَحَى [238, Note on p. 908, ll.
15-17], because *فَعَال* is not found among the formations of the *pl.s.*, except extraordinarily [253, 255, 257] (A). And [the majority of (A)] the BB disallow it (IA, Aud, A), unrestrictedly (A), holding *غَانِثَت* in the [last] verse to be *inf. n.* of *عَانِثَت* [below], not of *I was independent*, which is far-fetched (Aud). Apparently, however, it is allowable, unrestrictedly, because it occurs, whence the saying [of Al'Ajjāj, the Rājiz (MN),]

[And man, the succession of the beginning of a new month after the beginning of a new month wears him out, as the shirt is worn out (MN)]; and *سَيِّقِينِي يَا للهِ مِن آخِح* [above], where *فَعَال* is not from *يَا للهِ* meaning *I vied with him in boasting of wealth*, and is not *فَعَال* with *فَطَّر* meaning *profit*, because it is contrasted with *فَقْر* meaning *poverty*; and *يَا للهِ مِن آخِح* [above] (A), which is [said by Sn to be (J)] a refutation of the distinction drawn by Fr, because the poet prolongs *للهم* by poetic license, notwithstanding that the prolongation makes it unprecedented [as a *pl.* formation], since there is no *فَعَال* with *فَطَّر* among *pl.s.* [253] (Sn, J). And among those who agree with [the majority of] the KK as to the allowability of that are *IW* and *IKh* (A).
CHAPTER XIV.

THE NOUNS CONNECTED WITH VERBS.

§. 330. Z means, by his saying "connected with vs." that these ns. are attached to vs. in respect of their derivation, and of their containing the letters of the v.; so that between them and vs. there exist an attachment and a connection in respect of form, since they take after one o. f.: and he does not mean that they are derived from vs. (IY). They are eight ns., (1) the inf. n. [331], (2) the act. part. [343], (3) the pass. part. [347], (4) the assimilate ep. [348], (5) the n. of superiority [351], (6—7) the two ns. of time and place [361], (8) the instrumental n. [366] (M).
§ 331. The inf. n. is the n. indicative of accident [402] (IH, IA, Sh, Fk), and conformable to the v. (IH, Sh, Fk), as ضرب striking and إكرام honoring (Sh). The accident is (1) subsisting in an ag., as رجع زيد Zaid was glad, inf. n. فرح gladness [327]: (2) proceeding from him, (a) really, as قعد he sat, inf. n. تعرد sitting; (b) tropically, as مرض he ailed, inf. n. مرض ailing: (3) falling upon an obj., like the inf. n. of the pass. v., as مرض being conceited and جنون being possessed by a devil. (YS, MAAd). Conformability in their language is used in various ways: one says "This inf. n. is conformable to this v.," i.e., is its origin, and the source of its derivation, as the inf. n. in خبُدت حبَّت I praised fervently is said to be conformable to its v., but not the inf. n. in LXXIII. 8. [40,332]; and one says "The act. part. is conformable to the aor. [343]", i.e., is commensurable with it in vowels and quiescences (R). What is meant by the inf. n.'s conformability to the v. is that it should occur, after the derivation of the v. from it, as corrob. of the v., or as explanatory of its mode or number [39]; so that ns. from which the v. is not derived, like قارئة
omnipotence and علمية omniscience, and like لة and علما لة [41], are not inf. ns., although the two last are unrestricted objs. (Jm, YS). So in the Jm: but the conformability to the v. may mean inclusion of the whole of its letters (YS); and by "conformable to the v." I intend to exclude the quasi-inf. n. [342. A], which, though a n. indicative of accident, is not conformable to the v., as I gave liberally, since what is conformable to the v. is only عطبت عطا, because it includes the whole of its letters (Sh). But it is better to preserve the definition from ambiguous expressions; and, if IH [and his followers, IHsh and Fk,] had said "the n. that is indicative of accident, and that the v. is derived from", it would have been a perfect definition, according to the opinion of the BB (R). For the BB hold that the inf. n. is original, the v. and qual. being derived from it [Note on p. 30, l. 14]; while the KK hold that the v. is original, the inf. n. [and similarly the qual. (MKh)] being derived from it; and some hold that the inf. n. is original, the v. being derived from it, and the qual. derived from the v.; and ITlh holds that the inf. n. and the v. are each an independent original, neither of them being derived from the other. But the sound opinion is the first [339], because every deriv. implies the original and an addition; while the v. and the qual., in relation to the
inf. n., are like that, because each of them indicates the inf. n. and an addition, the v. indicating the inf. n. and the time [402], and the qual. indicating the inf. n. and the ag. [142] (IA). The [BB say that the (R)] inf. n. is named مَصَدَرَ (M on §. 39, R) as being the place of the v.'s proceeding (R), because the v. proceeds, [i. e., is derived (IY),] from it (M). But the KK say that مَصَدَرَ i. q. the inf. n., as in فَعَلَتْ مَتَاعَدًا حَسَنًا I sat beautifully, i. e. فَعَرَدَ [333] ; and that the inf. n. here is i. q. the act. part., meaning proceeding from the v., like عَدُلِ i. q. عَدَلُ [143]. And the KK adduce, as evidence of the v.'s originality, its government of the inf. n., as فَعَلَتْ فَعُرِدَ, the op. being before the reg.: but this is a mistake, because the op. is before the reg. in the sense that the general rule is for the governing word, at the time of government, to precede the governed; whereas the controversy is whether the original constitution of the inf. n. is anterior to that of the v. (R). And S names the inf. n. حَدَّثَ and حَدَّثَانُ (M, R), because it is the accident of the ag. (IY); and [sometimes (M)] فَعَلُ (M, R), as being the action of the ag. (IY). Its form is dependent upon hearsay in the [unaugmented (Jm)] tril. (IH) v.[482] (WIH). The formations of the inf. n. in the unaugmented tril. are many (M, SH) and various (M), the [prevalent (R)] formations [mentioned by S (M)] amount-
ing to thirty-two, [to which IH in the SH adds two, making thirty-four] (M, WIH, R on IH, Jm), vid. (1) تَعُلُّ (7), تَعْلِيَةُ (6), تَعْلَةُ (5), تَعُلُّ (4), تَعُلُّ (3), تَعُلُّ (2) مَعَلَةُ (12), مَعَلَأَنُّ (11), مَعَلَأَنُّ (10), مَعَلَأَ (9), مَعَلَأَ (8) مَعَلَأَ (13), مَعَلَأَ (14), مَعَلَأَ (15), مَعَلَأَ (16), مَعَلَأَ (17), مَعَلَأَ (18), مَعَلَأَ (19), مَعَلَأَ (20), مَعَلَأَ (21), مَعَلَأَ (22), مَعَلَأَ (23), مَعَلَأَ (24), مَعَلَأَ (25), مَعَلَأَ (26), مَعَلَأَ (27), مَعَلَأَ (28), مَعَلَأَ (29), مَعَلَأَ (30), مَعَلَأَ (31), مَعَلَأَ (32), مَعَلَأَ (33), مَعَلَأَ (34) (M), as (1) قَتْلُ Killing, (2) فَسْقُ profligacy, (3) شُغلُ occupying, (4) رَحْمَةُ having mercy [336], (5) نَشَادَةُ seeking [336], (6) كُدْرَةُ being turbid, dingy [below], (7) دُعَى praying, (8) ذَكُرُ [248,272], (9) بُسْرُ [below], (10) لَيْتُ [below], (11) جَرْمُ forgiving, (12) غَفْرُانَ طُلُبُ seeking, demanding [below], (13) نَزْرُ [below], (14) كَنْقُ strangling, (15) صِفْرُ being small, young, (16) هُدُيَّةُ overcoming [below], (17) غَلَبَةُ overcoming [below], (18) سَرُتُ stealing, (19) ذَهَابُ going away [below], (20) سَرُتُ being in heat, (21) سُؤُلُ asking, (22) سُؤُلُ abstinence, (23) دِرَائِةُ knowing [336] (M, SH), (24) بَغَايةُ seeking, desiring [below] (SH), (25) دَخُولُ entering [336] (M, SH), (26) تَبُولُ accepting [below] (M), (27) تَبُولُ beating of the heart, (28) صُهْرَةُ being reddish [below],
entering,
endeavouring,
praising
disliking

The measures mentioned by [Z and] IH are those frequent and prevalent: and others also occur, like
being lord;
being haughty;
ability to repel foes;
being, orig.
ability to repel foes;
being;
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being adolescent and disgracing;
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art of casting in a mould, ḥayākat art of weaving (R), whence mediated between them, inf. n. ṣāfāra office of mediator, ambassador (Aud, A). I U mentions that it is regular in offices and handicrafts (A). And the initial may be pronounced with. Fath in some cases, as profession of agent or advocate, kullā business of broker, and kullā office of governor [below]. The inf. n. prevalent in taking fright and running off, and in being excited, and the like, is faʿal, as fīrār fleeing, shūmās refusing to be ridden, ḥājah lying with a woman, ẓarāb covering, ṭimāḥ being in heat, and ṭanāq being refractory (R), like [below], says AMYd (Jh); while ẓarfān stopping short in a gallop is like shūmās [above] and ẓurān [below], all being combined in refusal of what is desired. And faʿal (1) occurs in sounds also, but less often than fīrār and ṭimāḥ [below], as ṭmarām crying of the she-ostrich and ṭawra crying of the he-ostrich: (2) is regular in non-inf. ns. denoting the time of the accident’s drawing near, as ṭafāf season for gathering the crop of grapes, ẓarām and ḥعان season for cutting off the fruit of palm-trees, ẓudān season for reaping, and ṭanāq season for carrying the corn when reaped; while faʿal shares with it, [as
though جعلُ and حَاجَلُ were universally used in all that contains the sense of time of the act, thus resembling جُرُوُنُ and جَرِّوُنُ time or season in alternating one with the other: (a) the inf. n. of all such is جعلُ, like جَدّ and جَرّ, cutting off the fruit of palm-trees and جعلُ gathering the crop of grapes (Jh): (3) is prevalent in brands also, as عَرَضُ عِلاَطُ a brand on the neck, جَنَابُ on the side, and كِشَاحُ on the flank. The inf. n. prevalent in ailments, of any conj. other than جعلُ, is عَجَلُ, as عَجَلُ coughing [below], جَعْلُ عُطَاسُ sneezing, and جعلُ جذبُ headache; while جعلُ shares with it in the word جعلُ murrain, because Damm before the جعلُ is deemed heavy. And the inf. n. prevalent in sounds also is جعلُ, as جعلُ جُرُوُنْهُهُ بُغَامُ and جعلُ عَرَضُهُ call for help; and جعلُ جعلُ often occurs, as جعلُ جعلُ shouting, جعلُ جعلُ groaning, and جعلُ جعلُ [below]. And, in non-inf. ns., جعلُ occurs i. q. the pass. part., as جعلُ دُقَاقُ chips, جعلُ حُطَامُ fragments, جعلُ فُتَاقَاتُ broken bits, and جعلُ رُقَاقَاتُ crumbs; and جعلُ denotes a small quantity severed from a large, as جعلُ فَلَامِةُ parings, جعلُ فَرَاذُةُ cuttings, clippings, جعلُ فَرَاذَةُ choice part, and جعلُ بُغَامُ a stray beast sought for. The regular, universal inf. n. of shifting about and violent motion is جعلُ, جعلُ جعلُ leaping [below], جعلُ جعلُ bounding, جعلُ جعلُ جعلُ جعلُ 196
quivering, and کشکان trottling; and فعال sometimes occurs in this sense, as ذه نارا leaping and قباص prancing. But ششان hating is anomalous, because it is not a commotion. The most prevalent inf. n. in colors is شبهة فعلة, as خیه grayness [below] and کدر dinginess [above], even if they be from فعل; and some of them are on the measure of فعل, as بعاص dark sorrel and عیس pale yellow; while صهوة [above] and کدرة dinginess also occur; and, says کلت, they say بیاپ white and سراو blackness by assimilation to صباح morning and مساء evening, because these are colors like those. But, as for the occurrence of defects [below] on the measure of فعلة, like مدر scrotal hernia and نفخة inflation of the belly, it is rare. فعالة and فعلة often denote the position of the act in the limbs, as نطقة and نطقه position of amputation, and similarly جامة and جامة صلعة and صلعة bald patch, and نعة and دعة bald place on the side of the forehead. And فعاله denotes the superfluity also, as فعالة foreskin, prepuce. The inf. n. prevalent in ailments of the conj. of فعال [above] is فعال, as ذه being swollen, مرض falling sick, and جج feeling pain (R). The [most (R) prevalent (SH), most frequent (R), regular (IM), universal (IA)] inf. n. of the trans. (SH,IM) tril. (IM) v.
(IA,Sn), of whichever conjug. it be (R), نُعَلُ [482] (SH, Aud, A), whether sound, unsound in the ف or ع or ج, reduplicated, or pronounced with Hamza (Sn), in senses other than those mentioned (R), is ضَرَبَ (SH,IM), as ضَرَبَ struck, inf. n. ضَرَبَ (SH, IA, Aud, A), like ضَرَبَ repelled, inf. n. ضَرَبَ (IM), and كَأْلَ كَأْلُ (Aud, A); and as جَهَلَ was ignorant of, inf. n. جَهَلَ praised, inf. n. حَبَّا (R), حَبَّا was safe from, inf. n. أَمَّا (Aud, A), شَربَ drank, inf. n. شَربَ, and لَقِيمَ gobbled, inf. n. لَقِيمَ (A).

That is unequivocally declared by S in several places; but some assert that it is not regular, which is not right (IA). What is meant by "regular" here is that, when a v. occurs, and you do not know how they pronounce its inf. n., you form it by analogy to this, unless some thing else has been heard. So say S and Akh (A). But Fr [below] holds that نُعَلُ may be formed by analogy, notwithstanding that something else has been heard: while Syt transmits in the Ham' from one authority that you do not attain to knowledge of the inf. ns. of tril. vs. except by hearsay; so that you do not form نُعَلُ by analogy, even if nothing have been heard (Sn). IM prescribes in the Tashil, as the condition of نُعَلُ 's being regular in the inf. n. of نُعَلُ, that it should import action with the mouth, as in the two last exs.: whereas S and Akh do
not prescribe that; but speak without restriction, as [IM does] here (A). The [normal (IM), regular (IA, Aud, A)] inf. n. of the intrans. فَعَلَ, [whether sound, unsound, or re-
duplicated (A),] is فَعَلَ, as فَرَح [327] (SH,IM), and 
was dusty, inf. n. تَرَبَ (R), like جَوَّى [327] (IM), inf. n. of شَلَّتْ يَدَهُ His hand, or arm, withered (IA,A), orig. تَرَبَ (A), and أَسْرَ [327] (Aud), unless it 
indicate a color (SH,A), or defect [above] (SH), in which 
case its [prevalent (R,A)] inf. n. is سَيرَ فَعَلَة, as was 
tawny, inf. n. سَرَة (SH,A), أَدْمِ was brown, inf. n. 
أَدْمَشة (SH), was gray, inf. n. شَهِبة [above], and was 
purple or violet, inf. n. كَبْهَا, which is a color between 
blue and red; and, according to IHsh in the Aud (A), 
unless it indicate a craft, [of which he gives no ex. (A),]
or an office, in which case its regular inf. n. is [said by 
him to be (A)] فَعَالَةُ لَيِّ عَلَيْهِم, as was governor over them, 
inf. n. لَايَا [above] (Aud,A): but what he says requires 
consideration, because that [regular inf. n. فَعَالَة, in the 
case of what indicates a craft or an office (Sn),] is known 
only in [the trans. or intrans. (Sn)] فَعَلَ [below] (A), as 
كَتَبَ [above], كَتَبَة, خَاطَطَ sewed, inf. n. خَبَاطَة, and 
نَقَبَ عَلَيْهِم was overseer over them, inf. n. دَقَابَة office of
overseer (Sn); and, as for ُلِيَّةٌ عَلَيْهِمْ, inf. n. ُلاَيَةٌ, it is extraordinary (A). The [prevalent (SH), regular (IA, Aud), universal (IM)] inf. n. of the intrans. فُوعَلَ is فَعَلَ (SH,IM), as رَكَّعَ, bowed, inf. n. رَكْوُ, and entered entered [336], inf. n. دُخَّلَ (R), whether it be sound or unsound (A), as تَعَدَ sat, [inf. n. تَعْرَ (IA, Aud, A)] and خَدَأ went in the early morning, [inf. n. عَدَرُ (IA, A)], so long as it does not require [its inf. n. to be (IA)] فَعَالٌ or فَعَالٌ or فَعَالٌ (IM) or فَعَالٌ or فَعَالٌ (Aud,A). Fr [above] says "When a فَعَلٌ, whose inf. n. has not been heard, comes to you, then make it فَعَلٌ for AlHijáz", [whether it be trans. or intrans. (R),] "and فَعَلٌ for Najd" (SH), whether it be intrans. or trans.: but the well-known opinion is that the inf. n. of the trans. [tril.] is فَعَلٌ, unrestrictedly, [i.e., whether the v. be فَعَلٌ or فَعَلٌ]; and that the inf. n. of the intrans. is فَعَلٌ from فَعَلٌ [above], فَعَلٌ from فَعَلٌ, and فَعَلٌ from فَعَالٌ [below], because they are the most prevalent in hearsay, and the unheard is assigned to the prevalent (R). فَعَالٌ belongs [regularly (Aud,A)] to what indicates refusal, like أَبَى refused (IM), inf. n. أَبْى ذَقَّ, شَوَّهَ shied away, inf. n. شَوَّهَ نَفَرُ (IA,Aud,A), شَرَّنَ took fright, and ran off, inf. n. شَرَّنَ [above] (IA,A), جَبَحٌ was restive, refractory, inf. n. جِبَحٌ [above], and أَبَقَ ran away, inf. n.
belongs [regularly (Aud)] to what requires violent motion (IM), as جَالَّ went round about, inf. n. جَولَانُ (IA, Aud, A), طَلَّ أَطْلَى circumambulated, inf. n. عَلُبَتْ اَّلْقَٰذِرُ (IA, A), The pot boiled, inf. n. عَلَيْانِ (Aud, A), and نَرَأى leaped, inf. n. نَزَرَانُ [above] (IA). Fِعَالُ belongs [regularly (Aud,A)] to [what indicates (IA, Aud, A)] (1) ailment (IM), as هَبْتَ تَطْنُهُ His belly moved, inf. n. سَعَلَ [above] (IA,A), سَعَلَ coughed, inf. n. سَعَل [above], and was troubled with a cold in the head, inf. n. كَرَمَ [IA,A]; (2) sound (IM), as صَرَخَ screamed, inf. n. صَرَخُ [above] (Aud, A), نَبَاَحَ barked, inf. n. نَبَاَح [below] (A), and نُوحَى howled, inf. n. عَوَاَهُ (Aud, A). regularly (Aud)] comprises (1) journeying (IM), as رَكَّبَ departed, inf. n. رَكَّبَ went a gentle pace, inf. n. دَمَّكَ (IA, Aud, A); (2) sound, as صَهَأَلَ (IM), inf. n. صَهَأَلَ [below] (IA, Aud, A), نَهَقَ brayed, inf. n. نَهَقُ [below] (Aud, A), and رَآَرَ roared, inf. n. رَآَرَ (Aud). In what indicates sound (Sn), sometimes Fِعَالُ and Fِعَالٌ are combined (R, A), as نَعَبَ The raven croaked, inf. ns. نَعَبَ [above] and نَعَبَ the herdsman called out, inf. ns. نَعَبَ and نَعَبَ the pot made a noise in boiling, inf.
ns. 
and نَهَّأ (A), like ذَهَب [above] and نَهَّأ, and نَبَاح [above] (R): while sometimes فعل stands alone, as ظَهَّ نَفَر The horse neighed, inf. n. صَهَّد [above], and صَكَّد السُّرُر The sparrow-hawk cried, inf. n. بَعَم الطَّهِب; and sometimes فعل stands alone, as The gazelle uttered a plaintive cry, inf. n. بُعَام, and ضَبَح الثعلب The fox barked, inf. n. ضَبَح; as the first stands alone in journeying, and the second in ailments (A). [And فَعَل is described above.] The inf. n. of فَعَل, [which is always intrans. (R, IA),] is [regularly (Aud, A)] (1) فَعَلَة [above] (SH, IM), which is [most (R)] prevalent (SH), as زَبُد جُرَل Zaid was endowed with good judgment (IM), inf. n. جَرَلة (IA, A), like كُرَم was generous, inf. n. كَرَمة [below] (SH), قَصُح was eloquent, inf. n. صَحَة (IA, Aud, A), صَكَّم was bulky, inf. n. صَكَّة (IA), صَرَح was genuine, inf. n. صَرَحة (Aud), and ظَرَف was smart, witty, inf. n. ظَرَفَة (A), as سَهَّل الَّآمِر The matter was easy (IM), inf. n. سَهُولة was sweet, inf. n. سَلَعل (IA, Aud, A), and مَلْح was salt, inf. n. مَلْحة (Aud, A). فَعَلِة is more prevalent than any other [measure] in the inf. n. of فعل: but some say that the most prevalent [measures] are three, (1) فعل جَماِل being comely; (2) فعل كَرَمة [above]; (3) فعل حُسُن [below].
What is before mentioned is the established rule in the inf. n. of the tril. v. (IA). And whatever occurs contrary to the preceding [is not regular, but (IA)] belongs to the cat. of transmission [from the Arabs (Sn)], like displeasure, anger, pleasure, satisfaction (IM), desire (Aud), grief (A), and niggardliness (And, A), in the intrans. (Aud), where the regular inf. n. belongs to the cat. of transmission [from the Arabs (Sn)], like *Oy & iiu* displeasure, anger, *pleasure, satisfaction (IM), T Gxx O ofo O jU^ desire (Aud), ^^ grief (A), and Jdcu niggardliness (Aud, A), in the intrans. (Aud), where the regular inf. n. is [and ] (Aud), where the regular inf. n. is dying, succeeding, prospering (Aud, A), walking (A), deciding, being elderly [above], creating discord, and going away, in the intrans. (Aud), where the regular inf. n. is beauty [below], ugliness (Aud, A), [below] (A) and greatness (IA), and being big, old (A), in the (Aud), where the regular inf. n. is or N'ul (A). But Zj and IU mention that, like , is a regular inf. n. of , [like ] which is contrary to what S says (Aud, A); and [IH points out that (Jrb)] the inf. n. of is often [on the measure of or (Jrb),] like [above] and being generous (SH). They say that (R) there
is no *inf.* *n.* on the measure of \( \text{فعل} \), except [above] and \( \text{سرى} \) *journeying by night* \((\text{IY}, \text{R})\): and, because of their rarity among *inf.* *ns.*, the Banū Asad make them *fem.*, imagining them to be *pl.* of \( \text{عدّية} \) and \( \text{سرية} \), though these have not been heard, because \( \text{علم} \) *as* *pl.* of \( \text{علم} \) is frequent \([238]\). As for *fear of God*, Zj says that it is \( \text{فعل} \), the \( ع \\) being a substitute for the \( , \) as in \([689]\); while Mb says that its measure is \( \text{فعل} \), the \( ف \\) being elided, as in the *v.*, where \( انتقى \\) \( يتقى \), is said for \( انتقى \\) \( يتقى \), *aor.* \([759]\). Nor does \( \text{فعل} \) occur in the *inf.* *n.* except in the defective, as \( شرى \\) *selling, buying,* \( قرى \\) *entertaining,* and \( قللي \\) *hating*; and it also is rare. No *inf.* *n.* on the measure of \( \text{فعل} \) occurs in the *conjug.* of \( \text{فعل} \) is \( \text{فعل} \\) *as* \( جلد \\) *[above], except two words, (1) from \( جلد \\) *The wound healed,* which is not peculiar to \( جلد \\) *the* \( جرح \\) \( \text{جَلَدُ} \) \( \\) *and* \( جَلَدُ \\) *overcame, aor.* \( \\) *then* \( جَلِدَ \\) \( \\) *overcame, aor.* \( جَلَدُ \\) \( \\) *as* \( XXX. \) \( [502] \). Fr says that the *o. f.* may have been *بعد* \( \\) *with the* \( ع \\), which was then elided, as in the saying \*[of Abū Umayya Al Faḍl Ibn Al'Abbās Ibn Abl Lahab (MN)]
Verily the familiar friends have renewed the separation, and made off, and have broken to thee the promise of the matter which they promised (MN), i.e., [338].

As for فَعَلَنُ, it is extraordinary, as لَبِيَى delayed payment, inf. n. لُبَيَانُ [above], which is said by some to be orig. with Kasr, but pronounced with Fath because deemed heavy; and is mentioned by AZ with Kasr of the ل: while شَنَانُ also is allowable, with quiescence [as well as Fath of the ع], both being read in the Revelation (R), where شَنَانُ with quiescence of the ن is read in ولا يَتَكَرِّبُونَكُمُ شَنَانُ شَنَانُ قُومُ V. 3. And do not ye let hatred of a people induce you by Ibn 'Amir, Ismā'īl on the authority of Naʻfī', and Ibn 'Ayyāsh on the authority of 'Āṣim (B). occurs as an inf. n. in only five words, وَضُرِّعَ inf. n. of تَرْضَاتُ I performed ablution [342A], طَثُرَ inf. n. of تَطْهِرُتُ I purified myself, ولَعَ inf. n. of ولَعَتُ I was eagerly desireud, وَتَذَبَّ آلَ نَارٍ inf. of قَبِيلَ The fire blazed, and [above] inf. n. of قَبِيلَ accepted, as S transmits. فَعَلُ occurs i. q. مُفْعُولُ, like ذَبَحُ animal slaughtered, and سَفَرُ and مَفْعُولُ writing book. And فَعَلَ also, like خَبَطُ leaves knocked off a tree with a stick and ثَقَصُ أَفْلَام débris. And فَعَلَةُ often occurs i. q. مَفْعُولَةُ صَكَّةُ ridiculed, and لَعَنَةُ سَبَةُ [265]; and لَعَنَةُ فَعَلَةُ [265]: while both are intensive.
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inf. n. فعالَ، فَعَلَ [below]; and (e) اَنْفَعَلَ، inf. n. فَعَالَ [below]: but, if there be three mobiles, you should pronounce the two first with Kasr, as (a) اَنْفَعَلَ، inf. n. فَعَالَ; (b) اَنْفَعَلَ، اَسْتَفَعَلَ، inf. n. فَعَالَ; (c) اَنْفَعَلَ، inf. n. فَعَالَ; (d) اَنْفَعَلَ، orig. فَعَالَ، inf. n. فَعَالَ; (e) اَنْفَعَلَ، orig. فَعَالَ، inf. n. فَعَالَ; and (f) تَفَعَّلَ، inf. n تَفَعَّلَ [below]. What I have mentioned is not founded upon the assumption that the inf. n. is derived from the v. [331]; but is intended to explain how the inf. n. occurs regular, if one happens to have a previous knowledge of the v. The most notorious inf.ns. however, of فَعَالَ، نَعَالَ، and inf. n تَفَعَّلَ، vid. فَعَالَ، تَفَعَّلَ، تَفْعِيلَة، نَفَعَلَ، نَعَالَ، are contrary to the rule mentioned. But, as for فَعَالَ، فَعالَ، it is contracted from the regular, being orig. فَعَالَ (R on the IH). فَعَالَ inf. n. of فَعالَ [above], and inf. n. فَعالَ، inf. n. فَعالَ، inf. n تَفَعَّلَ، though regular, have become confined to hearsay; and such intances of them as occur are not to be copied (R on the SH). And the only inf. n. تَفَعَّلَ and تَفَعَّلَ، and of what is co-ordinated with تَفَعَّلَ، تَفْعِيلَة، تَفْعَعَلَ، تَفْعِيلَة، and the like, is contrary to the rule, as تَفَعَّلَ and تَفَعَّلَ [below]. The predicaments of [all] these inf. ns. will [now] be explained [in detail] (R on the IH) The vs. that exceed three letters are of two kinds, (I)
composed solely of \textit{rad.} letters, which kind is only \textit{quad.};

(2) containing an augment, which kind is of three sorts, (a) commensurable with the \textit{quad.} by way of co-ordination with it, (b) commensurable with it without co-ordination, and (c) incommensurable with it. The predicament of the sort co-ordinated with the \textit{quad.} is the same as that of the \textit{quad.} in the pret., aor., and inf. n., as 

\begin{itemize}
  \item \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}, \textit{inf.n. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}; \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} [482], aor. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}, \textit{inf.n. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}; \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} [274, 482], aor. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}, \textit{inf.n. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}; \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} [495], aor. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}, \textit{inf.n. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}; \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} [336].
\end{itemize}

The sort commensurable [with the \textit{quad.}] without co-ordination has three formations, 
\begin{itemize}
  \item \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}, \textit{\textit{k\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}}, \textit{\textit{f\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}}, and 
\end{itemize}

but, though these formations are on the measure of \textit{d\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} in its vowels and quiescence, that is a thing virtually accidental, not being intended; and therefore their inf. ns. are not like \textit{d\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} (IY). The \textit{inf. n.} of \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} is sound in the q [338] (IA, Aud, A) as \textit{honored}, \textit{inf.n. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} [below] (IY, L, IA, Aud, A), whence \textit{gave}, \textit{inf.n. \textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} [342(A)] (S, IY, L, IA). For the \textit{quad.} has two \textit{inf. ns.}, \textit{\textit{f\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} and \textit{\textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}} [below]: and, the first being more prevalent and inseparable, whereas \textit{\textit{y\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}} sometimes does not occur, the \textit{inf. n.} of the co-ordinated accords with the more prevalent, as \textit{\textit{m\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}}} [above] and \textit{\textit{g\textsuperscript{c}m\textsuperscript{c}n\textsuperscript{c}} [482]; while the \textit{inf. n.}
of what is commensurable without being co-ordinated accords with \( \text{إِكْرَام} \) [above], in order that it may enjoy a share in [the predicament of] the quad. on account of the resemblance and commensurability (IY). The \text{inf. n.} of \( فَعَلٍ \) is (1) تَعْبِيلُ (S, M, WIH, L, IA, Aud, A), regularly (L, Aud, A), when \( فَعَلٍ \) is sound (L, IA, Aud, A) in the ل [338] (L, Aud, A), as ُكَسْرَتْ [252, 486], \text{inf. n. تَعْبِير}, and \( عَدْبَتْبَ \) I punish\(d\) him, \text{inf. n. تَعْدِيَبُ (S, IY)}, whence IV. 162.[39] (IY, IA), as though they made the ت at its beginning a substitute for the aug. \( ع\) in \( فَعَلٍ\), and the [before the final (IY)] an equivalent for the ل in \( إِنْعَال\), thus altering its beginning as well as its ending (S, IY), as they do in \( إِنْعَال\) (IY) : (2) تَعْفِيلُةُ (M, WIH, A), as بَصْرُ , \text{inf. n. تَعْبِيرَة} [338] (WIH), (a) seldom in the case of such as ِبَرْبٌ [480], \text{inf. n. تَعْبِيرَة} : (b) prevalently in the case of the v. whose ل is a Hamza, as جَرْا divided into parts, \text{inf. n. تَعْبِيرَة} ; though here the \text{inf. n.} occurs according to the o. f. also (A), as تَعْبِيرٌ (Sn): (c) necessarily in the case of the unsound (A) in the ل [338] (Sn) : (3) تَعْفَٰلٍ (WIH, L), when multiplication is intended [334, 489] (L), as رَكَّرَ repeated, \text{inf. n. تَكْرَارٌ} [334] (WIH), like سَبْرَ journ\-neyed much, or often, \text{inf. n. تَسَبَّارَ [below]}, طَوْفَ travelled round about much, or often, \text{inf. n. تَطَوَّرٌ}, and جُوْلَ went
round about much, or often, inf. n. نَعَالٌ (L): (4) نَعَالٌ (S, M, WIH, L, IA), said by some (S, M) of the Arabs (M), as ِكَلَٰمَتُهُ ِI spoke to him, inf. n. كَلَٰمَٰتٌ [below] (S, M, L), and ِفَحْمَتُهُ ِI burdened him, inf n. ِفَحْمٌ (S), whence ِوْكَذَبْنَا ِبَيْاَتٍ نَكَذَبَاِبَا LXXVIII. 28. And they have utterly denied Our signs. (S, M, WIH, IA), as though they followed the same method as in انْعَالٌ inf. n. of انْعَالٌ, pronouncing the initial with Kasr, and adding an ! before the final (S, IY) letter (S): (5) نَعَالٌ with a single ع, as كَذَبَاِبَا read in the text with a single ذ [below] (IA). In the non-defective, تَفْعَٰلٍ is universal, regular; while تَفْعَٰلَةُ is frequent, but confined to hearsay. And so, when the لَ is a Hamza, as تَفْخَٰطٍ, charging with error and تَفْخَٰطَةٌ, according to AZ and the rest of the GG. But S appears to say that تَفْعَٰلَةُ is necessary when the لَ is a Hamza, as in the defective [338]; so that تَفْخَٰطِي is not said (R on the SH). نَعَالٌ in the conj. of َفَعَلٍ is common in the language of the elegant speakers among the Arabs: for they use nothing else; and one of them, hearing me expound a text, said ِلَقَدْ ُفَسَرَتْهَا فَسَأَرَ أَمَا ِسُبِّعَ ِبِثْلِهِ Assuredly thou hast expounded it with an exposition whose like has not been heard of (K). But ِنَعَالٌ does not occur in the non-inf. n., except with a ى substituted for the first of its double letter, as ِتَبْرَأَتْ [278],
and whereas in the inf. n. the ی is not substituted, in order that the inf. n. may be like the v. (R on the SH). [According however, to BD, IHsh, and A,] فعال as inf. n. of كَذَّبَ فَعَلَ inf. n. of كَذَّبَ [with a double ڑ in both (Sn)] is anomalous (L, And, A); and, [according to BD, ] so is فعال in multiplication, like تَسْيَار [334] (L). But, as for كَذَّبَ with a single ی [above], as inf. n. of كَذَّبَ, I have not heard of it. And كِذَّابَا in the reading of LXXVIII. 28. is best explained as the inf. n. of كَذَّبَ put in place of the inf. n. of كَذَّبَ, as تَبِيِّلَة as is put in place of تَبِيِّلَة (K, B]) in LXXIII. 8. [40, 331] (R on the SH). It is [said by Z to be] (1) the inf. n. of كَذَّبَ, on the evidence of the saying

[Then I spoke truth to her, and lied to her: and man is profited by his lying, and similarly

And verily the praise of men is true and false; while thy praise is true, there is no lie in it (N)]; being then [governed] like [the inf. n. in] LXXI. 16. [40]: for it either means فَكَذَّبُوا كِذَّابًا and have falsely lied, [like فَتَبَيَّنُواْ نَبَاتًا and ye have grown vigorously, one of the two constructions of LXXI. 16. given in the K]; or
is governed in the acc. by كاذبًا, because it implies the sense of كاذب, since every denier of the truth is lying:

(2) i. q. كاذبًا, the sense being كاذبًا and have bandied charges of lying, or كاذبًا bandying charges of lying, because, when they were lying according to the Muslims, and the Muslims were lying according to them, there was a bandying of charges of lying between them (K). The inf. n. of فَعَلُّ is (1) فَعَلّة (S, M, WIH, IM, L), regularly (S, Aud), as قَانَلَة [490], inf. n. مُقَانَلَة (IY, WIH, IA, Aud), like ضَارِب [490], inf. n. مَضَارِبَة (L, IA, Aud): (2) فِي عَالِل for] those who say كَلَم [above] (S, M) and فِي عَالِل [below] (S), [or] the people of AlYaman (WIH), say كَتَبَل (S, M, WIH) and ضَيْرَاب [278, 685], adding an I before the final, and pronouncing the initial with Kasr, as in كَتَبَل, and then converting the [first] I into ي (IY): (3) فَعَلّة [328] (S, M, WIH, IM, L), often (S, L), as though this ي were elided (S, IY) for lightness (IY), as مَقَانَلَة [342A] (S, IY, WIH, L, IA, Aud), whence فَعَلّة I disputed with him, inf. n. مَرَأ (S, IY): (4) فَعَلّة, for] they say مَرَأ, inf. n. مَرَأة, and قَانَلَة, inf. n. مَقَانَلَة (M).

And sometimes the simple substantive from it occurs on the measure of فَعَلَة, as مِرَأة disputation, i. e., مَرَأ, from مَارأ He disputed with him (L). According to S (Dm), the inf. n. inseparable from فَعَلّة is فَعَلّة (S, IY, Dm), (198)
like استعمال (S); for they sometimes discard نياعل (IY, Dm) and نياعل (IY), but not مفاعلة جالسة (IY, Dm), nor جيالس (IY). I sat with him, inf. n. معاً جالسة, not جيالس (IY, Dm), nor نياعل (IY). جيالس is disallowed, [and مفاعلة requisite (A),] in [the inf. n. of (Sn)] the فاعل whose ف is a ی, as یامن took the left side (R, Aud A), and یامن took the right side (Aud, A), inf. n. ميامنة ميامنة (A), where یامن or یامن is not said (R), because of the heaviness (R, Sn) of a ی pronounced with Kasr at the beginning of a word (Sn); while یامه contracted with him by the day, inf. n. يوام, [not ميامنة (A),] is anomalous (Aud,A). ميامنة is not anomalous; and some MSS have " and ميامنة", according to which [version] the [reproach of] anomalousness is poured upon يوام only. IM does not except the فاعل whose ف is a ی, because it is extraordinary: nay, the very ی، whose ف is a ی، is rare (Sn). But مزال [with a double ر (R)] is anomalous (SH), the regular form being مزال with a single ر; and the reason why in inf. ns. they add something more than in vs. is that ns. are lighter than vs., and more tolerant of burdens (R). نياعل, as نياعل, is regular, according to those who say نياعل as inf. n. of نياعل (AAz) : but, [according to A,] نياعل is anomalous (A).

The incommensurable sort has ten formations, two not
beginning with a Hamza, vid. إفْعَلُ and إفْعَلَ and: eight invariably beginning with a conj. Hamza, three quin., vid. استَفْعَلُ, إفْعَلُ, إفْعَلُ, eight invariably beginning with a conj. Hamza, three quin., vid. جَعَلُ. The inf. n. of every v. beginning with an aug. т is formed by pronouncing its penultimate with Damm, if it be sound in the final, as learned, inf. n. تَعْلَمُ [below], تَعْبَرُ, inf. n. تَعْبُرُ [below], and تَدْخُرُ, inf. n. تَدْخُرُ [below]; and with Kasr, if it be unsound, as تَوَلَى followed consecutively, inf. n. تَوَلَّى, and تسْلِقَى, inf. n. تسْلِقَى [below], orig. تَوَلَّى, تَوَلَّى, and تسْلِقَى; by analogy to their sound counterparts, the Damma being charged into Kasra in order that a formation not found in the language, vid. that the final of the [decl.] n. should be a, preceded by a Damma, may not be produced. And vs. beginning with an aug. т have no inf. ns. formed differently from what has been mentioned, except such as are extraordinary, vid. (1) تَفْعَلُ of تَفْعَلَ, as تَكْمَلُ, تَفْعَلُ, and تَكْمَلُ [below] inf. n. of تَكْمَلُ. and تَكْمَلُ, whence [below]; (2) تَمْلَقُ, تَفْعَلُ, as inf. n. of They shot, or threw, one at another [below], i. e. تَثُرَمُ [335] (L).

The inf. n. of تَفْعَلُ is (1) تَفْعَلُ (S, M, WIH, IA, A), regul-
ilarly (S, IA, A), as I spoke, inf. n. تَكَلَّمَ (S, IY), whence تَعَلَّمَ, inf. n. تَعَلَّمَ [above], and تَكَبَّلَ, inf. n. تَكَبَّلَ [below] (IA, A), the e being pronounced with ذَمَم (S, IY, IA) because there is no n. [in the language (S)] on the measure of تَفَعَّلَ (S, IY) with فَاثِم of the e, while تَفَعَّلَ with ذَمَم of the e is found among ns., as لَمْ تَنْوَضَ أَيْنَاءٍ a certain bird [379] (IY): (2) تَفَعَّلَ (M, WIH), according to those who say كَلَّمَ [above](M), as تَبَلَّقَ, inf. n. تَبَلَّقَ [below] (WIH). They [that say كَدَّاب (S, IY)] say تَكَبَّلَتْ I burdened myself with it, inf. n. تَكَبَّلَتْ [above] (S, M); and the poet says

\[\text{ثَلَاثة أَحْبَابٌ نَحْبِ عَلَاقَةٌ} + \text{ثَلَاثةٌ أَحْبَابٌ رَحْبٌ حُبٌّ عَلَاقَةٍ} \]

[above] (M), cited by Th from an [unnamed (Jsh)] Arab of the desert (IY), There are three loves; for there is a love that is attachment, [like the tie between father and child (Jsh),] and a love that is affection,] like the love of friends (Jsh),] and a love that is murder (AAZ), Jsh)], like the love of the lover and the beloved (Jsh). But تَفَعَّلَ is [said by some to be] anomalous (L, IA, Aud, A).

The inf. n. of تَفَعَّلَ is تَفَعَّلَ (S, M), as the inf. n. of تَفَعَّلَ is تَفَعَّلَ, because the measure and the number of letters are one, and تَفَعَّلَ تَفَعَّلَتْ from تَفَعَّلَتْ corresponds to تَفَعَّلَتْ تَفَعَّلَتْ from تَفَعَّلَتْ: while they pronounce the e with ذَمَم (S,
IY), in order that the inf. n. may not resemble the pl. (S), because, if they pronounced it with Kasr, the inf. n. would resemble the pl., as [253,376] (IY); and they do not pronounce it with Fath, because there is no [in the language (S)] among ns. (S, IY). But [فعّيلٍ inf. n. of تفاعلَ, like (L)] [above], is anomalous (L, Aud, A). The inf. n. of every v. beginning with a conj. Hamzais formed by [pronouncing its third with Kasr, and (L, IA, Aud, A)] adding an! before its final (IY, L, IA, Aud, A), except in the استفعل whose ك is unsound [338] (L).

Thus, (1) in the quin. (IY), the inf. n. (a) of انتفعلَ is انتطلانِ (S, M, WIH), as انتطلَ departed, inf. n. احتسبَ reckoned, inf. n. (S, IY); and (c) of احترأَ is انىّ (S, M, WIH), as انىّ reckoned, inf. n. (S, IY, WIH); (b) of انىّ (S, M, WIH), as انىّ reckoned, inf. n. [482], inf. n. انىّ (S, IY, WIH): (2) in the sex. (IY), the inf. n. (a) of استفعلَ is استفعلَ extracted, inf. n. استفّاجَ (S, IY, WIH); (b) of استفعلَ (S, M, WIH), as استفّاجَ [482], inf. n. انىّ (WIH); (c) of انىّ is انىّ (M, WIH), as انىّ extracted, inf. n. انىّ [283], inf. n. انىّ (IY, WIH); and (c) of انىّ (S, M), as انىّ [496], inf. n. انىّ (S, IY). And
no v. beginning with a conj. Hamza has its inf. n. formed differently from what has been mentioned, except [the augmented quad.] [below] (L). But from the v. beginning with a conj. Hamza is excepted that which is orig. flew about, was dishevelled and augured ill, orig. [757]:

for the third [letter] of their inf. n. is not pronounced with Kasr, nor is an ı added before their final (A); but the penultimate is pronounced with Damm, from regard to the o. f., as ęṭṭābir and ęṭṭābir (Ts). What is meant, however, by IM [and others] is said to be the v. orig. beginning with a conj. Hamza, whereas the Hamza in what A mentions is imported for an accidental cause; so that there is no exception (Dm). The inf. n. of ęṭṭābur [and of what is co-ordinated with it (S, L, Aud, A), like ęṭṭābur (Sn),] is (1) [ęṭṭābur] (S, M, WIH, IM, L), regularly (IM, L), as ęṭṭābur [495], inf. n. Dāḥajta [above] (S, IY, WIH, L, IA, Aud, A), and ęṭṭābur I pampered him, inf. n. ęṭṭābur (IY, IA); and as ęṭṭābur I made it quake, inf. n. ęṭṭābur (S, IY, L, Aud), and ęṭṭābur I shook it, inf. n. ęṭṭābur (IY); and as ęṭṭābur [above], inf. n. ęṭṭābur (S, L, Aud, A), and ęṭṭābur [above], inf. n. ęṭṭābur (L, Aud): the ı being affixed as a compensation for the ı [added (IY)] before the final (S, IY) letter (S) in such as ęṭṭābur and ęṭṭābur (IY): (2)
(1541)

(S, M, WIH, IM, L), regularly in the reduplicated (Aud), as جَرَّ (S, M, L, Aud), تَلْقَالِ (S, M, L), and سَوْسَ (below) (Aud); but as matter of hearsay (L, Aud), not universally (L), in the non-reduplicated (Aud), as دَحْرَاجِ [below] (WIH, IA, A), like سَرْعَانِ (S, IY, L, IA, Aud) and حِيَقَالِ [above] (L, IA, A). The poet [Al’Ajjāj, father of (AAz) Ru’ba (M)] says

سَرَّفَتْهُ رَأَيْمًا سَرِيعَانِ

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

يَا قَوْمِ قَدْ حَوَقَلْتُ أَوْ دَوْتُ وَبَعْدَ حِيَقَالِ الرِّجَالِ الْمَوْتِ

(below) (L, IA) O my people, I have grown old and impotent, or have come near to it, i.e., to growing old and impotent; and after men’s growing old and impotent is death (Jsh). But دَحْرَاجِ [below] is reported in the Tsr, on the authority of Sm and others, not to have been heard (Sn). And حِيَقَالِ is anomalous (IA, Aud). فعَلَّةُ here corresponds to فَاعَلَتْ in فَاعَلَتْ مَفَاعِلَةٌ, and فعَلَّةُ [here] to فَاعَلَتْ فِعَالٍ, the authority of these two here being like the authority of these two there (S). The first is the prevalent form, because it is inseparable from the
whole of these vs., whereas sometimes does not occur: you say دَخَرَجَ دَخْرَجَةَ, while دَخْرَجَة [above] has not been heard (IY). But, according to some, both of them are regular; and this seems to be the language of the Tashil (A).

The initial of is sometimes pronounced with Fath (S, M, L, Aud, A) in the reduplicated (M, Aud, A), like the initial of فَلْقَالَ (S, L), as the initial of (S, M, L, A):

but not in anything else, so that they do not say سَرْحَانٌ; as though their not pronouncing the initial with Kasr were because of the heaviness of the reduplication (IY). There is no with Fath [among the formations (K on XCIX. 1) in Arabic (A)], except in the reduplicated (K,A). But in جَا تَحْمَٰلَ تَدْ أَحۡوَٰلَ [above] there is a version حَوَّالٌ, the حَوَّالَ being pronounced with Fath from fear of the جَّa's becoming a ى (MN). Kasr is the o. f., being pronounced with Fath only by assimilation to تَفَعَّالٍ, all of which is with Fath, except تَفَعَّالٍ and تَفَعَّالٍ [334]; while they, according to S, are simple substantives put into the place of the inf. n. (A). سَلَالٌ with Kasr is [held by Ks, Fr, and the author of the K to be (A)] an inf. n., and سَلَالٌ with Fath a simple substantive (K,A): and similarly تَفَعَّالٌ with Fath is one that clatters, while تَفَعَّالٌ clanging, clashing, clattering, rattling with
Kasr is an inf. n.; and ¥sàw with Fath is a simple substantive denoting what the devil whispers, while whispering [above] with Kasr is an inf. n. (A). With Fath, [as is said in the Aud and Dm (Sn),] mostly means the act. part., as ¢sn wosàw CXIV. 4. From the mischief of the whisperer (Aud, Sn), and molsalal i. q. [396] (Sn). Some, however, allow both with Fath and with Kasr (Sn) to be inf. ns. (A), which is the opinion first mentioned by A [and others] (Sn). But retreating backwards, inf. n. of ت نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص نص N, inf. n. of ت نص نص N, are anomalous (A). As above shown, the fourth [letter] in [the inf. n. of (Sn)] the v. beginning with the ت of quasi-passivity or its like (A), such as the ت in تكبار [486] and تجاهل [487] (Sn), is pronounced with Damm, when the v. is sound in the ل, whether it belong to the conjug. of تفعل or تفعل or تفعل or تفعل [below], or be co-ordinated with the last (A). The inf. n. of [what is on the measure of (IA)] تفعل [in vowels, quiescences, and number of letters, and in beginning with the ت of quasi-passivity or its like, even though it be not of the conjug. of تفعل (MKh),] is [on the measure of (IA)] تفعل (M, IA), with Damm of its fourth, as تدحرج [495. A], inf. n. تدحرج [below] (IA). That comprises ten formations, (1) تفعل (Sn, MKh), as showed showed 199
resignation, inf. n. تَنَكَّبَل [above] (MKh); (2) تَنَكَّبَل [above] (Sn, MKh), as تَنَكَّبَل [487], inf. n. تَنَكَّبَل [above] (MKh); (3) تَنَكَّبَل (Sn, MKh), as تَدْخَرَج, inf. n. تَدْخَرَج [above] (MKh); (4) تَدْخَرَج (Sn, MKh), as تَبِيَّر, inf. n. تَبِيَّر (MKh); (5) تَسْكَن [482] (Sn, MKh), inf. n. تَسْكَن (MKh); (6) تَفَوَّر [485] (Sn, MKh), inf. n. تَفَوَّر (MKh); (7) تَفَعَّل, as تَتَقَلَّلَت, put on a cap (Sn, MKh), inf. n. تَتَقَلَّلَت (MKh); (8) تَتَعَفَّرَت [485] (Sn, MKh), inf. n. تَتَعَفَّرَت (MKh); (9) تَتَعَفَّرَت acted like an evil spirit (Sn, MKh), inf. n. تَتَعَفَّرَت (MKh); (10) تَتَعَفَّرَت (Sn, MKh), inf. n. تَتَعَفَّرَت [below] (MKh). But, if the v. be not sound in the ل, [which is then only a ى, either rad. or converted from a ى, (Sn),] the Damma must be charged into Kasra, [for affinity to the ى (Sn),] as تَدْلَى, hung down, inf. n. تَدْلَى; and تَدْلَى drew near, inf. n. تَدْلَى [256]; and تَدْلَى [482], inf. n. تَدْلَى [above (A). As for the augmented quad. upon the measure of, its inf. n. is upon the measure of استَفَعَلَت, as استَفَعَلَت [495, 496], inf. n. استَفَعَلَت [495, 496]; and as إِلَمْانَت [432, 496], inf. n. إِلَمْانَت (S, IY), and as إِشْعَرَت [below] [below] (IY). The inf. n. of إِنَفَعَلَ [above] is (1) إِنَفَعَلَ (M, L),
as اَنْشَعَر [432, 495], *ینَفَعَلْتَِّا* [above], and اَنْشَعَر [432, 496]; *ینَفَعَلْتَِّا* (2) اَنْشَعَر, as قُشْعَّرِيَّةٌ and اَنْشَعَر, as قُشْعَّرِيَّةٌ (283) (L). But, [according to S and IY,] طُمَانِيَّةٌ and قُشْعَّرِيَّةٌ are [simple substantives (IY),] not *ینَفَعَلْتَِّا* conformable to اَنْشَعَر and اَنْشَعَر, but only like نَبَاتٍ in relation to طُمَانِيَّةٌ [40] (S, IY). And, [according to IHsh and A,] طُمَانِيَّةٌ of طُمَانِيَّةٌ (A), [like] قُشْعَّرِيَّةٌ (Aud), is anomalous (Aud, A).

§. 333. A [n.] commensurable with (Su) مَفْعُولُ is formed from [the *ینَفَعَلْتَِّا* of (Sn)] every [unaugmented] tril. *v.* (L, A), to indicate its *ینَفَعَلْتَِّا*, and the time and place in which [the accident denoted by] it occurs [361] (L). And sometimes the ٖ of femininization is affixed to it [362] (L, Sn), as مَوْدَةٍ [below] (Sn). The *ینَفَعَلْتَِّا* of the unaugmented tril. occurs on the measure of مَفْعُولُ [with Fath [Jrb]], like مَقْتَلُ killing[342. A], مَصْرَبُ striking, and مَصْرَبُ drinking, with universal regularity (SH). The rule is for the *ینَفَعَلْتَِّا* to be pronounced with Fath of the َع without any restriction [as to the vowel of the َع in its aor. and the soundness of its ل (ARf)], except when it is formed from such as َعَنْدُ, aor. يِعْدُ, in which case it is pronounced with Kasr, as مَوْدَعٍ [below] (BY). Jh says in the Sahāh that, if its َبِ be an unsound letter, which drops off in its future, as in َيَقَع [482, 699], its *ینَفَعَلْتَِّا* is pronounced with
Kasr [of the ع], like موضع; but, if its ف be retained in its future, as in يُوَجُل [700], or its ل also be an unsound letter, even if its ف drop off in the future, as in يِقِي [699], its inf. n. is pronounced with Fath of the ع, as مَوْجَل; but, if its ل be retained ID > X.X, its future, as in جن [700] or its ل also be an unsound letter, even if its ف drop off in the future, as in جن [699], its inf. n. is pronounced with Kasr of the ع, like موضع [above] and موضع [below], whether it be an inf. n. or a n. of time or place [361], according to what S mentions; but, if the quasi-sound be unsound in the ل, then with Fath of the ع, like موضع, whether it be an inf. n. or anything else. S, however, says, on the authority of Y [and others (S)], that some of the Arabs say مَوْجَل [below] with Fath, from aor. (S) يُوَجُل, whether it be an inf. n. or anything else. And, says S, the reason why the majority say مَوْجَل [above] with Kasr is that they sometimes alter the ل in يُوَجُل, saying يَيَجَل[701]; so that, since they alter it by conversion [into ى at one time, and \ at another (S)], they assimilate it to the ل of يُوَعَد [482,699], which is altered by elision; and therefore, as they say مَوْجَل there, so they say مَوْجَل here. And, as for those who say مَوْجَل [above] with Fath, it is as though they said يُوَجُل [701], preserving the ل (R). But they say مَوْجَل loving [above] (S,R), with Fath, by common consent (R), because the ل is preserved (S,R) in the
future, by common consent (R), and not converted (S). The ү is like the sound in that its rule is to have ٲ in the inf. n., as ٲ passing life; and what occurs contrary to that is reckoned anomalous, like II. 222 And they will ask thee about menstruation, which is an inf. n., as is proved by the [next] words ُل هُو أَذَا Say thou, It is a nuisance. Some, however, do not hold the inf. n. of that [formation] to be regular, but confine it to earsay (L). But ٲ sometimes occurs in the defective, on condition [of affixion] of the ә, as ٲ and (below). And ٲ [below] occurs in the hollow (R). Fath and Kasr occur in (1) ٲ (R,L), inf. n. of wronged, Fath being regular, and Kasr anomalous (L); (2) ٲ [331,342. A] (R,L), inf. n of ُنْحَد praised (L); (3) ٲ (R,L), inf. n. of ُنْذَمْ blamed (L); (4) ٲ (R,L), inf. n. of ُعَكْرَر was powerless (L); (5) ٲ (R,L), inf. n. of ُضَس was niggardly, aor. ُيَفْسُ (L); (6) ٲ (R,L), inf. n. of ُعَتَب was angry (L); (7) ٲ (R,L), inf. n. of ُعَتَب was angry (R); (8) ٲ , inf. n. of ُضَل strayed; (9) ٲ [below], inf. n. of ُضَل perished. And similarly in ُتَعَتَبْ أَلْشَسْ The sun rose, Fath being according to the Hijazis, and Kasr according to the Banû
Tatnlin (L). S says that حَتَّى مُطْلَعٌ الفَخْر XCVII. 5. Until the rising of the dawn, [read by Ks (B)] with Kasr, means حَتَّى طَلْعٌ وزن; but one may say that مُطْلَعٌ is a n. of time, meaning the time of its rising [501]. Kasr and Damm occur in مَعْدَرٍ [below]. Fath and Damm in مَيِّسَة being in easy circumstances (R). And all three vowels in (1) مَهْيَتَة [below] (R, L) and مَهْيَتَة [above] (R), inf. n. of مَهْيَتَة perished (L); (2) مَقْدَرَة (R, L), inf. n. of had power, ability (L); (3) مَكَبَر (R,L), inf. n. of أَدَرَّ الْرَّجُل The man wanted, needed (L). And Kasr [alone (R), anomalously (L),] in (1) مَكَبَر (R,L), inf. n. of كَبِير became old (L); (2) مَرْجَع [331] (R, L), inf. n. of رَجُع returned, as V. 53. [498]; (3) فَقْفَق, inf n. of فَقْفَق was gentle (L); (4) مَيِّسَة playing at hazard with unfeathered and headless arrows (R); (5) مَعْصِيَة [above] (R,L), inf. n. of عَصَى disobedied; (6) مَكْبِيَة [above] (R,L), inf. n. of حَبِي scorns (L); (7) مَأْوَة (R, L), inf. n. of أُوْى let pitied him (L); (8) مَغْفِرَة (R,L), inf. n. of غَفَر pardoned; (9) مَعْدَرَة [above], inf. n. of عَدَر excused (L); (10) مَعْدَرَة knowing (R); (11) مَعْدَرَة, inf. n. of أُرَى afflict him (L); (12) مَكْبِيَة [above]; (13) مَيِّسَة sleeping at midday; (14) مَكْبِيَة coming; (15) مَيِّسَة passing the night; (16) مَيِّسَة becoming hoary; (17) مَيِّسَة
finding fault; (18) مَنْثَبόُدُ (19) مَصْيَرُ eventually increasing; (20) مَصْيَرُ journeying; (21) مَعْبِشَةُ passing life; (22) مَشْيَتَةُ wishing. The inf. n. is anomalous, (1) in one respect, (a) when pronounced with فِاثُ of the ء, but containing the ء; (b) when pronounced with كَسْر or دَامَم of the ء, but not containing a ء: (2) in two respects, when pronounced with كَسْر or دَامَم of the ء, and containing the ء (R). There is no مَفْعُولٌ in the language, except مَلَكُ [above], مَكْرَمُ [below], مَعْوَنٌ, مَالِكُ, and مَالِكَةٌ لِيُؤْمَرُ رَوْعَةً أَوْ فُعَّالٍ مَكْرِمٍ.

For a day of battle or deeds of generosity,

بَنَيْنِ الْرَّمْيِ لَا إِنْ لَا إِنْ لِيْمَتْهُ ٍ عَلَى كَثِرَةِ الْأَلْوَاشِيَّنَ أَىْ مَعْوَنِ [by Jamil (Jh),] Buthaina, keep to “No.” Verily “No,” if thou keep to it, against the multitude of slanderers is what a help! , and

أَبْلِغْ أَخَا النَّعَمَانِ عَنِي مَالِكًا

Convey thou to the brother of AnNu'mān a message from me. But some assert that مَفْعُولٌ is abandoned; and that the exs. [of it] mentioned have the finals elided, being curtailed by poetic license [58], orig. مَعْوَنَةٌ, مَكْرَمَةٌ, and مَالِكَةٌ (L). S says “مَفْعُولٌ does not occur in the language of the Arabs,” meaning “as a sing. or as a pl.:” while [his Commentator] Sf says that بَنَيْنِ الْرَّمْيِ مَعْوَنٌ
is orig. the s being elided by poetic license; and similarly in (R). And [IH says that ]

and , while there is no other [inf. n. on the measure of , according to the chastest usage (Jrb)],

are so extraordinary that Fr even holds them to be pl. of and (SH), like (R, Jrb) pl. of (Jrb), according to his opinion [254] (R), because of the strangeness of the inf. n. (Jrb). Thus Fr allows and otherwise than by poetic license;

and, according to him, occurs as a pl. (R). And [the reason why we employed the restriction “according to the chastest usage” is that (Jrb)] occurs (R, Jrb), with Damm of the J, as inf. n. of (Jrb), i. q. per. shing (R); and (R, Jrb), mentioned by IKtt, with Damm of the J, i. q. a message; and , with Damm of the s, i. q. easiness of circumstances and competence, wealth (Jrb). And some read II. 280. Until his being in easy circumstances [447] (R, Jrb), with Damm of the s and prefixion (Jrb). But Fr may assert that and are pl. of [above] and i. q. [above] (R): and Akh says that the reading in II. 280 is not allowable, because there is no without the s in the language (Jh); [while Z, followed by B,
explains it] by elision of the 攻势 on prefixion, as in [331] (K, B). According to others than S (Sn), the inf. n. [of the tril. (A) sometimes (M)] occurs on the measure of the pass. part., like مَجْلُونَ مَعْقُولٌ fortitude (M, A) and مَعْقُول understanding, reason (M), as the inf. n. sometimes occurs when the pass. part. is meant, like درهم ضَرَبَ الْأَمِيرِ u dirham of the governor's coining, i.e., مَضْرُوبةً coined by him, ٍهَدَا خَلْقُ الْلَّهِ XXXI.

10. This is the creation of God, the dem. referring to the created, and مَصْبُورا (1Y); but seldom, [being confined to hearsay (Sn),] as

لَمْ يَتَرَكْوا لَعْظَامٍ لَّكُمَا وَلَا لَفْوَادٍ مَعْقُولا

They have not left flesh to his bones, nor understanding to his mind (A), مَسْبُور and مَسْبُور [below], مَرْفوع and مَرْفوع [below], and مَفْتَون in LXVIII. 6. [below]; and hence مَسْبُور and مَسْبُور [below], and مَوقَعَة and مَوقَعَة [below], and مَلْبَى pitying (M). مَفْتَون, as in [247], i.e., عَقْدُ, is one of the inf. ns. that occur in the shape of the pass. part.; and like it are مَسْبُور and مَسْبُور [below], and مَفْتَون in LXVIII. 6. [below]: so say Akh and Fr (BS).

And the inf. n. of any thing else [than the unaugmented tril. (R, Jrb)] occurs [often (A), with universal regularity (Jrb),] on the measure of the pass. part. (SH, A), which is therefore applicable to the inf. n., the pass.
part., and the ns. of time and place [363] (R, Jrb). And hence

Praise be to God at our entering upon the evening, and at our entering upon the morning! May my Lord make us pass the morning, and make us pass the evening, in weal. (AAz), and...
and, if she loathe it, then verily the feeding between two drinkings is a starting and riding (AAz),

وَإِنِّ أَنَفْسُهَا أَوْ أَنْفُسْتُ، نَفَاتُ لاَ نَنسِى وَلاَ تَمْتَعُ

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

فَإِذَا ضَرَّتْ لَا أَري إِلَى مَقاَتِلَةٍ، أَنْجِحْ إِذَا لَمْ يَنْجِحَ إِلَّا الْمَكْيَسٍ (M, A, by Zaid AlKhail (IY, AAz) atTa'i, I fight until I see not for me any fighting, because of the enemy's overcoming, and I escape when not any but the sharp-witted escapes (AAz), and

كَأَنْ ضَرُتْ الْصَّنْحَ في مَصَلَّتَهُ (M) As though the sound of the cymbal were in his (the horse's) champing the bit (IY, AAz), or neighing (IY). The shape of the pass. part. of what exceeds three [letters] occurs as (1) an inf. n., as XXXIV. 18. [above], i. e., كَلْ تَمْرِيقٍ; (2) a n. of time, as

الْحَمُّدُ لِلَّهِ مُسَانَةٌ وَمُصَبَّحَةٌ [above], i. e., at the time of our entering upon the evening, and of our entering upon the morning; (3)
a n. of place, as 

My Lord, bring me in, i. e., into AlMadina, at a good place of bringing in; and take me out, i. e., from Makka, at a good place of taking out (BS).

But, as for what occurs on the measure of , like being in easy circumstances, [i. e., (R, Jrb,)] and being in difficult circumstances, [i. e., (R, Jrb),] as in their saying Leave him alone until his being in easy circumstances and until his being in difficult circumstances (Jrb),] fortitude, [i. e. ,] and madness, [i. e., (R), as ] LXVIII. 6. In which of you is the madness (R, Jrb), i. e., , according to one saying (R), i. e., when the is not made red. (Jrb,)] it is rare (SH). S, however, [differing from others (R,),] disallows the occurrence of the inf. n. upon the measure of (M,R,BS,Sn); and explains these things according to their apparent form (Y). He holds and to be eps. (R, Jrb) of (a state) wherein easy circumstances are experienced [and wherein difficult circumstances are experienced] (R); [or rather, of a case,] as though one said Leave him alone
until (a case) wherein easy circumstances, or difficult circumstances, are experienced (S); [or رَمَّان a time,] the sense being ُعِسَرُ فِيهِ and until (a time) wherein easy circumstances, and difficult circumstances, are experienced (Jrb); by suppression of the prep., as in their saying مَكْحَصُوْل عَلَيْهِ obtained, i. e., مَكْحَصُوْل عَلَيْهِ (R); because the occurrence of the inf. n. upon the measure of مَعْعَلَ مَعْعَلُ is impossible, according to him (Jrb): and so he says that مَوْضُوعٌ مَرْفَوعٌ, which are two sorts of سَيْر pace, are (a pace) raised, and lowered, i. e., strengthened and weakened, by the mare; and so he holds مَعْعَلَ to mean confined, tightened, i. e., (an understanding) tightened and strengthened; and مَجْلُون to be صَبِر يَجَلُد فِيه meaning (patience) wherein fortitude is practised; and the ب in بِأَيْكَم to be red. (R), being a pass. part. when the ب is made red. [184, 503] Jrb). As for مَكْرُوْتَة, it is obviously not an inf. n., but is the thing disliked, the ٖ being the indication of substantivity; and similarly مَصْدَوْتَة, as بِيَتِين لِي مَصْدَوْتَة حَالَة Explain thou to me the true tale of his state, i. e., حَقِيقَتَهَا its reality, from their saying صَدَقَتِي سَنَّ اَكْرِه He told me truly the age of his young camel, meaning Explain thou to me his state, which thou hast told me truly (R). And [the inf. n. that occurs upon the
measure of (Jrb)] [عَفَّاةٍ], like forgiving, restoring to health, [i. q. ٥٠٠ مَعَانَةٍ (R, Jrb), inf. n of عَفَانِيٌّ forgiving me, restored me to health (R)], [٥٠٠ مَعَانَةٍ ending [below], بَائِئَةٍ remaining, [i. q. ٥٠٠ مَعَانَةٍ, as بَائِئَةٍ فَهَدَّ، تُرَى لَهُم مِّن بَائِئَةٍ LXIX. 8. Then shalt thou see any remaining for them? (R, Jrb),] كًذبّ كُلِّهَا كَاذِبَةٍ lying, [i. q. ٥٠٠ مَعَانَةٍ, as كِذَبّ لَوْقَتَهَا كَاذِبَةٍ LVI. 2. While there shall be no lying at its coming to pass (R, Jrb), and دَالَّةٍ دَالَّةٍ coquettish and ogling, i. q. ٥٠٠ مَعَانَةٍ and غُمْجِيٌّ (R),] is rarer (SH) than what occurs upon the measure of مَفَعُولٍ (Jrb). As for عَفَّاةٍ, it is obviously an act. part., because it is i. q. ٥٠٠ مَعَانَةٍ last: for one says خَتَمَ أَوْلَى، أَوْلَى The thing succeeded the thing, i. e., took its place; while the ٥٠٠ مَعَانَةٍ is the indication of substantivity, or [is affixed because] عَفَّاةٍ is orig. ep. of نَهَايَةٍ end, extremity. And بَائِئَةٍ in LXIX. 8. may be نَفْسٌ بَائِئَةٍ (soul) remaining; or شَيْءٌ بَائِئٍ thing remaining, the ٥٠٠ مَعَانَةٍ denoting substantivity. And similarly فَاصَلَةٍ, i. q. شَيْءٌ فَاصِلٍ excellent thing, the ٥٠٠ مَعَانَةٍ denoting substantivity; or عُطَاةٌ فَاصَلَةٍ excellent gift. And كَاذِبَةٍ in LVI. 2. may be i. q. نَفْسٌ كَاذِبَةٍ [204], the sense being that the soul shall then be believing, truthful. All of this is with the ٥٠٠ مَعَانَةٍ (R). And [it is said that (R)]
the inf. n. [of the tril. (A) sometimes (M, A)] occurs on the measure of the act. part. (M, R, A), as ّقَمُ تَأْكُلَا [76] (M, R, Sn), i.e., تَيَامُمَا (IY, R, Sn), as the inf. n. [sometimes (IY)] occurs in place of the act. part., as ُبَرْكَتُ عَدْدُ [142,143] (IY, R), i.e. مَالَ عُوُرَ ٍعَادْدُ, and ٌغَآثَر [below] (IY). And hence ُفَلْسِجَ فَالِيْجَا he was struck with paralysis (A); and َلاَ خَارِجًا ْمِنْ فِيِ الْعَلَمَ [76] (M, R), i.e., َلاَ أَشْتَمُ شَتَّمًا َلاَ يُخْرَجُ خُروُجًا (IY, R), according to S [below] (R);

کَفَى بِالْفَتْحِ مِنْ أَسْمَائِ كَانِئِي ﻟَوْيِسُ لِيُعْجِبُهَا إِنّ ﻋُمَّرَ شَافِئٍ [below] (M, A), by Bishr Ibn Abi Khāzim, praising Aus Ibn Hāritha Ibn La’m at’Ta’i, Sufficient indeed for me as a trial is the distance, the ُبَ يُبَ دَه لِمُحَجْرَة, from Asmā’; and there is no healer for the love of her, since it has lasted long 'AKB), i.e. كَانِيّ (IY), meaning كَفَايَةَ (A), the َىَ يُبَ دَه لِمُحَجْرَة, which often occurs, whence

وَلَوْ أَنَّ رَأَيْتِ فِي الْبَيْمَةِ دَارَة ٌ ُرَذِّاَرٌ بِأَعْلَى حَضَرَ مِرْمُوتَ أُعْتَدَّى لَيَّا َوَمَا ذَلِكَ لِهِ مِنْ أَحْسَنِ اللَّهُ حُفْظَهُمَّ ٍمِنْ أَلْحَظَ في تَصُْرُيحِ لِبَلْيَ حَبَالِيَا (IY), by the Majnūn of the Banū ‘Amar, And, if it were the case that a slanderer had his home in Al Yamāma, while my home was on the highest peak of Ḥadramaut, he would find his way to me. And what good do they get (God keep them not well!) in Laila’s severing my
ties?, by rule (AKB); and فَأَمَّا الْمُبَيِّنِ لَهُمَا بِالْجَاحِمِ (489).
LXIX. 5. Then, as for Thumūd, they were destroyed for [their (K, B) rebelliousness, i.e., بِالْجَاحِمِ; and] LXIX. 8. [above], i.e., بَقَاهُ (A). But may be a corrob. d. s. [79]; and similarly كَفَى بِالْعَلَّامَاتِ (655), i.e., كَافٍ [above], i.e., كَافِيًا, like لَوْنَ أَنْ وَاهِدُ الرَّحْمَانِ (495)].
Then, as for Thamūd, they were destroyed for [their rebelliousness, i.e., بِالْجَاحِمِ; and LXIX. 8. [above], i.e., بَقَاهُ (A). But may be a corrob. d. s. [79]; and similarly كَفَى بِالْعَلَّامَاتِ (655), i.e., كَافٍ [above], i.e., كَافِيًا, like لَوْنَ أَنْ وَاهِدُ الرَّحْمَانِ (495)].
for, as the pass. part. in لَوْنَ أَنْ وَاهِدُ الرَّحْمَانِ XVI. 12. [79], with the acc., is a corrob. d. s., not i. q. the inf. n., so is the act. part. in what we are considering (R). And I'll says that لَوْنَ أَنْ وَاهِدُ الرَّحْمَانِ [above] is a d. s. coupled to لَا أُسْتَمِم which is [in the position of (1) a d. s. (1Y, R), like LXVII. 19. [538] (R), the op. of both being عَاهِدْتُ رَبِّي لَا أُسْتَمِم, and the phrase being constructively لَا أُسْتَمِم. And the inf. n. is used in the sense of (1) the act. part., as مَا أَعَرْتُ [above]; (2) the pass. part., as
Shalt thou know the dwelling on Tibrāk? (It was) a dwelling of Su‘dā’s when she was one of thy beloved (AKB). It is then uniform in gender and number, from regard to the o. f.; but may also be dualized and pluralized. Or, in these two exs., a pre. n. may be suppressed, i.e., of the possessors of thy love. The former hypothesis involves a hyperbole, as though the possessor of the accident were embodied of the accident, by reason of the completeness of his qualifiability by it [143] (R on the IH).

§ 334. تَفَعَّل, like تَرْدَد [below], تَأْحَوْلَ [332] (M, Jrb), تَهْدَار [below], تَقْفَانَ [IY], and تَضْيَار [332] (M), in the sense of much rejecting, going round about (M, Jrb), fermenting, killing, and journeying (M), is formed to denote multiplication, [repetition (IY),] and intensification of the act (M, Jrb). When you intend to make the inf. n. of the [unaugmented] tril. intensive, you form it upon the measure تَفَعَّل; and this is the saying of S; like تَهْدَار [above] for كثير تَرْدَد much fermentation, and تَلَعَاب تَرْدَد [above]. Notwithstanding its frequency, however, تَفَعَّل is not regular. The KK say that تَفَعَّل is orig. the تَفَعَّل.
importing multiplication [489], its being converted into
so that تُكَرَّرٌ [332]. But the saying of
S is preferable, because they say تُلْعَابٌ [above]; while
does not occur, though the KK may say that it is
one of those words whose o. f. is obsolete (R). When
is an inf. n., it is pronounced with Fath of the
initial, like تَطُوَّافٌ [above] and تَطُوَّافٌ [332], not otherwise,
except in two words, تَتْبِيَانٌ and تَتْلَقَّآءٌ [332], as ُتْبَيَانَةً لُكَدْوَاتِ
شَيْءٍ XVI. 91. For explanation of every thing and
لَقِيَةٌ تَتْلَقَّآءٍ I met him face to face, i. e., لَقِيَةٌ; whereas in
تَتْلَقَّآءٍ أُحْكَابِ الْآمَرٌ V. 45. Towards the inmates of the
fire, it is a simple substantive, which is governed in the
acc. as an adv. (BS). There is [thus] no تُفْعَالٌ, with
Kasr of the تٰ, among inf. ns., except these two (IY).
And some say منَاصِلَة competing in
archery, and شَرِبَ الْأَخْرَ from تشَرَابٍ drank wine (CD).
But, as for تَتْبِيَانٌ, says S, it is not an intensive formation,
otherwise its تٰ would be pronounced with Fath; but is
a simple substantive put in place of the inf. n. of ُتْبَيَانٌ,
as ُعَلَّةٌ, which is a simple substantive is put in place of
عَلَّةٌ, and ُتْبَيَانٌ and ُعَلَّةٌ are put in place of
[342. A] (R). And its counterpart is تَلْقَآءٍ لَقِيَةٌ meeting, as says ArRāf
I have hoped for thy bounty. Will its promises come? For to-day hope has fallen short of meeting thee (S).

And in Fath also has been heard, to which Jh and others restrict themselves (CD); while those who recite the saying [of Tarafa 'Ahl]

And my tippling wines ceased not, and my pleasure, and my selling and my expending my property new and old with Kasr of the WARDS are taxed with a mistake (BS). They say that Taf'ul with Kasr of the occurs in only sixteen ns., two i. q. the inf. n., vid. (1, 2) تَبْيِيْنَانِ [332]: and [fourteen non-inf. ns., vid.] (3) نُلْقَانِ، as, as مَرَّةٌ تَهْوَآ سَنَفُ الْلَيْلِ تَهْوَآ. An hour of the night passed; [names of (D) places; (7) Taf'ul قا، a crocodile, and also a great liar; (8) Taf'ul تَلْقَانِ, two pieces of cloth sewn together; (9) Taf'ul quick at swallowing; (10) Taf'ul an effigy [379]; (11) تَعْجَفَاتُ, a [small (D)] pigeon-house; (12) Taf'ul تَسْرَبُ، as The she-camel arrived at her time for being covered; (14) Taf'ul playing; (15) Taf'ul a [short (D)] necklace; (16) Taf'ul short (R).
§335. And [the \( \mu \) of which is doubled to denote intensification and multiplication (IY),] is similar, as \( \text{\textit{\textbf{k}\text{\textbullet}n\text{\textbullet}h\text{\textbullet}m\text{\textbullet} r\text{\textbullet}m\text{\textbullet}a} \)] This was between them much shooting one at another; and as much incitement (M, Jrb), and much prevention (M), on both sides (Jrb). It does not proceed from [only] one [side] (IY, R); because [below] and are intensive forms of [487], and (R); since the meaning is shooting one at another, and inciting, and preventing, one another (IY). But sometimes this measure occurs (IY, R) as an intensive inf. n. of the [unaugmented] tril. (R), denoting [an act proceeding from only] one [side] (IY). Thus is much [knowledge of, and skill in (M),] guiding, much mischief-making (M, R), much evil-speaking (IY, R), and being much engrossed with the business of the Khilāfa (R). , then, occurs as an inf. n. of (1) (R); (2) the [unaugmented] tril., to denote intensiveness, as [above], inf. n. of incited him, and [below], inf. n. of particularized him (L). 'Umar says [in tradition (L)] (IY, R, Jrb), i.e., But for being too much engrossed with the business of the Khilāfa, [and
too forgetful by reason of it (Jrb),] to mind the times of the
call to prayer, I would chant the call to prayer (IY, Jrb),
thereby indicating the excellence of the call to prayer (IY).

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

§. 336. The n. un. [formed (R, Jrb ),] (1) from the
unaugmented tril. [v., the inf. n. of (Jrb)] which does not
contain a š, is on the measure of نَعْلَة [with Fath (R, Jrb)
of the ف (R)], as مَرْبَة a stroke [265] (SH); the
augs. being elided, if any be in it, as حَرْجَة [below] from
I went out, and دَخَلَت [below] from I went in
[331] (R); and, (2) from everything else (SH), which con-
­sists of [three (R),] the [unaugmented (Jrb)] tril., [the inf.
n. of] which contains a š, [according to the opinion held
by IH (R),] the augmented [tril. (Jrb)], and the [unaug-
mented and augmented (Jrb) quad. (R, Jrb), is on the measure of the inf. n. used, as ُبِدْرِ الْفَجْرِ لْيَقِيَةُ ُشَقْتُ كُمْدِي وَلِلْبَيْلِ فِيَةٌ قَتِبِلُ (R) I met the dawn, when the night was slain in it, because the night passes away with the rising of the dawn, at Darb al Kulla, [which, I think, is in the lands of the Greeks (MI),] with a single meeting that healed my deep grief (W). When the inf. n. of the unaugmented tril. [v.] contains the ُسُ، you let it remain unaltered, as ُنُسِّدُ [331] and ُنيّدُ [above], not ُدِرْيَةٌ and ُنُسِّدُ [below].
So says IH: but I have not come across what he says in any [other] work; nay, the authorities lay down unrestrictedly that the n. un. from [the inf. n. of] the unaugmented tril. [v.] is on the measure of ِفعلَة (R). For [S says that(R)], when you mean the n. un. of the inf. n., you always put it on the measure of ِفعلَة, according to the o. f., because the o. f. [of the inf. ns. (R)] is ِفعل [below] (S, R). And [Z says that] the formation of the n. un. from [the inf. n. of(IY)] the unaugmented[tril. v. (IY)] is on the measure of ِفعلَة, [the augment, if the inf. n. contain any, being dropped (IY),] as ِقُومَة a standing and ِشَرْبَة a drink (M), and ِكَنْبَة and ِلْقِبَة [above] (IY). And IM says that ِفعلَة [with Fath (A)] denotes unity, like ِجُلْسَة a sitting (IM), ِمشْيَة a walk, and ِصَرْبَة [above] (A), whether the unrestricted inf. n. be on the measure of ِفعلَة, as in ِصَرْبَة [from ِصَرَبَ] ; or not, as in ِجُرْجَة [above] from ِخُروج [331]: so [says Syt] in the Ham ' (Sn). And [BD and IHsh say that] the n. un. from [the inf. n. of (Aud)] every tril. v. is indicated by [the paradigm (L)] تَفَعْلَة (L, Aud), with Fath (Aud). And what I think is that, when the inf. n. of the [unaugmented] tril. [v.] contains the َسِ, you reduce it also to ِفعلَة, saying نَشْدَة [above], with Fath of the َن (R). This is when the [general (Aud, A), i.e., unrestricted (Sn),] inf. n., [applicable to the few and the many (Sn),] is not [formed (L, Aud)] upon the measure
of نَفْعَة [337]; for, if so, the n. un. [from it (L)] is indicated (L, Aud, A) only (A) by an ep. (Aud, A), or (A) by some [other] context (L, A), as رَحْمَة وَاحِدَة a single act of mercy (L, Aud, A) and عَمَى وَاحِدَة a single craving for milk (L). You leave [the inf. n. of] every thing else than the unaugmented tril. unaltered, whether it be[an unaugmented] quad., like دَخْرَة [332]; or an augmented [tril. or quad.], like إِخْرَاجٌ إنْطَلَقَى and تَدْخِرَة: and then, if the ꞏ be not there, you add it, as اِكْرَاءٌ an honoring; but, if the ꞏ be there, you leave it alone, as تَعْرِيْبة [338], i. e., وَاحِدَة [below]; though, in such cases, the n. un. is mostly qualified by وَاحِدَة, to avert ambiguity, as تعْرِيْبة وَاحِدَة a single consolation; and, if we held the ꞏ [of compensation] to be elided, and the ꞏ of unity put, there would be no harm. S refers to the formation of unity as evidence that the o. f. of the inf. ns. in the whole of the tril., trans. or intrans., is فعل [above], saying that, the generic n. of such as دَخْرَة and دَخْلَة [254] being undoubtedly [formed] by elision of the ꞏ, analogy requires the generic, i. e., unrestricted, inf. n. of such as خَرْجٌ [above] to be دُخِلٌ خَرْجٌ, not دُخِرْجٌ خَرْجٌ [331]; but that they vary the inf. ns. of the [unaugmented] tril. by adding letters, and altering the composition, because the [unaugmented] tril. is light,
contrary to the quad. and the augmented [tril.]. If the quad. or augmented [tril.] have two inf. ns., one of which is more notorious [than the other], the n. un. is on the measure of that more notorious, not of the strange one: you say دَخَرَةٌ وَاحِدةٌ [above], not دَخَرَةٌ, from قَالَتُمْ قُتَالَةٌ; and similarly you do not say كَذَبْتُ from كَذَابٍ, nor كَذَبْتُ from كَذَابٍ [332] (R). The n. un. and the n. mod. [337] are really sorts of inf. n, because the inf. n. indicates the genus of the act [254], comprising once, twice, and several times, and the whole of its modes (Jrb). But the n. un. فَعْلَةٌ belongs only to what indicates an act of the physical organs, like the exs. given by IM and A: not to what indicates an internal act, like علم knowledge, جَبَن ignorance, جَبَن cowardice, and بَنَطَل niggardliness; or a permanent quality, like حَسْن beauty and طَرْفُ smartness, wit (Sn).

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

I enjoined him to abstain, as one enjoins the sick man to abstain or with a certain mode of injunction to abstain, and دَوَعَتْهُ مِنَ الْحَمْيَةِ I searched for it, as one searches for the precious object or with a certain mode of search (L), whence

The search for the stray beast is a great search (Aud, MKh). And similarly when the v. is not [an un-augmented] tril., as أَكَرَّمَهُ اَكْرَمَ الصَّديقِ I honored him as one honors the friend or دَوَعَهُ مِنَ الْكَرَامِ with a certain mode of honoring (L). No inf. n. mod. is formed from the non-tril., except anomalously (IA, Aud), as حَسَنَةٌ حَسَنَةٌ الْخَمْرَةِ She is pretty in the fashion of putting on the muffler, where they form فَعْلَةٍ اختُرَمَ put on a muffler; and He is beautiful in the style of putting on the turban, where they form نَقْيَةً نَقْيَةً put on a turban (IA); and hence She
veiled her face, and He put on a shirt (Aud). [with Kasr (SH, A) of the ف (SH)] denotes the mode (SH, IM), and quality (MKh), of the accident (Sn, MKh), as ضربة (SH), i.e., a striking qualified by an ep., either mentioned, as in حسن الرئة He is beautiful in his style of riding; or known by the circumstances of the case, as in عдар بليغ an effectual excuse. Sometimes فعلة [336] is not a n. un., like [332]; nor فعلة [above] a n. mod., like شدة a hardship (R).

§. 338. The inf. n. of the فعل unsound in the ج is [only (R)] تفعَّلة [332] (R on the SH, L), as رَكَّب purified him, inf. n. تَركَّبة, and قَارَع strengthened him, inf. n. تَقْوَية (L). That is by elision of the first ج, and substitution of the س for it [265], because the double ج is deemed heavy (R). No inf. n. of the فعل unsound in the ج occurs on any measure other than تفعَّلة, except what is extraordinary (L), [where] the double ج occurs by poetic license (R), as

بَاتِتْ تَنْزِيُّ ذَلُوقًا تَنْزِيَا كَمَا تَنْزِي شَهِلة صَبِيَا [below] (R, L) She passed the night continually lifting her bucket, as an old woman dandles a boy, by rule تنزية (MN). This is by assimilation of the unsound to
the sound, as the sound is assimilated to the unsound in ُثُكُّرَة reminded him, inf. n. ُتُوُرَّبَة, and ُبدَّرَة made him understand, inf. n. ُتَبْصِرَة [332] (L). The language of Z is plain that the elided is the ل; but, in my opinion, the elided is more probably the aug. ُء, because the ل remains in the sound, as ُعْذَرْة honoring [below], and similarly therefore in the unsound (IY). We said that the elided was the ا of ُتَفْعَيْل, (1) on the analogy of ُكَرِمَة [above]: (2) because the ا of ُتَفْعَيْل is a letter of prolongation, which is not mobilized; whereas, if the second were elided, the letter of prolongation would have to be mobilized on account of the ا of feminization (R). The inf. n. of the ُعُلَّل and استَفْعَل unsound in the ا, as اعْيَّنَة helped and استَعْنَان sought help, is analogous to the inf. n. of their sound counterparts (L). As for such as ُإِجَازَة permitting and استِكَابَة seeking permission, they are orig. اعْيَّنَة and استَعْنَان; but, the inf. n. being altered by reason of the v.'s. being altered [713], the ا is converted into ِ [below] (R). And two quiescents (L), [vid.] two لs (R), the ل substituted for the ا of the v., and the ل of the inf. n. (L), being then combined, the second [of them (L)] is elided [703] (R, L), and the ا of feminization put as a compensation for it [265], as اعْيَّنَة and استِعْنَان, orig.
and the vowel of the \( \varepsilon \) being transferred to the \( \mathfrak{f} \), and the \( \varepsilon \) converted into \( \mathfrak{l} \) [above]; so that, two \( \mathfrak{l}s \) meeting together, what has been mentioned is then done (L). The elided, (1) according to Khl and S, is (IY, R) the second (R), [i. e.,] the \( \mathfrak{l} \) of \( \text{استعمال} \) [and \( \text{استعمال} \)] (IY), (a) by analogy to the elision of the letter of prolongation in such as \( \text{تعمينة} \) [336] (R); (b) because it is aug. (IY, R), and therefore more fit for elision (IY): (2) according to Akh and Fr, is (IY, R) the first (R), [i.e.,] the \( \mathfrak{l} \) substituted for the \( \varepsilon \); and this opinion, being agreeable with analogy, is adopted by Z (IY); because the first is elided on account of [the concurrence of] two quiescents when it is a letter of prolongation, as in \( \mathfrak{ق} \) and \( \mathfrak{ب} \) [663] (R). The compensation is anomalously omitted in \( \text{سناء} \) inf. n. of \( \text{أرأى} \) show, him, and \( \text{وقام} \) inf. n. of \( \text{أقام} \) performed, as \( \text{مأتمة} \text{صلوة} \) XXIV. 37. And performance of prayer (L). Omission of the compensation in such as \( \text{وقام} \) [and \( \text{استعمال} \) (R)] is allowed (1) by S, on the evidence of XXIV. 37. (IY, R); while no distinction is made by him between what is, and what is not, pre. (IY): (2) by Fr, in the state of prefixion [exclusively (R)], because the post. then, [as it were (IY),] supplies the place of the \( \mathfrak{s} \) (IY, R), which is therefore dropped (K), as in \( \text{أخلصْنَا لَهُ} \) [331] (K, B); and this opinion is better, because no authentic instance has been
heard except with prefixion (R). Elision of the ꞏ from such as {\textit{تَعِزَ}} [above], however, is not allowed (IY, R) by S in any case (R); so that ꞏ is not said (IY), as ꞏ is (IY, R), since it has not been heard (R). The difference between them is that, such as ꞏ and ꞏ being sometimes used complete, according to the o. f. [707], it is allowable not to put the compensation; whereas, the o. f. of such as ꞏ being never found, the compensation is inseparable. In poetry, indeed, ꞏ occurs, as {\textit{بَانِتْ تَدْرِيْ آخَى}} [above], by rule ꞏ; but the poet is allowed to revert to obsolete o. fs. (IY).

§ 339. The ns. that govern like the v. are [ten (Sh, Fk),] (1) the \textit{inf. n.} [below]; (2, 3) the \textit{act. part.} and intensive paradigm [343] (Sh, KN), even in the \textit{du.} or [sound or broken (YS)] pl. [344] (Fk); (4) the \textit{pass. part.} [347] (Sh, KN), even in the \textit{du.} or pl. (Fk); (5) the assimilate \textit{ep.} [348]; (6) the verbal \textit{n.} [187] (Sh, KN); (7, 8) the supported \textit{adv.} and [\textit{prep} and (MAd)] \textit{gen.} [498]; (9) the \textit{quasi-inf. n.} [342. A] (Sh, Fk); (10) the \textit{n.} of superiority [351, 360] (Sh, KN). IHsh's saying "ns." is a case of predominance [320], because the \textit{prep.} and \textit{gen.} are not a \textit{n.} (MAd). I begin with the \textit{inf. n.} because the v. is derived from it, according to the sound opinion [331] (Sh). The \textit{inf. n.} governs like its v., which is derived from it (Fk). If the v. derived
from it be intrans., it is intrans.; and, if its v be trans., it is trans. to what its v. is trans. to, by means of itself or of a prep. (A). It therefore governs the ag. in the nom.; and is trans. to an obj. with or without a medium, and sometimes to two or more objs. [432]. And the augmented inf. n., as ُّمُكْرَامٌ [332], governs like the unaugmented, as ُّمُكْرَم [331] (Fk). The inf. n., however, differs from its v. in two matters (A):—(1) its ag. may be suppressed (M, IH, A, Fk), contrary to the ag. of the v. [21] (A), whether the inf. n. be aprotthetic, as XC. 14, 15. [below]; or pre., as XXX. 2. [below] (M): for relation to some ag. or other is not comprised in the idea intelligible from the inf. n.; so that the conception of that idea does not depend upon [the existence of] an ag., contrary to [the conception of the idea intelligible from] the r., the act. and pass. parts., and the assimilate ep. (Jm): (a) when the ag. is suppressed, the inf. n. does not assume its pron. [342], contrary to the opinion of some (A), except the inf. n. acting as a substitute for its v., as in ُّمُكْرَمٌ رَبِّيذاً [below], where the inf. n. assumes the pron., because the pron. is latent (Sn): (2) as to its governing the pro-ag. in the nom. [20] there is a dispute. The BB hold this [construction] to be allowable, which opinion is adopted by IM in the Tashil (A); but Akh, Shl, and others disallow it, on account of the ambiguity in it, because, when you say, e. g. ُّمُكْرَمٌ عَمَّرْ يُكنِّبُتُ مِن ُّمُكْرَمٍ عَمَّرَ I wondered at ‘Amr’s beating, or being beaten, the act. sense instinctively
presents itself to the mind; while AH says that it is allowable, when the v. is inseparable from the pass. voice, like 

Zaid's being troubled with a cold surprised me is allowable. Thus there are three opinions, transmitted by Syt in the Ham': while Dm adds a fourth, as being held by IKh, vid. that it is allowable when no ambiguity occurs, as in

The Kur'an's being recited in the hot bath surprised me [below]; and in bread's being eaten and water's being drunk, where the pro-ag is post. to the inf. n., but in sense is believed to be in the nom. (Sn). And, when attributed to the pro-ag., the inf. n. is not altered [436] (Fk). The inf. n. governs [only (IY, A) on two conditions, (1) positive, i. e. (Fk),] if it be (a) replaceable by the v. with [the infinitival (A, Fk) p. (A)] َأَنَّكُمْ (IY, IM, Sh, KN), when the past or future is meant (IA, A, Fk), as II. 252. [16, 29, 503], i. e., َأَنْ يَدْخُلَ الْجَحَمُ or َأَنْ يَدْخُلَ اللَّهُ الْجَحَمَ (Sh); or ُمَا (IM, Sh, KN), when the present is meant (IA, A, Fk), as

XXX. 27. Ye fearing them as ye fear yourselves, i. e., َكَمَا تَخَافُوُنَّ أنفَسَكُمْ (Sh): (a) you may render the inf. n. by َأَنَّكُمْ and the act. v., as َأَعْتَصِبُونَansk. ضَرْبَكِلَ زِيَادَا Thy beating, i. e. That thou didst beat,
Zaid surprised me, i.e., ʻan ʻasrābta Ṣālaya; or the pass. v., as Ṣālaya ʻasrābta Ṣālaya Thy being beaten, i.e., That thou wast beaten, vexed me, i.e. ʻan ʻasrābta: the two being distinguishable by the contexts (IY): (b) their rendering the inf. n. by ʻan and the v. is not quite accurate when it is in the sense of the present, because ʻan, when prefixed to the aor., makes it a pure future; but [some of] the G.G render it by ʻan to the exclusion of ʻama, even in the present, as ʻasrābta ʻalā ʻan ʻasrābta Ṣālaya Thy beating Zaid now is severe, because ʻan is more frequent and notorious in usage than ʻama; and, because of their rendering it by ʻan and the v., some of them fall into the error of supposing that it does not govern when in the present [341], from the impossibility of then rendering it by ʻan (R): (c) ʻama is made peculiar to the present, notwithstanding that it is applicable to the past and future also, in order to give the preference to the p. more indicative of the past with the pret., and of the future with the aor., vid. ʻan, which denotes the past with the pret., and the future with the aor., contrary to ʻama, which is applicable to the three times unrestrictedly (Sn): (d) IM in the Tashil mentions the contracted ʻan[525] together with these two ps., as ʻasrābta Ṣālaya I knew thy having beaten Zaid, i.e., ʻan ʻasrābta that (the case was this,) thou hadst
beaten, where is contracted, because it occurs after "knowledge [525, 526],” and the position is not suitable for the infinitival (A), which does not occur after "knowledge [571],” nor supply the place of its two objs. (Su): (e) the inf. n. resembles the v. only when it is renderable by the infinitival p. and the v., i.e., when it is not an unrestricted obj. (R): [so that] when it is corrob. of its op., or is governed in some way by the v. derived from it, as in َمَرَّتَ ُهُدِيدا I beat Zaid well, or with severe beating, it does not govern (IY), because, [when it is an unrestricted obj. (R),] it is not renderable by َمَرَّتَ ُهُدِيدا or َمَرَّتَ ُهُدِيدا is not renderable by َمَرَّتَ ُهُدِيدا (R); and, when it is not replaceable by that, its government is impossible (Fk): and, as for the saying َمَرَّتَ ُهُدِيدا I beat him as the governor beats the robber, the op. inf. n. is not really an unrestricted obj.; but the unrestricted obj. is suppressed, the full phrase being َمَرَّتَ ُهُدِيدا (R): while in َمَرَّتَ ُهُدِيدا [below] (T'k), where the inf. n. is a substitute for its v. (YS), and in َمَرَّتَ ُهُدِيدا [where the inf. n. is corrob. of its op. (YS)], may not be governed in the acc. by the inf. n. (Aud, Fk), contrary to the opinion of IM on the first (Fk), because, says IHsh in his Commentary on the KN, the inf. n. here is replace-
able by the v. alone without أَنَّمَا; and by common consent in the second (YS), because of the absence of this condition (Aud): and for this reason the second [صرَّةَ (Sh)] in [their saying (Sh)] صَرَّةَ جَمَار [41] is held to be governed in the acc. by a suppressed v., not by (Sh, Fk) the inf. n. (Fk), [i. e.,] the first صِرَّةَ (Sh): (f) IM seems to say that this condition is inseparable: but in the Tashil he makes it general, saying, in the CT, "The inf. n.'s being renderable by one of the three, [the contracted أَنْ or the "infinitival أَنْ or its sister مَا (Sn),] is not a condition "of its government; but it generally is so; while an "instance of its occurrence not renderable by any of "them is the saying of the Arabs سُمِّعُ أُذُنيٌ أَخَانُ يَقُولُ "ذَلِكِ my ear's hearing thy brother (was, or will "be, realized, when he existed, or exists), saying that "[below] (A), a d. s. like the d. s. in ضَرْبِيْ الْعَبْدَ مُسِينًا [29], i. e., إذا كان سُمِّعَ أُذُنيٌ أَخَانَ حَاصِلٌ إِنْ كَانَ, the s. s. being the pron. [latent as ag.] of the suppressed v., not the brother (Sn): or (b) a substitute for [the expression of (A)] the v. [342], as ضِرْبُهَا زَيدًا [below], (IA, A), فَنَادَلَ زِينُ اْمَالِ آخِنَ (41), and

(A) O Acceptor of repentence, forgive sins that I have
already committed. I am afraid on account of them, terrified (Sn), where زِبَدُ (fell to the ground) and مَلَمُ (A),] is governed in the acc. by the inf. n. (IA, A), because acting as a substitute for the v. (IA); not by the suppressed v., according to the soundest opinion (A); while the inf. n. contains a latent pron. governed by it in the nom, as the v. does (IA): (a) it will not escape notice that this is excluded from the language of IM [here], so that there is no reason for mentioning it in the course of the exposition thereof (Sn): (b) as for their saying in command, ضَرَبَ صُرْبًا زِبَدًا Beat Zaid [above], many of the GG say that the op. of زِبَدًا is ضَرِبًا; but critical judges hold that the op. is the [suppressed] v. that governs the inf. n. in the acc., the full phrase being ضَرَبُ صُرْبًا زِبَدًا: while, in my opinion, it is not improbable that the inf. n. may govern زِبَدًا, because of its acting as a substitute for the v., not by virtue of its being an inf. n.; whereas, if you expressed the v., saying ضَرَبُ صُرْبًا زِبَدًا Beat Zaid well, the op. of زِبَدًا would be only the v., not the inf. n. (IX): (c) it appears from the language of the GG that there is a dispute about the unrestricted obj. whose v. is necessarily or allowably suppressed [41], as to whether it or the v. be the op.: but it is best to say that, in either case, the government belongs to the v., because the
inf. n. is not really a substitute for the v., since, if it were, the v. would not be supplied before it, so that it would not be governed in the acc.; but is like a substitute for the v., since it and the v. may not be expressed together, as the substitute and original are not combined (R): (2) negative, i.e., (Fk), if it be not (a) a dim. (Sh, KN, A); so that 

is not said, because the resemblance of the inf. n. to the v. is remote, by reason of the dim. formation, which is a peculiarity of ns. [274, 288] (Fk); or rather, because the dim. is not the formation that the v. is derived from (YS): (b) a pron. (KN, A), contrary to the opinion of the KK (A, YS); so that is not said (Fk), because the letters of the v. are wanting (Fk, Sn): (a) the opinion of the KK is attested by the saying [342], where is dependent on the pron. relating to the dim.; but here it governs only the prep. and gen. (YS): while IJ and Rm allow it to govern the prep. and gen.; and should, by analogy, allow it to govern the adv. (A): (c) limited (Sh, KN, A) by the š (Sh, A, Fk), i.e., indicative of unity [336] (Sn); so that is not said, because the formation of unity is not the one that the v. is derived from (Fk, Sn): while the saying of the poet, [describing a traveller, who has water with him, but purifies himself with dust for prayer (MN),]
The strong, who is prudent, by the stroke of his two palms on the dust, revives with it, i. e., the water, a soul of a rider, who was almost dying of thirst (MN),] is anomalous (A), because the limited inf. n. does not govern (MN); so that, when it occurs, it is decided to be anomalous (MN, Fk): (d) followed by an [ep. or other (A, Fk)] appos. before [the completion of (A, Fk)] its government [147] (Sh, KN, A) by the mention of all its regs. (Sn); so that Thy severe beating Zaid surprised me is not said (A), because, the inf. n. with its reg. being like the conjunct with its conj., they may not be separated (A, Fk) by the ep. or other appos. (Sn); and, if any supposed instance of that occur, then, after the ep. [or other appos.], a v. is supplied, on which the postpos. reg. depends (A): but the inf. n. may be followed by an appos. after the completion of its government (A, Fk), as إنَّ هَدْيَتَكَ إِبَابَيْ أَلْقَفْتُ لِمَجِيلْكَ Verily thy excessive desertion of me is destructive (Fk): (e) suppressed [342] (KN), because the letters of the v. would be non-existent (Fk): (f) separated from its reg. (KN) by an extraneous expression [342], because its reg. [in relation to it] corresponds to the conj. in relation to the conjunct, so that they may not be separated (Fk): (g) posterior to it (KN), i. e., to its reg., even if it be an adv.
[342], because its *reg.* corresponds to the *conj.*, which does not precede the conjunct [177] (Fk). The *op.* *inf.* *n.* must also be a *sing.* (A, Fk); and, as for the saying

\[
\text{قد جَرَّبْوَهُ فَمَا زَادَتْ نَجَاعَرْنِهِمُّ أَبَا قَدَاةَ إِلَّا الْبَعْدَ وَالْفَانَعَا}
\]

[below] They have tried him, and their trials of Abū Kudāma have not increased aught but his glory and prosperity, it is anomalous (A). This condition, though apparently not laid down by IHsh, is prescribed by some, who disallow the government of the *du.* and *pl.*; and is decidedly adopted by IM, because, says he, their form is different from the form of the *inf.* *n.*, which is the origin of the *v.*; so that, if we find in the language of the Arabs any instance of such government, it is to be accepted, but not copied (Fk), as \(\text{قد جَرَّبْوَهُ} \) [above], where the *pl.* is made to govern (YS). The *inf.* *n.* governs [in three states (IY, IA)], (1) when *pre.* (M, IM, Fk) to the *ag.* or *obj.*, as *أَعْكَبَيْنِي صَرَبَ الْأَمْيَرِ الْلِّسَ نَ The governor’s beating the robber pleased me* and *صارَ الْأَمْيَرِ الْلِّسَ نَ The beating of the robber by the governor* (M): (2) when aprothetic (M, IM) and anarthrous (IM), pronounced with Tanwīn (IY, IA, Aud, Fk), as *أَوْ اِطْعَامُ فِي يَوْمٍ ذِي مُسْهَبَةٍ يَتَبَيَّنَ* XC.14, 15. Or feeding, on a day of hunger, an orphan [above] and

\[
\text{بَصَرِيْ بِالسَّيْبِ سُوْسُ قُرُومٍ أَرْنُنا عَمَهِيَّانَ عِنَّ مُقِيلٍ}
\]

(IY, IA), by AlMarrār Ibn Munṣīdh atTamīmī (MN,
By smiting with the swords the heads of men we removed their skulls from the resting-place, i.e., the necks (Jsh, MN, EC, Sn, J): (3) when synarthrous (M, IM, Fk), as

**ضَعِيفُ الْعَكَايَةِ أَعْدَاءَهُ **

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

**فَأَنَّكَ وَالْأَتِمَّينَ عَرْوَةً بَعْدَ ما **

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

**لَكَ الْرُّجُلِ الْكَبَادِىٰ وَقَدْ تَلَعُّ اللَّعْسَىٰ **

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

**لَقَدْ عَلِمْتُ أَوَّلَى الْمُغِيِّرَةِ أَنتِىٰ **

[below] (M, IA), by AlMarrār alAsadī (S, IY, AAz, MN, EC, J), as attributed [in the Book (IY)], but (IY, AAz), correctly (AAz), according to some (IY), by Malik Ibn Zughba alBāhili (IY, AAz, AKB), a heathen poet
(AKB), Assuredly the foremost of the charging cavalry have known that I wheeled round, and recoiled not from smiting [their chief (AKB)] Missma' (MN, EC, AKB). But its government is most frequent when it is pre. (IA, Aud, Sh, KN, A) to the ag. (Sh, Fk), with the obj. mentioned (Fk), as II. 252. [above] (Aud, Sh, KN, A); or omitted, as ١٤٤. ٤٢. And accept my prayer (to Thee [below], i.e., یَا ایَّاكَنْ (Fk). The inf. n. strongest in government is not the one pronounced with Tanwîn, as is said; but the one pre. to the ag., because then, the ag. being like a part of the inf. n., as it is of the v., the inf. n. is stronger in resemblance to the v. (R). Its government, when it is pre. to the obj. (1) with the ag. mentioned, is rare; and is even said [by some (Sh)] to be peculiar to poetry (Sh, Fk), as

اهْنَيْتُ تَلَادِي وَمَا جَمَعْتُ مِنْ ذَقْبٍ

(Sh), by AIU'kaishir alAsadî, The knocking against the goblets by the mouths of the flagons has dissipated mine inheritance and what I have gathered together of real property (MN), in the version with أَنَواَه in the nom. (Sh), which is refuted [by the version with the acc., showing that there is no exigency in the verse, and (Sh)] by the saying of the Prophet [in the tradition بِنِيَ
(314) until he says (MAd)

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

LXI. 49. Man wearieth not of (his) praying for good [below] (Sh, Fk), i. e., مِنْ دُعَاءِ أَلْحَيْرِ (Sh). When, however, it is aprotthetic and anarthrous (A), [i. e.,] when it is pronounced with Tanwin (IY, Aud, Sh, KN), literally or constructively, as فَانِهَا مِنْ تَقْوَى الْقُلُوبُ XXII. 33.

Verily the magnifying of them is one of the acts of piety by hearts, where اِـتْمَرُ is constructively pronounced with Tanwin, according to the reading with الْقُلُوبُ in the nom., (MAd), its government is most appropriate, by analogy (IY, Aud, Sh, KN, A) to the government of the v. (Sn), because by its indeterminateness it resembles the v. (Sh, Fk, Sn) more than the pre, and the synarthrous do (Sn), as XC. 14, 15, [above] (Aud, Sh, KN, A) and بَيْنَ هِلْبِرِ [above] (A); and hence the saying of an Arab عَكَبَتُ مِنْ ثَرَّ أَخَةٍ فِي الْكُرَانِ الْقُرْآنُ I wondered at the Kurān's being read in the hot bath [above]. But IM says in the CU "This is strange, I mean the government of the nom. by the inf. n pronounced with Tanwin, the case usually
governed by it being the *acc.*; for, though analogy requires the occurrence of the *nom.*, alone or with the *acc.*, and, when you are restricted to one of them, the *nom.* is worthier, still the construction frequently occurring is what I have mentioned"; and IHsh says in his Glosses on the IM “The government of the *ag.* by the *pre.* [inf. n. (MAd)] is weak, and so is its government by the inf. n. pronounced with Tanwin; and, as for the synarthrous, its government is weak unrestrictedly, in both *ag.* and *obj.*: and therefore the result is that the government of the *ag.* [in the *nom.* (MAd)] by the inf. n. is weak unrestrictedly" (YS; MAd). Its government, when it is synarthrous, is (IH, Aud, Sh, KN, A) rare (IH, Aud, Sh, A), weak (Aud), [and] anomalous (KN), because prefixion of the *art.* to what the *op. inf. n.* is renderable by, vid. the infinitival *p.*, is impossible (R); [and] because the resemblance of the synarthrous inf. n. to the *v.* is remote, by reason of its being conjoined with *الْحَيْلُ* (Fk): as *ضعفُ أَلْمَاكِيَةِ الْحَيْلَة* [above] (And, Sh, A) and لَقَدْ عَلَمْتُ أُولِى الْمِتْمِّمَةِ الْحَيْلَة* [above] (A), like *أَكَيْفَ الْقُوَّةِ ظَهَرَ مَا أَدْنَى رَأْيِهَ؟* And how shall be the protecting the back of what thou art riding? (KN) and كَانَكَ تَلْتَابِينَ الْحَيْلَة* [above] (A); and hence *عَكِبْتُ مَنِ الْحَرْضِ الْمُسِيَّ! إِلَهَّ أَلْمَهُ الْمَتَّلْيُلْ بِعَضْ أَلْمَاكِيَةِ فَقَرْرَا*
I wondered at the giving subsistence to the evil-doer by His God, and at His leaving some of the righteous destitute (Jsh). It is objected that, prothesis being like determination by الداء, the inf. n. with it [also] ought to be remote from [resemblance to] the v.: but the answer is that the post. is posterior to the inf. n., which therefore occupies the place of the v. before the prefixion, contrary to the inf. n. conjoined with الداء (Fk). The synarthrous inf. n. is said not to occur in the Kur when governing an ag. or a pure obj., but to occur when made trans. by a prep., as لا يُحِبُّ الْهَيْثَرُ بِالسُّوءِ مِنَ الْقُولِ إِلَّا مَنْ عَلَمَ God loveth not the crying aloud of evil speaking, save by him, or that evil speaking be cried aloud, but loveth him, or the crying aloud of evil speaking, save the crying of him that hath been wronged, where it may be said that إِلَّا مَنْ عَلَمَ is the ag. of the inf. n., i. e., أن يُجَهِرُ in the act. voice, the exc. being conj.; or that is renderable by أن يُجَهِرُ in the pass. voice, the exc. being disj.; or that the exc. is conj., but a pre. n. is suppressed, i. e., إِلَّا جَهِرَ مَنْ عَلَمَ (R). There is no dispute about the government of the pre.; but some relate [what suggests (A)] a dispute (A, MAd) about it (MAd). The government of the inf. n. pronounced with Tanwín [below] is [allowed by the BB; but (A)] disallowed by the KK, according to whom the nom. or acc. [occurring-
(A)] after it is governed by a v. understood (A, MAd).
As for the government of the synarthrous, it is allowed by S and those who agree with him, but disallowed by the KK and some of the BB (A). There are four different opinions about the synarthrous inf. n. (MAd): (1) its government is allowed by [Khl and (R)] S (R, MAd), unrestrictedly, as I wondered at the beating thee by Zaid ought to be allowable, on the ground that the ل is an obj. [112] (R): (2) the Kūfī does not make it, as he does not make the inf. n. pronounced with Tanwīn [above], govern (MAd): while Mb [also] disallows its government, because, says he, this is prevented by the substantivity in it; and he says that أَعْدَاء in أَعَدَاء means في أَعَدَاء [514]; or is governed in the acc. by an indet. inf. n. supplied, i. e., ضَعِيف النِّكَادَةِ نِكَادَةُ أَعْدَاء, the inf. n. being understood, because the context indicative of it is strong (R): (3) F holds its government to be allowable, but inelegant: (4) ITlh allows it to govern, if the ل in it be a substitute for the [post.] pron. [599], as in ضَعِيف النِّكَادَةِ [above]; but disallows أَلْضَرَب زَيْدَ عَمَرا: and AH agrees with him; but they are refuted by [the first hemistich in] ضَعِيفُ مِنَ الْزَّرَقَ آلْخُ [above] (MAd). The pre. inf. n. has
five states (A):—(1) it is pre. to the ag. (IY, IH, IA, Aud, A), because the ag. is its subject, in which [the accident denoted by] it exists [343]; so that its being made like one word with the ag., by means of its prefixion thereto, is better than its governing the ag. in the nom., and than its being made like one word with the obj.: and also because its requirement of the ag. is strong, as respects the reason, because the ag. is its subject, in which [the accident denoted by] it exists; while its government is weak, because its resemblance to the v. is weak; so that nothing remains but prefixion (R): and then its obj. is put (Aud, A), which is frequent (Aud); so that it governs the ag. in the gen., and the obj. in the acc. (IY, IA), as II. 252. [above] (IY, WIH, Aud, Jm, A) and

عَهِدَتِي بِهَا الْكِتَابُ الْمَجْمُوعُ وَبِيَمِمٍ قَبْلَ الْكُفْرِ مَسْرُورَ وَنَذَامَ

My meeting in it with the whole tribe was when, before the separation, gaming and carousing were among them, where the d.s. supplies the place of the enunc., as in سَمَعَ أَذْنِي الْحَقَّ [29] (IY), whence سَمَعَ أَذْنِي الْحَقَّ [above] and the saying of Ru'ba [Ibn Al‘Ajjāj (MN)]

وُرَأَيَ عَيْنِي الْفَتْيَةُ أَخَاكَ أَ يُعْطِي الْكُرْبُ نَعْمَلِكَ دَاكَأَ (S) And the seeing of mine eyes the youth thy brother is when he is giving largesse. Then that is incumbent upon thee (MN): (2) it is pre. to the obj. (IY, IH, IA, Aud, A), whether
direct, adverbial, or causative, as 

*The beating of the robber by the executioners,*

*The beating of Friday,* and 

*The beating of correction or discipline* (Jm): but only when there exists a circumstance indicative of the post.'s being an obj., either the occurrence of an appos. to it governed in the acc., according to the place [340], as 

*The beating of the noble Zaid surprised me; or the occurrence of the ag. plainly expressed after it* (R), as 

[below] (IY, R), by AlHuṭai'a, *Is it from a rasing of an abode b. rain of springtide and summertide that thine eyes have a dropping of the water of the tear-ducts?* (AKB); or an id. indication, as 

*The eating of the bread surprised me* [below] (R): and then its ag. is put (WIH, Aud, A); so that it governs [the obj. in the gen., and(IY)] the ag. in the nom. (IY, IA), as 

[above] (WIH), whence 

*Qurʾ āl-fawāʾid al-ḵūn* [above] (Aud, A): and this [second (IA)] is not peculiar to poetry (IA, Aud A), contrary to the opinion of some (IA, A), as is proved by the tradition 

*Wajh al-bīt* ḥām [above]; but it is rare (Aud, A) : (3) it is pre. to the ag., and then the obj. is not mentioned (IY, Aud, A),
which is frequent (Aud), as XIV. 42. [above] (Aud, A), i.e., (Aud, Sn), and IX. 115. [508] (A), i.e., from his Lord (Sn): (4) it is pre. to the obj., and then the ag. is not mentioned, [which is frequent (Aud),] as XLI. 49 [above] (IY, WIH, Aud, A), i.e., XLI. 49 (Aud); and like it is لَقَدْ عَلَمْتَ يَسْوَالُ تَعَاكْتَهُ XXXVIII. 23. Assuredly he hath wronged thee by his asking for thine ewe: but, as for the saying of the poet

فلَأَتَحْتَمِلِ لَوْمَيْكَ فَأَنَا أُحَكْمِكُمُ ٍ ۚ بِذِكْرِ كَرَاهِ لَيْلَى الْعَامِرِيَة مُولَعْ

Then multiply not ye two your blaming me, for verily your brother is addicted to his mentioning Laila al 'Amiriya, it contains two inf. ns., لَوْمَيْكَ which is pre. to the obj., the sense being ذَكْرَى لِيْلَى أَيِّابَى لَوْمَيْكَ; which is pre. to the ag., لِيْلَى being the obj. (IY): (a) the inf. n. may be rendered by a pass. v. (IY, R), whence XXX. 2. [502], i.e., مِنْ بَعْدِ أَنْ غُلِبْوُا (IY): and then governs the obj. in the nom., vid. with an id. indication, as أَعْتَجِبْنِيْ أَكْلَ خَبْرٍ بِذِكْرِ كَرَاهِ لَيْلَى الْعَامِرِيَة مُولَعْ

Bread's having been eaten surprised me, i.e., أَكْلَ خَبْرٍ أَنْ أَكْلَ خَبْرٍ; but may be pre. to it with a context indicative of the post.'s being in the place of a nom., like the gen.'s having an appos. governed in the nom., as يَعْتَجِبْنِيْ أَكْلَ أَلْخَيْرِ الْتَرْقِيَّ

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

§ 340. The n. post. to the inf. n., (1) if an ag., is in the place of a nom.: (2) if an obj., is in the place of (a) an acc., if the inf. n. be rendered by اَنْ and the act. v.; (b) a nom., if the inf. n. be rendered by اَنْ and the pass. v. (A). The appos. of the gen. [post. to the inf. n. (R, IA, Fk, Sn)] is (1) put into the gen. (IM, R, Fk), according to the letter (R, IA, Aud, A), which is preferable (R, A, YS), for conformity with the apparent inflection (R), as I wondered at the clever Zaid's beating (A, Fk) and The eating of the meat and the bread surprised me (Fk); but is restricted [by IM (YS)] in the Tashīl to the case where no preventive hinders [it (Sn)], as [it is hindered], says Dm, in Thy honoring and the honoring by Zaid surprised me, where putting the appos. into the gen. would produce a coupling to the gen. pron. without repetition of the genitival op., which is forbidden (YS, Sn) by others than IM [158] (Sn): (2) made to accord with the place (IM, R, Fk), which is good (IM), as

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and as جَعِيَتْ مِنْ ضَرِبْ زَيْدَ أَلْطَرِيفَ (A, Fk); and as the acc. if the inf. n. be rendered by أَنْ and the act. v. (Fk), and the nom. if it be rendered by أَنْ and the pass. v. (YS): and to this the reading [of HB (K)] أَوْلَٰكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ رَبِّ الْكَابِثِينَ وَالْمُلْلُوْسَ أَجْمَعُونَ II. 156. Those, upon them is the curse of God and of the Angels and mankind, all of them is attributed by IM, and the tradition أَمْرُ يُقُتِّلُ الَّذِينَ يَكَبُّ الْطَفِيفِينَ He ordered the short-tailed serpent and the serpent having two black stripes on its back to be killed is ascribed by some; while S cites [59] (YS); and hence

ِحَتَّى تَهْكِرُ فِي الْرَّوَاحِ وَهَاجِبَا طَلَبَ الْمُعَقِّبِ حَقَّةَ المُظَلِّمِ (IA, Aud, A), by Labid, describing a he-ass and his she-ass, Until he journeyed at midday in the beginning of the afternoon, and urged her on, to seek water, as the injured importunate creditor seeks his due (MN), السَّالِكُ الْمَغْرَّثِ الْيَقُطَّانِ سَالِكُهَا مَشْيَ الْحُذُولِ عَلَيْهَا أَنْ كَيْعَلَ الفَضْلُ (A), by AlMutanakhkhil alHudhali, The traverser of the pass, whose traverser is wakeful from fear of foes, walking as walks the courtesan, on whom is a sleeveless shift, wearing a single garment (Jsh, MN), and

قدَ كُنْتُ دَايِدَتِ بِهَا حَسَانًا * مَعَجِانَةً ﺍٰنْفَلاَسِ وَالْيَانَا.
[346.A] (IA, Aud, A), by Ziyād al-'Ammārī (IY, Jsh, MN, EC, J), say F and IY, which is more correct (MN), or by Ru’ba (Jsh, MN, EC), Ibn Al‘Ajāj (Jsh, MN) at-Tamīmī (Jsh), I took her (the maid-servant) in satisfaction of a debt due to me by Ḥassān, from my fear of his falling into poverty and delaying payment (J), which is followed by

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

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

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

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

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

[And some forbearance, before ignorance, is a submission to dishonor (T)], where the ل of لِلدِّنَةِ اذْعَانُ is not dependent upon the ذ mentioned, but upon one sup-
pressed before it, indicated by the full phrase being
And some forbearance before ignorance, is (a submission) to dishonor, a submission, like the full phrase in such as XII. 20. [498] (A), i.e.,

And were (listless) about him (Sn.) And a supposed instance of separation by an extraneous expression is the text

LXXXVI. 8, 9. Verily He is able to restore him to life on the day when the secrets shall be tried, where is not governed in the acc. by, as Z [followed by B] asserts, otherwise the inf. n. would be separated from its reg. by an extraneous expression [لقدار]; and [a word, vid. the inf. n., implying the sense of (Sn)] a conjunct would be predicated of [in sense, not letter, since the sense would be (Sn),] before the completion of its conj. [by the adv. (Sn)]: and the approved construction is to supply an accusatival op. for, the full phrase being

(He will restore him to life) on the day; etc. (A), with Fath of the ی, from the trans. رجع, for affinity to the inf. n. (Sn). And hence also the saying

Reproaching with the gift is conducive to blame; then
reproach not thou, so that thou be found without praise or wealth, where the governing in the gen. is not dependent upon , so as to make the construction be , although the sense accords with this, because the parsing would then be corrupt, since it would be liable to the two objections mentioned, [vid. separation by an extraneous expression, and predication of the conjunct before the completion of its conj. (Sn)]; and that is avoided by the dependence of the upon a suppressed as though Reproaching is conducive to blame, (reproaching) with the gift were said, the second being a subst. for the first, but suppressed, while its reg. is retained as an indication of it (A). And similarly, say they, the inf. n. may not be suppressed [339], and its reg. retained, because that would be like suppression of the conjunct and part of the conj., with retention of the other part; unless the inf. n. be strongly indicated, in which case the suppression is like that mentioned in [the discussion on] the concomitate obj. [68-70]. This is what they say (R). But, [says R (Sn),] I see nothing to prevent the inf. n. from being preceded by its. reg., when an adv. or its like, as , with such precedence.
is frequent in their language, while supplying the v. in such cases is a forced construction. For the predicament of what is renderable by something [else] is not always the same as the predicament of what it is renderable by (R, Sn); so that there is nothing to prevent the inf. n. from being renderable, as respects the sense, by the infinitival p., notwithstanding that the former may not be subject to the predicaments of the latter. The genuine obj., indeed, does not precede it, because its government is weak: but a tinge of the v. suffices for [the government of] the adv. and its fellow, so that they are governed even by what is extremely remote from government, like the neg. p. in. LXVIII. 2. [498], and the pron. in [339], i. e., by Zuhair[Ibn Abi Sulma alMuzani (EM), addressing the clan of Dhubyān and their confederates, Asad and Ghaṭafān, and urging them to make peace with their cousins, the Banū ‘Abs, and deterring them from making war, the hardships of which they had known in the War of Daḥis (AKB)], And war is not aught but what ye have known, and experienced; nor is it, i. e., my account, of it, the conjectural account (EM, AKB). And the truth, says Sd, is that the reg. of the inf. n. may precede, when it is an adv., because this is a word that a tinge of the v. suffices
for [governing] (Fk): while those who think that the
inf. n. is not preceded by its reg., unrestrictedly, are
mistaken; and accordingly the ج in the Ḥamāṣi’s saying
إذَعانُ (above) is dependent upon the إذْعانُ mentioned, not upon another إذْعانُ supplied (BS). And,
according to this, the inf. n. may also be separated from
its reg. by an extraneous expression, the v. not being
supplied, as II. 179, 180 [above]. And similarly the inf.
n may govern when understood, provided that an indica-
tion of it exists (R). As for the inf. n. occurring as a
substitute for the expression of its v. [339], the soundest
opinion is that it is equal to the act. part. (1) in assump-
tion of the pron. [according to the theory that the
government belongs to the inf. n., not to the v. that it is
substituted for; while, according to the theory that the
government belongs to the v., the pron. is in the v., and
there is no pron. in the inf. n. (Sn)]: and (2) in allow-
ability of being preceded by (a) the acc. governed by it,
and (b) the gen. governed by a prep. dependent upon it,
because it does not correspond to a conjunct, nor its reg.
to the conj. (A), whether we proceed upon the theory that
the government belongs to the v., for which the inf. n.
acts as a substitute in sense alone; or upon the theory
that the government belongs to the inf. n., as is
expressly stated by A, on the ground that it is an
unrestricted obj. acting as a substitute for the v. in sense and government [41] (Sn).

§ 342. A. The quasi-inf. n. is what is equal to the inf. n. in indication [of its sense (A, MKh), vid. accident (Sn, MKh)]; but differs from it in being literally and constructively devoid of part of what is, [i.e., of the letters, rad. or aug. (Sn, MKh),] in its v., without [receiving (IA)] compensation (IA, A): like ٌعطاء giving, which is equal to ٌعطاء [332] in sense; but differs from it in being literally and constructively devoid of the Hamza found in its v. ٌعطى, without receiving any compensation for it (IA). So IM defines it in the Tashil (A). The following, therefore, are excluded:—(1) ٌいただいて [332], because it is devoid of the ل of ٌثاتل literally, but not constructively, for which reason the ل is sometimes expressed, as ٌتاتال, but converted into ى because preceded by a letter pronounced with Kasr; and (2) ٌعدة [699], because it is literally and constructively devoid of the ل of ٌع، but receives the ى as a compensation for it: so that these are inf. ns., not quasi-inf. ns. (IA, A), contrary to ٌع، from ٌوعى ٌكلم [331], and ٌع، from ٌكلم [below], because they are literally and constructively devoid of part of what is in their vs., [vid. the ى and one of the two double letters, while the letter of prolongation in them is not a
compensation (Sn)]; whereas the property of the inf. n. is to include the letters of its v., exactly, as توضَّا, inf. n. توضَّح, or with an addition, as أَعْلَمَ informed, inf. n. أَعْلَم (A). The v. of كَلُّم is either كَلُّم or كَلُّم, the real inf. n. of which is كَلُّم [or كَلُّم], as IV. 162. [39] (IY on §. 1).

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

أَكْفَرَتْ بُعْدُ رَبِّ الْأَمْرِ ُعْنِي # وَبُعْدُ عَطَاكُمُ السَّبَاطِيَّةُ الْرَّبَاكُا [below] (IA), by AlKuṭāmī, praising Zufar Ibn AlHārith alKilābī, What! Shall I be thankless after thy repelling of death from me, and after thy giving me the hundred grazing camels? (Jsh, MN, AKB), whence the tradition [of 'Ā'isha (MN)]

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

إِذَا صَحَّ عَنٍّ الْمَتَّالِقِ الْمَرَّ، لَمْ يُعْجِدُ عِسْيراً مِنِّ الْأَمْلَ الْمِيْسِرَا [When the Creator’s helping the man comes true, he does not find a difficult one of the hopes aught but made easy, i. e. إِعَانَة (MN),] and

بِعَشْرِ وَكَلَّمٍ تَكُونُ مِنْهُ # فلا تَرَبَّسُ لِغَيْرِهِمْ أَلَوْمَا
By thine associating with the noble wilt thou be reckoned one of them. Then do not thou be seen to be a familiar friend to others, i.e., "بَعْشُ" (J). The quasi-inf. n. [that governs like its v. (MAd)] is the generic substantive transferred from its original meaning to import accident, like "كَلَام" [above] and "شُوَر" [below] (Sh). The quasi-inf. n. is [of three kinds (Sh, A),] (1) what [indicates the sense of the inf. n., and (R)] begins with an aug. م (R, Sh, A) not denoting reciprocity [499] (Sh, A), like مَصَبْحَاة (Sh, A), مَصْبَحَة (R, Sh), whence مَصْبَر (Sh, A), مَفْتَل (A), and مُفْتَل (R); and this governs [like the inf. n. (A)], by common consent, as

إِنْ مَصَبَبَكُمْ رِجْلًا َ أَهْلِيُ السَّلَامُ لِيَكُمْ ظَلْمًا [333] (Sh, A), by AlHarith Ibn Khalid (ID, Jsh, MN, CD) alMakhzumi, but wrongly attributed [by H (MN, CD) in the D (MN)] to Al'Arji (Jsh, MN, CD), O Zulaima, verily your afflicting a man that has offered the salutation to you is oppression (Jsh, MN), i.e., "صَبْتَكُمْ" (Sh, Sn), because it is really an inf. n., named the mim inf. n., and sometimes, but only tropically, [i.e., carelessly (MAd),] called a quasi-inf. n. (Sh): (2) what is a [generic] proper name [for an accident (Sh)], like فَنْجَرُ [8, 193] (Sh, A), بَرَّةُ [8] (A), سُبْكَانُ [8, 41], حَمَادُ [193] (Sh), and being in easy circumstances (A), a proper
name of **yisr**, opp. of **hus** (Sn); and this does not govern by common consent (Sh,) (A): (3) other than these two, which is the kind meant by IM (A), [vid.] what is a concrete substantive, used (R, Sh) in the sense of the inf. n. (R) to denote accident, like **kalam** [above], which is orig. a substantive denoting the words spoken, but is transferred to the sense of **kalam** speaking; and **tawab** [above], which is orig. a substantive denoting the recompense of the workers, but is transferred to the sense of recompensing (Sh): and the government of this [sort Sh] is disputed, being allowed by the KK and Bdd (Sh, A), on the authority of such (Sh) as **akfara al-h** [above] (R, Sh, A), i.e., **' amat al-dik** thy giving, though **'atma a gift is orig. a [concrete] substantive denoting what is given (R); and hence **'usiark al-h** [above] (A),

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

(Sh, A), by Hassan Ibu Thabit alAnsari (MN, AKB), praising our Prophet Muhammad (AKB), Because God's
recompensing every believer in His unity is with gardens of Paradise, wherein he shall be made to abide for ever (MAd), and the saying of 'A'isha: مَنْ قَبْلَتْهُ آنَبَلْيَ آللَّهُ [above] (A): but is forbidden by the BB (Sh, A), who supply these accs. with vs. to govern them (Sh). The government of the quasi-inf. n. is rare (IA, A), though regular, as is deducible from the antithesis [between "rare" here and "anomalous" below] (Sn). Those who assert that its government is allowed by common consent are mistaken: for the dispute about that, [when the quasi-inf. n. is not a proper name, and does not begin with an aug. م not denoting reciprocity (MKh),] is notorious (IA); while Sm says that its government is anomalous [above] (IA, A), citing the verse أَكْفَرْا آللَّهُ [above] (IA). And IM indicates its rarity by making عَمَلَ indet. [in his phrase وَلَاسِمٍ مَسْدَرٍ عَمَلٌ And a quasi-inf. n. has a government] (A). But Diyā adDīn Ibn Al'Ilj says in the Basīt “And it is not unreasonable that what stands in the place of the inf. n. should govern like it; and one Grammarian is reported to have allowed that regularly” (IA).
§. 343. The act. part. is that \([n. (WIH, Jm)]\) which is derived from \([the \ inf. n. of (Sh, Fk)]\) a v., to denote the person, [or thing \((R, Jm, YS)\),] whereby \([the \ accident \ denoted \ by (R, MA)]\) that v. exists \([339]\), in the sense of originating \((IH, Sh, Fk)\), i. e., of \(\text{coming newly into (Jm)}\) existence \((Jm, YS)\) after having not been \((YS)\), and of existing restricted by one of the three times \((Jm)\), like \(\text{مَكَّنِيَّة} \text{striking and} \text{مَكَّنِيَّة} \text{honoring} \text{(Sh)}\). Thus \(\text{مَكَّنِيَّة} \text{striking} \) means a [person, or] thing, whereof striking is affirmable after having not been \((YS)\). But this definition does not include all the act. parts., as 

\(\text{أَنَا مَقَرَّبٌ مِّن} \text{Zaid is opposite 'Amr and} \text{مَتَبَعُ} \text{I am drawing near to such a one or} \text{مَكَّنِيَّة} \text{going far from him or} \text{مَجِينُ} \text{combining, or uniting, with him, because these accidents are relations between the ag. and obj., not existing by one of them specially, to the exclusion of the other} \text{(R). And the act. part. is often used without importing coming newly into existence and originating, as in} \text{أَلِلَّهُ عَالِمُ} \text{God is knowing [Note on p. 344, l. 6],} \text{268,312}, \text{etc.} \text{(YS). The act. part. is the ep. [140] indicating an ag., [vid. the ag. of the accident denoted by that ep. (Sn)]} \)
when [that ep. is] conformable, in both genders, to the aor. of its v. [248,331] (A) in [arrangement of] vowels and quiescences without restriction [of sort], even though [only] according to the o. f., as in the case of ُيَقُوم [703] and ُقَام [708] (Sn); importing the sense thereof, [i. e., of the aor., vid. the present or future, and likewise innovative continuity (Sn),] or the sense of the pret. [403]: so IM defines it in the Tashil (A). It is what indicates origination and its ag.: so that such as أَنْصَلُ superior [351] and حَسْن beautiful [348] are excluded by "origination," since they indicate only subsistence; and such as مَصْرَوب struck [347] and قَام stood or has stood [402] by the mention of "its ag." (Aud). The act. part. [derived] from [the inf. n. of (Sn)] [the unaugmented (IH, Aud)] tril. [v. (WH, IA, 'Aud, Sh, Sn)] is formed upon the measure of فَاعِل [347] (IH, IM, Sh, Fk), whether the tril. be intrans. (A), like عَدَّا flowed (IM), i. q. سَال، act. part. غَان flowing, and act. part. سَلِيم going; سَلِيم was safe [below], act. part. سَلِيم safe; and فَعَرّ was lively [below], said of a horse, act. part. فَارَة lively: or trans., like غَدَّا reared, nourished, i. q. رَذَى, act. part. غَان rearing, nourishing, and (Sn) فَصَرَب struck, act. part. فَصَرَب striking; and ركَب rode [below], act. part. راكب riding (A). That is
[frequent (Aud),] regular (IA),] in (1) [every (IA)] frequent, with Fath [of the e (IA)], whether intrans, like حَدَا and [i. q. سَال (Aud),] and regular (IA),] in (1) every (IA) with Kasr [of the e (IA)], when trans., like ضَرْب ; or trans., like رَكْب [above] (IA, Aud), and knowing (IA). But it is rare in (1) [with Kasr (IA, Aud, A) of the e (IA, A), ] when intrans. (IM), like سَلَم knowing (IA). But it is rare in (1) [with Kasr (IA, Aud, A) of the e (IA, A), ] when intrans. (IM), like سَلَم [above] (IA, Aud, A), the regular forms being (a) نَعْلَ (in accidents (Aud, A)], like اًمُشَجٰ exulting [432] (IM) and نَيْرَ rejoicing [432, 484] (Aud, A); (b) أَنْعَلَ [in colors and constitutions (Aud, A)], like أَسْوَد black and (IA, Aud)] أَجْمَه unable to see in the sun; (c) نَعْلنَ [in what indicates fullness, like رَبِّيَانَ satisfied with drinking; or heat of the inside (Aud, A)], like صَدَّبَانَ thirsty (IM): while كَهْل middle-aged, [in the case of the intrans. نَعْلَ (Sn),] are anomalous (A), the regular forms being مَرض and كَهْل, because they are [derived] from [the inf. ns. of vs, denoting] accidents (Sn): (2 فَعْل (IM), with ذِمَم (IA, Aud, A) of the e (IA, A), like فَرَة [above] (Aud, A), the proper forms being (a) نَعْلَ, [which is regular (Aud, Sn), according to others than IM (Sn), ] like جَمِيل comely, the v. of which is جَمِك (IM), شَرِيفِه
noble (IA, Aud), and ٛطَيِفٛ smart, clever, witty (Aud, A);
(b) نَعَلٛ, [which is inferior to فَعَلٛ (Aud, Sn), ] like ٛضَخَمٛ bulk (IM) and ٛشَهِمٛ sharp-witted (IA, Aud, A): while the following are rare, [inferior to the two former (Aud),] in the case of اَلْعَلٛ (IM), like أُخْطَبٛ dark-red (IA, Aud, A) and أُخْرَشٛ rough (A); (b) فَعَلٛ(IM), like ٛبَطَلٛ valiant (IA, Aud, A) and ٛحَسَنٛ beautiful (Aud, A); (c) فَعَلٛ, like ٛجَبَانٛ cowardly; (d) فَعَلٛ, like ٛشَجَاعٛ brave; (e) فَعَلٛ, like ٛجَبِنٛ unclean [239]; (f) فَعَلٛ, like ٛعَفَرٛ bold, crafty (Aud, A); (g) فَعَلٛ, like ٛغَمٛ inexperienced in affairs; (h) فَعَلٛ, like ٛصَأٛ [252]; (i) فَعَلٛ, like ٛحَصُورٛ having a narrow orifice to the teat; (j) فَعَلٛ, like ٛخَشُنٛ (A), but, in the [Jh and] KF, ٛخَشُنٛ rough, rugged, coarse [239], so that perhaps it has two dial. vars. (Sn). And [the act. part. of (IA)] فَعَلٛ, [with Fath (IA, Aud, A) of the ع (IA),] sometimes contents itself with another [measure (IA, Aud, A)] than فَعَلٛ (IM), like فَيظٛ طَيِبٛ nice, شَيِئٛ old, ٛأَشِيبٛ hoary (IA, Aud, A), and عَفْيِفٛ chast. But the whole of these eps. are assimilate eps. [348], except فَعَلٛ, like ٛضَخَمٛ and ٛقَانٛ [above], which is an act. part., except when it is pre. to its nom., vid. when it indicates subsistence, [i.e., continuance, not origination (Sn), ] like طَاعُرٛ عَلَدٛ distant in
abode, in which case it also is an assimilate ep. [349] (Aud, A). IH says that (R) for this reason the act. part. is named اسم الفاعل, [from the expression فعل, which is the measure of the act. part. of the tril. (R)], because the tril. is frequent (WIH, R); not اسم الفاعل, not اسم المستفعِل، and the like do not occur in the sense of what does (the thing), so that one might say اسم المستفعِل [or اسم الفاعل]. If, indeed, he had said "They apply اسم الفاعل unrestricely to him that does not do an act, as منكسر, broken [491], منجز, rolled down [495. A], مبتَرث, ignorant, and ضامِر, slender [349], because what this shape is formed to denote does, in most cases, do an act, as standing and مخرج, bringing out," it would have been something (R). The act. part. [derived] from [the inf. n. of (Sn)] any [v.] other than the [unaugmented (IH, Aud, A)] tril. is formed upon the measure of the aor. [of the act. voice (R, Jm)], by putting an [aug. (IM)] م IH, IM, Sh, Fk pronounced with دامم (IH, IM, Sh), in place of the aoristic letter (R, Sh, Aud, Jm, A, Fk), at its beginning (WIH, IM), whether
the aoristic letter be pronounced with Damm or not (Jm); and pronouncing the penultimate with Kasr (III, IM, Sh, Fk), literally, as in 
\textit{honoring}, or constructively, as in 
\textit{choosing} and \textit{being red} (WIH), without restriction (IM, Sh), [i.e.,] whether the penultimate of the aor. be pronounced with Kasr (WIH, R, IA, Aud, A), as \textit{introducing} and \textit{asking forgiveness} (IH), or Fath (WIH, R, IA, Aud, A), as \textit{trying to remember} (WIH). Sometimes \textit{is} (1) pronounced with Kasr of its \textit{by} alliteration to the \textit{e}, or with Damm of its \textit{e} by alliteration to the \textit{m}, as \textit{fā'āl}, \textit{A'ushāb} \textit{a'ūrās} \textit{produced herbage, act. part.} \textit{fā'isā}, \textit{produced the yellow plant called \textit{a'ūrās}, act. part. \textit{wārīs}; and \textit{ayfīğ} \textit{grew up, became adult, act. part.} \textit{yā'āqūb; and hence \textit{wāsallāna al-riyāh} lāz̄āmūn XV. 22. And we have sent the winds fertilizing, according to one interpretation (R), i.e., \textit{al-tawāfīk}, \textit{like \textit{militi'ākat}}, \textit{i. q.} \textit{nīm\textsuperscript{23} (B): (b) \textit{fā'ul}, \textit{mū hasil}, as \textit{wāsabil} \textit{ahṣāb}; \textit{mursāl} \textit{married, took a wife, act. part.} \textit{wāsabil} \textit{mū hasil}; and \textit{al-fā'âl} \textit{became bankrupt, destitute, act. part.} \textit{mū hasil} (R). But Kasr of the \textit{m} in \textit{mū hasil} from \textit{āman} helped, \textit{mū hasil} \textit{from} \textit{āgar} \textit{raided, and \textit{mū hasil} from} \textit{āman} \textit{was plain, by alliteration to the vowel of the following
letter, is anomalous (Tsr). They say that occurs i. q. مَفْعُولٌ, as مَهَّل دَايِقٍ, i. e., مُدْفِقٌ، i. e., مَكْتُومٌ; and مْرَضِيَة, i. e., عَيْشَة رَأْسِيَة, but these are rather rel. ns., like نَاَشِبٌ Nāʿib and نَاَشِبٌ [312], since the i. q. the rel. n. is not obliged to have no v., but may also have a v.; and the same expression is then common to the rel. n. and act. part. (R). The truth is that does not occur i. q. مَفْعُولٌ, the instances cited being explained by the BBas rel. ns.; and by the Rhetoricians as cases of tropical attribution, the proper phrases being whose possessor is pouring out, whose possessor is hiding, and whose possessor is finding is pleasant [312] (BS). And so the act. part. is said to be sometimes on the measure of the pass. part., as إِنَّهُ كَانَ وَعْدَةً مَاتِيَّا XIX. 62. Verily He, His promise is coming, i.e., أَتِيْاً; but this is rather of the cat. of الْأَمْرُ I did the matter, i. e., مَعْلُوَةً, meaning done (R). The act. part. governs like its v. (M, Fk), in the act. voice, intrans. or trans. (Fk), whether it be prepos. or postpos., as زَيْدٌ ضَارِبٌ غَلَامَةُ عَمْراً Zaid is such that his young man is striking 'Amr and زَيْدٌ ضَارِبٌ غَلَامَةُ عَمْراً He is honoring 'Amr; expressed or understood, as زَيْدٌ ضَارِبٌ عُمْراً Zaid is such that his young man is striking 'Amr and زَيْدٌ ضَارِبٌ غَلَامَةُ عَمْراً He is beating Zaid, and (beating) 'Amr [346. A,
538], i. e., 'beating Zaid, beating him?', as though you said 'beating Zaid, beating him?' [62] (IY): except that (1) the act. part. may be pre. to its reg. [346.A], while that is not allowable in the v.; (2) the l [346. B, 504] is not prefixed to the postpos. reg. of the v., while that is allowable here, as XLI. 16. [312]; (3) the act. part., when an enunc. of a du., does not govern a preceding word, so that 'is not allowable, because the v. would not be good here (YS). The reg. of the act. part. may precede (1) the act. part. [344], as 'This man is striking Zaid; except when the act. part. is governed in the gen. by a pre. n. [below] or a non-red. p., as in 'which are disallowed; contrary to 'This man is not striking 'Amr, though some disallow the last; while many except from the pre. n. [above] the words, and: (2) the inch. of the act. part., as 'This man is striking Zaid: so [says Syt] in the Ham (Sn). And, as its v. governs the two advs. [64, 498], the d. s. [75], the inf. n. [39, 432, 435], the causative obj. [72], the concomitane obj. [68], and the rest of the complements [19], so does it (WIH, Jm). It governs only because of its resemblance to the aor. in measure and gender [248], in
indicating the *inf.* *n.* and admitting of denoting one of the two times [404], and in having the $j$ of inception [604] prefixed to it (Fk). The intensive paradigm is that \[ep. (MAd)\] which is transmuted from \[the form of (Fk)\] فاعلٍ, \[act. part. (Fk, MAd) of the tril. (Fk),\] into \[the form of (Fk)\] فعِلُ, or فعَّال, فعَّالُ, فعَّالٍ, فعَّالٍ rarely, to denote *intensification* (Sh, KN) of the quality (YS), as زيد عليهم يهديه المعالاة Zaid is learned, or well-versed, in this question; and repetition (MAd), and multiplication (Sh, Fk), of the act (Fk, MAd), as زيدٌ نحّار آل جزّرُ Zaid is a great slaughterer of the fatted beast (MAd). [Thus] مُفعَّالُ, مَفَعَّالِ, or فَعَّولُ is [often (Aud, A)] substituted for فاعلٍ [below], in [importing *intensiveness* and (Aud, A)] *frequentativeness* (IM) of the sense (Sn). It is then entitled to the same government as فاعلٍ had (IM) before the transmutation (A); and therefore governs like the $v.$, in the same way as the act. *part.* [above] (IA), on the conditions mentioned (Aud, A) for the latter [345, 346] (Aud, Sn). Its predicament being that of the act. *part.*, it is divisible into what occurs as *conj.* of $j$, which [kind] governs unrestrictedly; and what is denuded of $j$, which [kind] governs on the two conditions mentioned (Sh). And hence
IA, Aud, Sh, A), by AlKulakh Ibn Ḥazn (IY, AAz, Jsh, MN) Ibn Janāb (MN) atTamīmī (IY) asSaʿdī (AAz, Jsh) alMinkarī (AAz), the Rājiz (ID), describing himself (Jsh), Being a man of war, wont to put on its trappings in readiness for it, and not wont to hide inside the tent-poles, here meaning tents, knock-kneed from fright (AAz, Jsh, MN), and the saying [of one of them (IA)] 'ānā alʿuṣṣāl fāṭānā sharāb whatever betide, honey I am wont to drink [below], transmitted by S (IA, A); the saying [of one of the Arabs (IA, A)] ʾānū l-muḥākār Verily he is wont to slaughter their fat ones [below] (IA, Sh, Aud, A), also (A) transmitted by S (Aud, A); and 'ṣurūb yinsal al-sibīf sūrūq simānāha * 'ēdā uṣlāma wa ṣadā fālān gā'in [below] (Sh, Aud, A), by Abū Ṭālib (Sh, MN, AKB) ‘Abd Manāf Ibn ‘Abd AlMuṭṭalib (MN); uncle of the Prophet (AKB), lamenting [Abū (AKB)] Umayya Ibn AlMughīra [Ibn ‘Abd Allāh Ibn ‘Amr Ibn Makhzūm (AKB) alMakhzūmī (MN), the husband of his sister ‘Ātika (AKB)], (He is) wont to strike with the blade of the sword the shanks of their fat ones. When they lack provisions, then verily thou art a slaughterer (MN, AKB), an enallage from the 3rd to the 2nd pers. (AKB), and
On an evening such that, if Su'ddā had shown herself to an anchorite at Dūma, below whom were traders and pilgrims, he would have hated his religion, and been roused to lust. Verily she is wont to rouse the brothers of asceticism to lust (MN).

And S cites

*BeKyle thu Alhā al-lārā yūshmad yūmtha* *kūrim 'rūs al adarībin 'ṣrūb*

(M), by Abū Talīb, [I bewailed the brother of adversity, when his day was being praised. (He was) noble, wont to smite the heads of the mail-clad (AAz),] which contains an indication that *fawul* may be preceded by its reg. [below] (IY). The government of these three is frequent (Sh). And the government of *fā'ull* is more frequent than that of the next two, being regular according to the soundest opinion (YS). But this [substitution for *fā'ul*, with survival of the government (Sn),] is rare in *fawlu* and *fawül* (IM, Sh). And *fawul* is much rarer than *fā'ül* (S). And hence the saying of one of the Arabs *Inn Allah sāyih dū'aa' mān dū'aa* Verily God is wont to hearken to the prayer of him that prays to Him [below] (IA, Sh), like
They are two damsels, such that, as for one of them, she is closely resembling a new moon, and, as for another of them, she resembles the full moon.

It has come to me that they are tearing my reputation to shreds, the young asses of AlKirmalân (a water in the mountain of Tayyi), making a noise.

(He is) wary of matters that harm not, and careless of what does not save him from the decrees of God, cited by S (IA, A), the slur cast on which is a fabrication of the envious (A). S cites also [as evidence of the government of ] the saying of Labîd [describing his she-camel] or a wild he-ass sticking to the side of a long-backed she-ass, on her back, that has scars and wounds from his biting her. And one of the BB, [i.e., Jr (MAd),] agrees with him about.
because it is on the measure of the \textit{v.}; but disagrees with him about 

\textit{فَعِيلُ}, because it is on the measure of the assimilate \textit{ep.}, like \textit{ظَرِيفُ}, which does not govern the \textit{obj.} in the \textit{acc.} (Sh). The intensive paradigms governing, by common consent of the BB, are three, \textit{فَعِيلُ}, \textit{مُفعَالُ}, \textit{فَعَالُ}, and \textit{فَعْلُ}, which are formed from the [unaugmented] \textit{tril.}, as

\[\text{فَعَلُ} \text{ ~ لُزَامَ ~ رَكَّزَهَا ~ يِن مَقَمَّةً} \quad \text{على} \text{ ~ الْحَرُٰبِ} ~ حَرَاضاً ~ إِلَيْهَا} \text{الكتاباً.}

[by Sād Ibn Nashib alMāzini, \textit{Then}, \textit{O}, I call the clan of Rizām, make ye ready in me an advanced guard for battle, apt to wade through the squadrons to it (AKB)]

\[\text{الحَنْسَ} \quad \text{sensitive from} \quad \text{اَحْسَسُ} \quad \text{was sensible of, and} \quad \text{تَأَدَّرَكَ} \quad \text{from} \quad \text{ذَرْالَ} \quad \text{pl. of} \quad \text{مُهَوُّان} \quad \text{below}; \text{and} \quad \text{شَمّ مُهَاوينَ} \quad \text{above}; \text{and} \quad \text{عَطَا} \quad \text{from} \quad \text{اَعْطَانٌ} \quad \text{below}]. \quad \text{S says that}

\[\text{فَعَلُ} \quad \text{when transmuted into} \quad \text{فَعِيلُ} \quad \text{or} \quad \text{فَعِلينَ} \quad \text{also governs, (R). He cites, as evidence of the government of} \quad \text{فَعِيلُ} \quad \text{(IY).}]

\[\text{حَتَّى شَآَا حِيْلُ كَلِيلَ مُوَعِينَا عَيْلُ} \quad \text{بَايَتُ طَرَابَا} \quad \text{زِيَاتَ الْلَّيْلِ} \quad \text{لمْ يَنَمُّ} \quad \text{(IY, R), by Sā'ida Ibn Juwayya (IY) alHudhati,}

\text{Until lightning tiring out a time of the night, incessantly plying, roused them. They passed the night cheerfully, and it (the lightning) passed the night, not sleeping (AKB), where} \quad \text{kِلِيلُ} \quad \text{governs مُوَعِينَا} \quad \text{in the acc. (IY, AKB).}
as a direct obj. (AKB). That is disallowed by others, who say that مَرِيّنا, [not a direct obj. (AKB)], because َكلَّيْلٍ is intrans.; and that, if it even belonged to َكلَّيْلٍ , there would be no evidence in it, because it is an adv., for which a tinge of the v. suffices (R). But [a plea is advanced, in justification of S, that (R)] َكلَّيْلٍ is i. q. مٍكَّلٌ (IY, R); and its [direct] obj. by a trope, as أَنْتَ عَبْتُ يَومَكَ I have tired out thy day is said. In that case, however, َعَبْيَل١ is an intensive form of مَفِعُولٍ [which is rare, extraordinary (AKB)]; and I say that there is no evidence in the ambiguous, especially when it is improbable (R). And S cites, as evidence of the government of قَعَل١, [the saying (R)] حَذَّرَ أَمْوَرًا آللَّه [above] (IY, R). But that is disallowed by others, who say that the verse is forged: AlLāhīkī is reported to have said "S having asked me for evidence of the transitive- ness of قَعَل١, I made this verse for him" (R). But, if S be reproached with [credulity in accepting] this verse, he has cited in evidence another verse, in respect of which he is irreproachable, vid. the saying of Labīd َاتِسَاحَابِي أَوْ مَسْتَكِلَّ الْكَيْر١ [above]; and, says Am, followed by ISB, we have found in the poetry of Zaid AlKhail atTār َاتِسَاحَابِي another irreproachable verse, vid. أَنْتَ أُنْهِمْ أَلَّه [above] (AKB). When, however, َعَبْيَل١ and قَعَل١ are not
transmuted from the *act. part.*, as *smart* and *sagacious*, there is no dispute that they do not govern the *acc.*, since our discussion is about the intensive paradigms, not about the assimilate *eps.* [348] (R). *قعيل* [often (IY)] occurs as an intensive form of *مفعل* [above], as in *عدأب* (IY), II. 9. *A grievous chastisement* (IY,R), i. q. *م렴* (IY), according to one opinion (R), and *مسيع*, i. q. *قبيل*, *سكع*, i. q. *مسيع* [246] (IY), whence

(Is the summoner making one hear from Raihāna keeping me awake, while my comrades are slumbering?) (AKB). But, as for the *جليس*, i. q. *مفعل* , like *قإيل*, and *حسيم calling to account* [246, 247, 269], it is not intensive; and therefore does not govern, by common consent (R). According to the KK, not one of the [five (Sh, Fk) intensive (R)] formations governs (R, Sh, Fk), because of the loss of the form wherein the *act. part.* resembles the *v.* (R); and, whenever an *acc.* occurs after [any of (Sh)] them, it is governed by a supplied *v.* (R, Sh, Fk). But this is far-fetched (Sh). The truth is that their government is allowable, because they are made to accord with the *act. part.*, since they import, repeated, what it imports; and because their government
is transmitted by hearsay, as in what is reported by S, 
اللهُ يُعَفِّرُ ذُنُبَ المعاصرينَ [above], the sayings of the Arabs
Verily God is ready to forgive the trespass of the sinners and
اللهُ سُبِّهَ [above], and the poet's saying ما نَأْتُهمُ [above] (Fk). The BB say that the intensive paradigms govern notwithstanding the loss of the lit. resemblance [to the v.], because the intensiveness in sense makes up for that deficiency; and also because, being derivs. of the act. part., which resembles the v., they do not fall short of the assimilate ep. in resemblance to the act. part., for which reason the sense of the present or future is not prescribed as a condition [of government] for them, as it is not for the assimilate ep. [348]. But IBdh says that they do not govern, when in the sense of the past, like the act. part. [345]; and, in the verses cited, they obviously denote the unrestrictedness importing continuity [Note on p. 344, l. 6]. The intensive formations, like the act. part., may be preceded by their acc. [above]: but Fr disallows this, because of their weakness [in government]; and this is a proof that, in his opinion, the government belongs to them. The general opinion is that these paradigms do not differ in intensiveness (Fk). H mentions that (YS) the paradigm formed [by the Arabs (YS)], to denote (1) one that does the thing once, is قَامٌ
slayer: (2) one that repeats the act, is َنَعَالٌ, as قَتَالٌ slaughterer [252]: (3) one that goes to extremes, and is strong, in the act, is صَبُرُ َنَعْوَلُ, as صَبُرُ very patient [252, 269]: (4) one that is accustomed to the act, is مَعْقَابُ امْرَأَةُ مَدَكْرٍ َمَفْعَالٌ, as مَعْقَابُ and مَفْعَالٌ [269]; and when she is accustomed to give birth to male and female by turns: (5) one that is [like (CD)] an instrument, and apparatus, for the act, is (a) مَفْعُولُ (D, YS), as مَكْرُبٌ warlike (D); (b) مَفْعُولٌ, as مَعْطَاءٌ [328] (CD). But IBr observes that the distinction mentioned by H between َنَعْوَلٌ, مَفْعَالٌ, َنَعَالٌ, and مَعْقَابُ is not known to the GG, according to whom they are all synonymous (YS). IM’s phrase “substituted for َنَعَالٌ” [above] implies that these paradigms are not formed from the non-tril., [because the act. part. of the non-tril. is not upon the measure of َنَعَالٌ (Sn)]; and such is the case, except in what is extraordinary (A), like اَشْبَهَةُ ُشَبَيْهَةٌ in the foregoing verse, since it is from resemblance (Sn). But he says in the Tashil “And مَفْعُولٌ, َنَعَالٌ, مَفْعُولٌ are sometimes formed from َنَعْوَلٌ أَنْفَعَلَ [above], ”, alluding to their saying ُدَرَّةَ ُقَرْنِ السَّأَرُ quick in comprehension from أَدْرَةَ ُقَرْنِ َنَعْوَلِ َنَفْعَلِ َنَعْوَلِ comprehended [above], and السَّأَرُ ُسَأَرُ ُمُعْطَاءٌ went to leave a heel-tap from ُسَأَرُ ُأَنْفَعَلَ َنَعَالُ َنَعْوَلِ َنَعْوَلِ left a residue in the cup; ُمُعْطَاءٌ [above] from ُأَعْطَي ُمُهَوَّان َوَنَتَلَّ َلَيَّا left low from ُأَعْطَي ُمُهَوَّان َوَنَتَلَّ َلَيَّا
laid low [above]; quick, active from was quick; and Siby made to hear [above], and warned (A).

§ 344. The numbers other than the sing. (IM), i. e., (IA, A), the du. and the [sound or broken (M, R, Jm)] pl. (M, IH, IA, Aud, A) of the act. part. (M, WH, R, Aud, Jm, Sn) and intensive paradigms (M, R, Aud, Jm, Sn) are [made (IM)] like the sing. (M, IH, IM) in government [339] (M, WH, IM, Jm) and conditions (IM, Jm). In the case of the du. and sound pl. [345], the reason is obvious, because they retain the form of the sing., in which the act. part. resembles the v. [343] (R). Hence

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

(M, R, IA, Aud, A), by Tarafa (M), Moreover they have surpassed their peers in that they are, among their people, ready to forgive their trespass, not boastful (MN), غفر (M, R, IA, Aud, A), by Tarafa (M), Moreover they have surpassed their peers in that they are, among their people, ready to forgive their trespass, not boastful (MN), غفر [with two Dammas (MN)] being pl. of غفر [246] (IY, Aud), and

شَنَمْ مَهَارِبُ أبْدَانُ اللَّكْجُورِ مِنْهَا مِبَاسِ العَشِيْبَاتِ لَا خُورِ وَلَا قَرْمِ [343], by AlKumait (M) Ibn Zaid alAsadi, Haughty, wont to lay low the bodies of the fatted beast, very hungry in the evenings, because they put off supper on account of the guests coming by night, not faint, nor mean (AKB); and خَشَعَا أبْصَارُهُم LIV. 7. [80, 83] (Aud), so read (K, B) by Ibn Kathir, Nafi', Ibn 'Amir, and 'A'sim (B), like يُخَشَّعُونَ اَكْلُونِي الْبَرَاغِيَتِ أبْصَارُهُم [21,146], vid. Tayyi (K). That [government] is frequent in فَاعِلْ , because this pl. is as universal in فَاعِلة as the sound pl. [247] (IY). And hence

مِسْنُ حَمَلَنَّ بَيْنَ عَمْشنَ عُوَائِدِ # حَبْكَ الْيَطَائِيّ قَسَبَ غَيْرَ مَهَالِ (M, R, A), by Abu Kabir alHudhalri, Of those that they (women) have conceived when they were tying the strings of the waist-cloth, i. e., not prepared for bed, so that
he grew up to youth praised, liked, not execrated with the malison "Thy mother be bereft of thee!" (T); and

أَوَلَّنَّا مَكَةَ مِنْ وَرَقِيَّ الرَّفِيَّ (M, IA, A), by Al‘Ajjāj (M) Haunting Makka, namely dusky pigeons (MN), orig. لَحْمِ (IY, IA, BS, MN), the ٰ being elided [for lightness (IY); by poetic license (BS), because اَٰغَ (IY, MN)]; and the second ٰم* changed into ٰى (IY, BS, MN), from dislike to the reduplication (IY), as in تُقَضَّى for تَقْصَيْتَ [685] (MN); and the [remaining] ٰم* then pronounced with Kasr for affinity [to the ى], and for rectification of the rhyme (BS). The du. and sound or broken pl. may be preceded by their acc., like the sing. [343], as ٌمُكَّدِّنٌ ِزَبِدا صَارِبٍ. These two are striking Zaid, ٌمُؤْلِلٌ ِزَبِدا صَارِبٍ. These are striking Zaid,

The Zaid ٰنَرِينَ عمرو ضرب The Zaid ٰنَرِينَ عمرو ضرب The Hinds are striking 'Amr (IY).

The ٰنَ of the synarthrous [du. and { sound (WIIH)} pl. (WIIH, Jm) of the act. part. (WIIH)], when governing [its reg. in (WIIH, Jm) the acc. (WIIH, R, Jm) as an obj. (Jm)], may be elided, for the sake of lightness (IH), because the conj. is long by reason of the ٰن (Jm), as in [the verse of the Book (WIIH)] ٰأَلْتَحَفَّطُ وَالْحَمْ (WIIH, R), like the reading of [HB in (K)] XXII. 36. [112], with ٰالْصَلْحَة in the acc. as an obj. (Jm), by supplying the
\( \text{\(N\)} \) (K). For the \( \text{\(J\)} \) is [in the sense of (WIH)] a conjunct [176, 177]: while the \text{\textit{conj.}} is deemed long (WIH, R), because governing the \text{\textit{obj.}} in the \text{\textit{acc.}}; so that it may be lightened by elision of the \( \text{\(N\)} \), as the \( \text{\(N\)} \) of the conjunct is elided in َّن َّنْ أَلْبِيْنُ كُلْدُهِنَّ أَلْحَمْ [178] and أَلْبِيْنُ كُلْدُهِنَّ أَلْحَمْ [117, 176, 178]. But, as for elision of the \( \text{\(N\)} \) with the \text{\textit{gen.}}, as َّنْ أَلْبِيْنُ كُلْدُهِنَّ [112, 599], it is because of prothesis (R). And, in the case of the anarthrous, as in XXXVIII. 37. [234], with the \text{\textit{acc.}}, elision of the \( \text{\(N\)} \) is weak, because the \text{\textit{act. part.}} does not occur as \text{\textit{conj.}} of the \( \text{\(J\)} \); while the reading is not one to be relied upon (Jm).

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

\[\text{فمًا ظعْم رَجح فِي الرَّجح مَدَامةٍ تَرَتَّرَق فِي الآيَة كُبْتُ عَصْبَرًا} (A)\]

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

When an afflicted bereaved mother, (bereft of) two children, sobs, I remember Sulaimā among the departing neighbours (MN, EC)], since فُرَحَيْنِ is governed in the acc. by a supplied v. expounded by فَانِدُ, the full phrase being فَانِدُ فُرَحَيْنِ, because فَانِدُ, not being conformable to its v. in feminization, does not govern [the acc. (Sn)], since هَذِهِ أَمْرَةُ مُرْضَعُ ُلدِهَا is not said [268], because is i. q. the rel. n. [312] (A), meaning فَانِدُ having a suckling, like فَانِدُ [above], حَاتِصِ [268], and مُطَفِلُ [252, 268], meaning دَاتُ فَانِدُ having a bereavement, دَاتُ طَفَلُ having menstruation, and دَاتُ حَيْضِ having a little one (Sn). It is [apparently (YS)] implied that the op. act. part. must not be qualified, either before or after the government (YS, Sn), according to what seems to be the language of IU, which, Dm says, is preferred by IM (Sn); and that Ks allows the qualified to govern unrestrictedly [below]. Some, however, say that Ks allows أَنَا ضَارِبٌ أَيُّ أَيُّ ضَارِبٌ أَيُّ رَيْبَةُ رَيْبَةٌ, which necessarily implies that he allows the qualified to govern only when it is qualified after the
government (YS). IM says in the CT that some of our school agree with Ks in allowing the qualified to govern before [the mention of (Sn)] the ep., [as هَذَا ضَارِبٌ زَيَّدًا هَذَا ضَارِبٌ زَيَّدًا ضَارِبٌ أَيَّ ضَارِبٌ عَائِلٌ (Sn),] because its weakness arises after [the mention of] the ep., not before it (A, YS). But others relate that this distinction is made by the BB and Fr, while Ks and the rest of the KK allow the qualified to govern unrestrictedly [above] (A). The correct practice, as laid down in the ML [147], is to make this distinction (Sn). The act. part. is either conjoined with [the conjunct (Sh)] َل، or denuded (IA, Sh) of it (Sh). If conjoined with َل، it governs (IH, IM, Sh, KN) like its v. (Sh, Fk), unrestrictedly (IH, Aud, Sh, KN), whether [in the sense of the (IM, R)] past, present, or future (IM, R, Sh, Fk), supported or unsupported (Fk), because it then occurs in the place of the v., since the property of the conj. is to be a prop. [177] (IA, Fk), [or rather], because it is really a v. (WIH, R), made to deviate from the shape of the v. to that of the n., because of their dislike to prefixion of َل، or َل، or َل، or َل، He that yesterday beat, or now beats, or to-morrow will beat, Zaid has come (Fk). Imra alKais says

[Who slew the valiant king, the best of Ma'add in
honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor and bounty (Jsh), making honor 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govern at all, and (IA) that the acc. after it is governed by a v. understood (R, IA), because, the ج , according to him, not being conjunct, the synarthrous is not really a v. (R): and these two opinions are mentioned by IM in the Tashil [below] (IA). And Akh says that the synarthrous, when in the sense of the past, governs the acc. only as being assimilated to the direct obj., as in ريد المَكْسِن الرَّجْعَة [350], not as being a direct obj.; but the weakness of what he says is obvious (R). IM, however, in the CK, followed by (A) his son [BD (IA)], says that it governs, when past, present, or future, by common consent (IA, A): whereas in the Tashil [above] he transmits the dispute, saying that the acc. in what follows the [act. part. (Sn)] conjoined with ج is not peculiar to the past, contrary to the opinion of Mz and those who agree with him; nor governed by assimilation to the direct obj., contrary to the opinion of Akh, [according to which the ج , says Dm, is a ج. of determination, not a conjunct (Sn)]; nor by an understood v., contrary to the opinion of some (A). If denuded (IA, Aud, Sh, KN) of ج Sh, Fk), the act. part. governs (IH, IM, Sh, KN) the nom. and acc. (IA), like its v. (IH, IM, Fk), trans. [to one or two objs. (WH, Jm)] or intrans. (WH, Jm, A), only (Sh) upon two conditions [343] (IH, IM, Sh, KN), which are indispensable to the validity of its government of the acc. (Fk), contrary to
its government of the nom. [below] (YS). The first condition is that it should be [in the sense of the (IH, Aud, Sh, A)] present or future (IH, IM, Sh, KN), real or historic (WIH, IM), or of innovative continuity [343] (Sn), because it governs only on account of its conformability to [i.e., agreement in vowels and quiescences with, the v., whose sense it imports, vid. (IA)] the aor. [343] (IA, A), which is like that (A), i.e., is in the sense of the present or future [or of innovative continuity] (Sn); so that the act. part. then resembles the v. in form and sense (IA). The reason for prescribing one of the two times is to complete the resemblance of the act. part. to the v. in form and sense, because, when in the sense of the past, it resembles the v. in sense, not form, since it is never commensurable with the pret. (R). If the [trans. (Jm)] act. part. denote the past., it must be ideally pre. [111] (IH) to [what is (R)] its obj. (WIH, R, Jm) in sense (R), contrary to the opinion of Ks [below] (IH). You do not say ضارب زيد أَمْسِ; but must prefix the act. part., saying ضارب زيد [111] (IA). And, since it is established that the act. part., when in the sense of the past, does not govern, its prothesis must be id., producing determination, when it is pre. to the det. [111] (R). And, if the act. part. have another reg. [than what it is pre. to (WH, Jm)], this is governed [in the acc. (WIH, Jm)] by a
supplied v. (III), indicated by the act. part. (WIH), as ذَٰٔـْ مَعْطَى عَمْرُو دَرْحَمًا أَمْسٍ [below], where ذَٰٔـْ مَعْطَى عَمْرُو دَرْحَمًا أَمْسٍ is governed in the acc. by مَعْطَى supplied (WIH, Jm). The government of the act. part., however, [when in the sense of the past. (R),] is allowed by Ks [above] (WIH, R, IA, Aud, Sh, Jm, A, Fk), Hsh, and IMda (Sh), on the authority of ذَٰٔـْ مَعْطَى عَمْرُو دَرْحَمًا أَمْسٍ. XVIII. 17. While their dog is stretching out his forelegs at the entrance (R, IA, Aud, Sh, Jm, A, Fk). But others explain this away (R, IA, Aud, Sh, A, Fk) as a historic present (R, IA, Aud, A, Fk, MAd), which is said by An to mean that you assume yourself to be, as it were, present at that time; or assume that time to be, as it were, present now: and is admirably said by Z to mean that you assume that past act to be occurring at the time of speaking (R), what has occurred being assumed to be occurring now, for which reason the act. part is interpreted by the aor. (Fk), the sense being ذَٰٔـْ مَعْطَى عَمْرُو دَرْحَمًا (Aud, A), as is proved by the fact that [the, in ذَٰٔـْ مَعْطٍ] is denotative of state, for which reason (Fk) ذَٰٔـْ مَعْطَى عَمْرُو دَرْحَمًا And We turn them is said [before it (A)], not ذَٰٔـْ مَعْطَى عَمْرُو دَرْحَمًا. Zaid was giving 'Amr yesterday a dirham (WIH, R), ذَٰٔـْ مَعْطَى عَمْرُو دَرْحَمًا. Zaid was thinking 'Amr yesterday to be generous, and VI. 96. [346. A, 538, Note
on p. 346, l. 6]. Sf says that the best course here is to say that the act. part. governs the second obj. by necessity, because it cannot be pre. thereto, since it is pre. to the first obj.; so that the verbal sense contained in the act. part. in the sense of the past is deemed sufficient to make it govern. But, says he, government is not allowable without such a necessity as this; and therefore the act. part. in the sense of the past, notwithstanding the frequency of its occurrence in the language, is nowhere found to govern the first obj. But F, and with him many, say that the second obj. is governed by a v. indicated by the act. part., as though, when لَبِدَ مَعْطُوٕى عَمَرُ أَمْسَ were said, the hearer asked "And what did he give?", and the speaker then replied ﴿أَعْطَاهُ ذِرْعِيّ ﴾(He gave him) a dirham, like the ag. in لِيُبِدَ ذِرْعِيّ ضَارِعُ الْحُم [23]; so that, by this interpretation, the necessity for making the act. part. govern, when in the sense of the past, is avoided.

And, though An says, in refutation of F, that this is not correct in such as هَذَا عَلَانُ ذِرْعٌ أَمْسُ قَاطِمًا This man was thinking Zaid yesterday to be standing [346 A], because suppression of one of the two objs. of عَلَانِ would ensue, F may assert that this is allowable with indication [443], even though it be rare; and the opinion of F, that the acc. is governed by a supplied v., not by
the *act. part.* forced to govern it by necessity, as is the opinion of Sf, is fortified by the allowableness of your saying 

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

§. 346. The second condition is that the act. part. should be supported, [even though only constructively (Sh, Fk),] upon (III, IM, Sh, KN) what will approximate it to the quality of v., vid. (A), one of four [things], i. e., (Sh), (1) its subject (IH), i. e., the [n.] qualifiable by it (Jm), (a) an inch. (WIH, IM, R, Sh, KN, Jm), whose enunc. is the act. part. (IM, Sh), (a) actually (R, A), as زائد مارب عمرأ Zaid is beating 'Amr (IA); (b) orig.,
as Zaid was beating his brother, I thought thee to be beating thy brother (R), and I made Zaid to know 'Amr to be beating Bakr (IA), and

Verily Zaid is such that his two men-servants are going away (R), whence LXV. 3. [44, 346A] (Sh):

(b) a n. qualified (WIH, IM, R, Sh, KN, Jm) by the act. part. (IM, Sh), such n. being (a) mentioned (A), as

I passed by a man beating Zaid (IA, Sh); (b) supplied, as will be seen (A), whence [below], i.e., ṣaš (Fk): (c) a s. s. (WIH, R, IA, Jm, A, Fk), as Jz says (R), an interrog. (Jm)]

Hamza (IH), or rather, as Jz says (R), an interrog. (IM, R, Sh, KN) p. (R), (a) expressed (R, A), as

(Sh\), by Hassān Ibn Thābit, Are thy men purposing the slaying of a man that, in exchange for a high estate in thy love, has taken a low estate? (MAd), whence

Are ye going to fulfil a promise that I trusted to? Or have ye all followed the path of 'Urkūb? (A); (b) sup-
plied (R, A), as مهين ِ يزيد عمراً أم مكرمة Is Zaid abasing 'Amr or honoring him? (A), i.e., مهين [below] (Sn).

(3) a neg. (WIH, IM, R, Sh, KN, Jm) p. (R, Jm), like (Jm) مَا or إن (Jm), (a) expressed (R, Sn), as مَا رَأَى الْخَلَالَ ذِمَةَ ناكِكِ: *بِدْمِن وَقَتْ يَجِدُ الْخَلَالَ خَلِيلًا (Shb) Friends keep not the covenant of a promise-breaker, but he that keeps faith finds the friend to be a friend (MAd); (b) implied, as إِنْما قَاتِمُ الْرَبِّيَّانِ Only the two Zaids are standing, i.e., مَا قَاتِمُ مَا الْرَبِّيَّانِ Not any but the two Zaids are standing (R, Sn): (4) a voc. p. (IM), as يَا طَالِعًا جَبَّالَا [below] (IA, A). But IM's saying that it is supported upon the voc. p. is an inadvertence (Aud): while the correct opinion is that being in the voc. is not one of those (A) permissives of government (Sn), because the voc. p. being peculiar to the n., cannot be an approximative to the v. (Aud, Sn); and that the permissive is only the support upon the supplied qualified, the full phrase being يَا رَجَّالًا طَالِعًا [below] (A). The act. and pass. parts., notwithstanding their resemblance to the v. in form and sense, may not govern the ag. and obj. primarily, like the v., because their requirement, and government, of the ag. and obj. are contrary to their constitution, since they are constituted, as we mentioned, to denote the thing cha
racterized by [the accident denoted by] the inf. n., whe-
ther [such accident be] existing by the thing, as in the
case of the act. part.; or falling upon it, as in the case of
the pass. part.: while the thing so circumstanced requires
neither ag. nor obj. It is therefore prescribed, as a con-
dition of their government, that they should be strength-
ened (1) by the mention of what they are constitutionally
in need of, vid. what particularizes them, because they are
constituted to denote a vague thing, [which is] characteri-
zed by the accident [denoted by the inf. n.,] that they
are derived from, [and is] preceded by the mention of
what particularizes it, as ُرَجَلٌ مَضَرُّوبٌ or ُرَجَلٌ مَضَرُّوبٌ ُمَضَرُّوبٌ ُمَضَرُّوبٌ ُمَضَرُّوبٌ a man beating
or beaten; or (2) by their occurrence after a p.
more appropriate to the v., like the interrog. p. and neg.
p. (R). The act. part. is sometimes known [by some
indication, oral or circumstantial (Sn),] to be an ep. of a
suppressed [qualified (IA)], in which case it is entitled to
the government described (IM), as مَخْتَلْفُ أَلْوَانُ XXXV
25. (A kind) varying in its colors, i. e., صِنْفُ (Aud, A),
whence

وَكَمْ مَالَىٰ عَبْنِيِهِ مِنْ شَيْءٍ غَيْرُهُ
إِذَا رَأَى نَكَحَةَ الْجَمْرَةِ الْبَيْضَ كَالْدَمَى

[by 'Umar Ibn Abi Rabī'ā al-Makhzumī, referring to
the daughter of Marwān Ibn Al-Hakam, And how many
(a person) there is in the days of Minā, bootlessly
filling his eyes with the thing of another, when the
women fair, like images of ivory, go at eve to the cast-
ing of the pebble! (MN], i. e., وَكَمْ شَخْصِ مَالِيَ(IA),
and [similarly (IA)]

کُناطِع صَخْرَةٍ يَوْماً لَيُهْنُها * فَلَمْ يُضْرِعْها وَأَوَسِىَ قَرْنَهُ الْوَعْلُ

[by AlA'sha Maimun Ibn Kais, Like (a mountain he-
goat) butting a rock one day to shake it, so that he
harmed it not, and the mountain he-goat broke his horn
(MN)], i. e., گُرَعَلْ نَاطِحٌ [below] (IA, Aud, A), and

یَا طَالِعًا حَبِّا O (man) climbing a mountain [above],
i. e., یَا رَجُلًا طَالِعًا [48] (Aud, A). IM says that the act.
part., when an enunc., or even a d. s., is supported upon
the qualified, but that the latter is supplied. This, how-
ever, is a forced construction, especially in the case of the
d. s., because the d. s. seldom occurs as a prim. qualified
by a deriv., as in XII. 2. [77], which is what is named
subsidiary d. s. [74] (R). And [support upon (Aud)] the
supplied [interrog. also (A)] is like [support upon(Aud)]
the expressed, as مُهَيْنُ زَيْدَ آَلِهَ (Aud, A). My saying “ even though only constructively ”
[above], is an allusion to such as کُناطِع صَخْرَةٍ آَلِهَ [above],

لَيْتْ شَعْرِي مَقِيمَ الْعُدْرَ قُرْمِي * لَيْتَ أَمْ هُمَ فِي الْ asia عَاذَلْنِمَ.
Would that I knew (whether) my people would uphold the excuse for me, or they would be upbraiding me for loving (MAd)], and ضارباً عُمرًا (I saw him) striking 'Amr in reply to "How sawest thou Zaid?" for these [act. parts.] govern because supported upon a supplied [word], since the o. f. is كُوَعِلٌ نَاطِحٌ (Sh). Thus IHsh's saying refers to the qualified, inclusive of the s. s.; and to the interrog.: and apparently to the inch. also, as ضارب عُمرًا (He is) striking 'Amr in reply to "Is Zaid striking 'Amr?, i. e., هو ضارب; but not to the neg. (MAd). If not supported upon any of the preceding the act. part. does not govern (A). Its government, however, is allowed by [the KK and (MAd)] Akh (IY, R, A, Fk, MAd), without support (IY, R, MAd) upon any of the things mentioned, as قَانُونٌ الرَّبِيدَانِ [24,25,345] (R), on the evidence of خَبِيرٌ بَنُو لِهَبٍ آخَ [24] (Fk, MAd). But here the qual. does not govern an acc., while it has already been explained that the two conditions are prescribed only for its government of the acc. [345] (YS). And [there is no evidence in the verse because (Fk)] خَبِيرٌ بَنُو لِهَبٍ is attributable to hyst.-prot., خَبِيرٌ being assumed to be like طَجْهِيرٌ (KN) in LXVI. 4. [24,571] (Fk).

§ 346 A. The existence of these two conditions does not necessitate government of the act. part., which may, on
the contrary, be pre. to its obj. (Fk). It is not pre. to the ag.; [nor to the d. s. or sp. (YS, MKh) or the like (YS);] but [only (Sn)] to the obj.; or to the pred., which is transmitted in I am about to be his brother (YS, Sn, MKh), as IHsh says (Sn), because of its resemblance to the obj. [19,97] (YS, MKh). That [obj. (IA) which immediately follows the op. [act. part. (IA)] is governed by it in the acc. [as a direct obj.]; or in the gen. (IM) by prothesis (Aud, A). And the texts LXV. 3. [44,346] and XXXIX. 39. [344] are read with both constructions (Aud, A, Fk) among the Seven (Sn). But every other [obj. (IA, Fk), i. e., such as is separated from the qual. (MKh),] must be governed in the acc. (IM, Fk), as This man is giving Zaid a dirham (IA, A) or giving a dirham to Zaid [432] (IA), VI. 96. [345,538] on the assumption that is a historic present [below] (A), or, as some contend, denotes continuity [Note on p. 346, l. 6] (Sn), and Zaid is making Bakr to know 'Amr to be standing (A), even if the separative be not post. to the qual. (Sn, MKh), whence Verily I am about to place in the earth a vicegerent (Aud, A, MKh). If, however, that [obj.] which immediately follows [the op. act. part.] be such as
may be interposed between the *pre.* and *post.*, the other [obj.] may be governed in the *gen.*, as "هدًا مُعطى ذَبَدٍ آمَسُ دَرَهَمًا [below]" (Sn, MKh) and XIV. 48. [125] (MKh); but IM does not notice that, because it [all (Sn)] appears in its proper place (Sn, MKh). As for the *inop.* [qual.], that [obj.] which immediately follows it must be governed in the *gen.* by prothesis, as intimated by IM's language (A), since he says "op." (Sn). And that which does not immediately follow [it (Sn)] must be governed in the *acc.*, unrestrictedly, [i.e., whether it be one or more (Sn),] as "هدًا مُعطى ذَبَدٍ آمَسُ دَرَهَمًا This man was giving Zaid yesterday a diram and..." making Bakr yesterday to know Khalid to be standing, by an understood *v.* (A), not by the *act. part.* mentioned, because it is *inop.*; nor by an *act. part.* supplied, as is said, because it would be i. q. the mentioned, which is *inop.* (Sn). But Sf allows it to be governed by the *act. part.* [mentioned]: and his opinion is strengthened by their saying "ُطَنُانٌ ذَبَدٍ آمَسُ قَائِمًا [345], where ُقَائِمًا must be governed in the *acc.* by ُطَنُانٌ, because, if an accusatival *op.* were understood for it, suppression of the first of the two *objs.* of the understood *op.*, and of the second of the two *objs.* of ُطَنُانٌ, would ensue; and that is disallowed, since you may not confine yourself to one of the two *objs.* of ُطَنُانُ [443]. What IM
mentions as to the allowability of the two constructions is in the case of the explicit *n.*, [as exemplified]. As for the attached *pron.*, it must be in [the place of *(Sn)*] the *gen.* by prefixion [of the *qual.* to it *(Sn)*], as ʿاَدَا مُكْرَمٌ This man is honoring thee *(A)*; though it is in the place of the *acc.* also, as being an *obj.* in sense. This is the opinion of S and most of the critical judges, and is indicated by the elision of the Tanwin or the ن from the *qual.* [110, 113, 228, 234, 609] *(Sn)*. But Akh and Hsh hold the *pron.* to be in the place of the *acc.* [163], like the *s* in such as ʿاَرْضُ رَيْبُ مَعْلُوبَةُ The dirham is such that Zaid is giving thee it [164]. That the *acc.* is better is to be understood from IM's giving precedence to it, and appears to be the language of S, because it is the *o.f.*: but Ks says that the two [constructions] are equal: while prothesis is said to be better, because of its lightness *(A).* The *act.* *part.* *pre.* to its *obj.* is sometimes anomalously separated from it by (1) an *adv.*, as

[by AlAkhtal, the Christian, praising Hisham Ibn Mutarrif atTaghiabi, And wont to turn his steed back to the encounter behind the panic-struck, when not a woman is defended by her husband *(AKB)*], i. e., َدَرَّارُ جَوَادِ هُدَى; (2) an *obj.*, as َمُعْطِى ʿاَرْضُ عَمِّ ʿاَمِر giving 'Amr the dirham
[above], as occurs in the case of the *inf. n.*, whence VI. 138. [125] (R). The *appos. of [the obj. governed in (IA, Fk)] the gen. [by the act. part. (IA, Fk)] may be in (1) the gen. (IM, Fk), according to the form [of the *ant.]* (IA, Aud, A, Fk), which is the proper construction, unless some preventive hinder it, as in 

الضَّارِبُ الرَّجُلِي ٍّ رَبٌّ [112]; though that is allowed by S, while Mb and IS differ from him (YS): (2) the acc. (IM, Fk), (a) by coupling to the place (IA, Aud, A, Fk), according to some (Aud, Fk), which is [said by IA to be] the general opinion (IA); or (b) by subaudition of [an *op.*, vid. (Fk)] a *v.* (IA, Aud, Fk) in the *pret.* or *aor.* (YS), or a *qual.* [pronounced with Tanwin (Aud, YS)], according to all (Aud, Fk) which is the truth. The saying 

[112, 348] is related with *عُبَدٌ* in the *gen.* or *acc.* (IA). Aud, though the language of [IM and ] Fk is only about the *op.* [qual.], one may infer, from the allowability of the *acc.* by subaudition of what has been mentioned, that the *acc.* is allowable when the *qual.* is not *op.* (YS). If the *act. part.* be in the sense of the *past*, as 

عَدَّا ضَارِبٌ رَبٌّ أَمْسَ رَبَّ عُمَّرٍ This man was beating Zaid yesterday and *Amr,* the preferable construction is to put the coupled into the *gen.*, in accordance with the *form*: while the *acc.*, 

زَعْمَرَا and (he beat) *Amr* [345], is allowable, but by subaudition of a *v.*, which is expounded by the crude-
form of the act. part., though the latter does not govern, for which reason the acc. is weak; but that supplied v. is only a pret., in order that it may agree [in time] with the exponent, unless there be something indicative of the contrary, as This man was beating Zaid yesterday, and (will beat) 'Amr tomorrow. But, if the act. part. be in the sense of the present or future, the acc. and gen are allowable [in the appos.], though concord with the form [of the ant.] is better: and here remains the dispute [above mentioned] as to whether the acc. is put by concord with the place, or by reason of a supplied op.; but, if it be by reason of a supplied op., as is the opinion of S, then the act. part. should be supplied rather than the v., in order that the supplied and the expressed may correspond (R). And hence

Art thou going to send Dinār for our need, or 'Abd Rabb, or or (wilt thou send) 'Abd Rabb, the brother of 'Amr Ibn . Mikhrāk? (MN, N, AKB), or (O) brother, etc? (N, AKB), cited by S (R), with ' in the acc., by coupling to the place of Dinār (IA,A), which is a man's name (A); or by subaudition of a v., i.e., ' (IA). Z means by his exposition of
that, when you couple to the *gen.*, the *acc.* is governed by a supplied *op.* (IY on §. 343). IM says that there is no need to supply an accusatival *op.* other than the *op.* of the *ant.*: but S says that one should be supplied (A), because the condition of coupling to the place, according to him, is the existence of the requirer of that place, which here is non-existent, since the *act. part.* governs the *acc.* only when it is pronounced with Tanwin, or conjoined with لِيّ, or *pre.* to one of its two or more *objs.*; so that ضَارِبُ زَيْدٍ وَعَمْرًا [343, 538] is not a requirer of the *acc.* in لِيّ, but of the *gen.* (Sn). And, according to S's saying (A), some supply a *v.* (IA, A,) because the *act. part.* is in the sense of the *v.* (IY), which is the original *op.* (A); and some an *act. part.* pronounced with Tanwin (IY, A), indicated by the expressed (IY), for the sake of correspondence (A) between the suppressed and expressed (Sn). But subaudition of the *qual.* is preferable [as YS says (Sn)], because it corresponds to the mentioned, and because suppression of the single term is less [violent (Sn)] than suppression of the *prop.* (YS, Sn). The truth, however, is that the coupled is put into the *acc.* according to the sense [426, 538] of the *ant.*, because it is an *obj.*, and Tanwin is meant; so that this is like مَكْفَانَةُ الأَفْلَاسِ آلدِحُ in the case of the *inf.* *n.*
and, since what governs it in the acc. is expressed, there is no need to supply a suppressed (IY). And, if عَبْدِ رَبِّ were in the gen., it would be allowable (A); nay, preferable (Sn). If, however, the qual. be inop., a v. must be understood [to govern the acc. (A)], as VI. 96. [538] (Aud, A), where الشمس is governed in the acc. by subaudition of a v., not otherwise (Aud), i. e., جَعَلَ الْشَّمْسِ الْعَلِّ (He hath made) the sun, etc., (A), unless جَعَلُ be assumed to be a historic present [above] (Aud, A), in which case the acc. is allowable by coupling to the place of the gen., because the qual. is then op., and there is no need to understand an accusatival op., except according to the preceding saying of S (Sn). But the acc. in the act. [after the op. act. part.] is stronger, because the general rule is for the act. part. to be pronounced with Tanwin, and govern the acc. (IY). And the appos. of the acc. may not be governed in the gen.,; though the Bdd allow it, relying upon فَطَلَّ طَهَاةٌ [347,538] (YS).

§. 346B. The act. part. and inf. n. self-trans. to the direct obj. may be supported by the لّ [343,504], as أنا أَعْكَبُني ضَرْبَكَ لِزَيدٍ I am beating Zaid and ضَرْبُكَ لِزَيدٍ Thy beating Zaid surprised me, because they are weak by reason of their subordination to the v., as the v., when
preceded by the acc., may be supported by the ل، as XII. 43. [498,504] and [504] (R). You say لعمره ضربت Zaid is beating ‘Amr or لعمره ضربت. This "beating" may be supported by the act. part. trans. by itself or by the prep., because of its weakness; but the like of that is [said by IY] not [to be] allowable in the v., as ضربت لزید: the Kur has XXVI. 19. [201], the v. being made trans. by itself; but LXXXV. 16. [31], the v. being made trans. by the ل (IY). [According to Mb, however,] that [construction with the v.], though best when the obj. is prepos., because the v. then comes only when the ل has already governed, as XII. 43. [above], is good Arabic when the obj. is postpos., as XXXIX. 14. [413], all the chaste dials. being comprised in the Kur; and the GG say that XXVII. 74. [504] is only while Kuthayyir says 454] (Mb). That [construction] is peculiar to the ل among all the preps., because it imports peculiarity, which is appropriate to the connection. of the v. with the obj.: but the act. part. and inf. n. of such as علم, دری, عرف are supported by the ب, because it may be red. with their vs. also [503] (R).
§. 347. The pass. part. is what is derived from [the inf. n. of (Sh, Fk)] a v., to denote the person [or thing (YS)] whereon the act falls (IH, Sh, Fk), like "مَضْرَوبٌ" beaten and "مَكْرُومٌ" honored [below] (Sh, Fk). Thus "مَضْرَوبٌ" is applied to denote something or other, whereon beating falls (YS, MAd). The pass. part. is [otherwise defined as] what indicates an accident and its obj. (Aud, A), like "مَكْرُومٌ" and "مَضْرَوبٌ" [above] (Aud). The pass. part. of the [whole (R), plastic, att. (Tsr), unaugmented (WIH, Aud, Jm)] tril. [v. WIH, Tsr)] is upon the mea-
sive of "مَفْعُولٌ" (IH, IM, Sh, Fk), regularly (IA), univers-
ally (IM), from the trans. (Tsr), like "مَضْرَوبٌ" [above] (IH, IA, Aud, Sh, A, Fk), "مَفْتَصُودٌ" intended (IA, Aud, A), "مُقْتَطُولٌ" killed, "مَكْسُورٌ" broken, "مَأْسَرٌ" bound (Sh), and "مَعْلُومٌ" known; and intrans., like "مَدْخَوَلٌ عَلَىٰ" entered upon (Tsr), and "مُمَبْرَرٌ" passed by [below] (IA, Aud, A). And hence "مُدْعَوٌ" [sold and "مُقْولٌ" said [709], and "مَدْعُو" called and (Tsr) "مُمَبْرَرٌ" [shot [722], except that they are altered (Aud, A) from the shape of "مَفْعُولٌ", being orig."مَبْيَعٌ" and "مَقْلُوعٌ", and [ "مَقْلُوعٌ" and (Tsr) "مَرْمُوٰي" (Tsr, Sn). By "tril." [in his saying "The pass. part. of the tril." (Sn)] IM means the plastic (A), and so in his saying "The act. part.
[derived] from [the inf. n. of] the [unaugmented] tril. [v.] is formed upon the measure of ُقَامَل “[343]; for the aplastic, like َبَطَسَ ْنَعَمَ [459], َكَلَسَ [447], and ُبَطَسَ [468], is excluded, no act. or pass. part. being obtainable from it (Sn). Analogy requires that the pass. part. should be on the measure of its aor., like the act. part. [343], as ُيُصِرَ pass. part., ُمَصِرَ beaten; but, since the elision of the Hamza in the cat. of َنَعَلَ [428] leads them to ُمَفَعَلَ, they intend to alter one of the two, for the sake of distinction. They therefore alter [the pass. part. of] the tril., where alteration takes place in its fellow, the act. part., because [in the tril.], though the act part. is like the aor. in [arrangement of] vowels and quiescences without restriction [of sort], still the augment [of the act. part.], is not in the position of the augment [of the aor.], nor are the vowels of most act. parts. like its vowels, as ُيَنِصِرُ helps or will help, act. part. ُيُخْمِدُ نَأَسِرَ helping, and ُيَخْمِدُ يَاكُبَمَدُ praises, or will praise, act. part. ُهَمَلُ نَأَسِرَ praising; whereas in َنَعَلَ the act. part. is like its aor. in the position of the augment, and in the nature of the vowels. They alter the pass. part. of the tril. by adding ُّمَلَ, and then pronounce the ُّمَلَ with Fath, to avoid a succession of two Dammas followed by a ُّمَلَ, which is heavy, rare, as in ُّمَلَبَلَ [252, 379], ُمَلَبَلَ
bodkin used in applying collyrium to the eye, and
[253, 396]. The pass. part. of the tril., after the
alteration mentioned, remains quasi-conformable to its v.
[252], because the Damma of the م is supplied; while the، is in the predicament of the letter arising from
impletion, as in ٌ آذَوْ فَأَنْظُرُ [497] (R). But فَعِيل [some-
times (Aud)] acts as a substitute for مَفْعُول [in indication
of its sense (IA); and is then of common gender (IA,A)],
 fasْتَنَبْل كَعْبِيل فَتَنَبْل كَعْبِيل a youth, and a damsels,
having the edges of the eyelids blackened with collyrium
(IM), and جَعْبَح wounded (IA, Aud, A), كَتَنْبٌل killed(IA, A),
ضَعْي نَخْيَن anointed with oil, and طَرْح cast away (Aud), i. q.
مَجْحُو (IA, Tsr), مَقْتُول (IA), مِّلْهُو , and مَكَحَل (Tsr). But [IM says that (Tsr)] this,
[though frequent (Tsr),] is [not regular, being (IA)]
confined to what has been transmitted (IM). BD
says (IA, A), كَعْبِيل i. q. مَفْعُول is frequent (IA, BS,
A) in the language of the Arabs (A); but [notwith-
standing its frequency (A)] is not regular, by common
consent (IA, A). But [his assertion of common
consent to that requires consideration, because (IA)]
it is said [by his father in the Tashrl not to be regular,
"contrary to the opinion of some " (IA, A), which plainly
indicates a dispute A); and in the CT to be held by some
(IA,A)] to be regular in the case of the v. that has no
i. q. ُقَتْبِيلُ [343] (IA, Aud, A), as ُجِبِيحُ (IA, Sn) and
(Tsr, Sn), not of the v. that has ُعَفِيْلُ i. q. ُقَتْبِيلُ (IA, Tsr),
as ُتَأْدِرُ was potent and ُرَحِمُ was merciful, [which two vs.
have ُعَفِيْلُ i. q. (Sn),] like ُتَدِيرُ and ُرَحِمُ (Aud, A), i. q. ُتَدِيرُ and ُرَجِمُ (Tsr). But ُتَدِيرُ i. q. ُمُقَدُّرُ meaning cooked in the cooking-pot, is strange, as in
ُفَطَلَ ظَهَاءُ َنَلْلَحْمِ َالحُمَّ [346A, 538] (BS). IM [means
that ُعَفِيْلُ acts as a substitute for ُمُفْعُولُ only in indication
of its sense: for he (A)] says in the Tashil, ُعَفِيْلُ [often
(A)] acts as a substitute for ُمُفْعُولُ in indication [of its
sense (IA)], not in government (IA,A); and ُفَعْلَ, ُعَفِيْلُ, and
ُعُلْلَةُ ُدِبْعَ animal for slaughter, ُقَنَصَ game, and
ُغَرْفَةُ quantity scooped up in the hand (A): and,
according to this, you do not say مَزَرَتِ ُبَرَجُلِ ُجَرِيحَ ُعَبْدُهُ
making ُجَرِيحُ govern ُعَبْدُهُ in the nom.; but others plain-
ly declare this construction to be allowable (IA). The
pass. part. of any [v.] other (IH, IM, Sh, Fk) than the
[unaugmented (WIH,IM,Jm)] tril. (WIH, IM, R, Jm) is
in the form of the aor.; but has a م pronounced with
َدَامَم (Aud, Sh, Fk), in place of the aoristic letter (Aud,
Sh) at its beginning (Fk), as in the act. part. [343] (Tsr);
and has the penultimate pronounced with Fāth (Tsr, Fk): or, you may say, it (Aud) is in the form of the *act. part.*; but has the penultimate pronounced with Fāth (IH, IM), literally, as مَدَخَل introduced, or constructively, as مُنْخَتَر chosen (Wf), because so pronounced in the *aor.* whose government is exercised by the *pass. part.,* vid. the *aor.* in the *pass. voice* (R). It is formed from the *trans.,* in which case it needs no adjunct (Tsr), as مُنْتَخْرَج extracted (IH, Aud, Sh, A) and brought out (Sh), like منتظر awaited (IM) and مُضَارِّع contended with in beating (IA); and [from the *intrans.,* in which case it needs an adjunct (Tsr),] as منْتَلَق ريَّ meaning *I doubled the thing,* *pass. part.* مَضْعُوف doubled, is anomalous (R). But نُعِيَل sometimes acts as a substitute for مَفَعُول, as *I thickened the honey by boiling it,* *pass. part.* أَعْقَدَتْ الْعَسل I thickened, and أَعْقِبَدَ أَلمَرُض thickenened, and أَعْقِبَدَ أَلمَرُض The disease sickened him, *pass. part.* عُلِيَل sickened, i. e., مُتَقَدَّم and *مَعَلَ* (Tsr). The *pass. part.* is not formed from the *intrans.,* except after the latter has been made *trans.* by a prep., since the *intrans.* has no *obj.,* as مَسْرَر ريَّ [above] or يَهِم or يَهِم or يَهِم; and it then, like the v., is neither dualised nor pluralised, contrary to the *pass. part.* formed from the *trans.* (Fk).
If the v. be trans., the pass. part. is formed from it without restriction of a prep.; but, if the v. be intrans., then, if it be not trans. by means of a prep., the pass. part., like the pass. v., may not be formed from it, since the attribute must have a subject, so that مَدْعَوبَ, like ذُهِبَ is not said; but, if it be trans. to a gen. governed by a prep., the pass. part. may be formed from it, when attributed to the prep. and gen., as مَسِيرٌ إِلَى الْبَلَدُ. I journeyed to the country, pass. part. مُسِيرٌ إِلَيْهِ journeyed to. And so in the case of a trans. that has its direct obj. suppressed from it, and is made trans. by a prep., as رَمِيتَ عَيْنِ الْقَوْسِ [508], pass. part. مُرَميَ عَنْهَا shot from, the مُرَمَيُ shot being the person. And hence their saying اسم المفعول The passive participle, i. e., اسم المفعول يَد The noun denoting the person that the act is done to, the مُفَعُولُ act done being the inf. n., as we mentioned [39]. If the intrans. be attributed to an adv., as سِبْيرُ الْيَوْمِ فَرَسَتْهَا The present day has been journeyed on, to the extent of a league [436], the pass. part. is not applicable to the adv., except with the prep., the present day being مُسِيرٌ فِيهِ journeyed on, and similarly the league: but, if the v. be attributed to the inf. n., as صَرَبَ صَرْبِ شَديدٍ A hard beating was beaten [436], the pass.
part. is not applicable to the latter, so that you do not say that the hard beating is beaten (R). The pass. part. governs like its v. (KN) in the pass. voice, putting the pro. ag. into the nom., as زيد مضروب عبدة Zaid is such that his slave is beaten, like ضرب عبدة; and the other regs. into the acc., literally or constructively (Fk). All (IM) the conditions laid down for [the government of (WIH, R, Sh, Jm, Fk)] the act. part. are [equally (IM)] applicable to [the government of (WIH, R, Sh, Jm, Fk)] the pass. part. (IH, IM, Sh, Fk), which, therefore, [if it be with جل, governs unrestrictedly; and, if not, governs on condition of being supported, and of denoting the present or future (IA, Aud, A); and, when it fulfils all those conditions (A),] is like the pass. v. in sense [and government (IA, Aud, A): so that, if the v. be trans. to one obj., the pass part. governs it in the nom. as a pro-ag., as زيد مضروب أب frequent Zaid is such that his father is beaten; and, if the v. be trans. to two or three objs., the pass. part. governs one in the nom. as a pro-ag., and the rest in the acc. (A), as المعطى كفاً يكتملي He that is given a sufficiency is content (IM), where معطى contains a pron. relating to [the conjunct (A, Tsr)] ول (IA, Aud, A), and being in the [place of a (A)] nom. as a pro-ag. (IA, A), which is the first obj., كفاً is the second (IA, Aud, A), and as زيد معدم
Zaid is such that his father is made to know 'Amr to be standing (A). There is nothing in the language of the ancients, which indicates that the present or future is prescribed as a condition for the pass. part.; but the moderns, like F and later authorities, distinctly declare that to be prescribed for it, as for the act part. [345] (R). But the pass. part. is [dissociated from the act. part. in being (Aud)] sometimes pre. [below] to the n. governed [by it (IA, Aud, A, Fk)] in the nom. in sense (IM, Fk) after (1) transfer of the attribution [from that n. (Aud, A)] to a pron. relating to the n. qualified (Aud, A, Fk) by the pass. part. (Fk), and (2) government of the former n. in the acc. by assimilation (Aud, A) to the [direct (A)] obj. (A, Tsr), as The pious is praiseworthy in his pursuits (IM), orig. مَكَّمُودُ الْمَتَّاقِسِدُ .IA, Aud, A) with [مَتَّاقِسِدُ governed in (A)] the nom. (A, Tsr) as a pro-ag. (A); then مَكَّمُودُ الْمَتَّاقِسِدُ with the acc. (Aud, A); the attribution being transferred from the nom. to the post. pron., vid. the s, which then becomes latent in مَكَّمُودُ, while الَّي put as a compensation for it, according to the opinion of the KK [599] (Tsr); then مَكَّمُودُ الْمَتَّاقِسِدُ with the gen. (Aud, A). And, in that case, the pass. part. is treated like the assimilate ep. [348] (Fk). But that is not allowable in the act.
part.; so that you do not say that you do not say $I have passed by a man whose father is beating Zaid$ (IA), according to the majority [below] (MKh).IM’s language necessarily implies two things:—(1) the dissociation of the pass. part. from the act. part. in the allowability of prefixion to its nom., as he intimates by his saying “But the pass. part. is sometimes $pre.$” [above]; though that require analysis: for (a) when the act. part. is intrans., and subsistence of its meaning is intended, it is treated like the assimilate ep. [not upon the measure of the act. part. (Sn)], and may be $pre.$ to its nom. [after transfer of the attribution, as before explained (Sn)], as $الاب زيد ناقة المّالاب$ with $الاب$ in the nom., acc., or gen., on the principle of $حسن الوجه$ [350]: (b) when the act. part. is trans. to one [obj.], then, (a) according to IM, who agrees with F, it is similarly treated, upon condition of freedom from ambiguity, [i.e., from the chance that prefixion to the ag. may be mistaken for prefixion to the obj.; so that if you say $زيّد رّاحم الابناء رطاليم العبد$ Zaid is merciful in his sons, and oppressive in his servants, meaning that his sons are merciful, and his servants oppressive, then, if the context import praise of the sons, and blame of the servants, the phrase is allowable, because the
context indicates that the prefix is to the *ag.*; but if not, it is not allowable (Sn)]: (b) the majority [above] disallow this construction, [unrestrictedly]: (c) some make a distinction, saying that, if the *obj.* of the *pass. part.* be suppressed for the sake of brevity, this construction is allowable, [because the *act. part.* thus becomes like the *intrans.* (Sn)]; and, if not, not: and this [opinion] is preferred by IU and IAR; and hearsay accords with it, as

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\text{The merciful of heart is not an oppressor, even if he be oppressed; nor is the generous a curmudgeon, even if he be rebuffed (MN): (c) when the *act. part.* is *trans.* to more [than one *obj.*], it may not be co-ordinated with the assimilate *ep.*, without dispute, say some: (2) the peculiarity of that [construction] to the *intrans. pass. part.*, which is the one formed from [the *inf. n.* of] the [*v. trans.* to one *obj.*], as is intimated by IM in his *ex.*, and is distinctly declared by him elsewhere than in this book; while, as for the *trans.*, the preceding observations on the *trans. act. part.* are applicable to it (A). IM says in the Tashil "The *act. part.*, if subsistence of the meaning be intended, is treated like the assimilate *ep.*; and the soundest opinion is that the *pass. part.* [formed from the *inf. n.* of the [*v.*] *trans.* to one *obj.*] belongs to this *cat.*" (Ts*). If the *pass. part.* be pre. to its *reg.*, whether a *pro ag.*, as in *مَوَدَّبُ التَّخَذَام* [349], or not, as in *زَيْدُ مَعْطَى دِرْهَمٍ عَلَامَة* Zaid is such that his servant is given a dirham, i.e., *مَعْطَى دِرْهَمٍ*, its prefixion,
is improper [111]. But, if it be not pre. to its reg., its prefixion is proper, whether the post. be an ag. in respect of the sense, as in Zaid is the beaten of 'Amr; or not, as in our saying Alhusain (peace be upon him!) is the slain of Al'Taff. God abase his slayer! (R. The co-ordination of the pass. part. with the assimilate ep. is allowable only when it is on its original measure, vid. the measure of مَفَعُولُ from the tril., and the measure of the aor. in the pass. voice from the non-tril.; for, if it be transmuted from that [measure] to فَعَبِيلُ or the like, such co-ordination is not allowable, [from dislike to the multiplicity of alteration (Sn.],) so that قَتِيلُ أَبِيهِ or مَرَّتْ بِرُجلٍ كَبِيلِ عَيْبِهِ is not said. IU indeed allows it; but it needs hearsay (A). These exs. import that مَرَّتْ بِرُجلٍ مَكْحُولٍ عَيْبِهِ I passed by a man having his eye blackened with collyrium or مَقَتَتْلُ أَبْيَعْ I killed by his father is allowable; and this obviously is so, because the pass. part. mentioned is treated like the assimilate ep., in which that [construction is allowable, as مَرَّتْ بِرُجلٍ حَسَنٍ وَجَهْهِ I passed by a man fair in his face, by prefixion of حَسَنٌ to وَجَهْهِ, although that is weak [350] (Sn.)
§. 348. The assimilate ep. is that [n. (WIH)] which is derived from [the inf. n. of (R)] an intrans. v. [349] to denote the person, [or thing (Jm,)]) whereby [the accident denoted by the inf. n. of] that v. exists [below], in the sense of subsisting (IH), i. e., being continuous and inseparable (R), not of originating [349] (Jm). It is every ep. whose attribution is transferable to the pron. of the n. qualified by it, as زید حسن وچیه Zaid is beautiful in his face, with the acc. or gen. [350]. The o. f. is حسن وچیه [below], with [یواج in] the nom., because it is logically an ag., since the beauty really belongs only to the face: but, meaning to intensify, you transfer the attribution to the pron. of زید Zaid, making Zaid himself beautiful; and put the یواج face afterwards, as a complement, governing it in the acc. by assimilation to the direct obj. [below]; and, after that, you may govern it in the gen. by prothesis, in which case also the ep. is assimilate, because the gen., according to the soundest opinion, is educed from the acc., not from the nom., lest prefixion of the thing to itself [120] be entailed, since the ep. is always identical with its nom., [because the face is identical with the beautiful (MAd),] and different from its acc. (Sh). The ep. assimilated to the act. part. [trans. to one obj. (Aud)] is an ep. whose putting
what is (Aud) logically an ag. into the gen. is approvable (IM), as beautiful in the face [below] (IA, Aud), orig. where is governed in the nom by [350]. This [putting of the ag. into the gen.] is not allowable in other eps.: for you do not say Zaid is such that his father is beating 'Amr, [since the act. part. trans. to one obj. may not be pre. to its ag., according to the majority, even if subsisting be intended by it, because this prefixion might be mistaken for prefixion to the obj. (MKh)]; nor , meaning Zaid is such that his father will be standing to-morrow (IA), because the intrans. [act. part.] may not be pre. [to its ag.] when originating is intended by it. If, however, continuance be intended by it, the intrans. act. part. is an assimilate ep., this name being then unrestrictedly applicable to it (MKh). For the act. part. may govern the connected in the nom., as This is a man whose father is standing [145], where you qualify the man by the act of another, because of the connection between the two: and, when intrans., and governing the connected, the act. part. resembles the cat. of [the assimilate ep. in] [above]; so that you may transfer the act [from the ag.] to the qualified, and afterwards...
prefix the act. part. explicatively to what was an ag, saying 

This is a man whose father is standing, where contains a pron. governed by it in the nom., relating to the man, as is proved by your saying 

This is a woman whose father is standing, where the feminization of is a proof of what we have said (IY). And, as before mentioned [347], the pass. part. may by pre. to the n. [orig.] governed in the nom. by it, as 

Zaid is beaten in respect of father, [provided that continuance be intended (MKh),] it being then treated like the assimilated ep. IA). And they say 

Such a one is such that his abode is inhabited and his servants are well trained, i.e., 

[347] treating the pass. part. like [the assimilate ep. in] above (IY). The definition[last]mentioned is criticised by BD on the ground that approvability of prefixion to the ag. is not suitable for the definition, and differentiation, of the assimilate ep., because the knowledge of it is dependent upon knowledge of the word's being an assimilate ep. And he defines the assimilate ep. as that which is formed from [the inf.n. of (Sn)] an intrans. v. to import attributability of the accident to [the person, or thing, denoted by] the
n. qualified by that ep., without importing the sense of originating, and which does not denote superiority [351] (A). When you say زيد حسن Zaid is beautiful [below], it means that beauty is affirmative of him, and continuing in all the times of his existence; not that it is novel originating (Fk). But what I think is that, as the assimilate ep. is not constituted to denote originating, so also it is not constituted to denote continuing in all the times, because originating and continuity are restrictions on the ep., of which it contains no indication.

For, by constitution, such a word as حسن beautiful means only possessing beauty, whether in one, or all, of the times; and the expression contains no indication of either restriction. The ep., therefore, properly denotes the quantity common to both of them vid. qualification by beauty unrestrictedly: but, since that is unrestricted, and not appropriate to one time more than another, while it may not be negatived in all the times, because you predicate its affirmability, so that it must occur in some time, therefore it is apparently affirmative in all the times, unless there exist some context indicative of its peculiarity to one of them, as when you say

This man was beautiful and then became ugly, or

He will become beautiful, or

He is only now beautiful; so that its apparent sense of continuity is not constitutional (R). Its shape is different
from that of the act. part., [varying (WIH, Jm)] in accordance with hearsay, as beautiful, hard, and severe (IH). The assimilate ep. is not regular, like the act. and pass. parts, as is shown in [the following extract from] the SH; but it occurs regularly upon the measure of colors and external defects, like black and white, having wide black eyes and blind of one eye [below] (R). The assimilate ep., [derived] (1) from [the v. whose pret. is on the measure of with Kasr (R),] such as was joyful, (a) when not denoting colors, (external) defects, or appearances (Jrb),] is on the measure of (a) [derived] joyful, mostly (SH), [and even] regularly in the case of (a) internal ailments, like pain and colic; (β) internal defects akin to ailments, such as meanness, ill-nature niggardliness, and the like; (γ) excitement and levity, other than heat of the inside and repletion, like exhaling a strong odour, insolence, [327,331] beastliness, gladness, [331], pregnancy, and in continence of urine (R): the assimilate ep. is mostly derived from the v. whose pret. is pronounced with Kasr of the and, when [derived] from it, is mostly [pronounced] with Kasr of the (Jrb); but in some instances
Damm occurs with Kasr, as عين intelligent, حادر vary, and عين hasty [below] (SH), all three with Damm and Kasr (MASH): (b) [نَه، like (R, Jrb)] سليم safe (SH), in the case of what ought to have فعل, as مريض sick and مريض ill; while سليم is made to accord with مريض, the regular form being سالم: but فعل mostly occurs in the reduplicated, like طبيب skilled in medicine, ليب intelligent, and خسوس sordid; and in the defective belonging to the cat. of the خبث, like عتى pious and عتى wretched (R): (c) [نَه، like (Jrb)] سكس perverse: (d) [نَه، like (Jrb)] حر free: (e) [نَه، like (Jrb)] صفر empty [368] (SH), as in tradition إن أصفر البيت من الكحير البيت Al صفر من كتاب الله تعالى Verily the house emptiest of good is the house empty of the book of God most High (Jrb): (f) [نَه، like (Jrb)] غيبر jealous (SH): the Jh gives masc. and fem. غيبر jealous, pl. masc. and fem. غيبر [246]; and masc. غيبر, fem. غيبري, pl. masc. غيبري with Fath and Damm of the غ, pl. fem. غيبر (Jrb): (g) معان [below], regularly in the case of (a) مائلاً repletion, سكر drunkenness, شبع drinking one's fill, غرث hunger, and شبع satiety; (b) heat of the inside, like عطش thirst, جوع hunger, كف anger, and كف (R): (b) when denoting colors,
[like blackness and white:ness external (R)] defects, [like blindness of one eye and blindness (R),] or appearances, [like hairiness, baldness (R),] is [regularly (R)] on the measure of (SH), fem. , pl. masc. and fem. (R), like [above], [above], and having a clear space between the eyebrows (Jrb): (a) hence the blind of heart is called , because this defect is internal ; while the blind of eye is called . (b) maimed and mutilated are said, as though formed from and , though these are not used, but and in the pass. voice, from which the regular form is , and sometimes encroaches upon , as and timid, which is an internal defect, so that the regular form is ; and similarly and . (c) and sometimes encroaches upon in the case of external defects and appearances, as and having shaggy hair, and humpbacked, and turbid, and having a protuberant chest; and upon in the sense mentioned [above for the latter], as and thirsty: and sometimes acts as a substitute for , like angry, the regular form
being anger, since anger is an excitement; but that is only because heat of the inside is mostly inseparable from anger: and they say and hasty, from regard to the unsteadiness and levity, and from regard to the heat of the inside: in short, since the three measures mentioned approximate [in sense] one to another, they sometimes participate one with another, and sometimes act as substitutes one for another: (d) they say [below] of a cup when it is nearly full, and when it is half full, though and are not used, but , making the form of the ep. accord, with the sense, i.e., repletion: (e) occurs in the sense of the assimilate ep., denoting un-restricted qualiﬁability by [the accident denoted by] what it is derived from, without the sense of origination in this cat. or any other, although orig. denotes origination [331], as afraid, angry, and hungry (R): (2) from [the v. whose pret. is pronounced with Damm of the (Jrb), such as [331], is upon the measure of (a) [like (R)] [246], mostly: (b) [like (R)] [239, 343]: (c) , like (R)] [239, 343]: (d) [like [above]: (e) [hard: (f) [like ] [246],
occurs, as an intensive form of \( \text{فعل} \), often, but not universally, in this cat., as طول and شجاع [246], طويل and عكاب [246, 343]; seldom in any other cat., as جيبيب and عكاب: and, if the \( \varepsilon \) be doubled, it is more intensive, as طول very tall (R): (h) طويل, like طول\( \varepsilon \) staid: (i) جنب, like جنب\( \varepsilon \), like coarse, fem. عازر, فعال\( \varepsilon \), like Coarse, fem. barren (R): (3) from فعال with Fath of the \( \varepsilon \) (Jrb) is rare, [the act. part. being used instead of it (Jrb)]; but occurs, as Covetous, إشيم [343], and نيق narrow (SH). The assimilate ep. is frequent in the conj. of فعال, because this formation is common in the case of internal ailments, external defects, and appearances [484], all three of which are mostly inseparable from their subject; while the assimilate ep. [also] is intrans. [349], and apparently continuous: and similarly فعال denotes natures [484], which are intrans., and continuous: whereas فعال is not commonly an intrans. v.; and, even when intrans., is not continuous like دخول entering, خروج going forth, نيام standing, and تفرُون sitting [331]. But إشيم [above] is extraordinary; and so is going forth مال, aor. فميل (R). And the assimilate
ep. occurs on the measure of 
نَعَلَانُ, [derived] from all, 
[i.e., from 
نَعْلٍ with Fath, Damm, or Kasr (R, Jrb) of the 
ع (Jrb).] in the sense of hunger, thirst, and their opps., as 
جَعْرَانُ 

َعُطْشَانُ thirsty [250, 385], 
satiated, glutted, and 
رِبَيْقَانُ having drunk one's fill (SH).

IH says this in order to include such as 
جَعَلَ hungered, 
aor. 

َيَعْنُي: but the assimilate ep. [derived] from a conjug. 
other than 
نَعَلَ with Kasr of the 
ع, in the sense of hunger and thirst, seldom occurs; and is made to accord 
with [the ep derived from] the conjug. of 
نَعْلَ, as 
_DURATION/full and 
قَرْيَانَ [above] are made to accord with it (R).
The assimilate ep., [though it agrees with the qualified in 
its inflection, as the act. part. does (IY),] is not [like the 
act. part. in being (IY)] one of the eps. conformable [to 
their vs. in vowels, quiescences and number of letters 
(IY)]: but is only assimilated thereto in being made masc. 
and fem.; [in having the ] and ] prefixed to it (IY);] and 
in being put into the du., and into the pl. (M) with the 
, and ] (IY). Its resemblance to the act. part. consists 
in (1) its denoting an accident, and the person whereby 
the accident exists [above]: (2) its having a fem. [with 
the ], in most cases (Sn ]: (3) its being put into the du.; 
and, in most cases, into the [perf. (Sn] pl. (A) masc. 
[239,248]. We say "in most cases" because one does 
not say 
أَبْيَضَ or 
Abiṣṭa in the case of such as 

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[249], nor عَضْبَانُ عَضْبَانَ in the case of such as ضَارِبُونَ ضَارِبُونَ [250], as one says ضَارِبُونَ ضَارِبُونَ, notwithstanding that fem. فَعَلُّانِ فَعَلُّانِ, and fem. "فَعَلَانِ فَعَلَانِ", are treated as assimilate eps. (Sn). This ep. participates with the act. part. in (1) indicating accident and its ag.: 2) being made masc. and fem.; and being put into the [du. and (Fk)] pl.: (3) being supported (T'sr, Fk), when anarthrous (T'sr), upon one of the things mentioned [546] (Fk), when it governs the acc. after the manner of a direct obj. [below]; while its government of the nom., or of another acc., is not dependent upon that, as is the case with the act. part. also (YS). It [therefore (M)] governs like its v. (M, III), unrestrictedly (IH), i.e., without any condition of time [345] (WIH, R, Jm), time being disregarded in what is indicated by it, because زَيْنُ حَسَن [above] means that beauty is subsisting, not originating, in him (WIH). But support [upon one of the five things (R)] is prescribed as a condition (WIH, R, Jm), because of what we mentioned in the case of the act. part. [346] (WIH, R); nay, is more appropriate to the assimilate ep., because of its weakness. The reason why the assimilate ep. governs, although its shape is not commensurable with the v., nor does it denote the present and future [349], whereas the act. part. governs because of its resemblance to the v. in latter and sense [343], is
that it resembles the act. part., because the [assimilate] ep. is [significant of] that [person or thing] whereby the accident [denoted by the inf. n.] that it is derived from exists, being i. q. ُدُوُحَسِسِيُّنِ , as the act. part. is the subject of the accident [denoted by the inf. n.] that it is derived from, like ُدُوُ ضَرَبِ ُصَأَّرِبِ i. q. ُذُوُحَسِسِيُّنِ, there being no difference between them, except as regards the origination constitutionally [implied] in one of them, and the unrestrict- edness in the other (R). It has the government of the act. part. trans. [to one obj. (A)], according to the rule already laid down (IM) for the act. part., vid. that it must be supported (IA, A) upon what has been mentioned (A). It governs the nom. and acc., as زَلِيدُ حَسْنُ لَوْجَةُ Zaid is beautiful in face, where حَسْنُ contains a nom pron., which is the ag., and لَوْجَةُ is governed in the acc. by assimilation to the direct obj. [below] (IA). The acc. governed by the ep. assimilated to the act. part. trans. to one obj., as in ُرَبِيُّدُ حَسْنُ لَوْجَةُ [above], is not in the acc. as an obj., because the ep. is trans. only in consequence of the transitiveness of its v., while حَسْنُ, which is the v., is intrans., and so therefore is its ep., which is subordinate to it; nor as a sp., because it is det. by prefixion to the pron., while the opinion of the BB, which is the truth, is that the sp. is not det. [83 : and,
since these two constructions are nullified, there remains only what we have said, vid. that it is assimilated to the direct obj. [above], being assimilated to in that each of them is an ep. that is dualized, pluralized, and femininized, and that requires something to follow it after receiving its ag.; so that the is governed in the acc. by assimilation to in  Zaid is beating Amr (Sh). The reg. of the assimilate ep. needs a cop., which is only the pron. [relating to the n. qualified by the assimilate ep. (DM)], expressed, as  [where is ag. of (DM)] or  [where is governed in the acc. by assimilation to the direct obj. (DM)]; or supplied, as  , i.e., [below]. There is a dispute about  with the nom. [350]:—some say that is to be supplied: and some that is a substitute for the pron. [599] (ML); and, according to this, IHsh's phrase "only the pron." [above] means "only the pron. or its substitute". With the acc. or gen., however, as  no cop. is needed, because the pron. is present in the ep.: and the result is that, if a pron. be present in the ep., it suffices; but, if not, the pron must be in the reg. of the ep.: though this is open to the objection that in the ep. contains
a pron., and yet they supply the pron. in its reg. [above] (DM); and [the truth is that] in حسن الوجه or حسن الوجه, and the like, [a cop. is needed, but] لَلَّامُ is put as a substitute for the pron., [according to the KK, or the pron. is supplied, according to the BB, although the ep. contains a pron.,] as is conclusively proved by the fact that you say مَرَّتُ بِأَمْرأَةٍ حَسَنَةٍ وَجَهَّا I passed by a woman whose face is beautiful or حَسَنَة الوجه, making the ep. masc. when it governs the [expi·it] nom., [and therefore contains no pron.,] and fem. when it governs the gen., which shows that, in governing the gen., it assumes the pron. of the qualified, as it does when it governs the acc., and you say حَسَنَة وَجَهَّا (BS). And [similarly] وَأَيْنَ لِلْتَّنْتَقَيْنِ لْحُسَنَ مَعَ جَنَّةٍ عَلَى مَفْتَحَةٍ لِلْأَبَابٍ XXXVIII. 49, 50. And verily for the pious is a beautiful retreat, gar-
dens of abiding, having the gates thrown open to them must be construed as orig. الأَبَابُ مِنْهَا the gates of them, [the cop. being suppressed (DM)]; or their gates, لَلْأَبَابُهَا acting as a substitute for the pron. (ML).

§. 349. The act. part. and the assimilate ep. differ in (Aud, ML) five (Aud) [or rather] eleven (ML) matters:—
(1) the act. part. is formed from the trans. and intrans. [v. (Tṣr)], like ضَرَبُ and قَائِمُ standing (Aud, ML), extracting and مُسْتَكْبِرُ behaving proudly
but the assimilate ep. [only (ML)] from the [v. (Tsr)] intrans. [348] (Aud, ML) by constitution (Tsr), like beautiful and comely (Aud, ML); or by intention, like whose father is a beater, and whose slave is beaten, since the act. and pass. parts., when subsisting is intended by them, are treated like the assimilate ep. [below], as IM says in the Tashil (Tsr): (a) as for merciful, knowing, and the like, they are confined to hearsay (A): (2) the act. part denotes [one of (Aud)] the three times [343]; but the assimilate ep. only the [continual (Aud)] present (Aud, ML) time (Aud, DM), i.e., the time of the speaker, explained by IHsh [and Kh] as (DM) meaning the past continuous with the present time (ML, Tsr), not the discontinuous past or the future (Aud): (a) since Sf holds that it denotes the past, and IM that it denotes the present, IHsh, in order to reconcile these two opinions, intimates that those who say the past mean the past continuous with the present; and those who say the present mean the present that the past is continuous with: so that it has no indication of originating, nor of subsisting in all the times [348]; but indicates only the present accident (DM): (3) the act. part. is always comformable to the aor. in its vowels and quiescences [343] (Aud, ML), like and (ML,
Tsr), whence يُقُومُ تَأَمُّ and يُنْتَلِقُ (ML), whence يُقُومُ تَأَمُّ; though absolute identity of the vowels is disregarded (ML, Tsr), what is meant being correspondence of vowel to vowel, and quiescence to quiescence (Tsr), as is proved by يَدْهَبُ دَاعِبُ and يَتَغَلُّبُ (ML), for which reason IKhb says that this [agreement of the act. part. with the aor. in vowels, etc. (DM),] is [an agreement in] a prosodical, not an etymological measure (ML, Tsr): but the assimilate ep. is comformable to the aor. (Aud ML), whether it be formed from the tril. or the non-tril. (Tsr), like طَاعَرُ الْعَرِضي ُمنْتَلِقِيْلٍ أَلْلِسَاسِي، fluent in tongue, مَطْبِثٌ النَفْسِي easy in mind (ML); and unconformable [to the aor. (Aud)], which is the prevalent [formation] (Aud, ML) in the [ep.] formed from the tril. (Aud), like جَيْبُ beau-
ful, ضَخْمُ bulky, and مَلَانَ full (Aud): (a) the saying of [Z, 1H, Ibn Al'Ilj, and (Tsr)] many that it is always unconformable is refuted by their agreement that the saying [of 'Adî Ibn Zaid at Tamîmî, a heathen poet (MN),]

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

\[\text{Zaid is beating 'Amr [343] (ML,Tsr)}:\]

but the assimilate ep. is not preceded by its acc. (Aud), being subordinate to the acc. part. in government (Tsr); while \(\text{زید عمر ضارب} \) is not allowable (ML, Tsr): (a) hence the acc. is correct in such as \(\text{زید آنا ضارب} \) (I am beating) Zaid, I am beating him [62]; but disallowed in such as \(\text{زید أبوه حسن وجهه} \) Zaid is such that his father is beautiful in his face (Aud : (5) the reg. of the act. part. is connected, [i.e., conjoined with a pron. relating to the qualified (DM),] and extraneous, as \(\text{زید ضارب علامة عمرا} \) Zaid is beating his young man and 'Amr, [where علامة عمرا extraneous (DM)]: but (ML) the reg. of the assimilate ep. must be connected, [i.e., conjoined with the pron. of its qualified, either literally (Aud),] as \(\text{زید حسن وجهه} \) Zaid is beautiful in his face [below]; or [ideally, as (Aud)] \(\text{زید حسن الروجه} \) Zaid is beautiful in the face [348](Aud,ML), i.e., 'منه of him (Aud), meaning من Zaid (Tsr); while \(\text{زید حسن عمرا} \) is disallowed (ML): (a) this opinion [that the cop. is suppressed] is held by the BB (Tsr); but it is said [by the KK that there is no suppression, and (Tsr)] that لف is a substitute for the post. [pron. (Tsr)]: (b) the saying of BD that the allowability of such as زید بيك فرح Zaid is joy-
ful in thee falsifies the generality of IM's saying that the
reg. must be connected [350] and postpos., is refuted,
because by "the reg." [in IM's saying (Tsř) is meant
what the ep. governs by right of [its] resemblance
[to the act. part. (Tsř)]; whereas its government of
the adv. is by reason of the verbal sense contained in it;
as also is its government of the d. s., sp., and the like
(Aud): (6) the act. part. does not vary from its v. in
government; while the assimilate ep. does, since it
govens the acc., notwithstanding the intransitiveness of
its v., as زید حسن وجهة [above]; whereas with the acc. is disallowed, contrary to the opinion
of some, [who allow, the intrans. v. that forms
an assimilate ep. to govern the acc. by assimilation
to the direct obj. (DM)]: (a) as for the tradition
إن أمراة كانت تهران الدِماة [where it may be objected
that الديماة is governed in the acc. by تهران with Fath
or quiescence of the s, aor. pass. of Zaid shed the blood, i. e., أرأى, notwithstanding that this
v. is trans. to only one obj., which here is the pro-ag., the
reply to it is that (DM),] al-dimaة is (a) a sp., الbeing red.,
[i. e., Verily a woman that was poured out by others
in respect of blood the woman being slain, according to
this reply (DM)]; or (b), says IM, an obj., the o. f. being
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that was pouring out blood, [and the woman being a slayer, according to this reply (DM), and the Kasrathen converted to Fatha, and the ی into ک, which is refuted, because the condition of that [conversion (DM)] is mobility of the ی, as in جاریة girl.

forelock, and بقیه remained: (7) the act. part. may be suppressed, while its reg. remains: and therefore they allow (a) [هذا ضارب ٰزید وعمرا] [62]; and (b) by subaudition of a v., or of a qual. pronounced with Tanwin [346. A], but not by coupling to the place, according to those who prescribe, as a condition [of such coupling (DM)], the existence of the requirer of the place [538] (ML), because the act. part. does not govern the obj. in the acc. except when it is synarthrous or pronounced with Tanwin, while here it is neither (DM): whereas مَرْتُ بِرَجْلِ الفعل with the جَسَد الوجَهِ in the gen., and the جَسَد الوجَهِ in the acc., is not allowable, nor مَرْتُ بِرَجْلِ ظَهْرَةَ حَسَنَةِ governed in the acc. [by a suppressed ep. after the manner of distraction (DM)], because the [assimilate] ep. does not govern when suppressed, [which is a cause of disallowance in both exs. (DM)]; and because it is not preceded by its reg., [i.e., does not govern what precedes it.] and what does not govern does not expound an op., [which is a cause of disallowance in the second ex. (DM)]: (8) it is not inelegant to
suppress the n. qualified by the act. part., and prefix the latter to the n. pre. to the pron. of the [suppressed (DM)] qualified, as I passed by a (man) slayer of his father, [i. e., (DM)]; whereas

I passed by a (man) beautiful in his face, i. e., (DM),] is inelegant (ML): (9) the nom. and acc. governed by the acc. part. are separable [from it (DM)], as Zaid is such that his father is beating 'Amr in the house; whereas, according to the majority, Zaid is such that his face is beautiful in battle is disallowed, whether you put [the (DM)] the nom. or acc.: (10) the reg. of the act. part. may be followed by all the appos.; whereas the reg. of the assimilate ep. is not followed by the ep. (ML), because, being subject to the condition of being connected [above], it is co-ordinated with the pron., which is not qualified [147] (DM): (a) so say Zj and the modern Westerns; but the tradition [350], in the description of the Antichrist, is awkward for them (ML); though it is sometimes replied that the right is the enunc. of a suppressed [inch.], i. e., (It is) the right, this prop. being a reply to an assumed question "Which eye?"; or that it is the obj. of a suppressed [b.], i. e., (I mean) the right
(DM): (11) the appos. of the gen. governed by the act. part. may be in apposition with the place, according to those who do not prescribe, as a condition [of such apposition (DM)], the existence of the requirer of the place [above]; and

He is beautiful in the face and the body, with the in the gen., and the in the acc., is not allowable, contrary to the opinion of Fr, who allows

He is strong in the leg and the arm with the coupled in the nom. [or acc. (DM)]; (a) the Bdd allow the appos. of the acc. to be in the gen. in both the cats., [i. e., the act. part. and assimilate ep. (DM)], as where, according to them, is coupled to: but the gen. in is explicable on the theory that the o. f. is or (cooking) boiled meat, [or (dressing) boiled meat (EM,) the pre. being suppressed, and the post. left in the gen., as in the reading of VIII. 68. [127]; or that is coupled to, but is put into the gen. by vicinity [130. A], or by imagining to be in the gen., like [426, 538] (ML), not by coupling to the place (DM).
§ 350. IM mentions in the Tashul that the reg. of the assimilate ep. is [sometimes] a prominent attached pron., [i.e. not detached, independent, whether it be contigous to the ep. (Sn),] as

(A) Fair of face, bright of it, art thou in peace; and in war frowning, stern (MN); or separated from it by another pron., as حسن الوجه طلقة آنت في السَّلم رفيُ الْمُحِب كَالْمُكَفِّر

Zaid is beautiful: but the intention is to mention what is governed by the ep. as being an assimilate ep.; whereas the covert [pron.] is governed by it as being an ep., not with the restriction of its being assimilate (DM). The connected [governed in the acc., really or virtually, being in the latter case a nom. susceptible of being governed in the acc. by assimilation to the direct obj., as in the second of the verses cited below, or a gen. susceptible of that, as in the first and third (Sn),] is divisible into twelve sorts, (1) a conjunct, as أَسِيلَتُ أَبْدَانِ دَقَاقٍ خَصْوُرُهَا [by 'Umar Ibn Abi Rab'ra (MN), Long in bodies, slender in their waists, plump in what the waist-cloths are wrapped over, i.e. the buttocks (Sn): (2) a qualified resembling the conjunct [in its ep.'s being a prop., like the conj. of the conjunct (Sn)], as
[I will visit a man such that great is a largesse that he has made ready for him that has repaired to him, seeking a competence against the hardship of the time (Sn)], the evidence being in جَمَّا دَوَّلَ: (3,4) pre. to one of the two, as

I saw a man slender as to the head of a spear that he was thrusting with: (5) synarthrous, as حَسَنَ الوجَهِ beautiful in the face [348]: (6) anarthrous, as حَسَنَ وَجه beautiful in his face [below]: (7,8) pre. to one of the [last] two, as حَسَنَ وَجه beautiful as to the father's face and beautiful as to a father's face: (9) pre. to the pron. of the qualified, as حَسَنَ وَجه beautiful as to his father's face: (11) pre. to the pron. of, [i.e., to the pron. relating to (Sn),] a n. pre. to a n. pre. to the pron. of the qualified, as مَرَّتُ بِآَمَّة حَسَنَ وَجه جَارِبنَهَا جَميَّةٌ آَئِنة I passed by a woman beautiful as to her girl's face, comely as to its nose, [because the sense is
Gimel lamed mem (Sn): this is mentioned by IM in the Tashil: (12) pre. to the pron. of the reg. of another [assimilate] ep., as [in the last ex., and similarly in (Sn)] I passed by a man beautiful in the cheek, comely in its mole, [except that here the reg. of the other ep. is not pre. (Sn)]: this is mentioned in the CT by IM, who holds the saying

The damsel plump in the naked body elegant in its flank, captivated me, when I fancied not that I should be captivated (Sn),] to be an instance of it (A), the pron. in relating to (Sn). The reg. of this ep. has three cases, being (1) in the nom., (a) as an ag.; or (b), says F, as a [partial (Sn)] subst. for the pron. latent in the ep., [meaning where substitution is possible, not unrestrictedly, so that their saying I passed by a woman beautiful in the face is not to be quoted against him, because here the substitution is prevented by lack of the feminization of the ep., which is necessary when the ep. assumes the pron. (Sn)]: (2) in the acc., (a) by assimilation to the direct obj. [of the act. part. (Sn)], if the reg. be det.; and (b) as a sp., if it be indet.: (3) in the gen., by prothesis. And, with each of the three [cases of the reg.], the ep. is either indet. or
det. [by reason of its being synarthrous (Sn)]; and these six [constructions] arise in [each of] the [twelve (Sn)] sorts of the connected already mentioned; so that there are 72 constructions. Such of them as involve prefixion of the synarthrous [ep. in the sing. number (Sn)] to the anarthrous [reg.] devoid of prefixion to the synarthrous [112], and, as IM expressly adds in the Tashil, to the pron. of the synarthrous, are disallowed. These are 9 constructions, (1) 
(2) 
(3) 
[when the qualified here, as in the three next exs., is anarthrous, like 
(4) 
(5) 
(6) 
(7) 
(8) 
(9) 
The beautiful in the cheek, the comely in its mole [below] is not one [of the disallowed (Sn)], because the reg. is pre. to the pron. of the synarthrous; though it is weak, because disallowed by Mb[below]. And the other [constructions (Sn)] are allowable; but [not equally allowable, being (Sn)] divisible into three kinds, bad, weak, and good. The bad are where the ep., whether anarthrous or synarthrous, governs, in the nom., a [reg. aprothetical and] denuded of the pron., or pre.
to a [n.] denuded thereof (A), because here the *ep.* is devoid of a *pron.*, relating to the qualified (Sn). These are 8 constructions, (1) حسن وجه (A); (2) الحسس وجه أب (Sn); (3) الاحسس وجه أب (Sn); (4) حسن وجه أب (Sn); (5) حسس الوجه (A); (6) الاحسس الوجه (Sn); (7) حسس الوجه (Sn); (8) حسس وجه أب (Sn)

but the first four are worse than the second, because [in the second four (Sn) ج is a substitute for the *pron.* (A), as is the opinion of the KK (Sn)]. Those [constructions], though bad, [from the absence of connectedness in letter (Sn)], are allowable, because connectedness in sense is taken as equivalent to connectedness in letter, since the sense of *منه* or *منه* حسس وجه is the same as حسس وجه. While the proof of the allowability [from hearsay (Sn)] is the saying

*يبهههُ منيت شهم تقلب* منتبجي لا ذى كهامُ ينبرُ

[Thou wast tried by an invincible warrior, stout of heart, expert, not a wielder of a blunt sword, that glances off (MN, EC, Sn)]; and what proves this construction to be allowable proves the cognate constructions to be allowable, since there is no [material] difference [between them]. The weak are (1) where the *indet ep.* governs, (a) in the acc., *dets.* without restriction, [i.e., whether made *det.* by ج or by prothesis (Sn); (b) in the gen., *dets.* other than the synarthrous and the *pre.* to the synarthrous: (2) where the synarthrous *ep.* governs,
in the gen., a [reg.] pre. to the pron. of the synarthrous.
These are 15 constructions, [8 of the 1st sort (Sn),] (1)
(4) حسن وجهه (3) حسن وجه الاب (2) حسن الوجه حسن كُل (6) ; حسن ما تَكَّت نقابة (5) ; حسن وجه أبيه
حسن (8) : حسن وجه جاريتها جميلة أنفها (7) ; ما تَكَّت نقابة
حسن (9) حسن وجهه (6 of the 2nd sort (Sn),] (12) حسن ما تَكَّت نقابة (11) ; حسن وجه أبيه (10)
حسن (15) حسن وجه جاريتها جميلة أنفها (13) ; كل ما تَكَّت نقابة
حسن الوجه جميل خاليا (14) ; [and one of the 3rd sort (Sn),]
الحسن الوجهة النجمية حالها (15) [above] (A). The reason
of the weakness, (1) in the 1st sort, is that it involves
 treating the intrans. ep. like the trans.: so [says
Kh] in the Tsr: (2) in the 2nd sort, is that it involves
(a) as mentioned below by A, the semblance of pre-
fixion of a thing to itself [120]; (b) as is said, redu-
dance of an unneeded pron., for which reason the
synarthrous and the pre. to the synarthrous are ex-
cepted, because there is no redundancy in them: (3) in
the 3rd sort, is that it is disallowed by Mb [above] (Sn).
The proof of allowability, (1) in the 1st and 2nd [accs.,
i.e., the synarthrous and the pre. to the synarthrous (Sn),]
is the saying [83, 425] in the version with
[83, 425] in the acc., [this being a proof in the 2nd also,
because the pre. to the synarthrous ranks with the
synarthrous (Sn)]: (2) in the rest of the accs., is the saying [attributed by IAr to one of the Asadîs, describing camels, and by Al‘Ainî to ‘Umair Ibn Laha’ atTaimî, whom I do not know, the well-known poet being ‘Umâr Ibn Laja’ atTaimî (AKB)]

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

نَامَتْ عَلَى رَعْحِهَا جَارِتَاصُفاً * كَمِيّاً أَعَاكِيَهَا جُويَّنَا مُصْطَلَاهُمَا [Two neighbours (meaning two stones that support the cooking-pot) of a smooth stone (put at one end of them as an additional support) abode in their two homes, dark red in their uppermost parts, black in their lower part exposed to the heat of the fire (EC)]: (a) in this sort, the gen., according to S, is a poetic license; while MB disallows it absolutely, [i.e., in poetry or prose (Sn),] because it resembles prefixion of a thing to itself, [since the ep. is identical in sense with the n. governed by it in the nom. (Sn)]; but the KK allow it [even] in prose, which is correct, as in the tradition صَفَرَ وَشَخِيْحَهَا empty as to her girdle, [meaning lank in the belly (Sn),] أَعَرِّنَعَيْنَهَا الْيَمِينِ blind in his right, [or, in another version
left (Sn),] eye [349], and, in the description of the prophet's eye, "thick in his fingers": (4) in the last is the saying [above]. And the good are all the rest, amounting to 40 constructions, divisible into good and very good: for such as contain one pron., [like عَلَىَّ (Sn),] are better than such as contain two (A), like عَلَىَّ وَجَهْهُ, which, besides the s, contains a latent pron., ag. of عَلَىَّ; because the former is free from redundancy of an unneeded pron. (Sn). For [a synopsis of] the foregoing [constructions of the assimilate ep. (Sn)] I have compiled a table, from which their exs. and predicaments, [as disallowed, very bad, bad, weak, good and very good (Sn),] according to the detail mentioned, will easily be known; and I have referred by a figure to the proof that some of them possess, combining in that [proof] each pair of cognate [kinds, like حَسْنُ وَجَهْهُ الْأَبِ, حَسْنُ الْوَجَهِ (Sn)]: and this is it (A).
A gives 10 references to 10 evidentiary verses, each of which is evidence for two constructions, except the 7th, which is evidence for one (Sn). The 1st reference is to [the evidence for the gen. in حَسْنٌ رَجْعُ أَبٍ and حَسْنٌ أَبٍ, vid. the saying (Sn) of Ḥumaid alArḳat (AAz)]

لا حق بطلت بقرى سبيره لا خط الجع ولا ترون (A), describing a wild he-ass, Lank in belly, with a fat back; not knocking his legs together in the step, nor over-reaching (AAz); and, in some MSS, also the saying

وللا سبيه زي إذا ما تلمسوا إلى حاجة يوما مخيسة برا (Sn), by 'Amr Ibn Sha's (MM), Nor bad in garb whenever they busy themselves, for a need some day, with (she-camels) subdued, that have cut their tushes, (EC): the 2nd is to [the evidence for the acc. in حسن وجوه الاب and حسن الوجة, vid. the saying (Sn)]]

وتأخذ بعده السخ (A), mentioned above (Sn): the 3rd is to [the evidence for the acc. in حسن وجها and حسن وجه أب, vid. the saying (Sn) of Abu Zubaid atTa'i (IY)]

ضيفاء مقبلة عصرها مديرة مكتوبطة جدلت شنابا أنيابا (A), describing a woman, Slender when advancing, large in the buttocks when retiring, smooth in the back, well made, fine in teeth (IY): the 4th is to [the evidence for the nom. in حسن وجه أب and حسن وجه,
She reproaches us that we are few in our number. Then said I to her, verily the generous are few: the 6th is to [the evidence for the nom. in حسن رَفَال أَعْدَة and حسن سِنَان رَمَع يْطَعُونِ يِهَ صُرِّيْبِل (A), mentioned above (Sn): the 7th is to [the evidence for the gen. in الحسنُ الوجَةُ الجَمِيلُ خَالِدِه, vid. the saying (Sn)] (A), mentioned above (Sn): the 8th is to [the evidence for the acc. in الحسنُ وَجَةُ الْأَبِي and الحسنُ وَجَهِي الصَّمِيمِ خَالِدِه, vid. the saying (Sn)] [83] (A); and, in some MSS, also the saying [239] (Sn): the 9th is to [the evidence for the acc. in الحسنُ وَجَهِي الصَّمِيمِ and الحسنُ وَجَهِي الصَّمِيمِ, vid. the saying (S) of Ru’ba Ibn Al‘Ajjaaj (AKB)]

فَذَالِكَ وَحْمَ لا يَبَالِي سَبْا وَالْحَكْرَنْ بَابًا وَالْعَفْرِ كَلْبًا (A), describing a man as extremely inhospitable, Then that fellow is a churl, that heeds not reproach; the hard in door, and the savage in dog (AKB): and
the 10th is to [the evidence for the nom. in 
الْحَسَنُ كُلَّ مَا تَحْتُ دَقَائِقٍ, vid. the
ما تَحْتُ دَقَائِقٍ, vid. the
saying (Sn)]

Then repair thou to Yazid, the man such that those
who repair to him are dear. When the reg. of the
ep. is, as before mentioned, a pron., the ep., (1) if in
contact with the pron., and anarthrous, governs it in
(a) the gen., by prothesis, as مَرَّتْ بِرَجَلٍ حسِّي الوجْهَ جَبِيلهُ. I passed by a man beautiful in face, comely in it
[below] (A); b) the acc., by assimilation to the direct
obj., as IM, agreeing with Ks, allows in the Tashil, the
gen., according to this, being prevalent, not necessary, as
is observed by Dm, who says that the difference between
intending, and not intending, prothesis appears in such
I passed by a man red
in the face, not yellow in it, with Kasr of the, when
prothesis is intended [17], and Fath when it is not (Sn):
(2) if separated from the pron., or synarthrous, governs
it in the acc., as [تَرَبَّى نَكْبَاتُ آلَّاَّس آلْحَل (above) and (Sn)]
الْحَسَنُ جَوْهَةُ الْكَبِيلَةُ [below] (A), the pron. in
الْجَبِيلَةُ جَوْهَةُ الْكَبِيلَةُ
being in the place of an acc., according to S [113] (Sn).
The cases where prothesis is disallowed are only where
the ep. is a sing., as you have seen: whereas, if the ep.
be a du., or a pl. analogous to the du. [234], it may be pre. unrestrictedly [112] (A), i.e., whether the ep. be synarthrous or not; and whether the post. be anarthrous, and devoid of prefixion to the synarthrous, and to the pron. of the synarthrous, or not (Sn). To the 72 constructions, then, must be added three, where the reg. of the ep. is a pron., (1) a gen., in contact with the anarthrous ep., as مـَرْتُ بِرَجلِ حَسَنٍ الوجْهَ جَمِيلٌ [above]; (2) [an acc. (Tsr),] separated from the anarthrous ep., as دَرْبَتْ نَكْبَتَهَا [above] ; (3) [an acc. (Tsr),] contiguous to the synarthrous ep., as رَيْدُ الْحَكْمَةِ الْوَجْهَ الْكِمِيلَةَ [above]: so that the constructions become 75. The ep., moreover, is in the sing., du., or sound or broken pl., masc. or fem.; and these 8 multiplied into 75 make 600: and the ep. [itself (Tsr] also is in the nom., acc., or gen.; and these 3 multiplied into 600 make 1,800: and the reg. of the ep. [also (Tsr)] is in the sing., du., or sound or broken pl., masc. or fem.; and these 8 multiplied into 1,800 make 14,400, from which 144 are to be deducted, because the pronominal reg. has no sound or broken pl.; while the remaining constructions are 14,256, some allowable, and some disallowed, the latter of which should be excluded from them, as before mentioned (Tsr, Sn): so observes Kh in the Tsr (Sn). IM says in the Káfiya "The substantive is made to imply the sense of the ep. [142]; and
is then used as it is used, though such a construction is weak". The following sayings are instances where the *prim.* is made to imply the sense of the *deriv.*, and is given the predicament of the assimilate *ep.*,

*A butterfly in gravity, a Pharoah in chastisement; and, if thou seek his bounty, a dog in whose front is a dog, and*

[by AlMundhir Ibn Hassan, Then, but for God and the blessed colt, thou wouldst have returned, being a sieve in hide (MN)], * فَرَاشَةُ الْحَكْمِ فِرْعَونُ البَعْدِ ثُمَّ كَدَّبَ نَذَّارًا فَكَدَّبَ دُونَهُ كَلِبُ.*

"Inconstant, of grievous, and therefore treated as these *eps.* one treated in respect of prefixion to what is logically an *ag.*; though, if they were made to govern the *nom.* or *acc.,* it would be allowable (A)."
THE نعلج OF SUPERIORITY.

§. 351. It is the ep. indicating [its subject’s (Fk)] participation, and excess [over others, in the root of the v.(Fk)], like أَكْرِمُ more generous [287] (KN). IHsh says in the Glosses on the Tashhl that it should rather be called the نعلج of excess, because it is sometimes formed from what contains no superiority, as أَبْتَغْلُ more niggardly and أَجْهَلُ more ignorant (Ys, MAd). It is diptote because of the inseparability of the quality of ep., and of the measure of the v. [18]. And it does not vary from the shape of نعلج, except that the Hamza is mostly elided in خَيْرُ better and شَرْ worse, from frequency of usage, and أَحْبَرُ dearer is sometimes treated like them in that [elision of the Hamza (Sn)] as

وَحْبُ شَيْءٍ إِلَى الْأَلْسَانِ مَا مُنِعَا

And a thing most dear to man is what he has been refused; while خَيْرٌ and شَرْ are sometimes treated according to the o. f., as in the reading [of Abù Kilāba (D, Tsr)] مَنِ الكَذَّابُ الْأَشْرُ LIV. 26. Who is the worst liar? and the saying

بَلَالْ خَيْرُ الْنَاسِ عُبْسٌ الأَخْيَرِ

(A), where بَلَالْ is made diptote by poetic license (Sn),
Bilal is the best of men, and the son of the best (Jsh). The ā'ālāl of superiority is formed from the intrans., like ā Fusl more excellent; and the trans., like gā'ālāl more knowing (Sh). It is formed only from what the two' vs. of wonder are formed from [477] (Aud), vid. every aff. att. plastic tril. [352] v. [353] in the act. voice [354], such that [what is meant by] it admits of emulation, and not forming its ep. upon the measure of ā'ālāl, fem. Jālāl [352] (Tsr); so that one says ā'ālāl He is more ready to strike [from 'ālālāl, aor. 'ālālālāl (Tsr)], and ā'ālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālālα

§ 352. Whatever has been heard contrary to what we have mentioned is not regular (Sh). The formation of the ā'ālāl of superiority from what exceeds three letters...
is anomalous, as

This speech is
more concise than any other (Aud), where

It was made concise contains two anomalies,
being pass. [354] and exceeding three letters (Tsr).
But, as to [its formation from the pret. v. upon the
measure of(Tsr)] there are the three opinions (Aud)
held as to [the formation of the two vs. of] wonder (Tsr),
(1) that it is allowable unrestrictedly (Aud on the
two vs. of wonder), i. e., whether its Hamza denote
transport [488] or not, which is the opinion of S and the
critical judges of his school, and is adopted by IM in the
Tashil and its Commentary (Tsr): (2) that it is disallowed
unrestrictedly (Aud), except in the case of some anomalies
to be remembered, not imitated, which is the opinion
of Mz, Akh, Mb, IS, F, and those who agree with them
(Tsr): (3) that it is allowed if the Hamza do not denote
transport (Aud), and disallowed if it do, which is the
opinion of IU; but this distinction, says Sht, is not laid
down by any one, nor adopted by any grammarian, and
is sufficiently refuted by its being contrary to the
common consent [of the learned] (Tsr). The Revelation
has

II. 282. That will
be fairer in the sight of God, and more confirmatory of
the testimony, from and (Sh); while
He is the most liberal of them
in giving dirhams, and the most ready of them to confer kindness and
This place is more desolate than any other have been heard (Aud);
and among their [current (IY)] provs. is

Poorer than Ibn Al Mudhallak (M), a [needy poverty-stricken (IY)] man of the Banu 'Abd Shams (Md, IY) Ibn Sa'id Ibn Zaid Manat (Md); and S holds that to be regular when the augmented [v.] is َأنعَلَ (Sh). The KK allow the َأنعَلُ of superiority to be formed from the two words سوَان blackness and بياض whiteness, because, say they, these are the two original colors, whence

[by Ru'ba Ibn Al' Ajjaj, A maid in her wide shift whiter than the sister of the Banu Abad (AKB)] and

Begone (mayst thou perish!), whiteness that hast no lustre. Assuredly thou art blacker in mine eye than the three dark nights at the end of the month (W, AKB), which, according to the BB, are anomalous (R). The saying of some, on the [preceding] verse of Al Mutanabbi, addressing hoariness, that is dependent upon أسود, necessarily implies that أسود is a n. of superiority; but that is dis-allowed in colors, and the truth is that من أسود is an
ep. of جملة الظلمم, i.e. أسود, a black thing, being one of the aggregate of the three dark nights, like a free man, of free men, and a mean fellow, of mean fellows, i.e., of their aggregate, and the saying of the poet

And a white sword, of water of iron, flashing as though it were a shooting-star that appeared when the shades of night were dark, as though he said كَانَ من مَاء الْحَدْيَدِ (AKB): and, similarly, in

He will meet the 'girt with a sword red because of blood, or with a red sword of blood, whose brightness the necks and livers have taken away with their blood that it has gotten (DM),] مَئَلَ قَالَ مُرَنْدِيًا يَأْحَمَرَ مِنْ دَمٍّ.ُّ ذُهِبَتْ يَتَخَضَّرُهُمُ الطَّلَّالُ وَالْإِكْبَلُ.ُّ

[vs. denoting internal defects, as فلاَكَنّ أَبْلَدَ مِنْ نَكَّانِ. Such a one is duller than such a one and stupider and sillier and more disputatious and more perverse notwithstanding that the not denoting super-
iority is formed from some of them, like أَحْمَقُ stupid, fem. أَحْمَقَةٌ, and أَسْلِيٌ silly, fem. أَسْلِيَةٌ (R). And among their provs. is أَحْمَقُ مِنْ حَبْنَةٍ Stupider than Habanna'ha (M), the cognomen of Yazid Ibn Tharwān (ID, Md, IY) Ibn Kā'īn Ibn Tha'labā (IY), one of the Banū Kā'īn Ibn Tha'labā (Md), who was proverbial (ID, IY) for stupidity (IY).

§. 353. Its formation from [a substantive or (Tsr)] an ep. having no v. is anomalous, [like هو أحنك العبراني] He is the more voracious of the two camels (357), from حَنَكَ palate, which is a substantive; and (Tsr)] like هو أَنتِنَ بِهِ He is worthier of it, [from نَسٌ worthy, i. e., أَلتَنَ مِنْ شَطَاطَ حَقَبِقَ (Tsr),] and نَسَقِهِ more of a robber than Shīzāz (Aud), a well-known robber, of the Banū Da'bba, from لَتَنَ robber, i. e., سَارِقٍ: but IKtt transmits a v. for the last, vid. لكَنَّ took the property secretly; and, according to this, there is no anomaly in it (Tsr). Among their provs. is أَبْلِ مِنْ حَنَيْفِ الْحَصَاتِمَ More skilled in good management of camels [357] than Hunaif al-Hanā'tim (M), a man of the Banū Taim al-Lāt Ibn Tha'labā (Md, IY): but this is derived from أَبْلِ الْرَجُلِ The man was skilled in the good management of camels, aor. يَأَبَلُ, inf. n. أَبَالَ, act. part أَبِلٌ; so that
it is derived from a *tril. v.*, as though they had formed a *v.* from ُبٰكُلِّ camels, and then conjugated it like other *v.s.* (IV).

§. 354. By rule it denotes *superiority of the ag. over others in the act*, like ُبٰكُلِّ *أَضْرَبَ* [351], i. e., *striking more than the rest of the strikers*, not *struck more than the rest of the struck*, because the *ag.* is more frequent than the *obj.*, since, in most cases, there is no *obj.* but has an *ag.*, whereas the converse is not true; though we say "in most cases" to provide against such as ُجُمْهُرُ possessing by a *devil* and ُمَبَحُوت confounded. But sometimes they use it for the *obj.*, irregularly, as ُأَعْدَّر أَلْوَمُ more *excusable*, ُآَشَرُ more *notorious* [357], ُأَلْوَمُ more *blameable*, ُآَشَرُ more *busy* (R), and ُأَخْوَفُ more *feared*, formidable, dreadful [below] (R on the verses cited from S in §360). It has been heard formed from the *pass. v.* [360], as (1) ُهُوَ أَعُضُّ مِن دِيِّكُ He is more self-conceited than a cock, [from ُزُعَيْيُ, which, Jh says in the *Ṣahāh*, is not spoken by the Arabs, except in the *pass.* voice, though it is in the sense of the *act.*, vid. ُتَكْبَر ُتَكْبَر ُتَكْبَر was *proud*; but ID transmits ُرُعَا i. q. ُتَكْبَر ُرُعَا; and, according to what he transmits, there is no anomaly in it (Tsr)]: ُآَشَعَلُ مِنْ ذَاتِ الْتَنْحِيِّيِّي (2) *Busier than the owner of the two skins of butter*, [a woman of the Banû Taim
Allah Ibn Tha'laba, who used to sell clarified butter in the days of heathenism (Md, Tsr), from *was busied* (Tsr): (3) 

More anxious about thy need (Aud), from *was troubled, anxious* (Tsr); and hence in S's saying And they are more anxious to explain it (R): but , like , in the act. voice, has been heard; and, according to this, there is no anomaly in it (Tsr): (4) [above] in the verses, like [above] and [357] (AKB).

§. 355. The *af'il* of superiority has three states, being (1) anarthrous and aprothetic; (2) synarthrous; (3) pre. [118] (IA, Aud). If anarthrous and aprothetic, it is always conjoined [below], literally or constructively, with governing the inferior in the gen. (IA, Aud, A), both [constructions] being combined in XVIII. 32. *I am more abundant than thou in wealth* [85], and more mighty (than thou) in people, i. e., [357] (A), where with its gen. is suppressed, because known (Sn). The sense of this is disputed (A):—(1) according to Mb (A,YS) and those who agree with him (A), it denotes beginning of extent (A, Fk) in superiority (Fk, Sn), as better than he (Sn); or inferiority (Fk, Sn), as
worse than he (YS, Sn): and this opinion is held by S; but he intimates that, together with this [sense], it imports the sense of *partition*, saying that ِهِيِ فَأَفْضِلُ مِنْ زَيْدِهُ. *He is more excellent than Zaid* pronounces him superior to one, and is not general: (2) according to IM in the CT (A, YS), it denotes *passing* (A, Fk), as though, by زَيْدِهُ فَأَفْضِلُ مِنْ عَمِّهِ [499], the speaker said *Zaid has surpassed 'Amr in excellence*: and he says that, if *beginning* were intended, ِيِ لُكْسَةَ might occur after it; and that its denoting *partition* is falsified by two matters, its not being replaceable by بَعْضُ, and its gen.'s being [sometimes (Sn)] general, as ِإِنَّ اللَّهَ أَعْظَمُ مِنْ كُلِّ عَظِيمٍ God is greater than every great one (A, YS): and in that he was anticipated by IW (YS). But IUK says that [Mb's opinion is apparently correct: while (A)] IM's criticism is not [universally (Sn)] applicable, since the announcement of the *ending* is sometimes omitted, because the *ending* is not known, or not intended to be announced; and that [omission of the announcement of the *ending* (Sn)] is more emphatic in declaring superiority, since the hearer is not informed of the place of the *ending* (A, YS). This مَنْ and its gen. together stand towards the منْ of superiority in the same position as the *post.* towards the *pre.*; and therefore may not precede it, as the *post.* may
not precede the pre. (IA). But sometimes مَن precedes it in poetry, as

\[ \text{وَأَسْتَنْرِلُ الْبََّيْنََْاَ تَسْأَلُهُ مِنْ أَعْقَابِ لُوحُ الْحَكْمِ أَعْلَى مَسْتَنَى} \]

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

 فقالت لنا أنتَ أنتَ فيدنا زَوْدَت
جَنَّى النَّعْكَلِ بَلَّ ما زَوْدَت مِنْهُ أَطْلِبُ

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

ولا عَبَّب فِيهِم غَيْرَ أَن سَرِيعَهَا ✡ تَطُوفُ وَ أَن لَا شَيْ إِنْ مُنَسِكَ أَكْسَلُ.

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

there is no fault in them (the women mentioned in the beginning of the ode), except that their quick ones are slow, and that not a thing is more indolent than they (MN, EC), indolence being a quality praiseworthy among women, though blameworthy among men (EC): but this is a poetic license (Aud), according to the majority; and extraordinary, according to IM (Tsr). The [comparatival (R)] من must not be separated from the منَعُل (R,A) of superiority (R), as is necessarily implied by IM's saying "conjoined" [above] (A), because it completes the sense of منَعُل (R). That, however, is not unrestrictedly true (A): but they.
are sometimes separated by (1) the reg. of أفعل (R,A), as
النبيأ أولى باليوميين من أنفسهم XXXIII. 6. The Prophet
is nearer to the believers than themselves (AKB, Sn),
whence.

فانَأ رأيتِ أعينا الوعض أحوَى ساعَةُ # إلى الصُرْن من ريبٍ يماني مسهم
[360] (R), by Aus Ibn Ḥajar, For verily we held honor
to be more in need, one hour, of preservation from
pollution than fine striped yamāni clothes (AKB); (2)
لَو and its v. (R,A), as

وَلَفَظَ أَطيَبَ لَوْ بَدِلتَ لَنَا # من ماء مَمَةَةٍ على خُمْرَ
(A) And assuredly thy mouth is nicer, if thou wouldst
bestow it on us, than water of a hollow in a rock upon
wine (MN); (3) a voc. (AKB, Sn), as says Jarir

لِمْ ألقَ أُحْبَتْ يَا فَرْتَفِقَ مَنْكُمُ # لِيَّلاً وَأَحْلَتْ بِالنَهار نُهْأرا

I have not met by night a fouler set, O Farazdāk,
than you, and by day a fouler in the day (AKB):
though not by any thing else. When the أنعِل of superiority
is formed from what is trans. by means of مَن, this
may be combined with the مَن prefixed to the inferior,
being put either before or after it, as زيد أَثْرَبَ مَنْ عَمّرُ مَنْ
Zaid is near than 'Amr to every good deed or
أَثْرَبَ مَنْ كُلّ حَبَر مَنْ عَمّرُ nearer to every good deed
than 'Amr (A). The gen. governed by the comparatival
participates with the superior in the meaning [of the root of the v.], either really, as Zaid is handsomer than 'Amr; or constructively, as in 'Ali's saying لَأَنَّ أَصْوَمْ بِيَمَانِ مَنْ شَعْبَانَ أَحْبَيْتُ إِلَيْهِ مِنْ أَنْ أَنْظُرْ بِيَمَانِ مَنْ رَمَضَانَ assuredly that I should fast on a day of Sha'bān is dearer to me than that I should break the fast on a day of Ramaḍān, because breaking the fast on the day of doubt, which may be [the first day] of Ramaḍān [or the last of Sha'bān], being dear to the adversary, 'Ali supposes it to be dear to himself also, and then affirms [fasting on] the [last] day of Sha'bān to be dearer to him, as though he said "Grant that it is dear to me also. Is not fasting on a day of Sha'bān dearer than it?" And, in irony, you say أَنتَ أَعْلِمُ مِنْ الْحَبَارِ Thou art more learned than the ass, as though you said "If it be possible for the ass to have learning, then thou art like him with an excess ", the intention being not to declare the excess [of the person addressed over the ass]; but to associate the two in a thing known to be non-existent in the ass, [and consequently non-existent in the person addressed ](R). And [R says that (Sn)] in their sayings أَنَا أَكْبَرُ مِنْ الْشَعْرُ I am too old for poetry and أَنْتَ أَعْلِمُ مِنْ أَنْ تَقْولُ كَذَّا Thou art too great to say so, the intention is not to affirm the superiority of the speaker to poetry, or of the person addressed to the
saying; but to declare their remoteness from poetry and the saying, the 
un of superiority here importing the remoteness of the superior [person] from the inferior [thing], and his passing away from it: so that in the like is not comparatival; but resembles the I separated from Zaid and I departed from him, being dependent upon used in the sense of surpassing and separate, without any assertion of superiority (R, Sn). And therefore Thou art too dear to me for me to beat thee means separate from the possibility of my beating thee from the excess of thy dearness to me, that being allowable because the comparatival depends upon the of superiority in a sense approximate to this, since [above] means Zaid surpasses the degree of 'Amr in excellence; so that the that we are discussing is like the comparatival except in the sense of superiority (R). As for the synarthrous and the pre., they may not be conjoined with the (IA, A) mentioned (A, MKh), which is prefixed to the inferior (Sn, MKh). And [thus] two opposite states take possession of by turns, it being always indet. when accompanied by [this], and det. when parted
from it (M). One does not say زَيْدُ الافضَلُ مَنْ عُمَّرُ (M, IA), because_Zeyd, when attached to this افْتَعَلُ, imparts to it a sort of particularisation, for which reason it occurs after the distinctive [pron.] in XVIII. 37. [166,419]; while the ل, when prefixed to it, contains more determination than مَنْ imports particularisation, so that they dislike to combine the two (IY): nor زَيْدُ افْتَعَلُ النَّاسِ مَنْ عُمَّرُ (IA), because مَنْ is mentioned only as a medium for communicating the knowledge of the inferior, which is expressly mentioned in the pre. (MKh). And, as for the saying [of AlA’shà (MN)]

وَلَسْتُ بِالآخَرِينَ مِنْهُمْ حَصَصَى • إِذَا النَّعْرَةُ لِلْكَاتِرِ

[And thou art not more than they in number; and might belongs only to the many, where the poet combines the ل and ل with the word مَنْ (MN)], and the saying [of Sa’d alKharkara, according to Jh, or of Kais Ibn AlKhaṭīm al Anṣārī, according to IU (MN,)]

نَحْصِنُ بِغَرْسِ الْوَرَدِيَّ أَعْلَمُنَا • مَنَا يُرْكِضُ الْحَبَّادِيَّةُ إِلَى الْسَّدِفِ

[We are more knowing in the planting of young palm trees than we are in the spurring of the courser at day-break, where the poet combines prothesis with مَنْ (MN)], they are explained away (A): for لَا كَثَرُ مِنْهُمْ is accounted for in four ways, (1) that مَنْ does not denote
beginning of extent, but explanation of the genus, as in

Thou art, of them, the gallant cavalier, i.e. from among them [359]; (2) that is dependent upon a suppressed [word], the full phrase being And thou art not the more, (more) than they [359], where the suppressed is a subst. for the mentioned; (3) that is red., and therefore does not prevent the introduction of; (4) that is i. q., i.e. the more among them: while is constructively the post. being meant to be understood as rejected, like the in in [78] (MN). Nor [does one say (IY)] ; and, similarly, in the fem., du., and pl., one does not say , nor , nor , nor , nor , nor , nor , nor [18]: but they must be made det. by the or by prothesis, as the most excellent and the most excellent, the most excellent of the men and the most excellent of the women (M). The of superiority is always used (IY, R) with one of the three mentioned (R), [i.e.,] with the [comparatival] , the art., or prothesis (IY), not being devoid of all; nor having two of them combined, except extraordinarily. It is not devoid of all, because
it is applied to denote *superiority of the thing to another*. and, with the *prothesis*, and prothesis, the inferior is expressly mentioned; while, with the *art.*, it is virtually mentioned, because the *art.*, being used to indicate a specified object previously mentioned, literally or virtually, is an indication of the *انقل* that has the inferior mentioned with it, as, when a person seeks a *more excellent than Zaid*, and you say *‘Amr is the more excellent*, i.e., *is that more excellent*, i.e., *is the person that, we say, is more excellent than Zaid*. And according to this, in every case, the *art.* with the *انقل* of superiority denotes *knowledge* [599], in order that *انقل* may not be entirely divested of the mention of the inferior. Nor are two of the three combined, because each of them serves instead of the others in importing the mention of the inferior; and, none of them having any import except that, the mention of another, when one has been mentioned, would be a mere pleonasm (R).

§. 356. The *انقل* of superiority is of three kinds, (1) what must agree [in number and gender] with what it belongs to, which [kind] is the synarthrous, as *الْفَضْلُ الْأَكْمَلُ* the most excellent *Zaid* and *الْفَضْلُ الْأَكْمَلُ* the most excellent *Hind*, *رَيْدَاءُ الْفَضْلُ* and *رَيْدَاءُ الْفَضْلُ* (M, Ad) and *الْفَضْلُ الْأَكْمَلُ* or *الْفَضْلُ الْأَكْمَلُ* and *الْفَضْلُ الْأَكْمَلُ* or *الْفَضْلُ الْأَكْمَلُ* (2) what must not agree,
but be always in the sing. masc., [whether its qualified be sing., du., or pl., masc. or fem. (MAd),] which is of two sorts, (a) the anarthrous and aprothetic, as زید أفضل من عمرو Zaid, or Hind is, more excellent than 'Amr, or زيدان أفضل من عمرو 'Alīz dan or زيدان زيدان زيدان زيدان زيدان (Sh): [here] agreement is not allowable; and therefore it is said that أجر [18] is made to deviate from اجر, [which ought to be used (Sn)]; and that كأن صغيري الح زيدان أنفضل أفرع أفرع Zaid is a most excellent man and زيدان أنفضل أفرع Zaid is a most excellent woman, and زيدان أنفضل أفرع زيدان Anfāṣl Arwa, and زيدان Anfāṣl Amra[ıs1], and زيدان Anfāṣl Rujul, and زيدان Anfāṣl Nisāʾ, and زيدان Anfāṣl جمال Zaj al-Aṣwāf (Sh): that [indet. (Sh) post. (A)] must agree [in number and gender (MAd) with the n. qualified (A, MAd) by the فعل of superiority (MAd)], as exemplified: and, as for II. 38. [118], it is in full أول فريق كافر به the first (party) to disbelieve it (Sh, A), otherwise أول كان كافر would be said; or is لا يُكن كُل منكم أول كافر Nor (let each of you) be etc., like XXIV. 4. [40] (Sh), i. e., فاجئوا كُل واحد منهم Scourge ye (every one of) them (MAd): (3) what admits of both constructions, which is the pre. to a det., [when affirmation of superiority to the post. is intended
The two Zaid, and The Zaid, are the most excellent of the men, and Hind is, and The two Hinds, and The Hinds, are the most excellent of the women; or, if you please, The Zaid is, and Hind and the two Hind, and the Hinds, are the most excellent of the women; or, if you please, The Zaid is, and Hind and the two Hind, and the Hinds, are the most excellent of the women; or, if you please, The Zaid is, and Hind and the two Hind, and the Hinds, are the most excellent of the women.

[by Dhu-r Rumma, And Mayya is the most beautiful of mankind and genii in neck, and front of the neck, and the most beautiful of them in back of the head (AAz)] not حَسْنَاهُم and حَسْنِي التَّقَلِيْنِ: and IS is related to have held disagreement to be necessary; but he is refuted by the texts إِنَّا لَذَٰلِكَ نَهْدُكُمْ أَنْفَعَانَا to be the most greedy of men for life, not أَحَرِّقَى النَّاسِ; and in

And thou wilt assuredly find them to be the most greedy of men for life, not أَحَرِّقَى النَّاسِ; and in
me, and the nearest of you to me in the assemblies of the day of resurrection—(they are) the best of you in morals (IA, A); while [IA asserts that] those who allow both constructions say that agreement is more elegant, for which reason [Th, ] the author of the Faṣaḥ is blamed for saying فَأَخْتَرْنَا أَنْصَكَهْسُنِّ in which case we have chosen the most elegant of them, where, say they, he ought to have said فُصَّكَاهُمْ (IA): (b) if affirmation of superiority be not intended (IA, Aud, A, MAd) at all [357] (A, MAd, MKh), or be intended (A, Tsr, MAd, MKh) unrestrictedly (Tsr, MAd, MKh), i.e. (MKh), not over the post. alone, but over it and over [all (A)] others (A, MKh), then agreement [with the qualified (Tsr, MAd)] is necessary (IA, Aud, A, MAd), because of the resemblance of this أنعُلُ to the synarthrous [ in determinateness and (MKh)] in being devoid of من the qualified in letter and sense (Tsr, MKh), as The reducer, [i. e., Yazid Ibn Al Walid Ibn 'Abd Al Malik Ibn Marwan, so named because he reduced the allowances of the soldiers (Tsr, Sn, MAd, MKh)], and the scarred, i.e., 'Umar Ibn 'Abd Al Aziz Ibn Marwan, so named because of a scar (Tsr, Sn, MAd, MKh) on his forehead (Tsr), from the blow of a beast (Tsr, Sn, MAd),] are the two just, or two justest of men, of the Banu Marwan, [where أَنَدِلَّ admits of being rendered by what contains no affirmation of superiority (Tsr,
\( M\text{Ad}, \) i.e., عَادَلَا بَنِي مَرْوَانُ (IA, Aud, A, MAd), because none of the Banu Marwan participates with them in justice (Ts\text{r}, Sn, MAd), since there is no just man among them besides these two (MK\text{h}), or of meaning unrestricted excess (Ts\text{r}, MAd); and as Muhammad (God bless him and give him peace!) is the most excellent of (mankind, from among) Kuraish, i.e. أَفْضَلُ الْمَلَائِمِ مِنْ بَيْنِيْ قُرَشَ: (c) the prothesis of these two sorts [mentioned in (b)] denotes mere particularization [of the qualified, as being, e.g., of a certain tribe, not explanation of the inferior (Sn)]; and therefore أَنْعَلُ in them may be pre. to what it is not part of, contrary to the أَنْعَلُ in which the sense of مِنْ is meant to be understood, this being always part of what it is pre. to: and for what reason يُوسُفُ أَحْسَنَ إِخْوَتِهِ \( J\) oseph is the handsomest of mankind, from among his brethren, or the handsome man of his brethren, is allowable if أَحْسَنُ مِنْ بَيْنِهِمْ or حَسَنُهُمْ be intended; but is disallowed if أَحْسَنُ مِنْهُمْ handsomer than they be intended (A).

§ 357. When the inferior is known (R), مِنْ [with its gen. (R, IA, Aud, A)] is sometimes suppressed (M, R, IA, Aud, A), because indicated (IA), as in XVIII. 32. [355], i.e., مَنْكَ (IA, Aud), where expression and suppression occur; and in \( ْوَ أَخْرَىْ حِبْرَةُ رَبِّيْ LXXXVII.17.\)
And the life to come is better and more lasting than the present life) (Aud), i.e. مَنْ أَلْتَكْرِيا ٓالْدُنْيَا (Tsr). being then supplied, [and therefore like the spoken; so that you do not put the art., as you do not put it with مَنْ, because the virtually present is like the literally present (IY)]; and hence يَبْعَلُ الْسِّرُّ وَأَخْفِى. XX. 6. He knoweth the secret, and a thing more hidden (than the secret), [vid. the inmost thought of the soul (B),] i.e., وَأَخْفِى مِنْ الْسِّرُّ; and the saying of the poet [looking at some fat camels belonging to other men (AAz)] يَا لَيْتِهَا كَانَتْ لِأَهْلِي إِبْلًا † أَوْ هُمْ لِنَى فِي جَهَابِ عَلِيمِ أَوْلًا [O would that they were camels for my people, or had been made lean in a drought of a year before (this year)! (AAz)], i.e. إِلَّا تَوْلُهُ مِنْ هَذَا الْعَالَمِ; and your saying God is greater (than every thing), [i.e., مِنْ كُلِّ شَيْءٍ (IY)]; and the saying of AlFarazdak إِنَّ الْذِّي سَمَّكَ السَّمَاءَ بَنَى لَنا َبَيْتًا كَعَظِيمًا أَعُزُّ وَأَطْولُ [below] (M) Verily He that raised the heaven has built for us a house, whose pillars are mightier (than the pillars of every house), and taller (than they), i.e. أَعُزُّ مِنْ دَعَائِمَ كُلِّ بَيْتٍ وَأَطْولُ مِنْهَا (AAz). That suppression occurs (1) often when أَعْلِنُ is an enunc. (IY, R, IA, Aud, A), actually or orig. (Tsr), as in the text (IA, A), XVIII. 32. (Sn), and the like, being frequent in the Kur (IA);
and hence [above] and

[by 'Antara, addressing 'Umāra Ibn Ziyād al 'Absī
Thou shalt know which of us is nearer to death than his fellow, when thou bringest near to me the thirsty spears, i. e. (AKB)): though, in such cases, it may be said that the elided is the post., i. e., أُکْمِرُ أَعْرُ دِآَآَهُم مُوسَّدَةَ جَمِيعِ الْحَرَّاسِ (the greatest of everything and most mighty pillars (R)): (2) seldom when افْتُغِلْ is (IY, R, IA, Aud, A) not an enunc. (R, IA), [but] (a) an ep. (IY, Aud, A), as in

(1719)

**wa yajtin̄ bi barad ʿallil̄ (Aud, A), by Uhaiha Ibn Al Julūh Grow tall, O young palm-tree, and come to, i. e., [reach and (EC)] take a place more fit [than any other that thou should sleep at noon, i. e., shouldst grow and flourish, therein tomorrow, by the two sides of cool, shady water (FA, EC), i. e., تَرْجَحَ تَأْتِي مَكَانًا أَجْدَرَ مِنْ غَيْرِهِ بَأَنَّ تَقْبِيَلَ فِيهِ (Aud, A), as IM says in the CK (Tsr); or (b) a d. s. (Aud, A), as in

**dunūt ṭaʿālud ḍāla al-qālū drājma (Thou drewest near, more fair (than the full moon), when we had fancied to be like the full moon; and my heart became seduced into love of thee (MN)], i. e.,

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for, since suppression of the *enunc.* is more frequent than suppression of the *ep.* and *d.* s., suppression of part of it also is more frequent than suppression of part of them (R). The *أَنْعَلُ* [of superiority (IA,A)] is [said to be (IA)] sometimes used divested of the sense of *superiority* (R,IA,A), and renderable by (1) an *act. part.* (R,Sn), as

XVII. 56. *Your Lord is acquainted with you* (IA,A), i. e., *عَالِمُكُمْ* (IA,Sn); or (2) an assimilate *ep.* (R,Sn), whence *وَحۡوَ الَّذِي يَبۡذَوَ الْخَلَقَ ثُمَّ يُعۡبِدُهُ وَهُوَ أَعۡلَى عَلَيۡهِ* XXX. 26. *And He is the One that beginneth creation, and then repeateth it (after their destruction); and it is easy to Him* (R,IA,A), i. e., *عَلۡيۡهِ* (IA,Sn), as is said, since one thing is not *easier* to Him than another (R); and

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

*فَبِئِسَتِنَّ يَا أَلَّا زَيَّدُنَّكُمْ غَيْرًا وَاكۡتُرَاءً*
[by an Arab of the desert, And, if not (of the race of Hashim), then of the race of (Akil) al Murar, (kings of AlYaman; for verily they are great kings of great kings (AKB)], i. e., أَعَطَّاهُمْ (R); and

أَنْهَجْوهُ وَلَسْتَ لَهُ مَكْفَهُ بِفْرَكَمَا لَحْيِرْكُمَا أَلْفَدَاءٍ (A), by Hassan [Ibn Thabit (SR)], What! dost thou satirize him, when thou art not like unto him? Then the bad one of you two shall be the sacrifice for the good one of you (Sn). According to Mb, that usage is regular; but [IM says in the Tashil that (A)], according to the soundest opinion, it is confined to hearsay (R, IA, A). And [IM says in the CT that (A), when it is used in this sense (R)], adherence to the sing. masc. is more common (R, A) than agreement [with the qualified in number and gender], because it is treated like the prevalent, which is the original أَعْطَلْ, i. e., the أَعْطَلْ of superiority with مِنْ [356] (R); but that it is sometimes pluralized when what it belongs to is pl., as

إِذَا غَابَ عَمَّكمُ أَسوَى الْعَيْنِ كُنْتمُ كُرَامًا وَأَنْتُمْ مَا آتَمَ أَنامَ الْأَلْلَهِ (R)

[by Al Farazdak, When mount "Black-eyed" vanishes from you, ye will be noble; while ye, so long as it abides, will be the ignoble (MN), meaning ye will always be ignoble, because this mountain will not vanish (MN, Sn)]; and, says he, since it may be pluralized, because divested of the sense of superiority, it may be made fem., so that
the saying: 

As though small and great etc. [356, 359] is correct (A). As for أول former, it is 1) منقول (M, R), according to the BB R), as is proved by [the fem. (IY)] أصير and [the pl. fem. (IY)] أصير (M), like أصغر أصغر, أصغر, pl. fem. أكبر أكبر, and, fem. أكبر أكبر, pl. fem. أكبر أكبر, as LXXIV. 38. [248], أول being منقول; and أول, orig. [below], being منقول; and أول, orig. (IY): (a) the majority of the BB hold that أول is of the composition of أصل, like أصل sport (R), its ف and غ being أصل; (IY); though this composition is not used, except in أصل and its variations (R); أصل having no v., like أصل (353) (M): but some say that it is orig. منقول, [having Hamza for its medial (Jh)] from أصل escaped, because escape lies in outstripping; while others say that it is orig. أصل, from أصل reverted, because everything reverts to its first [state], أصل being منقول in the sense of the pass., like أحمد and more praiseworthy [354]; and in the [last] two cases the Hamza is anomalously converted into أصل: (2) منقول, say the KK, (a) from أصل, [its o.f. being أصل, and (KF)] the Hamza being transferred to the position of the ف; or (b), as some of them say, of the composition of أصل, [its o. f. being أصل, and (Jh)] the first أصل being converted into Hamza. But its
being declined like the انَّعَلُ of superiority, and its being used with مَنْ, falsify [the assertion of the KK as to] its being انَّعَلَى and انَّعَلَّلَى, they belong to the speech of the vulgar, and are not correct. The [first]، [of اولیاً، which is the o. f.] of انَّعَلُ، according to the opinion of the majority of the BB, is necessarily converted into Hamza, on account of its pl., vid. اولُ، [orig. اولِّي، the first، of] which is necessarily converted into Hamza, like [the first، in] such as انَّعَلُ، pl. of انَّعَلَّة، [683]: but, according to those who say that انَّعَلُ اولُ is أَعَلَ، the o. f. of اولیاً is اولیاً، the، being converted into Hamza, as in اولیاً [237, 683]; and then the second, quiescent, Hamza into ه، as in اولیاً [661], for which reason it returns to its o. f. of Hamza in كَالِع’s reading عَدَّاً اولیاً LIII. 51. The first ‘Ad, because the first [Hamza] is elided, the ل of the art. being mobilized with its vowel [Damma (B)], so that the combination of two Hamzas is removed. Thus انَّعَلُ former is like انَّعَلُ anterior, prior, more preceding or prevenient or outstripping, in sense, declension and construction. You say, in declining it, (1) masc., (a) sing. انَّعَلُ the first؛ (b) du. انَّعَلَان، (c) pl. انَّعَلَائِن، and انَّعَلَائِن [715] (R)، and انَّعَلَائِن by transposition (Jh,
KF): 2) *fem.* (a) sing. *أَلْوَّامٍ*; (b) *du.* *أَلْوَّامٍ*; (c) *pl.* *أَلْوَّامٍ* and *أَلْوَّامٍ* [248] (R) [or *أَلْوَّامٍ*], like *رَجُّعَ* and *أَلْوَّامٍ* (KF). And *أَلْوَّامٍ* is used [as an *ep.*] for the [broken] *pl.* masc., considered as being [tropically] *fem.* [270]: the poet says

An old (camel) upon an old (road) belonging to former peoples, that dies by abandonment, and lives by work (Jh on *أَلْوَّامٍ*), i. e., *

but, if you please, you say (Jh on *أَلْوَّامٍ*). And you say, in construction, *زَيْدٌ أَلْوَّامٍ مِّنَ عُمْرِهُ* Zaid is prior to others, *هُوَ أَلْوَّامٍ* He is the first of them, and *هُوَ أَلْوَّامٍ* He is the first. But since, according to the correct opinion, the expression *أَلْوَّامٍ* is not derived from anything used, neither from a *v.*, like *أَحْسَنَ* nor from a substantive, like *أَخْيَْأَكْ* [353], the sense of qualificativity in it is obscure, since qualificativity is apparent only with respect to the word that the *qual.* is derived from, and to the qualifiability of that derived *qual.* by that word, as in *ذُو عِلْمٍ أُكْثِرَ مِنْ عِلْمِ غَيْبٍ* more learned, i. e., *ذُو عِلْمٍ* possessed of learning more than the learning of another; and *ذُو حُنْكَ أَشْدَدَ مِنْ حُنْكِ غَيْبِهِ* possessed of a palate, [i. e., appetite] more than the palate, [i. e., appetite] of another: whereas the
qualificativity of أَوْلَىٰ is apparent only by reason of its being renderable by the *deriv.*; so that أَوْلَىٰ becomes like [أَسْدَ] in [جَرَّ] i.e., [142].

Its qualificativity, therefore, must not be regarded, except when the qualified is expressly mentioned before it, as يَوْمًا أَوْلًا on a former day; or when the comparativival is expressly mentioned after it, since this مِن is an indication that أَنْعَلُ is not a substantive, like أَنْعَلَ and أَنْعَدْعَ [249]. If, then, it be devoid of both together, and be not synarthrous or pre., Tanwin and the sign of the gen. are introduced into it, because of the obscurity of its qualificativity, as in 'Ali’s saying أَحْمَدْ أَوْلَا بَادِيْتَا I will praise Him first, at the beginning; and in the saying مَا تَرَكْتُ لَهُ أَوْلًا وَلَا آخِرًا I have not left to him a first, nor a last (R), i.e., لَا قَدِيمًا وَلَا حَديثًا neither an old, nor a new (IY on § 324). But أَوْلِ may have its post. suppressed, and be uninfl. upon Damm, when it is renderable by the adv. of time, as لَعْمَرُ مَا أَدْرَى الْحَمَّامُ [201], i.e., أَوْلُ أَوقاتٍ غَدْرِهَا at the first (of the times of its going in the early morning). And you say مَا لَقَيْتُ مَدْ عَامٍ أَوْلُ I have not met him since a former year, with أَوْلًا in the nom. as ep. of عَامُ أَوْلُ مِنْ هَذَا الْعَامِ a year anterior (to this year). And some of the Arabs say مَدْ عَامٍ أَوْلًا
with Fath of $\text{أَوْل}$; but this is rare. $S$ relates on the authority of $Khl$, that [here] they make it an $\text{adv}$, as though $\text{مُدُّ عَامُ ْتَبِيلَ عَامِكُ}$ $\text{since a year before (thy year)}$ were said: but the rendering of $\text{أَوْلَ ْأَوْلُ}$ by $\text{قبلَ عَامِكُ}$ involves a difficulty, because, the $\text{first}$ of the thing being the $\text{foremost}$ of its parts, $\text{أَوْلَ ْأَوْلُ}$ means $\text{in the foremost}$ of the parts of the year, either of its days, or of its nights, or of its times; whereas $\text{قبلَ عَامِكُ}$ means $\text{in the time preceding}$ the whole of its parts: and, if $\text{أَوْلُ}$ were i. q., $\text{قبلَ عَامِكُ}$ $\text{before (thy year)},$ its post. would be suppressed, and therefore it would necessarily be $\text{uninf.}$ upon $\text{Damm}$ $\text{أَوْلُ},$ however, here may be i. q., $\text{أَوْلُ مِنْ عَامِكُ}$ $\text{anterior (to thy year)},$ the $\text{adv.}$ being an $\text{ep.}$ of $\text{عَامُ كَانَ}$ i. e., $\text{عَامُ مُبَلَّغُ مِنْ عَامِكُ}$ $\text{a year (being in a time) anterior (to thy year).}$ And it is not improbable that $\text{أَوْلُ},$ though an $\text{ep.}$ of the $\text{nom.}$, may be put into the $\text{gen.}$ by imagining the qualified to be in the $\text{gen.}$, because what follows $\text{مُدُّ}$ is sometimes governed in the $\text{gen.}$ $[203];$ so that it is like $\text{وَلَا نَايِبٌ آلهٍ}$ and $\text{LXIII. 10.}[426,538]:$ and, according to this, $\text{أَوْلُ}$ is in the $\text{gen.};$ not in the $\text{acc.},$ [as in the former construction]. And, when you have not seen $\text{Zaid}$ for a day, you say $\text{مَا رَأيتَ مِنْ أَوْلِ مِنْ أَمْسٍ}$ $I$ $\text{have not seen him since the day before yesterday;}$
and, when you have not seen him for two days, I have not seen him since the day before yesterday: but you do not go beyond that (R).

§ 358. أَخَرُ is [a substantive, meaning one of two things; on the measure of (Jh)] أَنْفَعَلُ, [the fem. being أَخَرَى (Jh,KF); except that it contains the sense of (Jh)] an ep. (IY), i. q., غَبَرُ another [90] (KF'), because أَنْفَعَلُ مِنْ كَذَا is found only in the ep. (Jh). But أَخَرُ has a predicament not belonging to any of its fellows, vid. that مِنْ is always suppressed from it when indet. [355] (M). The sense of superiority is altogether obliterated from it: so that it is not used either with مِنْ, or with prothesis; but is used either anarthrous or synarthrous, And, since the sense of مِنْ is not supplied with the anarthrous, it agrees in gender and number with what it belongs to (R). For أَخَرُ so often used apart from the qualified, as مَرَّتُ بِرَجْلِي كَذَا وَبِآخَرَ I passed by such a man and by another, that they treat it as a substantive, making it du., pl., and fem. [356] (IY). They say مَرَّتُ بِآخَرَيْنِ I passed by two others, and [or بِآخَرَ (Jh, KF)] by others; and [in the fem. (IY)] بِآخَرَيْنِ [or بِآخَرَ (KF)] by another, [du. (IY)] بِآخَرَيْيَنِ by two others, and [pl. (IY)] بِآخَرَيْنِ by others (M): the Kur has
And others have confessed their sins and 

It is a mistake to say I bought a male slave and another slave-girl, because the Arabs qualify by *آخر* and their [dus. and] *جارية* and their [such words as denote] what is homogeneous with the [person or thing] previously mentioned, as *اللات* and *العزى* and *الثالثة* the other. Have ye then considered *Al-Lat* and *Al-Uzza* and *Manat* the third, the other? and *لم تكن منكم* which denotes *فليصى* and *من كان مريضًا* or *على سبيلم عدد من أيام أُخر*.

Therefore whosoever of you is present during the month, let him fast therein; and whosoever is sick, or on a journey, for him shall be a fast of a number of other days, *منة* being qualified by *آخر* because *Manat* is homogeneous with *Al-Lat* and *Al-Uzza*, and *آخر* by *أيام* because the *days* are homogeneous with the *month*; whereas, the *slave-girl* not being homogeneous with the *male slave*, since the former is *فم*., while the latter is *ماس.*. *جارية* may not be qualified by *آخر*, as one does not say * Jawlat Hamid ')ُرجل أُخر* Hind and another man came. For *آخر* is of the cat. of *أفعل*,[the person or thing denoted by] which is homogeneous with the [person or thing] mentioned after it, as is proved by the
fact that, when you say Al-Firdaus az-Zimmānī [one of the poets of the Ḥamāsa (CD),] says, and another says, the full phrase is  وقالَ أُخِرَ مِنَ الشُّعْرَاءَ and another (of the poets) says. And, as for the saying of the poet

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

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

(M, R), by Al ‘Ajjāj (M, N, AKB), On the day [of resurrection (N)], when the souls shall see what provision they have made ready, when affairs shall reach their end in the strife of a life that has long been extended (N, AKB), and the tradition of ‘Umar  إنِّي لَا أَكْرِهَ أَنْ أَرَى أَحَدَ كَمِنْ نَزَلَ إِذَا الْأَمْرُ غَيْبٍ إِنِّي سُعْيُ دُنْيَا طَالِبًا ثُمَّ مُدْبِتٍ Verily I dislike to see one of you idle, not busy in an affair of the present
life, nor in an affair of the life to come [397], the intention being to make the matter indet., as though in a worldly strife and in a temporal matter and eternal were said (K on XX. 72.), and in [by one of the Banû Kais Ibn Tha'labā, or, as is said, by Bashama Ibn Hazn an Nahshalt, And, if thou summon to a great affair and a noble feat the chiefs of the nobles of mankind, then summon us (T, IY)], because they are prevalently applied (M, R) to the two things mentioned, so that the sense of superiority is obliterated from them (R); and thus they are confounded with substantives (M), for which reason they, like and [149], seldom follow a qualified (AKB). [725] is orig. an ep., on the measure of and its masc. is the nearest, from I drew near, the being converted into because fourth [727], and afterwards [the ] into , because mobile and preceded by a letter pronounced with Fath [684] (IY). It is a disgraceful mistake, and a hideous solecism, to say This is a weary world, because and all words on its measure are diptote whether det. or indet., the Tanwîn not being affixed to them in either state
The Lexicologists, however, say that the Arabs do sometimes pronounce دَنْيَا with Tanwin; so that H's declaring it to be a mistake is a mistake on his part: and IHL says that دَنْيَا has been heard declined as a triptote; though, as IJ says, it is extraordinary, strange; nor do we know anything, ending in an I of feminization, that is declined as a triptote [18], except this word: and it has been heard [so declined] in ذَنْيَا طَالِبًا آلَحُم, which is not a poetic license because the measure does not vary in either case (CD). But the correct opinion is that ذَنْيَا is an inf. n., like ذَنْيَا [248, 272] and إِلْبُشَرِيَ [272, 331]; not fem. of ذَنْيَا the greatest, like ذَنْيَا [248]; because, when an inf. n., it may be made det. and indet. (IY). And, as for ذَنْيَا in the reading حَسَنُ ذَنْيَاـسُءِي in the saying [of Abu-l Ghul at Tuhawi (T, IY)]

وَلَا يَجْزِيُونَ مِنْ حَسَنٍ يُسَوءُ # وَلَا يَجْزِيُونَ مِنْ عُلُّوٍ بَلْ يُسَوءُ # [And that require not any with evil for good, nor require any with softness for roughness (T, IY)], they are not the fem. of حَسَن better and أَسْوَى worse; but are inf. ns., like ذَنْيَا رَجُعَى and هَبَشَرِي [above] (M, R). But [Abū 'Alī Al'ızasan (MN)] Ibn Hani [al'Hakamī, known as Abū Nuwās (MN)],] has been taxed with making a mistake in his saying
As though smaller and greater of its bubbles were pebbles of pearl on a ground of gold (IY, MN): while in the is not comparatival (M,R), but partitive (R), being like the in [355] (M), i. e., or the may be judged to be red., being comparatival, as in

[by ‘Amr Ibn Kulthūm al-Taghlabi, I have inherited (the glory of) Muhalhil (‘Amr’s maternal ancestor), and (the glory of) a better than him, Zuhair (his paternal ancestor). Then most excellent is the treasure of the treasurer-keepers, (glory!) (EM, AKB)]; or in both verses, according to what is said, another anarthrous, may be supplied, on which depends, i. e., the better, (a better) than him (R).

§. 360. The of superiority does not govern like the (M), because, not being made du. or pl., nor fem. [356], it is remote from resemblance to the act. part.; and becomes like prim. substantives, which are not derived from vs. (IY). It either is replaceable by a in the same sense as it, or is not
(IA). If not replaceable by a v. in the same sense (IA, A), it does not govern in the nom. (R, IA, Aud, Sh, KN, A) an expressed ag. (Sh), [whether] an explicit n. (R, IA, Aud, KN, A) or a [prominent (A) detached (Aud, Fk, Sn)] pron. (Aud, A, Fk), except in a [weak (IA, Sh), rare (Aud, A), anomalous (Sn)] dial. (IA, Aud, Sh, A, Fk) transmitted by S (IA, Sh, A, Tsr, Fk), because its resemblance [to the v., and likewise (R)] to the act. part., is weak (R, A), inasmuch as, when anar-throus and aprothetic, it is not made fem., nor du. or pl. [356] (A). They disallow the government of the explicit n. [or detached pron.] in the nom. by the of superiority because of its resemblance [288] to the of wonder [477] in measure, origin, and intensive signification (MI.). Most of (Tsr, Fk, MKh) the Arabs do not say المَرَّةُ ِبِرَجْلِ أَفْضَلُ منَهُ أَبْوَةُ (M, IA, Aud, Sh, A, Fk) or َأَنْتَ (Aud), making أَبْوَةُ أَفْضَلُ [or أَنْتَ (Tsr)] in the nom. (IA, Tsr) as an ag., on the ground that the sense is أَنْتَ ُفَاكَهُ في أَفْضَلُ أَبْوَةُ I passed by a man to whom his father was, or thou wast, superior in excellence (Tsr): but put أَفْضَلُ in the nom. (M, Tsr, MKh) as a [prepos. (Tsr, MKh)] enunc. (IY, Tsr, MKh) to ُأَبْوَةُ (Tsr, MKh) or أَنْتَ (Tsr), the prop. being [in the position of (IY, Tsr) a gen. as (Tsr)] an ep. (IY, Tsr, MKh) of رَجْلِ (Tsr, MKh), as in مَرَّةَ
I passed by a man whose father was thy brother (IY); and the cop. being the pron. governed in the gen. by من (Tsr). Y, however, relates that (R) some of the Arabs allow [the من] of superiority to govern the explicit n. (or detached pron.) in the nom., as (R) من (or منertificate) (IY,R), because it is derived from the v., although its resemblance to the act. part. is remote (IY): but that [construction] is not well-known (R); while S says that it is rare, corrupt, because of what we have mentioned (IY). But, if replaceable by by a v. (IA, Aud, A, Fk) in the same sense (IA, Tsr, Fk). [e.g.] in the case of لَكُنْحَةٍ [below] (Sh), it governs an expressed nom. (IA, Aud, Sh, A, Fk) universally (IA, Aud), by common consent (Sh, Fk) of the Arabs (Sh), vid. when من (ep. of a generic substantive (Sh, Tsr, Fk, Sn)) preceded by negation [or the like (IA, Fk), vid prohibition and disapprobatory interrogation (MKh)], and when its nom. is [extraneous (IA, Aud, A, Fk), i. e., not connected with the pron. of the qualified (Tsr, Sn, MKh)], declared superior to itself in two [different (Tsr)] respects, as in [the saying of the Arabs (Sh, Tsr)] مَا رَأِيتَ رِجَالًا أَحْسَنَ فِي عَيْنِهِ لَكُنْحَةٍ مِنْهُ فِي عَيْنِ زَيْدٍ.

I have not seen a man in whose eye collyrium is more beautiful than it is in the eye of Zaid (IA, Aud, Sh, A, Fk),
where the collyrium, in respect of its being in the eye of Zaid, is superior, and, in respect of its being in the eye of any other man, is inferior, the sense being that collyrium in the eye of Zaid is more beautiful than itself in the eye of any other man (Tsr), from which ex. the case is known as the case of ُ الكَحُلٍ [above] (Sh, Fk). For you may say ُ يَكْسِبُنَّ فِي عَيْنِهِ ُ الكَحُلُ ُ كَحُلٍ فِي عَيْنِ زَيْدٍ I have not seen a man in whose eye collyrum is so beautiful as in the eye of Zaid (Aud), putting the v. يَكْسِبُ in place of أَحْسَنَ, without altering the sense: so says IM (Tsr): while the reason that the أنقل of superiority is unable to govern the explicit n. in the nom. is only that it has no v. in its sense [of excess (Sn)], whereas in this ex. it is replaceable by a v. in its sense, as you see (A); and, if the nom. were made an inch., [and أنقل its enunc. (Fk, Sn),] then separation of أنقل from by an extraneous word, [vid. the inch. (YS),] would ensue (A, Fk). And similar are the saying of the Prophet ﷺ مَنْ أَيَامٍ أَحْبَبْنَى إِلَى اللَّهِ فِيهَا أَصْوَامُ مِنْهُ فِي عَشْرٍ دِي أَلْحَجَةٍ Not in any days is fasting dearer to God than it is in the first ten days of Dhu-lHijja [below] (S, IA, Sh) ; and the saying of the poet [Suhaïm Ibn Wathil (S), cited by S (IA),]
I passed by the vale of Wild Beasts; and I do not know any vale like the vale of Wild Beasts, when it grows dark, wherein riders that have come to it tarry less than they do in it, and more dreadful save so long as God guards a wayfarer, where he means, but suppresses that for the sake of brevity, because of the hearer’s knowledge, the phrase being like [below]; and the saying

I have not seen a man that lavishness is dearer to than it is to thee, O Ibn Sinān. But the nom. governed by in the tradition and the [last] verse is a pro-ag., because is formed from the pass. v. [354], not from the act. The general rule is that this explicit n. should occur between two prons., the first belonging to the qualified, and the second to the explicit n., as exemplified, [the first by the s in , and the second by the s in (Tsr)]: but sometimes the second pron. is suppressed, and prefixed to the explicit n., [vid. (Tsr),] as than the collyrium of the eye of Zaid; or to its place, [i.e., the place
of the (Tsr),] as (the collyrium of) the eye of Zaid, [one pre. n. being suppressed (Aud, A)] ; or to the owner of the place, [vid. (Tsr),] as than (the collyrium of the eye of) Zaid (Aud, A, Fk), two pre. ns. being suppressed: and sometimes nothing is put after the nom., as I have not seen an eye like the eye of Zaid, wherein the collyrium is more beautiful [above] (Aud, A), and similarly I have not seen any man like Zaid, in whose eye the collyrium is more beautiful (Sn). And they say Not any one is good behaviour more beautiful in than (good behaviour in) Zaid: the o. f. is, من جَعْبِيلٍ, زِيدٌ; then they prefix جَعْبِيلٍ to زِيدٍ, because of his connection with it [119] (Aud, A), saying (Tsr); and then they suppress the pre. (Aud, A), so that it becomes زِيدٌ (Tsr). And like it is the Prophet's saying Not any days is fasting dearer to God in than (fasting in) the days of the ten[above], orig. من الصَّوْمِ في من صَوْمِ أيَّامِ العُشَرِ, then من أيَّامِ العُشَرِ (A). This construction does not occur in the Kur (Sh, Fk).
IM says in the CT that it [occurs only after negation, but (A)] may be used [by analogy (Tsr)] after prohibition or interrogation (A, Tsr) containing the sense of negation (A); and IHsh follows him in the Commentary on the KN: but no instance of it has been heard; and it is better to confine oneself to what the Arabs have said (Tsr). The *an'ul* of superiority governs [in the nom. (R, IA, Aud, A, Fk)] the latent (R, IA, Aud, Sh, A, Fk) pron. (R, IA, Aud, A, Fk), which is its (R) ag. (R, Sh). [It exercises this government] in every dial. (Aud, A, Fk), [and] without restriction (Sh), i.e., whether it be preceded by negation or not (MAd), as Zaid is more excellent than 'Amr (IA, Aud), where *an'ul* contains a latent pron. [in the nom. as an ag. (Tsr)], relating to *rib* (IA, Tsr), because such government [is weak, its effect not being literally apparent; so that it (Sn)] does not need strength of the op. (R, Sn). IM says in the CK (A), According to the soundest opinion (Fk), it does not govern [in the acc. (R, KN, A)] the direct obj. (R, Sh, KN, A), unrestrictedly (KN), i.e., whether an explicit n. or not (Fk), because it is co-ordinated [in intransitiveness] with the vs. denoting natural dispositions [432, 484] (YS): but, if any n. suggesting [the allowability of (A)] that [construction] be found after it, such n. is [held to be (A)] governed in the acc. by a [supplied (A)] v. indicated by
He is wiser (than every one: He knoweth) who strayeth from His path, i.e., أَعْلَمْ مِنْ كُلِّ أَحَدٍ يَعْلَمُ مِنْ آخِرِ. 

VI. 117. And I have not seen the like of the tribe of the Banū Asad, as a tribe assailed at morning; nor the like of us, on the day that we encountered, as cavaliers; and I have not seen any tribe returning more boldly to the charge, and more vigorous in defending the standard than they, and not any more ready to smite than we, (we smote, or smiting) crests with the swords, being governed in the acc. by a [suppressed اَعْلَمْ (AKB)] v. [اصْرَبْ (AKB)] indicated by اَعْلَمْ (T): while some allow اَعْلَمْ to be the op., because divested of the sense of superiority [357] (A). Nor does it govern the acc. assimilated to the direct obj. [348], either because it does not govern the direct obj. in the acc., and therefore does not govern the acc. assimilated to the direct obj.: or because the [assimilate] ep.'s government of that acc.
is subordinate to its government of the *nom.*, and subsidiary to its prefix to what was governed by it in the *nom.* [348]; whereas ِْلُعْلَاءٍ does not govern the explicit *n.* in the *nom.*, except on the conditions mentioned [above]; and, if it do govern that in the *nom.*, is not *pre.* to it (R). IM says in the CK (A), The ِْلُعْلَاءٍ of superiority (R,Sh, A,Fk), (1) when formed from a self-trans. *v.*, (a) if the *v.* be not indicative of *knowledge* [or *ignorance*], nor of *love* or *hatred* (A), is made *trans.* by the ِل (R, Sh, A, Fk) to the direct *obj.* (R, Sh,Fk), which belonged to the *v.* before the formation of ِْلُعْلَاءٍ (R), as ِْلُعْلَاءٍ He is quicker to seek blood-revenge, and *reader to benefit the neighbour* (A), because the resemblance of ِْلُعْلَاءٍ to the *v.* and *act. part.* is weak; and, since in the case of the *act. part.* and *inf. n.*, when *trans.* to an *obj.* support by the ِل [346.B, 498,504] is allowable, notwithstanding their strength, that [support] is necessary in the case of ِْلُعْلَاءٍ, because of its weakness (R): (b) if the *v.* be indicative of *knowledge* (R,A) or *ignorance* (R), is made *trans.* by the ِل [346.B, 503] (R,A,Fk), as ِْلُعْلَاءٍ خَالِدَ أَعْرَفْ بِأَنْفَكْرِ وَأَجْهَلْ بِالْفَقْهِ Khālid is better acquainted with grammar, and more ignorant of law (Fk), because the ِل is sometimes redundantly prefixed to the *obj.* of such *vs.*, and similarly [to the *obj.*] of their *act. parts.* and *inf. ns.* (R): (c) if the *v.* be indicative of *love
or hatred, is made trans. by the \( j \) to what is logically the obj., and by \( \\ell_i \) to what is logically the ag. [500, 504] (R, A), i.e., the lover or hater (R), as the believer loves God more dearly than himself, and he is beloved by God more dearly than any other (A), i.e., more dearly than the unbeliever is beloved by Him (Sn), because such vs. are trans. to the lover or hater by means of \( \\\\ell_i \) as 

\[ \text{XLIX. 7. } \text{Hath made belief dear to you and } \theta\kappa\rho\varphi\varepsilon\alpha\iota\kappa\iota\upsilon\kappa'\mu\alpha\nu \text{ XLIX. 7. } \text{And hath made unbelief hateful to you (R): (2) when formed from a } v. \text{ trans. [to the direct obj. by means of a prep., is made trans. by that prep. (R, A) alone, as } \]

\[ \text{He is more abstinent from the world, and more quick to do good, and more strange to sin, and more covetous of praise, and more worthy of clemency, and more averse to obscenity. } \]

And the v. of wonder [477] shares with in this usage, as How dearly the believer loves God, and how dearly he is beloved by God!, How well he knows himself!, How quickly he cuts through
obstacles! How strictly he abstains from the world! How quick he is to do good! How covetous he is of it!, and How worthy he is of it! (A).

If the v. be trans. to two objs., [أَنْفَعُ] is made trans. to the first by the ج.; while (R) the second is governed in the acc., (1) by a supplied v. (R, Fk), according to the BB, indicated by أنا أَكْسِبُ مَنْكَ لَعْمَرَ الْثَّيَابَ, I am more wont than thou to clothe 'Amr: (I clothe him) with garments and أَلْعَمَّ مَنْكَ لَمْ يَرْيِدَ مَنْطَلِقَا better able than thou to know Zaid: (I know him) to be departing, the second obj. of Iَنْفَعُ, and the v. with its first obj., being suppressed, i.e., أَلْعَمَّ مَنْطَلِقَا and أَكْسِبُ الْثَّيَابَ (R): (2) by أَنْفَعُ itself (R, Fk), according to the KK (R), unrestrictedly, as some say; but, as others say, if renderable by what contains no declaration of superiority, which opinion, says Dm, is good (Fk). By analogy, أَنْفَعُ would be made trans. to the second obj. also by the ج., but for the fact that the v. is not trans. to two things of the same sort, like two direct objs. or two ns. of time or place, by means of two preps. alike in form and sense (R). Nor does أَنْفَعُ govern [in the acc. (Fk)] the unrestricted or causative or concomitāte obj. (Sh, Fk). But
it governs [in the acc. (R)] (1) the adv. (R, Sh), as فإنا رأينا الْعَرْضُ عَلَى الرَّأْب [355] (Sh), because a tinge of the v. is sufficient for this (R); (2) the d.s. (R, Sh), as رَبِّ أَحْسَنُ الْنَّاسِ مُتَبَسِّمًا Zaid is the handsomest of men when smiling and هَذَا نَسْرًا أَطْيَبُ مِنْهُ رَضْبًا [77] (Sh), because this resembles the adv [74] (R); (3) the sp. (R, Sh), as XVIII. 32. [85, 355, 357] and XIX. 75. [147] (Sh), because this is governed in the acc. by what is devoid of the sense of the v., as in رَأُونَ حَلَّةٍ [85] (R).
§. 361. They are applied to denote time and place, with respect to the occurrence of the act therein, without restriction of person or time, as مَخْرَجٌ meaning time, or place, of unrestricted going out. And hence they are not made to govern [365] an obj. or adv.; so that مَقْتَلُ time, or place, of killing Zaid or مَكَانٌ الْيَوْمُ time, or place, of going out to-day is not said, lest they should become restricted (Jrb). The object of using these promotions is a kind of conciseness and abridgment, since they serve to import the time, or place, of the act; and, but for them, you would be obliged to use the v. with the word مَكَانُ time or مَكَانٌ place (IY). They are formed upon the measure of the aor. (IY, R) v. يَقْعُلُ, except that you put the م in place of the aoristic letter, to distinguish the n. from the v. (IY). Such of them as are formed from the unaugmented tril. are of two kinds, pronounced with Fath, and pronounced with Kasr, of the ع (M). If formed from an unaugmented tril. (Jrb), they are upon the measure of (1) مَفْعُولٌ [with Fath (R, Jrb) of the ع (R)], when they are formed from (a) the v. whose aor. is pronounced with (a) Fath of the ع, as مَشْرِبُ time, or place, of drinking, [from شَرَبَ drank, aor. يَشْرَبُ (Jrb,
MASH ]; (b) Damm of the ع, as "مَفْعَل" vital part, where
a wound is fatal [372] (SH), from "مَتْنَ" killed, aor. "مَتْنَ" (Jrb, MASH); (b) the defective, [i.e., the unsound in
the ج (Jrb),] as "مَنْعَ" butt (SH), from "رَمَي" shot, aor. "رَمَي" (MASH), even if they be formed from "مَفْعَل" with Kasr of
the ع, like [ and ] "مَنْعَ" abode, or be quasi-sound,
belonging to the cat. of the ع, like "مَعْلَ" meaning place
of government (R), in order that the word may be light-
ened (R, Jrb) by conversion of the ج into ج (R): "مَفْعَل" [with Kasr (R, Jrb) of the ع (R)], when they are formed
from (a) the v. whose aor. is pronounced with Kasr of
the ع, as "مَيْضَ" time, or place, of striking, [from "مَيْضَ" "مَيْضَ" (Jrb, MASH)]: (b) the quasi-sound,
i.e., the unsound in the ف (Jrb), belonging to the cat.
of the ع (R),] as "مَعْلَ" time or place, of appointment
(SH), from "مَعْلَ" promised, aor. "مَعْلَ" (MASH), even if the
aor. be on the measure of "مَعْلَ" like "مَعْلَ" dreadful place
(R), [or more fully] whether the ع of the aor. be pronounced
with Fath, Damm, or Kasr (AAz), because Kasr with the
ع is lighter than Fath (Jrb): but the KK transmit "مَعْلَ" place; and some ns., neither inf. ns. nor ns. of place,
occur on the measure of "مَعْلَ" with Fath, like "مَعْلَ" [18, 325. A] and "مَعْلَ" a pool (R): while the quasi-sound
belonging to the cat. of the ی, [in which the ی is a ف (S),] is treated like the sound (S, R), as میقتَ time, or place, of waking, from ییقتَ wakes (R), because [the aor. in] it is complete, and is not altered, since the ی with the ی is lighter [than with the ی] (S). The reason why the ns. of time and place are not pronounced with ذَمَّم of the ی, when the aor. is so pronounced, is that مَفعل does not occur [in the language (R)], except [extraordinarily, as (R)] in مکرم and معْتون; so that they deviate to فتح, because it is light (R, Jrb). But the following [twelve (Jrb) words (R, Jrb), formed from ییفتَ with ذَمَّم of the ی (R),] occur [upon the measure of مَفعل (R) with كَسْر (R, Jrb), because كَسْر is the sister of ذَمَّم, for which reason كَسْر and ذَمَّم often occur in the aor. of the same v., like حَکَشر (Jrb):—(1) مَنسَكَ place of worship [below]; (2) مَکَشرَ place where camels are slaughtered; (3) مُطلَعَ place where plants grow; (4) مَطلَعَ time, or place of rising [below]; (5) مَشرقَ east; (6) مَشرقَ west; (7) مُشرقَ crown of the head [below]; (8) مَشرقَ time, or place, of falling or dropping; (9) مَسَكنَ place of abode [below]; (10) مَرنَعَ elbow; (11) مَسْكَنَ mosque [below]; (12) مَنْتَخرَ nostril [372] (SH). And hence
place where a thing is thought to be [362] (R).

And in some words Fath, [according to analogy (MASH),
as well as Kasr, of the ُع (R)] has been heard, vid (1)
(above) (R, MASH), both being read in ُجَعَلْنَا
XXII. 35, 66. Have We appointed a place of
worship; (2) مَطْلَع (MASH); (3) مَسْكَنُ; (4) مَسْكَنٌ (R, MASH); (5)
مَكْحَرَ (R, MASH); (6) مَكْحَرَ place of congregation or
muster [below] (R); while Fr says that in all of them
Fath is allowable, even if it have not been heard (MASH).

But مَكْحَلُ meaning place of alighting is [so pronounced]
because its aor. is biform, فيَكَلُ in XX. 83. [411] being
read with both vowels; [and مَكْحَرَ may be similarly
explained] (R). As for مَنْصَرٌ nostril [372], it is a deriv.,
[formed by alliteration to the Kasra of the خ (Jrb),] like
مَنْصَرٌ [252, 343] (SH); but both are extraordinary (Jrb),
while there is no other (SH), since مَفْعُولٌ with two Kasras is
not one of the formations (Jrb). And some words, formed
from مَفْعُولٌ with Kasr, occur with Fath and Kasr, vid
مَدَّبَر track or course and مَأْوَى الْأَلْبَلَلِ nighty resting-place
of camels (R); whereas in the case of anything but
camels, only مَأْوَى with Fath is said (L).

§. 362. IH says in the CM that (Jrb) the š of femininiza-
tion is sometimes affixed to some of these ns. (M, Jrb),
as though they meant the \textit{plot}, or \textit{patch}, of ground (IY); whether they conform to analogy (Jrb, like 
\textit{place of slipping}, which is pronounced with Kasr because its \textit{aor.} is so pronounced (IY]), \textit{مقبرة} (M, Jrb
\textit{place of burying} (IY), \textit{مشرفة} [\textit{place of the sun’s shining,}
which is the \textit{place of sitting in the sun} (IY)], and 
\textit{الطائفة} (M \textit{place whereon the bird alights, which is}
[said by IY to be] pronounced with Fath of the \textit{م}, being
from \textit{عَطَت} \textit{alighted, aor.} \textit{يَطَّع} with Fath [482] (IY); or
differ from it (Jrb), like \textit{مطينة} [361] (M, Jrb), which is
[said by IY to be] pronounced with Fath, because it is
from \textit{طَلَس} \textit{thought, aor.} \textit{يَطَّس} with Damm (IY). But, as
for those which occur on the measure of \textit{مقَمَلة} with
Damm (M, Jrb), like \textit{مشرفة} [\textit{place of graves (IY)], \textit{مشرفة}
\textit{place in which exposure to the sun occurs,} \textit{مشرفة}
\textit{upper-chamber} (IY), and \textit{مشرفة} \textit{hair on the breast} (M), they
are ns. [so constituted (AAz),] not made to follow the
course of the \textit{v.} (M,Jrb), the act’s proceeding in them not
being meant (AAz), but are like \textit{قَار} \textit{flask, bottle, phial}
(Jrb); and, if the \textit{place of the act} were meant, \textit{مقَمَرة}
[above], \textit{مشرفة}, and \textit{مشرفة} with Fath would be said (IY).
The affixion of the \textit{s} in (Jrb) such [a formation] as \textit{مطينة},
or \textit{مقبرة} is not regular (SH), but confined to hearsay
(Jrb), since the rule is that \( مُتَعَلُّ \) in the \( n. \) of time and place, and in the \( i nf. \ n. \), should be denuded of the \( s \) (R).

§. 363. All of that is in the unaugmented \( tril. \) (Jrb). And whatever is formed from the augmented \( tril. \) or the \( quad. \) is identical in expression with the \( pass. part. \) (M, R, Jrb), with unbroken regularity, as in the case of the \( i nf. \ n. \) beginning with \( م \) [333] (R), like \( مُتَحَجَّر \) time, or place, of excluding (M, R, Jrb), \( مُدَخَل \) time or place of including, \( مُقَافَر \) in the saying [of Humaid Ibn Thaur (S, AAz)]

(\( M \)) And she is not clad save in a waist-wrapper and a shift at the time of Ibn Hammâm's making a raid upon the tribe of Khath'am Ibn Anmâr (AAz), where he makes a \( [n. \ of] \) time, an adv. (S), \( مَرْكَب \) in (IY) their saying: \( فَلَانَ كَرِيمُ الْمَرْكَب \) Such a one is noble in origin (M), \( مُضَطَّرَب \) time, or place of fighting (M, R), \( مُتَتَقَلَّب \) time, or place, of seeking gain, \( مُتَحَمَّل \) place of translation after death, \( مَتَحَمَّل \) time, or place, of oppression (M), \( مَدْخَرْج \) time, or place, of extracting (R), \( مَدْخَرْج \) time, or place, of rolling down (M, R), \( مَدْخَرْج \) time, or place, of being rolled down (R), and \( مَكَرَّنَاجِمُ \) time, or place, of crowding together (M, R), as says Al'Ajjâj
The place of the crowding together of the herd of camels with their herdsmen and owners, and the shallow trenches dug round the tent to keep out the water [248] (AAz), and the like (Jrb), each of which admits of four meanings (R), this expression being common to the n. of time, the n. of place, the inf. n. and the pass. part. (IY). It seems that the ns. of time and place, being meant to resemble the [aor.] v. in measure, are made conformable to the pass. part. [347], (1) because it is lighter than the act. part., since the act. part. is pronounced with Kasr [of the ∊], and the pass. with Fath, while Fath is lighter; and (2) because, the ns. of time and place being adverbial objs. as respects the sense, the use of the expression denoting the obj. to represent them is more agreeable with analogy (Jrb).

§ 364. مَعَلَةٍ [with Fath of the ∊ and ∊ (R, BY)] is formed, [to indicate abundance (ARf),] from [prim. (R, ARf)] substantives denoting objects that abound (R, L, BY) in a place (R, L); and serves to qualify the land wherein such objects abound (BY); provided that the substantives be of three rad. letters (L, BY), either un-augmented (L), as اَرْضٌ مَسْبَعَةٌ land abounding in سَبَعَ wild beasts and أَسْدٌ مَأْسَدَةٌ in أَسْدٍ lions (R, L, BY) and مَذَابِيَةٌ in ذَابَنِبَ wolves (R, L); or augmented, as أَرْضٌ مَفْعَالَةٌ land abounding in آَنَاعٌ vipers (L, BY), by elision of the
Hamza of ^w! (ARf), and مَكِيَّة in عِيَّات serpents [below] (L), and مَكِيَّة in قَناء cucumbers [below] (L, BY), by elision of one ت (ARf), and مَكِيَّة in رمَان pomegranates (L). IAI says, It has reached us that 'Umar used to recite on the way to Makka

As though her rider were a branch in a windy place, when she is urged gently by him, or a tipsy drinker (D). They distinguish the trils. by that [formation] because of their lightness (S). Dm says, The mode of forming مَكِيَّة from حيَّة is disputed, S saying مَكِيَّة [above], because its ع, according to him, is a ي; while some assert that it is a ى, and the Author of the 'Ain says مَكِيَّة: but the saying of S is said to be the truth, while the Author of the 'Ain is unknown. And Dm says, The vulgar take مَكِيَّة [above] to mean the place where cucumbers and other things, like melons, grow, altering the expression by putting an i in place of the Hamza, and not observing the sense of abundance. Since this formation contains some resemblance to the advs. beginning with م [361], it is co-ordinated with them (ARf). But [R says that (ARf)], notwithstanding its frequency, it is not regular, universal; so that مَكِيَّة abounding in hyænas or مَكِيَّة in monkeys is not said (R, ARf). IM adds in the Tashlí مَكِيَّة with Fath of the
and Damm of the ع; while Dm says that AU transmits from KhA مَرْبَلَة dung-heap, with Damm and Fath (ARf). Sometimes they form a [quad. (BY)] v. upon the measure of انفعل from a substantive denoting an object that abounds in a place (L, BY); so that انفعلت الأرض, act. part. مفعَّلة, is said (L, as اسمبت الأرض The land abounded in wild beasts, act. part. اسمبت abounding in wild beasts upon the measure of the act. part., and اسمبتت abounded in herbage, act. part. اسمت abounding in herbage (BY), whence اسمبتت الأرض the land abounded in lizards, act. part. اسمتت and اسمتت abounded in cucumbers, act. part. اسمتت (L). This مفعَّلة is not formed from the substantive of four [or more (R)] rads., like ضِفْدَع frog (R, L, BY), تَعِلَمْ fox (R), and سَفْرُ جَل quince (BY), such phrases as كثيرة السَّمْعَادْ abounding in frogs (L) [and] كثيرة التَّعَالِب abounding in foxes (R) being used instead (R,L), except in the extraordinary sayings الأرض مَتَعَلَّبة land abounding in foxes and الأرض مَتَعَلَّبة in scorpions [below] transmitted by S (L, BY). As for مَتَعَلَّبة and مَتَعَلَّبة [above], says IM says in the CT, both are with Damm of of the م and Kasr of the penultimate, according to AZ, upon the measure of the act. part. from the non-tril.
[343]; but are transmitted by S with Damm of the م and Fath of the penultimate; and ought therefore to be read with Fath, because S is a better authority than any other, and, though AZ was his master, stil S is more truthful (ARf). You say مَكَانٌ مَتَّعْلَبٌ a place abounding in foxes and مَعَرَبٌ in scorpions and مَصَفْدَعٌ in frogs and مَطَّالَبِلٌ in scum, with Kasr of the first ج, as an act. part.: Labid says

It makes springs in the stony tract called Lubnā, or in mount Ajā, dwindle to frog-ponds, all of which are covered with scum (R), meaning مِئَاتُ كَثِيرَةٍ آ لِالضَّمَادِ (Jh). If formed from the quad., upon the analogy of the tril., مَعَرَبْةٍ [and مَعَرَبْةٌ, upon the measure of the pass. part. (R),] would be said, because the counterpart of لَمْعَلُ [361], in the case of what exceeds three [letters], is upon the measure of the pass. part. [363] (S,R): but, [says R (ARf), ] مَعَرَبْةٍ and مَتَّعْلَبْةٌ, with Fath of the [first] ج, have not been heard; so do not think that S's saying means that مَعَرَبْةٍ and مَتَّعْلَبْةٌ have actually been heard; but his language means that, if used from the quad., they would be said (R, ARf). Those, however, [says S (R),] who say مَتَّعْلَبَةٍ [7], say مَتَّعْلَبَةٌ abounding in foxes (S,R), because مَتَّعْلَبَةٌ is tril. (R). And
some, [says Jh (R),] say abounding in scorpions (Jh, R, ARf), with elision of the ب (R), as though they reduced عَقْرَبَة to three letters, and then formed it (Jh, ARf), which is anomalous (R): but Dm says "We do not admit that عَقْرَبَة is derived from the expression جَرْح meaning wound, because a wound often results from the sting of the scorpion?" and, according to this, عَقْرَبَة is the land producing the wound that proceeds from scorpions (ARf). And عَقْرَبَة is also sometimes formed to denote the cause of the abundance of the object denoted by the expression, as أَوْلَد مَجْبَوْنٍ مَبْتَلِعَة children are a cause of much cowardice, much niggardliness [331] (ARf).

§ 365. No n. of time or place governs [361] (M) like the inf. n. [339] (IY). And مَكْبُر in the saying of An-Nābigha [adhDhubyānī (ABk)]

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

§. 366. It is every n. derived from a v., and made a name for what is used as an instrument in that act (Jrb, ARf), like ٧٦٣ key [379], which is a name for what is used to open with, and مَكْسَحَةٌ broom, which is a name for what is used to sweep with (Jrb). And sometimes it is loosely applied to what the act is done in, when it is such as is used for an instrument (Jrb, ARf), like مَكْلَبٌ milk-pail (Jrb). So says Jrb (ARf). The مَكْلَبٌ is not the place of milking, that being the place in which the milker sits to milk; but is an instrument wherewith milking is effected (R). The instrumental n. is formed from the tril v. (IY, L, BY). It is on the measure of مَكْلَبٌ, مَكْلَبٌ (M, SH, L, BY), all three (BY) with Kasr of the م (IY, R, L, BY), as though meant to be distinguished from the inf. n. [333] and n. of place [361] (IY), and with Fath of the ﯽ (BY), like مَكْلَبٌ [above] (M, SH, L, BY) and مَقْصُوَّة blade of scissors (M, L), مَكْسَحَةٌ [above] (M, SH) and مَسْرُوحَةٌ comb (R, L), مَكْلَبٌ [above] (M, SH, L, BY) and مَقْرَاضُ blade of shears or scissors [310] (M, L) and مَصِبَاحُ lamp [253] (L, BY). They make مَكْلَبٌ fem., as they make the
n. of place *fem. [362] (IY); but مَفْعَلَةٌ is said to be confined to hearsay (Jrb). And some say that مَفْعَلٌ is contracted from مَفْعَالٌ, although مَفْعَلٌ is more often used: and that [saying] is confirmed by the fact that مَفْعَالٌ is allowable whenever مَفْعَلٌ is allowable, as مَفْعَالٌ and مَفْعَلٌ [above], مَفْعَالٌ and مَفْعَالٌ [above]; whereas مَفْعَلٌ is not allowable whenever مَفْعَالٌ is allowable: and for that reason, say they, the is sound in shift and needle [712], not being converted, as in مَقَالٍ and مَقَالٍ, because they are contracted from مَجْرَأَلٌ and مَجْرَأَتٌ, where it must be sound, because of the occurrence of the ٰ after it (IY). Every instrumental n. on the measure of مَفْعَالٌ or مَفْعَالٌ is pronounced with Kasr of the م, like the ns. mentioned; and hence the saying of AlFarazdaḵ in an elegy on a groom

Let a he-mule, and a she-mule, and a nose-bag of evil, whose barley has been wasted, and a rejected broom, and a curry-comb, and a yellow whip whose thongs are worn out, bewail Abu-lKhansá!; while IAl says that with Fath of the م is the windy place [364], and with Kasr the fan (D).
§ 367. A few words are formed anomalously, the being pronounced with (1) Fath in [some instances of like *ladder, stair-case, and *lamp-stand, because these objects are instruments in one respect, and places in another, a subtle distinction noticed by few, and (CD)] a farrier's beam; while *drinking-fountain, [above], and *vessel for purification are pronounced with Kasr, conformably with rule, and Fath, because these objects are not transportable by hand: (2) Damm in *oil-flask, *tube for injecting medicine into the nose, *sieve [372], *sword, *collyrium-box, and *pestle, mallet; though *vessel [below] is said, according to rule (D). The following; instrumental ns. occur [upon the measure of *Mute (L',) with Damm [of the * and *E (ARf), anomalously (BY), by alliteration (L)]:—(1) *Mute; (2) *Mute; (3) *Mute; (4) *Mute; (5) *Mute; (6) *Mute; (7) vessel for holding potash (L, BY), which is added by IM in the Tashil (BY). They are so formed [by assimilation to concrete substantives (BY)], because they are names for those things (L, BY), which are not treated as mere implements to work with (L). Such [formations] as *Mute, *Mute, *Mute, *Mute, *Mute, *Mute, *Mute, *Mute, *Mute, *Mute, [these five being mentioned by S, *Mute, *Mute, *Mute, *Mute, (R),] and *Mute (M, SH), the last being mentioned by Z
(R), which occur with Damm of the م (M, R, Jrb) and ع (M, Jrb), are not regular (SH): and (R), S says, are not made to follow the course of the v., but are used as names for these vessels (M, R), which means that مَدْعَصْتْ does not denote every thing that contains collyrium, but is peculiar to the particular vessel; and similarly its fellows (R); the sense of, and derivation from, the v. not being observed in them (IY). IH does not mean that this formation is confined to hearsay; but that the [instrumental ns.] pronounced with Damm of the م and ع are not like their fellows in unrestricted applicability to every instrument, being only names for particular instruments: so that only vessels made for oil are called مَدْعَصْتْ; and, though oil be put in another vessel, this is not named مَدْعَصْتْ (Jrb, ARf): and similarly with the others (Jrb): so says Jrb (ARf). When, however [derivation from what denotes (BY)], working is intended by them, they may be pronounced with Kasr [of the م, according to rule (BY)], as ِنَحْضَتْ بِالْمِصْلَلِ I sifted with the sieve and ِنَحْضَتْ بِالْمِدْقِ I brayed with the pestle (L, BY).
CHAPTER XV.

THE TRILITERAL NOUN.

§. 368. The n. is of two kinds, unaugmented (IA, Aud, A), none of whose letters is dropped in the original formation (IA); and augmented (IA, Aud, A), some of whose letters are dropped in the original formation (IA). The [rad. (SH)] formations of the [decl. (IY, Jrb)] n. are [three (IY).] tril. [below], quad. [392], and quin. [401] (IY, SH). The opinion of S and the majority of the GG is that the quad. and quin. are two species different from the tril. (R): while Fr and Ks hold that the [only] rad. formation is the tril. (IY, R); and that the quad. contains an augment of one letter, and the quin. an augment of two (IY), Fr saying that the augment is the last letter in the quad., and the last two letters in the quin., and Ks that the augment in the quad. is the penultimate letter: but there is no proof of what they say (R); and the [correct] opinion is the former, which is held by S; and for that reason we measure the quad. and quin. by the ف, ع, and ﺟ; whereas, if the matter were as is mentioned [by Fr and Ks], the aug. would be represented by its like [671] (IY). IH says "rad." because the tril. n. is augmented by one [letter], as °ضَرَّب [373]; two, as °مَضْرَّب [379]; three, as °مَسْتَلْكِرَّج
[371,387]; and four, as \( ^\text{سُلُسْبِيل} \); and the quad. by one, as \( ^\text{مُدَّحِر} \); two, as \( ^\text{مُدَّحِر} \); and three, as \( ^\text{مُدَّحِر} \); but the quin. only by a letter of prolongation before the final, as \( ^\text{عَضَرْنَوُّ} \) and \( ^\text{سُلُسْبِيل} \); or after it, with or without the \( ^\text{ش} \), as \( ^\text{قَبَعَرْتَى} \) and \( ^\text{قَبَعَرَة} \); while \( ^\text{قَبَعَرْنَة} \) *porpoise*, [which is augmented by three letters (Jh, HH), as Jh says (HH),] and 

\( ^\text{إِصْطَفْلِينَة} \) *carrot* are extraordinary (R). The extreme number [of letters (IA, Aud, A)] reached by a \( \text{n.} \), if it be unaugmented, is five (IM), as \( ^\text{سُفْرَجُل} \) (IA, Aud, A); and, if it be augmented, is seven (IM), as \( ^\text{سُفْرَجُل} \) (above) (Aud). The reason why IM here does not except the \( ^\text{ش} \) of feminization, and the two *augs.* of the \( ^\text{دُل} \), sound \( ^\text{مُل} \), and rel. \( ^\text{n.} \), as he does in the Tashil, where he says "The augmented, if a \( ^\text{n.} \), does not exceed seven [letters], except by reason of the \( ^\text{ش} \) of feminization" (A), as in 

\( ^\text{قَبَعَرْنَة} \) (above) (Sn), "or the two *augs.* of the \( ^\text{دُل} \)." (A), as in \( ^\text{إِشْهِيَابُ} \) \( ^\text{دُل} \). of \( ^\text{إِشْهِيَابُ} \) (Dm), "or of the sound \( ^\text{مُل} \)." (A), as in \( ^\text{إِشْهِيَابُ} \), when used as a proper name, or of the rel. \( ^\text{n.} \), as in \( ^\text{إِشْهِيَابُ} \) (Dm), is that these *augs.* are known not to be taken into account [381, 385], because constructively separate [283] (A). The unaugmented *tril.* has ten formations [237] (M, SH, A) of substantives and *eps.* (IY, Jrb), often used, not neglected,
nor extraordinary (A), vid., (1) فعل, (a) substantive (IY, A), as فعل small copper coin (SH, A); (b) ep. (IY, A), as فعل difficult (IY, Jrb): (2) فعل, (a) substantive (IY, A), as علم knowledge (M); (b) ep. (IY, A), as فار empty[348] (Jrb): (3) فعل, (a) substantive (IY, A), as قفَ lock (IY, SH, A); (b) ep. (IY, A), as مِر bitter (IY, Jrb): (4) فعل, (a) substantive (IY, A), as جمل he-camel (M); (b) ep. (IY, A), as فائد valiant [343] (IY, Jrb, A): (5) فعل, (a) substantive (IY, A), as ابن camels [238, 257] (M, SH, A) and فائد flank (Mb); (b) ep. (IY, A), as يَلِيُر stout (IY, Jrb, A) and يُن ين prolific [239] (A): فعل is rare (IY): S says, ين is the only instance of it [known to us (A)] among substantives (Akh, IY, A) and eps. (Akh, A): but [among substantives (A)] فائد flank is cited (IY, A) by Akh (IY), as a dial. var. of ين, and is mentioned by Mb; and the saying of Imra alKais

That has the two flanks of a gazelle, and the two forelegs of an ostrich, and the back of a wild he-ass standing upon a raised place of observation is related with Kasr of the ط, though the Kasr is said to be an alliteration; and peg, مشط comb, and دبس date-juice are cited as dial. vars. of دبس, مشط, and دبس (A); and [Akh
asserts that (Mb) the Arabs say جَعْلَةُ بَلَْئِيْخُ In his teeth is yellowness (Mb,A), i.e., جَعْلَةُ بَلَْئِيْخُ (A), though that is not well-known (Mb); and they call the boys' game جَعْلَةُ بَلَْئِيْخُ and جَعْلَةُ بَلَْئِيْخُ; and they say جَعْلَةُ بَلَْئِيْخُ as a dial. var. of جَعْلَةُ بَلَْئِيْخُ [below], and جَعْلَةُ بَلَْئِيْخُ as a name of a country (A); and Sf says that جَعْلَةُ بَلَْئِيْخُ dried curd is said as a dial. var. of جَعْلَةُ بَلَْئِيْخُ (R): while Th says, The only eps. that occur upon the measure of جَعْلَةُ بَلَْئِيْخُ are said of a woman, and جَعْلَةُ بَلَْئِيْخُ said of a she-ass (Jrb, A): but, as for the saying

[Our brethren, the Banu 'Ilj, taught us the drinking of must, and dancing with the leg (MN)], it is a case of transfer [of the inflectional Kasra to the preceding quiescent] because of pause [641], or is a case of alliteration; so that it is not original (A): (6) جَعْلَةُ بَلَْئِيْخُ, (a) substantive (IY,A), as جَعْلَةُ بَلَْئِيْخُ neck (IY,SH,A); (b) ep. (IY,A), which is rare (A), as جَعْلَةُ بَلَْئِيْخُ swift said of a she-camel (IY, Jrb, A), جَعْلَةُ بَلَْئِيْخُ unclean [239], جَعْلَةُ بَلَْئِيْخُ agile (A), and جَعْلَةُ بَلَْئِيْخُ unshakled (IY), these being the [only] instances remembered of it (A): (7) جَعْلَةُ بَلَْئِيْخُ, (a) substantive (IY,A), as جَعْلَةُ بَلَْئِيْخُ shoulder-blade [below] (M,SH); (b) ep. (IY,A), as جَعْلَةُ بَلَْئِيْخُ wary [348] (IY, Jrb, A): (8) جَعْلَةُ بَلَْئِيْخُ, (a) substantive (IY,A), as جَعْلَةُ بَلَْئِيْخُ
upper arm (IY,SH,A); (b) ep. (IY,A), as يَقْطَ يَقْطَ wakeful [239] (A): (9) فَعَلُ فَعَلُ, (a) substantive (IY,A), as عَنْبٍ عَنْبٍ grapes (IY, SH, A); (b) ep. (IY), as رَمَبُ dispersed scattered Jrb): فَعَلُ فَعَلُ is frequent among substantives (BS), as صَلَعٍ rib (M, BS); but, as for eps. (BS), S says (BS, A), We do not know it to occur as an ep. except in an unsound word عَدَّى ٌعَدَّى [239, 257], which is [a generic. n. (IY)] used to qualify the pl. (IY, BS, A), like سَقُفُ سَقُفُ and كَرْب [257] (IY), as قُومٍ عَدَّى قُومٍ عَدَّى strange, or hostile, people (IY, BS); and is not a broken pl. because it has no counterpart among pls. (IY): and so ISk says, فَعَلُ فَعَلُ does not occur among eps., except in one word،ِقُومٍ عَدَّى، i. e., غَلْبَةٍ or أَعْدَى، as says the poet

إِذَا كُنْتَ فِي قُومٍ عَدَّى لَسْتَ مِنْهُمْ
فَكَلْ مَا عُلِفَتِ مِنْ خَيْبَاتٍ وَطَيْبٍ

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

بَاتَتْ ثُلُثَ لَيْلًا ثُمَّ وَاحِدَةٌ بَذِي الْمَجَازِ عَرَعَى مُفَلًا زِبَابَا
She (the poet's she-camel) passed three nights, vid. the nights of the three days next after the day of sacrifice, and afterwards ran away, and passed one night at Dhu-l-Majāz, watching an encampment whose people were dispersed (ABk), or whose herbage was scattered], i.e. متفرقة النبات (BS); and [Sf says that (A)] ُتَقَيَٰمَ in the reading [of Ibn 'Āmir, 'Āšim, Ḥamza, and Ks (B)] دينان تَقَىَ. VI. 162. A right religion (BS, A) may be cited in correction of S, though perhaps S might say that it is an inf. n., i. q. ُتَقَىَ (A), used as an ep. (K, B): and [some GG cite other expressions in correction of S, vid. (A)] سُوى midway [239] in lieu of مَكَانا سُوى XX. 60. A place midway (BS, A), and رجول رَضَى a man liked [143], and مَالٰءَ رَضَى abundant water (A), and مالاء متَنَّى stagnant water (BS, A), and مبَت طَيِّبَةَ persons taken captive lawfully or fairly, which others explain away (A) as inf. ns. used as eps. (Sn: (10) فعلٌ, (a) substantive (IY, A), as ُصَرِدْ sparrow-hawk (M, SH, A); (b) ep., as حَطَّم rough, hard (IY, A), whence خَدَلُج السَّاقِي حَفَاقُ القدم ٌ قد لَفَهَا الدِّيَلُ لسَوايِ حَطَمٍ (IY), by Rushaid Ibn Rumayd al-'Ambarī, Full in the two shanks, quick in step, the night having collected them for a hard driver (T). The [theoretical (A, Tsr)] classification exacts twelve (SH, Aud, A) formations (Aud, A) of the unaugmented tril., because its first
[letter] receives the three vowels, but not quiescence, since beginning with a quiescent is not possible [667]; while its second receives the three vowels and quiescence also; and the product of multiplying three into four is twelve [392]. These, then, are the whole of the measures of the unaugmented tril., as IM indicates (A). But, out of the twelve formations, there are two formations, one of which is neglected, and the other rare (IA). For, out of these measures (A), ُنِعْلِ is neglected (IM), because they dislike the transition from Kasra to Damma (A, Tsr), since Kasra is heavy, and Damma heavier than it (Tsr). This statement of IM is founded upon the opinion that ُجِبْلُ [below] is not authentic (IA). As for the reading [of Abu-s Sammāl (Aud, Sn) Ka’nab {Ibn Hilāl (MINR)}, al‘Adawī (MINR, KF), attributed by IJ to Abū Mālik {Ghazwān (IHjr)} al-Ghifārī (Tsr) al-Kūfī (IHjr),] ٌلاسْتِاَهِ كَابِ َلْحِبْكِ, LI. 7. By the sky adorned with streaks, with Kasr of the ح, and Damm of the ب, [it is said not to be authentic; and (Aud, Sn), on the assumption of its authenticity (A, Tsr),] it is explained [in two ways (A),] (1) by intermixture of two dial. vars. in two letters of the word, because ُحِبْكِ and ُجِبْلُ [above] are said (Aud, A); so that the reader compounds this reading from them (A, Tsr), taking the Kasr of the ح from ُجِبْلِ, and the Damm of the ب from ُحِبْكِ (Tsr): (a)
IJ says "He means to read with Kasr of the ح and ب; but after pronouncing the ح with Kasr, he inclines to the well-known reading, and therefore pronounces the ب with ؤ담م:" but this is refuted in the CK by IM (A, Tsr), who says "If this explanation were confessed to by the reputed author of this reading, it would indicate a want of orthoepy, and a vicious style of reading" (A): (2) by alliteration of the ح [of لُحْبِكِ (Tsr)] to the ت of كُلُكُك in Kasr (Aud, A), the quiescent ل not being taken into account, because the quiescent is a barrier not insuperable (A, Tsr), like the reading لُحْبِكِ لله I. 1. Praise be to God!, with ؤ담م of the ل by alliteration to the ؤ담م of the ؤ before it (Tsr); and this is said [by AH (Sn)] to be better (A). And نُعُلُ is rare (IM) among ns. (IA), in the language of the Arabs (A), like دُلُط [below] (IA), because of their intention to make نُعُلُ peculiar to the [pass. (IA, Aud, A)] v. (IM), like ضُرِبَ was beaten and قُتِلَ was killed [436] (IA, A). The instances of it that occur are (1) دُلُط jackal, weasel [296], used as a name for a tribe of Kināna, to which the lineage of أَنَوَد is traced (A); for [AHm recited to me, saying that (IKb)] Akh [had (IKb)] recited [ it to him (IKb),]}

جَأَرَّوا بِكَيْشِ لَوْتِ قَيْسِ مَعْرِسَهُمْ ما كَانَ اَلَا كَمْعَرِسٍ أَلَّدُّلُ (IKb, A), by Ka'b Ibn Malik al Anṣārī (A), describing 227
as small and contemptible the army of Abū Sufyān, when he made a raid upon AlMadina (MN, Sn). *They brought an army* such that, *if its halting-ground were measured, it would be only like the halting-ground of the weasel (MN)*; so that this measure is used (Sn): (2) ṣanūṣ, podex: (3) ʿuṣūl mountain-goat, a dial. var. of ʿuṣūl, transmitted by Khl. It is proved, then, by these expressions that this formation is not neglected, contrary to the opinion of those who assert that; though it is certainly rare, as IM mentions (A). Some [measures (R, Jrb) of the unaugmented *tril.* (R)] are sometimes reduced to others:—(1) ʿuṣūl, (a) when its second is a guttural letter, as in *thigh* [468, 482], where ṣanūṣ and ṣaḥīḥ and ṣaḥīḥ are allowable; and similarly [ṣuṣūl in (R)] the *v.* [when the ʿ is guttural (R),] like *witnessed* [468] (SH), where the three variations are allowable; while ṣuṣūl, when its ʿ is guttural, shares with ṣuṣūl in the alliteration of its ʿ to its ʿ in Kasr, as ṣeḥīḍa martyr [372], ṣeḥīḍa prosperous, ṣeḥīfah slender, spare and ṣeḥīfah round cake of bread (R): and (b) [when its ʿ is not guttural (R),] as in ṣeḥīfah[aabove], where ṣeḥīfah ṣeḥīfah and ṣeḥīfah are allowable: (2) such as *ʿūṣūl* [408], where ʿūṣūl is allowable (SH); and similarly in the v. also, as *kūrum al-rāǧil* The man was generous for *kūrum*; and, as mentioned in the Verb of Wonder,
is said for the 

унق] [476] (R): (3) such as عنق [above],

where عنق is allowable: (4) such as نbil and يلبر [above],

where نbil and يلبر are allowable (SH): but this alleviation is more frequent in such as عنق than in such as نbil,

because the two Dammas are heavier than the two Kasras; so that even in the Kur, which is Ḥijāzī, Our apostles end رسلهم Their Apostles [246] occur; and it is better in the pl. than in the sing., because the pl. is heavy in sense (R): (5) such as قفل [above], where قفل is allowable, according to one opinion (SH), transmitted from Akh [246]; while IIU likewise says that every قفل is made light by some of the Arabs, and heavy by others, as difficulty and يسر easiness (R), because مسر and يسر occur (SH): but the majority do not allow that, since the object, vid. alleviation, is not realized from it (Jrb); while one may say that the [measure] quiescent in the 

is a deriv. of the [measure] pronounced with Damm of the 

ε, as is the case, by common consent, in عنق [above].

IH means that, in the case of words that have two or more measures, one of their measures is sometimes said to be the o.f. of the others, as نتخذ with quiescence of the 

is said to be a deriv. of نتخذ with Kasr of it. But all of these variations are in the language of
Tamīm; and, as for the people of Ḥijāz, they do not alter or vary the formation (R). The augmented [tril. (Jrb)] has [very (IY)] many formations (M, SH, Ḍud); but perhaps the paradigms that I shall mention will comprise all, or most, of them (M).

§ 369. The meaning of being "augmented" is that there should be adjoined to the rad. letters some letters not belonging to them, such as drop off in some variations of the word; and are not represented by a ف, ع, or ل [671]. The object of that is (1) to import a meaning not existing [in the unaugmented form], like (a) the ل of ṣaʿr beating [373], which imports being an ag. [343, 673]; (b) the م of مصرب beaten, which imports objectivity [347, 676]; (c) the aoristic letters, by means of which the expression varies with the variation of the meaning [404]: and such augments are numerous: (2) to co-ordinate one formation with another, like (a) the د in عُدّد near in lineage to the highest ancestor and مهذد Mahdad [375], a woman's name, which are co-ordinated with جعفر جرن [392], for which reason the two similar letters are not incorporated in them, as in حب love and حب affection [731]; (b) the جُن in جُن jewels, gems and the صيف in صيف money-changer [253, 373], which are co-ordinated with جعفر [392]: (3) only to extend and multiply the formation, like the ٰ of غلام young man [374], the of عُكَبَر old woman, and the of سعيد prospec-
rous [671] (IY). The augment is homogeneous [370] with the letters of the word, [being a repetition of a letter of the word itself (IY),] like the second ِ in مُهِدِدُ ِتَعَدَدُ and [above]; or not homogeneous with them (M), being one of the letters of 671 (IY), like the Hamza of ِاَكِلُ fit of shivering and ِاَحَمَرَ red [249,372]; and is co-ordinate, like the ِ of ِجُرْمُ [above] and ِجُدُولَ rivulet [374]; or not co-ordinate, like the ِ of ِكَاهِلُ [373] and ِعَلَامَ [above] (M).

§ 370. The homogeneous [369] augment is a repetition of (1) the ِ، as in ِخَفِيَّدُ swift, [said of the ostrich, from ِخَفِيَّدُ الْأَطْلِيمُ The ostrich went swiftly (IY),] and ِقِتْبُ hemp [374]; (2) the ِ، as in ِخَفِيَّدُ swift [291, 378] (M), also said of the ostrich (IY), and ِخَدُبَ [meaning bulky (IY)]; (3) the ِ and ِ، as in ِمُرْمَيْسَ (M) meaning severe calamity [253], from ِمُرْمَيْسَةَ severity (IY), and ِمُرْمَيْتِ which is bare ground, having no herbage on it, from ِمَكَانُ مَرْتِ desert place, having no herbage (IY)]; (4) the ِ and ِ، as in ِمُسْتَكْمِعُ [385](M), meaning big, bulky (IY), and ِبِرْجُرة (M) meaning clear in complexion, said of a woman (IY). And the other augs. are [only (IY)] the letters of ِسَالِتَمُمُيِّنِهَا [671] (M). The first [kind] is regular; and the second confined to hearsay, irregular: so that, for ِحَرْجُ long, you say, if you like, ِحَرْجُ and ِحَرْجُ by analogy to ِتَعَدَدُ [369]
and [above]; but not حَجْر or حُجْر by analogy to صَيْف or صَيْف [369, 373] (IY).

§ 371. The augment is one [letter] (M, Jrb), as in أَحْمَر [249, 372] (IY); or two (M, Jrb), as in مَنْطِلع [382] (IY); or three (M, Jrb), as in مَسْتَخْرِيج [368, 387] (IY); or four (M, Jrb), as in إِشْهِيْبَب [391], that being the extreme number reached by it (IY). Its positions are [four (M),] before the ف, between the ف and the ع, between the ع and the ل, and after the ل (M, Jrb). And it occurs either separated or united (M).

§ 372. The single augment before the ف is (1) [the Hamza (IY)] in such as (a) أَجْدَل [249, 253] (M): this formation is (a) a substantive, like أَجْدَل and أَكَل [249]; (b) an ep., like أَمْيَض [348] and أَحْمَر [249, 672] (IY): (b) إِنْمَد antimony [249]: (c) إِصْبِع finger [249, 253, 672] (M), which has five dial. vars., (a) إِصْبِع [above], the best known of them; (b) إِصْبِع [below]; (c) إِصْبِع; (d) إِصْبِع; (e) إِصْبِع (IY): (d) إِصْبِع [above]: (e) أَبْلَم leaf of Thebaic palm (M), which has several dial. vars., (a) أَبْلَم [249], which [formation] we do not know to occur as an ep.; (b) أَبْلَم (IY): (f) أَكْلَب [237, 256] (M), pl. of أَكْلَب dog, there being no sing. n. on the measure of أَكْلَب [255] (IY): (2) [the ت (IY)] in such as (a) تَنْصُب a certain thorny
(1773)

tree [253, 395, 678]: (b) تَدْرَا strength to repel enemies [331] (M), which [formation] occurs among (a) substantives, like تَرْتَب [274, 678], held by some to be an ep. i. q. established as in

And we had an established superiority over mankind;
(b) eps., like تَحْلُّة giving milk before the stallion covers her, said of a she-camel, as also تَحْلُّة and تَحْلُّة (M), a name of the fox, which has four dia. vars., (a) تَحْلُّة, as above; (b) تَحْلُّة, co-ordinated with بَرْكَان [392]; (c) تَحْلُّة [above], as though co-ordinated with جَنْدِب [373, 392]; (d) تَحْلُّة, like جَعْفَر [392] (IY): (d) تَحْلُّة what is pared off the back of a hide [274]: (3) [the ي (IY)] in such as يَرَمُّعُ يَلُمَّق cloak which is Persian, Arabicized: but يَفْعَلُ with Damm of the ي and Kasr of the ا does not occur among substantives or eps. (IY): (4) [the م (IY)] in such as (a) مَقْتَل [361, 676]: (b) منْبَر pulpit: (c) مَجْلِس sitting-place: (d) مَنْخُل [367]: (e) مَصْكَف book, volume [or مَصْكَف (IY)]: (f) مَنْخُر [361] (M), which [formation] is rare in the ep. (IY): (a) their saying شَعْبِرْةُ AlMughira is not of the cat. of شَعْبِرْة barley [316], يَعْبِرُ camel, and شَهِيد [368], as an instance of
which AZ cited the saying of one of the Arabs: "Paradise is for him that has feared the threat of God: for in this [cat.] the alliteration is only in the [word] pronounced with Fath of the initial; whereas المَغِيرة, being an act. part. from أَغَارَ made a raid. is pronounced with Damm of the initial, and Kasr of its initial is anomalous: but السَّيْدَة is only of the cat. of مَنَتْش [252, 343] and مَنَثَر [above]; and this is not regular; whereas the cat. of مَنَثَر [above], ضِغْيف [368], and słender is regular, all of it (T): (5) [the s (IY)] in such as عُبْلَ، voracious (M) and حَجَّرَ long [679] (IY), according to Akh (M); while S holds the s to be rad. [392] (IY).

§. 373. The single augment between the ف and the ع is (1) [the l (IY)] in such as كَاٰ١ُل withers [247,369], حَالَم signet-ring [247, 283 673] (M), and حَالَم judge, from حَمَّدَ اللَّهُ decided the matter, and said also of the raven, because he decrees separation; and, among eps, مَارُ [278 369, 673] and فَقَائِلَ killing, deadly (IY): (2) [the Hamza (IY)] in such as شَمَال north-wind [672] (M), transposed from شَمَال [374] (Jh), its measure being فَأَعَلُ, because they say شَمَالَ الْرَّجُح The wind blew from the north, which measure] we do not know to occur as an ep. (IY): (3) the ی (IY)] in [the substantive, such as زَينَب Zainab (18)
and *tortoise* (253, 383); and the *ep.* (IY),] such as *biter* (674) (M), said of the *lion*, because of his *biting*, since *bit* means *biting*, and as *expert* (253, 369, 383, 674), said of the *money-changer*: but we do not know in the language, says S, ُْعُیعُل with ِذَم; nor ُْعُیعُل with ِكَسَر, except in the unsound [251, 716] (IY, : 4) [the *n* (IY) in such as *تنبر* (247) (M), and *تنبر* *lark*, a well-known bird, the *ن* in it being *aug.*, because among *ns* there is no [formation like] ُْعُیعُل with ُذَثُف of the ُذ, and because they say ُْعُیعُل *a lark without a* *ن* (IY); and as ُْعُیعُل *male locust* (253, 372, 383, 677) and ُْعُیعُل *swift* (383, 677) (M), said of a *she-camel*, from ُْعُیعُل *الْذَثْب* (IY): (5) [the *و* (IY)] in such as ُْعُیعُل *a kind of thorn* [675] (M) and ُْعُیعُل *star, constellation* (253) (IY).

§. 374. The single augment between the *ع* and the *ج* is (1) [the Hamza] in such as ُْعُیعُل *north-wind* (373, 672) (M); (2) [the *ة* (IY)] in such as ُْعُیعُل *gazelle* (246), ُْعُیعُل *ass* (246, 283), and ُْعُیعُل *young man* (246, 369) (M): (3) [the *ى* (IY)] in (a) [the substantive (IY),] such as ُْعُیعُل *camel* (M); and the *ep.*, such as ُْعُیعُل *dust* (253, 674) (M); and an *ep.*, such as ُْعُیعُل *tall*, said of a *man* (IY): (c) ُْعُیعُل *Ulyab* (M), upon the measure of ُْعُیعُل ُْعُیعُل
so mentioned by S (Bk), the name of a [well-known (ZJ)] valley [belonging to Hudhail in Tihāma (Bk)], an extraordinary formation, [there being no فعَّل in the language except this (ZJ),] since no other n. occurs pronounced with Damm of the ف, quiescence of the ع, and Fath of the ي (IY): (4) [the ن (IY)] in such as] عُزمَدٌ [677] (M), as وَتَرَ عُزمَد (IY): (5) [the و (IY)] in (a) [تُؤلُ , (a) substantive (IY),] such as تَؤلُ قَعُدُ young he-camel, when ridden (M), and حَزَّرَفُ تُؤلُ lamb, and sometimes colt ; (b) ep., such as صَدِوقُ truthful and صُبْرُ [246] (IY): (b) [تُؤلُ , (a) substantive (IY),] such as جُدُورُ [369, 675] (M) ; (b) ep., such as جُهَرُ loud in voice, said of a man (IY) : (c) تُؤلُ , which is rare, as (IY)] خُرُوعُ castor-oil plant (M), and also every weak bending plant, and عُزمَدٌ 'Itwad , [a mountain in Syria, or, as is said (Bk),] the name of a valley [rough in passage (Bk)], these being the only two substantives of this measure which we do not know to occur as an ep. (IY): (d) [تُؤلُ , (a) substantive (IY),] such as سَكْوَسُ a kind of colored hood or scarf (M) ; (b) ep. (IY): (6) in [تُؤلُ , (a) substantive (IY),] such as سَلْمُ ladder, staircase [253] (M) ; (b) ep., such as سَمْلُ [252] (IY): (7) in [تُؤلُ , (a) substantive (IY),] such as قَمْبُ [370] (M), a well-known plant ; (b) ep., such as إِمِعَة
weak-minded, having no opinion of his own, and following every saying [672] (IY).

§. 375. The single augment after the ج is (1) [the ] which is then of two kinds, (a) co-ordinative (IY),] in such as آرَطَى [248, 253, 258, 272] (M) and [248, 258, 272, 673], both co-ordinated with جعفر [392] (IY); and دَرَمَى [272, 673, 676] (M), co-ordinated with دُرَمَى [392] (IY): (b) [denotative of femininization (IY),] in such as بُهْمَى [258, 272, 327]; دَكَرْى [272] (M) and دَكَرْى [248, 272], which last is by some pronounced with Tanwin, and co-ordinated with جعفر (IY); حَبْلى [248, 272, 673]; دَكَرْى [248, 272] and شُعَبَى [272] (M):

(2) [the ] in such as (a) رَعْشَن Trembling, [said of a man, and shaking, said of a he-camel because of his briskness in journeying, and similarly صُيَفْن guest, i. q. بِلْغَنَ (IY)]; (b) دُسْنَ hoof of the camel; (c) بِلْغَن eloquent (M), i. e., بلغ, and similarly عبرَن sitting in his run from liveliness, said of the horse, and عبرَن of the she-camel: the ن in these being aug., for co-ordination with جعفر [392], [and يطَلَّحُ] (IY): (3) [the letter repeated] in such as (a) قَرْدُن rugged [253] (M), said of the ground, the ن being repeated for co-ordination with جعفر [392], for which reason the two similar
letters are not incorporated [721]; and similarly مِهَدَد ٍ (IY) : (b) شِرْبَ (M), a certain tree, or, as is said, a place, and سِرَدَد ٍ the name of a place, the و and د being aug., for co-ordination with ٌ دَرْنِن [392]; and, in the ep., ٌ تُعَلَّد ٍ (IY) : (c) عَنْدَد ٍ way of escape [392]: (d) ٌ تُعَلَّد ٍ perishing (M), said of ashes, which they co-ordinate with ٌ تُعَلَّد ٍ (IY) by repetition of the ج (IY) : (e) مَعَدَد ٍ Ma‘add [676] (M), the name of a tribe, where co-ordination is not meant by the augment, for which reason the two د are incorporated; and similarly ٌ شَرْبَة Sharabba, which is a place (IY) : (f) حِلْبَ ٌ حِلْبَ (M), like ٌ حِلْبَ big-bellied (IY) : (g) جَبْنَةٌ جَبْنَي cheese (M), and ٌ جَبْنَةٌ جَبْنَي a cheese, as جَبْنَةٌ مِنْ أَطْيَبِ الْجَبْنَي a cheese of the nicest of cheese; and similarly دِجْنَ دِجْنَ clouds, n. un. دِجْنَةٌ دِجْنَةٌ a cloud; and, in the ep., دِجْنَ and صُمِّلُ, both meaning strong (IY) : (h) فَلْقِرْ ٌ فَلْقِرْ metals (M), the second ج being aug. (IY).

§. 376. The two augments separated by the ج are in (1) [the sing., (a) upon the measure of ٌ أَجْعَلَ, (in the substantive,) such as أَجْعَلُ أُجُرَانَ Ujarid, which is a place; and, in the ep. (IY),] such as أَجْعَلَ أُجُرَانَ (M) and أَجْعَلَ أُجُرَانَ, the first mentioned by S among substantives, but correctly an ep., and both applied to a man, meaning severing himself
from his kindred (IY): (b) [upon the measure of ُنَعِلْ, in the substantive (IY),] such ُلُنَجِجُ (M) or ُلُنَجَجُ aloes-wood, the wood used to fumigate with; and similarly, [in the ep.,] ُلُنَجْدَد [or ُلُنَجَدُ (Jh, KF)] contentious (IY); (c) [the act. part. of ُفَاعَلُ (IY),] such as ُمِقَاطِلَ مَعَ fighting with: (d) [the pass. part. of ُفَاعَلُ (IY),] such as ُمِقَاطِلَ مَعَ fought with: (2) [the pl. (IY),] such as (a) أَجَادِلُ [249, 253] (M), pl. of أَجَادِلْ[372] (IY); (b) مَسِبَقٌ مَعَ [18, 253] (M), pl. of مَسِبَقٍ مَعَ [361] (IY); (c) تَنَاصِبُ [253, 332] (M), pl. of تَنَاصِبٍ مَعَ [372, 678] (IY); (d) يَرْجَعُ (M), pl. of يَرْجَعَ [372, 674] (IY).

§. 377. The two augments separated by the ُ are in [seven formations (IY),] (1) ُنَعَوَلٌ, (a) substantive (IY),] such as ُعَوَلٌ a bend in a stream or valley (M), and كَامِعَسٌ lurking-place of the hunter, and confidant of the man; (b) ep., such as حَأَلُم digestivel, said of water, and جَارِف epidemic, said of death, and sweeping away, said of a torrent (IY): (2) ُفَاعَلَل (IY),] such as سَابِط ل arcade (M), and خَأَلُم [247], a dial. var. of خَأَلَم [373]; while we do not know it to occur as an ep. [IY]: (3) ُنُعَوَالٌ (IY),] such as طُومَار roll, scroll or record [278] (M), and سُلَلٌ a country [in the regions of Persia, mentioned by S (Bk); while it does not occur as an ep. (IY):
(4) [زُبَائِل، (a) substantive (IY),] such as حَيْتَانَ (M), i. q. دِيدَاس [373], i. q. دِيدَاس [below], and شِيْطَان [250], according to the opinion of those who derive it from was distant, i. e., بَعُدَ; (b) ep., such as بَيْطَار veterinary and غِيدَانَq generous, said of a man (IY):

(5) [زُبَائِل، ] such as دِيدَاس [above] (M), a dungeon belonging to الله هَاجَاج, and sometimes said of the grave, as though from دَمَشَة I buried him, i. e., دَمَشَة [685] (IY): (6) [زُبَائِل، ] such as تُؤَبَّرَل dust (M), i. q. تْرَاب (IY): (7) [زُبَائِل، ] which is a substantive (IY),] such as تُصَرَم southern-wood (M), a plant, and حَيْزَرَم breast; and an ep., such as تُرَب Provider [384], one of the names of God, because he provides the means of subsistence for His servants, and دِيدَاس waterless said of the desert (IY).

§. 378. The two augments separated by the ل are in such as (1) القْصِيرَى the last rib (M), dim. of القْصِيرَى the shortest, fem. of القْصِيرَى: (a) it is a dim. formation, found in substantives, like عليه القْصِيرَى [282]; and eps., like جَبْيلَى [274, 282] and سَكْرَى (IY): (2) (M) a long-legged insect, resembling, but [slightly (III)] bigger than the beetle: (a) the n. is co-ordinated by the ع and the ل with سَفْرَجَل [401]; and this formation is frequent in the ep., as زُبَائِل.
and **سَبْنَاءٍ**, both meaning *daring, undertaking every thing*, and **عَفْرَنَةٍ** strong, powerful; while in all such the t is co-ordinative, as is proved by the affixion of the ی to it, when the *fem.* is meant, as, ْعَفْرَنَةَ سَبْنَتَةٍ (IY): [272, 273] (M), the name of a king of 'Umān (IY): (3) [بَلْدَنْصَى (4) (M), a *bird*, an irregular collective [254] of ْبَلْدَنْصَى (IY): (5) حُبَارَى [248, 272] (M): (a) this formation is frequent in the substantive, as ْسُكُرَى [248, 272] and *a plant*; but is not an *ep.*, unless it be a *pl.*, as ْسُكُرَى [250, 272] (IY): (6) خَفِيدُ [370](M), said of the *ostrich*, meaning *swift*: (a) its measure is ْعَفْرَنَةَ, which we do not know to occur as a substantive (IY): (7) جَرْبَةٍ *herd of wild asses* (M), where the ج is interposed between the two augments, the ع and the ی; while جَرْبَةٍ also is said (IY).

§. 379. The two augments separated by the ع and ی are in [about 14 formations (IY),] (1) [نُعَالُ, (a) substantive (IY),] such as ْعَصْارٍ whirlwind [256](M); (b) *ep.*, such as ْسُكَافُ carpenter, or any artificer or artisan (IY): (2) [عِيْلُ, (a) substantive (IY),] such as ْخَريطُ wild leek [672] (M), a kind of salt, bitter *plant*; (b) *ep.*, such as ْجِفْلِيلٍ cowardly, and *taking fright*, said of the *ostrich*, which *flees* from everything (IY): (3) [نُعَوُّلُ (a) substantive (IY),] such as ْأَسْلُوبُ *pathway* (M); (b) *ep.*, such as ْأَمُرُونِ.
tender [253], said of a branch (IY): (4) [مَفْعُولَةُ، (a) substantive (IY),] such as دُرِّهِنَّ مَيْرِجَ (M), whence ُدْرَيَأْ. Such a one returns to his dirt, i.e., to his original filthy state; (b) ep., such as مَفْعُولَةُ following others, because of his weakness (IY): (5) [مَفْعُولَةُ، (a) substantive (IY),] such as مَضَحَّأ (IY): (6) [مَفْعُولَةُ, (a) substantive, such as لِمْعَةُ reason (333); (b) ep. (IY),] such as مَعْقُولُ [347, 368] (M): (7) [مَفْعُولَةُ, (a) substantive (IY),] such as مَنْدِبُل napkin (M); (b) ep., such as مَسْكِينَ lowly, needy, poor [252, 269] (IY): (8) [مَفْعُولَةُ, ] such as مَعْرَةُ [252] (M): (9) [تَفَعَّالٍ, (a) substantive (IY),] such as تُبْثَال image, effigy [334] (M), تَحْقَافُ [283, 334], and تُبْيَان explanation [332, 334]; (b) ep., such as نَصْرُ striking her milker [334] (IY): (10) [تَفَعَّالٍ (IY),] such as تُرِدَاد [334] (M) and تَحْدَأر (IY): (11) [يَفْعُولَةُ،(a) substantive (IY),] such as ُدْرِيَأْ ُجَرَبُ جُرَبْ jirboa [253] (M); (b) ep., such as ُدْرِيَأْ يَرْبَهُ ravening, an ep. of hunger (IY): (12) [يَفْعُولَةُ (IY),] such as يُعْصِيْدْ a herb [303] (M), which I think to be tarragon (IY): (13) [تَفَعَّالٍ, in the substantive (IY),] such as ُعَصْيْدْ shrubs (M) or ُعَصْيْدْ (KF), and ُعَصْيْدْ discrimination: (a) it does not occur as an ep.; and its initial
is sometimes pronounced with Kasr (IY): (14) [تَفْعُول] (IY), such as [تَدْكُوب] full-grown dates beginning to ripen at the base: (15) such as (a) [تَبْشِير] (M), a certain bird (IY); (b) [تَنْويِط] (M), also a bird (IY); (c) [تَهْبِط] (274) (M), said to be a country, and by AU to be a bird: but such as these do not occur as eps. (IY).

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

§. 381. The two augments separated by the [ع and ج] are in (1) [أَعْفَلَى] (IY), such as [أَعْفَلَى] (M): (a) no other instance of أَعْفَلَى occurs; and this is a substantive, meaning general invitation, as [ذَعِيْ نُلَان] Such a one was invited in the special invitation, not in the general invitation: (b) As says "I do not know أَعْفَلَى"; but others transmit it (IY): (2) [أَعْفَلَى], which is a substantive (IY), such as أَعْفَلَى citron (M) and أَعْفَلَى threshold, lintel, the s of feminization not being taken into account [368] in the forma-
tion, because it is equivalent to a n. joined on to a n. [266]: (a) إنعلٌ does not occur as an ep. (IY): (3) [ إنعلٌ, ] such as بُنَر soft (M), co-ordinated by the second ب with جُرْحَة [401]; and similarly the مُرْتِبَة [and a small rod (KF)] of iron (IY).

§. 382. The two [augments (IY)] united before the ف are in (1) [what is conformable to the v. (IY),] such as (a) مُستَطِيعُ departing [343, 371]; (b) مُستَطِيعُ able, capable (M), from إسْتَطَاعَ, aor. (IY); (c) مُهْرَقٌ [680, 759] poured out, shed (M), from أُهْرَقَ, aor. [679, 690] (IY): (2) [what is not conformable to the v., which is very rare, consisting of not more than two or three words (IY),] such as إنْقَتحلٌ [301] (M), i. e., aged, having the skin dry over the bone, said of a man, insolent, إنْقَتحَرٌ i. q. إنْقَتحَرٌ (IY), and إنْقَتحَرٌ old, but still retaining strength (M).

§. 383. The two [augments (IY)] united between the ف and ع are in (1) [the pl. (IY),] (a) دُوَاعِلُ, (a) substantive (IY),] such as حَوَاجِرٌ [247] (M), pl. of حَايِجٍ, and دُوْسَرٍ [247], pl. of كَأْيَّطٍ; (b) ep., such as دُوْسَرٍ pl. of ضَارِبٍ [247], pl. of غِيَالِمٍ bulky, said of a he-camel, and ضَارِبٍ [247], pl. of غِيَالِمٍ (IY): (b) [كَبِيَلٌ, (a) substantive (IY),] such as غُيَالِمٍ [253] (M), pl. of غِيَالِمٍ [373]; (b) ep., such as صَبْارٍ [253],
pl. of صَيْرُ (373) [373: (c) فَنَادُ] (373); (b) ep., such as عَنَسْلُ (M); pl. of جَنْدُ (373) [373]; (b) ep., such as دَوْاَسُرُ عَنَسْلُ (IY): (2) [the sing.,] such as (a) دُوْاَسُرُ pl. of عَنَسْلُ (373) (IY): (2) [the sing.,] such as (a) bulky; (b) صحِيمُ sturdy (M), which [formation] does not occur as a substantive (IY).

§ 384. The two [augments (IY)] united between the م and ج are in [a number of formations, whence (IY)] (1) [كَتَلْ, (a) substantive (IY),] such as كَتَلْ mooring-place (M), كَتَلْ being a place [for mooring vessels (Bk)] at AlBasra, said by S to be from كَتَلْ protected, the sense being that the place wards off the wind from the vessels, and protects them (IY), [and by Bk to be] from كَتَلْ لسُفِينة I moored the vessel, i. e., made it fast (Bk); (b) ep., such as شَرَابُ [252, 343] (IY): (2) [كَتَلْ, (a) substantive (IY),] such as كَتَلْ حُطَاف swallow (M), a small bird, and كَتَلْ كَلَب i. q. كَلَب flesh-hook [253]; (b) ep., such as كَتَلْ حَسْان and كَتَلْ عُروَار [252] (IY): (3) [كَتَلْ فَعَال (IY),] such as كَتَلْ حَسْان henna (M) and كَتَلْ قَثًا cucumber; but we do not know it as an ep. (IY): (4) [كَتَلْ فَعَال, (a) substantive, such as قَرْأَش parasite and كَتَلْ عِصْوَان great matter; (b) ep. (IY),] such as كَتَلْ جَلْوَاح wide (M), said of a valley, and كَتَلْ قَرْأَش long-legged [253], said of a she-camel, as though, said an Arab, she were walking upon spears, and also exposed to
the sun, having no cover, said of a plain (IY): (5) [ظَهَّعَةٍ] such as فَصْحٍ (M), i. q. فَصْحٍ [above], mentioned by Sf as occurring with Դամմ and كَسْر (IY); (6) [ظَهَّعَةٍ], substantive (IY),] such as چَبْيَه (M), meaning gold, and a red dye; but we do not know it as an ep. (IY): (7) [ظَهَّعَةٍ (IY),] such as جَبَّهَةٍ, chubby (M), said of a boy, derived from جَبَّةٌ swelling (IY): (8) [ظَهَّعَةٍ, (a) substantive (IY),] such as گَدَبُون dregs of oil (M); (b) ep., such as غَدَبُو ا stooling in coition (IY): (9) [ظَهَّعَةٍ, (a) substantive (IY),] such as ۚجَبَّيْح ۙبَيْحَةٍ [254] (M) and ۚجَبَّيْح ۙجَبَّيْحَةٍ guide; (b) ep., such as ۚجَبَّيْح and ۚجَبَّيْح ۙجَبَّيْحَةٍ [252] (IY): (10) [ظَهَّعَةٍ, (a) substantive (IY),] such as ۚجَبَّيْح (M), a kind of sweetmeat, and ۚجَبَّيْح ۙجَبَّيْحَةٍ thorny-tree, bearing a fruit resembling the mulberry; (b) ep., such as ۙجَبَّيْح ۙجَبَّيْحَةٍ [252] and ۙجَبَّيْح ۙجَبَّيْحَةٍ [252, 253, 289] (IY); (11) [ظَهَّعَةٍ (IY),] such as ۚجَبَّيْح ۙجَبَّيْحَةٍ (M), orig. ۙجَبَّيْح ۙجَبَّيْحَةٍ [685, 747], i. q. ۙجَبَّيْح ۙجَبَّيْحَةٍ [377]; but Z’s mention of it in this section is like a blunder, because this section comprises the union of two augments intervening between the ع and ٰل (IY): (12) [ظَهَّعَةٍ, (a) substantive, sing., (b) ep., (pl.) (IY),] such as ۙجَبَّيْح ۙجَبَّيْحَةٍ fasters (M) and ۙجَبَّيْح ۙجَبَّيْحَةٍ standers (IY): (13) [ظَهَّعَةٍ (IY),] such as ۙجَبَّيْح ۙجَبَّيْحَةٍ (M), sand heaped up like a hill, and ۙجَبَّيْح ۙجَبَّيْحَةٍ mirror (IY): (14) [ظَهَّعَةٍ]
(1787)

such as عَنْنَالٌ (M), dull, incapable, flabby, said of a man (IY) : (15) [نَعْوَلٍ (M), (a) substantive (IY),] such as ُعَجْوُلٍ calf (M) and ُسَنُرٍ cat [253]; (b) ep., such as ُجَنُوسٍ flat-nosed, said of the young pig (IY) : (16) [نَعْوَلٍ (IY),] such as ُسَبْحٍ holy (M) and ُقَدْوسٍ pure, two names of God, in both of which Fath [of the ] is allowable: (a) there are no ns. upon the measure of نَعْوَلٍ with دَامَم, except ُسَبْحٍ and ُقَدْوسٍ [and ] Spanish fly (Jh), in which دَامَم is more frequent; while all others are pronounced with Fath (IY) : 17) [نَعْوَلٍ, (a) substantive (IY),] such as ُصَدِيقٍ (M), meaning safflower; (b) ep., such as ُذَرٌ twinkling, said of a star, being derived from ذَرٍ, i. q. ُدَنْعٍ dispelling, as though its light were intermittent, part of it dispelling part (IY) : (18) [نَعْوَلٍ (IY),] such as ُحُطَافْلَطٍ small (M) and ُجُرَأْفِصٍ heavy (IY) : (19) [نَعْوَلٍ (IY),] such as ُدَلَامِسٍ glittering [676] (M), an ep. of a coat of mail (IY).

§. 385. The two [augments (IY)] united after the J are in [sundry formations, whence (IY)] (1) [نَعْحِلٍ, (a) substantive (IY),] such as ُضَهِيَبٌ [land containing no vegetation, and sometimes an ep. of a woman, meaning on whom no breast grows, or, as is said, that does not menstruate (IY),] and ُكُفَّرٍ [258, 273] (M); (b) ep.,
such as َفَعَلْتُ َحُمْرًا [248, 273] (IY) : (2) [ْفَعَالَةٍ (IY)], such as َفَعَلْتُ ُتُوبًا [248, 273] (M) and ُحَشْاش [273]: (a) ISk says that there is no َفَعَلْتُ in the language, with Damm of the ف and quiescence of the ع, except these two words (IY) : (3) [ْفَعَالَةٍ (IY)], such as َعَلَبًا [230, 248, 273] (M) and َجَرْبًا [248, 273], but we do not know َفَعَلْتُ occur as an ep. (IY) : (4) [ْفَعَالَةٍ (IY)], (a) substantive (IY), such as ُرَحْصاء [273] (M) and ُتُوبًا [273]; (b) ep., such as ُعَمْرَةٌ and ُفَطْسَاء [248, 273] (IY) : (5) [ْفَعَالَةٍ (IY)], such as َسِبْرًا [273] (M) and َفِيَالِدِهَا pride; but َفَعَلْتُ does not occur as an ep. (IY) : (6) [ْفَعَالَةٍ (IY)], such as َجَنْفَاءٌ (M) and ُعَمْرَةٌ [272, 273]; and, in the ep., ُقُلَا , or, by transposition, ُفَطْسَاء [272, 273], meaning servant-girl: (a) ISk says that there is no َفَعَلْتُ in the language, with mobilization [of the ع with Fath (Jh)], except one word, vid. ُقَطْسَاء , meaning among eps. (IY) : (7) [ْفَعَالَةٍ (IY)], (a) substantive (IY), such as َسُعْدَانَ [274] (M), a thorny plant, which is one of the most excellent pastures of camels, whence the prov. ُمَرْكَى َوَلَا ُكَالَسُعْدَانَ Pasture, but not like the َسُعْدَانَ; (b) ep., such as َعُطْشان ُسُعْدَانَ [250, 348] (IY): (8) [ْفَعَالَةٍ (IY)], (a) substantive (IY), such as ُكَرْوَانَ [250, 274] (M); (b) ep., such as ُصَبْيَان ُسُعْدَانَ [250, 274] (IY): (9) [ْفَعَالَةٍ (IY)], (a) substantive (IY), such as ُعُشْبَانَ [4,250,274]
(M); frequent in the pl., such as جبلان and جربان [246], pls. of a certain measure, or quantity, of wheat or land, and branch, twig, rod, wand: (b) ep., such as عزبان and خyticان [250] (IY): (10) نعالي (IY), such as قيطران [237, 250] (M) and قيرمان tar; but نعالان does not occur as an ep. (IY): (11) نعالي (IY), as السبعان [236, 250, 274] (M), the name of a place, and شبيتان a certain tree, in which Fath [of the ] is more frequent (IY): (12) نعالي (IY), such as سلطان clamorous (M); but no other [word of this measure] occurs; and, in this, three augs. are united at the end, the second, doubled the , the , and the (IY): (13) عرصني (IY), such as [272, 282] (M), whose custom is to go sideways from liveliness, said of a she-camel (IY): (14) نعالي (a) substantive (IY), such as دنقي [272] (M); (b) ep., such as كبيرى big in the gland of the penis: (15) نعالي which is a substantive, such as دنقي a kind of quick pace; and is not known by us as an ep. (IY): (16) [فعليه], (a) substantive (IY), such as هبيرة scurf, dandruff (M), and حذرة rugged place [248]; (b) ep., such as قفريه crafty and زينة strong [674]: (a) the s of feminization, though no part of the formation [266], is here taken into account [368, 381], because the s is insep-
parable from _ناعِلْيَة_, as from _ناعِلْيَة_, like _کِرَاءَيْة_ [256, 331] and _فاعِيَة_ _راضيَة_. _easy state of life (IY):_ (17) [ _نَعَلَةٌ_, which is a substantive (IY),] such as _سنَبَتة_ _period_ [678] (M); and does not occur as an _ep._ (IY): (18) [ _نَعْلُوْة_ (IY),] such as _تَرْمَوْة_ _plant used in tanning_ [301] (M) and _تَرْمُوْة_ [283, 675] (IY): (19) [ _نَعْلُوْة_ (IY),] such as _عَنْصُوْة_ _lock of hair (M);_ but _نَعْلُوْة_ _does not occur as an ep._ (IY): (a) the _s_ is inseparable from this, as from the _ي_ in _حَرْرِيَة_ [above] (IY): (20) [ _نَعْلُوْة_ , (a) substantive (IY),] such as _جَنَّرت_ _haughtiness_ [331] (M); (b) _ep.,_ such as _حَلْبُوْت_ _intensely black, i. q._ _حَلْبُوب_ (IY): (21) [ _نَعْلُوْة_ (IY),] such as _فُسْطَاطا_ _tent of hair (M) and _فُرْطَاط_ _saddle-cloth: (a) S says (IY), _نَعْلُوْة_ is rare in the language; and we do not know it occur as an _ep._ (S, IY): (22) [ _نَعْلُوْة_ , (a) substantive (IY),] such as _قُلْبَب_ _cloak (M);_ (b) _ep.,_ such as _شَكْلَل_ _swift [below], said of a she-camel (IY): (23) [ _يُعْلِيْلُ_ , (a) substantive (IY),] such as _حَلْتِيْت_ _assā (M), a kind of gum;_ (b) _ep.,_ such as _صَنْدِيد_ _noble and _شَمْيِلُ_ [above] (IY): (24) [ _نَعْلُوْة_ , (a) substantive, such as _حَبْرُوْت_ and _تَنبَرُوْت_ , which one _syn.,_ as _مَا أَصَابَ مَنْهُ _ حَبْرُوْت_ ولا تَنْبَرُوْت_ ولا حَوْرُوْت_ He has not obtained aught of it, i. e., _شيء_ , transmitted by S, and _ما في الْذِٰلِكَ_ _مَا دَعَوْتُنَا_.
There is not aught in what thou tellest us, i.e. َشَىْ; (b) ep. (IY),] such as َصَحُّمُحُ [370] (M), meaning strong, or, as is said, short, stout (IY):

(25) َنُلْعَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*Spanish fly (M) and َجَلْعَلْلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*beetle; and is not known by us as an ep. (IY).

§. 386. The three [augments (IY)] separated are in (1) [the sing. َيِعَيْلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* (IY),] such as َإِسْمُيْرَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل* [272] (M); and similarly custom, from َجَرِيْلَلَلَلَلَلَلَلَل* running, the Hamza, the first َيْلَلَلَلَلَلَلَل* and the final َلَل* being aug. (IY): (2) [the pl. (IY),] (a) َمَنْتَخَارِبُلَلَلَلَلَل* (M), pl. of َمَنْخَرَبُلَلَلَل* kerchief twisted to beat with, as in tradition َبَرَقَ مَنْخَارِبُلَلَلَل* Lightning is the twisted kerchiefs of the angels, [said by 'Ali (Jh),] and َمَقَائِهُلَل* [253,685]; (b) ep., such as َمَحَصِّرُلَل* pl. of َمَحَصِّرُ لَل* running hard [252,312], said of a horse (IY): (b) َنَفَاعِلُلَلَل* , substantive (IY),] such as َتَمْثِلُل* [253] (M) and تَمْثِلُل* pl. of تَمْثِلُل* and تَمْثِلُل* pl. of تَمْثِلُل* [379]; (c) َيِفَاعِلُل* , (a) substantive (IY),] such as َيِهْبَعُل* [253] (M), pl. of َيِهْبَعُل* يِهْبَعُل* pl. of َيِهْبَعُل* green (IY).
§. 387. The three [augments] united before the \( \text{ن} \) are in \( \text{مبَعَلَ} \) (M) which paradigm is only an \text{ep.} in what is conformable to the \text{v.}, such as \( \text{مُسَتَخْرِجُ} \) \( \text{[253, 343, 368, 371, 680]} \), the \( \text{م, س} \), and \( \text{ت} \) being \text{aug.}, because they drop off in \( \text{خرج went out} \) [482] (IY).

§. 388. The three [augments (IY)] united between the \( \text{ع} \) and \( \text{ل} \) are in (1) [\( \text{سَلَالِيمُ} \) \( \text{[253]} \) (M), pl. of \( \text{سَلِمْ} \) \( \text{[374]} \), the \( \text{ل} \), the second \( \text{ل} \), and the \( \text{ي} \) being \text{aug.} (IY): (2) [\( \text{فَكَارِئُ} \) \( \text{[253]} \) (M), pl. of \( \text{فَرَأَحُ} \) \( \text{[384]} \) (IY).

§. 389. The three [augments] (IY) united after the \( \text{ل} \) are in (1) [\( \text{فَلُبَيْن} \), (a) substantive (IY),] such as \( \text{صَلِيْبُان} \) \( \text{[274]} \) (M), a plant; (b) \text{ep.}, such as \( \text{عَنْطِبَان} \) \( \text{rough, churlish (IY): (2)} \) [\( \text{فَلُبَوْنَ} \) (IY),] such as \( \text{عَنْفُرَان} \) \( \text{[283, 675]} \) (M) and \( \text{فَلْوَنْ} \) \( \text{a certain tree} \) \( \text{[274]} \); but does not occur as an \text{ep.} (IY): (3) [\( \text{فَلْلَان} \) (IY),] such as \( \text{عَرَّان} \) \( \text{knowledge} \) (M), an inf. n. i. q. \( \text{مَعْرُّنة} \), and also \( \text{عَرَّان} \) \( \text{'Irif'an, a man's name (IY): (5) [\( \text{فَلْلَان} \) (IY),] such as \( \text{عَرَّان} \) \( \text{(M), which is a substantive, meaning} \text{beginning of a thing, as جَآءَنَا عَلَى} \text{تَفْتَانَ ذَلِك} \text{He came to us at the beginning of that, i. e. أَوْلُ} \) (IY): (5) [\( \text{فَلْلَان} \), (a) substantive (IY),] such as \( \text{كَرْبَيْا} \) \( \text{[273]} \) and \( \text{سَمِيْيَة} \) \( \text{[283]} \) (M); (b) \text{ep.}, such as \( \text{جَرْبَا} \text{north-west, said of the wind (IY):} \)
§ 390. The [three augments dispersed (IY),] two united, and one separate, one in [ns. of various formations, on the measure of (IY)] (1) [إِنْعَلَانُ, (a) substantive (IY),] such as إِنْعَوْانُ [274] (M) and إِنْعْكَرَانُ [274]; (b) ep., such as إِسْكُطُانُ full-grown and إِلْعَبَانُ sportive, playful (IY); (2) [إِنْعَلَانُ] which is rare, (a) substantive, such as إِسْكُطُانُ a certain small hill; (b) ep. (IY),] such as إِضْحَيَانُ light, bright (M), said of the night (IY): (a) as for the ep., it is [in] their saying لَيْلَةٌ إِضْحَيَانَةٌ a bright night: but it is rare; [and] we know only this [instance] (S): (3) [إِنْعَلَانُ, only an ep. (IY),] such as إِرْوَنُانُ distressing (M), said of a day (IY): (4) [إِنْعَلَانَةٌ (IY),] such as إِرْعَاةٌ [273] (M): (a) S says (IY), We do not know إِرْعَاةٌ occur [as a sing.] except in إِرْعَاةٌ (S, IY), as though pl. of إِرْعَبُ (IY); but it is [frequent as (S)] one of the formations of the broken pl. (S, IY), as إِشْقَبُ [246, 273] and إِشْقَبَاةٍ [273, 278: (b) the of إِرْعَاةٌ is sometimes pronounced with Fath (IY), which is transmitted from some of the Banū
Asad (Jh); and with Damm (KF): (5) فَاعْلَاء (IY), such as فَاعْلَاء [247, 273] (M) and فَاعْلَاء [247]; but we do not know فَاعْلَاء occur as an ep. (IY): (6) تَعِالَاء, one of the formations of the broken pl. (a) substantive (IY), such as فُسْطَاط (M), pl. of فُسْطَاط pl. of تَعِالَاء shinbone; (b) ep., such as شَيْلِيَّ pl. of تَعِالَاء [385], and شَيْلِيَّ pl. of تَعِالَاء [252], which means great laughter, said of a man (IY): (7) فَعَالَين, substantive (IY), such as سَرَاحِين (M) pl. of سَرَاحٌ [250], and فَضَالِك فَرَأَن [253, 265]; but we do not know فَعَالَين occur as an ep. (IY): (8) فَعَالَاء, (a) substantive (IY), such as فَتْلِيَّ Tuesday [273] (M) and فَتْلِيَّ [246, 248, 273]; (b) ep., such as فَتْلِيَّ incapable, said of a man, and فَتْلِيَّ bad at covering [273], said of a he-camel, and stupid, said of a man (IY): (9) فُعَالَان, substantive (IY), such as سَلَامَان a certain tree (M), and حَمَاطَان a place, says Jr, and a plant, says Th. (IY): (10) فَعَالَة, (a) substantive, such as دَارُِ السَّرِيْعُ scurf, dandriff; (b) ep. (IY), such as جَفْرَة big (M), said of a stallion, and جَفْرَة strong [283]: (a) the s of feminization is inseparable [266] in this formation (IY): (11) فَعَلَّة (IY), such as كَفْرَة [254, 675] (M): (a) the s is inseparable from this, (IY): (12) فَعَلَّة (IY), such as خَنْفسَة [247,
273 (M; but نَعْلَانِ does not occur as an ep. (IY)): (13) [نَعْلَانِ, (a) substantive, such as تَقْيَبَانِ a tree from which saddles are made and سَيْسَبَانِ also a tree; (b) ep. (IY).] as نَيْعُكَانِ (M) meddlesome, said of a man, and going sideways in his walk from liveliness, and of a horse, and نَيْعُبَانِ fearful, cowardly; (a) نَيْعُبَانِ with Fath and Kasr is said, and so نَيْعُكَانِ; but with Kasr is one of the formations of the unsound, there being no instance of it in the sound: S says (IY), We do not know نَعْلَانِ [with Kasr (IY)], in the language, [in S] other than the unsound (S, IY): (14) [نَعْلَانِ, (a) substantive, such as حَرْمَانِ; (b) ep. (IY),] such as هَمْدَانِ tall (M): (15) [مَفَعَلُانِ (IY)], such as مَلَكَعَانِ vile fellow (M) and مَلَكَمْانِ mean fellow, which are det. substantives, used only in the voc. [Note on p. 186, l. 15] (IY); but we do not know مَفَعَلُانِ occur as an ep. (S).

§. 391. The four [augments (IY)] are in such as اْجْبَيْبَابُ becoming gray [283, 332, 371] and اْجْبَيْبَابُ becoming red [332] (M), inf. ns. of اْجْبَيْبَابُ and اْجْبَيْبَابُ [432, 482, 493.A] (IY). We do not know that there occurs, among substantives or eps, any tril. [formation], augmented or unaugmented, other than what we have mentioned (S).
§. 392. The unaugmented quad. has (S, M, SH, IM) five formations (M, SH, Tsr) agreed upon (R), to which another is added by Akh (IY, SH), [making] six formations [in all] (IA, A), (1) نَعْلَل (S, IY, IM), (a) substantive (S, IY, A, Tsr), as جَعَرُ brook (S, M, SH, IA, Aud, A), sometimes used as a [proper] name [6, 263] (IY); (b) ep., as سَلَّهَب long, tall (S, IY, Jrb, A, Tsr), said of a man (Tsr), [and] of a horse (IY), though the س in سَلَّهَب is said by some to be aug. [679] (A): (2) فَعَلُل (S, IY, IM), (a) substantive (S, IY, A, Tsr), as زَبَرُج (S, M, SH, IA, Aud, A) meaning ornament (IY, R, Jrb), vid. embroidery or gems (R), and, as is said (IY, R), gold (IY, R, A, Tsr), and thin cloud (R, A), or, as is said, red cloud (A), and [401] (S, IY); (b) ep., as خَرَمْل (S, IY, Jrb, A, Tsr), said by Jr to mean (A) silly, applied to a woman (IY, Jrb, A, Tsr): (3) فَعَلُل (S, IY, IM), (a) substantive (S, IY, A, Tsr), as بَرْسُ claw (S, M, SH, IA, A) and حَمَر male bustard [395] (S, IY); (b) ep., as جَرَشُ huge [below] (S, IY, Jrb, A, Tsr), said of a camel (IY, A, Tsr): (4) فَعَلُل (S, IY, IM), (a) substantive (S, IY,
A, Tsr), as نَطَلَ (S, M, Aud, A), i. e., time before the creation of mankind (IY, A), in which, says AU, the Arabs say that the stones were soft (A), [or] time of the deluge, and time of Noah's coming out from the Ark (Tsr), and [245] (IY, SH, A); (b) ep. (S, IY, Jrb, A, Tsr), as قَبَطُ (S, IY, IA), i. e., bold, an ep. of the lion (IY), قَبَطُ (S, IY, Jrb, A, Tsr), and قَبَطُ (S, A), i. e., hardy, said of a he-camel, and hard, said of a day (A): (5) فَعَّلُ, (S, IY, IM), (a) substantive (S, IY, A, Tsr), as قَبَطُ dirham [below] (S, M, SH, IA, Aud, A) which is [Persian (IY),] Arabicized (IY, Tsr), and (S, IY), i. e., very old man (IY); (b) ep., as قَبَطُ [below] (S, IY, Jrb, A, Tsr) and قَبَطُ [372, 679] (S, IY, Tsr): (a) the authenticity of قَبَطُ is, however, open to discussion, because قَبَطُ (above) is Arabicized; while قَبَطُ [above] is quad only if we say that the 5 is rad., not if we say that it is aug., which is the opinion of Akh [679] (Jrb): (6) فَعَّلُ, (IY, IM, R), added by Akh (R, Aud) and the KK (Aud), (a) substantive (A), as جَخَدَب [401] (SH, IA, Aud, A) a sort of locust (Jrb), i. e., the long-legged green locust (R, Tsr), or, as is said (Tsr), the male locust (A, Tsr); (b) ep., as جَرَعْ i. q. جَرَعْ [above] (A). The formation قَبَطُ authorized by Akh is
disputed (Jrb). The opinion of the BB other than Akh is that this sixth formation is not an original formation, but a deriv. of نُعَلَل with Damm [of the ل (Sn)], being pronounced with Fath for alleviation, because, wherever Fath [of the ل (Sn)] is heard, Damm is heard, as جَحْدُب [above], طَحْلَب green slime on stagnant water, and برَقِع veil [258] among substantives, and جرَشِع [above] among eps.; whereas they say عَرَفَتُ (above), عَرَفْطُ mimosa, a tree of the desert, and يُرَجَد* striped wrapper, in which [three (Sn)] نُعَلَل with Fath has not been heard (A) which proves the Damm to be original (Sn). But Akh and the KK hold that نُعَلَل* is an original formation (A). I hold the saying of Akh to be correct (IY): and the language of IM here seems to indicate agreement with Akh and the KK (A); and, [according to R and Jrb also,] the better opinion (R), [or] the truth (Jrb), is that this measure is authentic (R, Jrb), though rare (R), because they say مَأْلَى عَنْدَهَا I have no way of escape from it [375], where the second د is co-ordinative, otherwise incorporation would be necessary [731] (Jrb). But IM says in the Tashil, "That نُعَلَل* should be a deriv. of نُعَلَل is more obvious than that it should be original" (A); and, [according to IHsh also,] the preferable opinion is that نُعَلَل is a deriv. of نُعَلَل (Aud). The language con-
tains no [unaugmented] quad. upon the paradigm or or any other [paradigm] - not mentioned by us (S).

By analogy (Jrb), the unaugmented quad. ought to have 48 formations, [since this is the product (Jrb)] from the multiplication of 12 [368] by the 4 states of the first J: but only such as have been mentioned occur, because of the heaviness [of the others] (Jrb, Sn), or because of the combination of two quiescents, or because of the succession of four mobiles (Sn). Some of the GG, however, add three measures to the formations of the quad., (1) as rotten cotton-pod [401]; (2) as bulky; (3) as piece of cloud [401]: but these measures are not authorized by the majority, according to whom, such instances of them as are correctly transmitted are anomalous. The second or third [letter] of the quad. must be quiescent, since four vowels do not follow consecutively in a word. Hence (1) is not authorized; while bulky [401] said of a man, fem. bulky, said of a she-camel, is contracted from nor is (2); while a plant used in dyeing [677] is orig., [says Khl (Jh),] like [395], the being then elided from it, like the 1 from nor (3); while [296] is contracted from stones; though Fr and F hold it to be a
deriv. of جَمِيلٌ, its o. f. being جَمِيلٌ, which [opinion] is preferred by IM, because جَمِيلٌ, being a sing., should rather be held to be a deriv. of the sing. Some cite these measures as original formations, not contractions; but this is not correct because of what precedes (A), vid. that four vowels do not follow consecutively in a word (Sn). The paradigms that I shall mention will comprise the formations of the augmented [quad. (IY)], in which the augment may amount to three [letters] (M).

§. 393. The augment in the quads. is of two kinds, (1) coordinative, vid., where the word is of five letters, one of which is aug., while the order of its mobiles and quiescents corresponds to the order of the quin. [401], as غَيْبَةٌ [395] and جَلَانْطَلٌ [283, 395], which are co-ordinat-ed by the ی and ن with the paradigm of سُفرْحَلٌ [401]; (2) non-coordinative, vid. where the word contains an aug., but differs from the rad. formations. The augment is one letter, or two, or three. And the largest number of letters that the quad. reaches by means of the augment is seven, in which the augment consists of three letters, as مَدْحُرْجٌ [368] (IY). The single augment before the ف is only in [the n. conformable to the v. (IY)], such as مَدْحُرْجٌ [343, 347, 368, 676] (M.)
§. 394. The single augment after the ب is in (1) فُعَّلْ, (a) substantive, such as جَنْثُبَة she-camel (IY) abounding in milk (Jh, KF); (b) ep. (IY), such as سُفْتَخَرْ with Damm of the ق (IY), and كُتُّنَالْ [short IY]: (2) فُعَّلْ (IY), such as كُتُّنبَلْ (M) a kind of tree; but this [formation] is rare (IY).

§. 395. The single augment after the ع is in [nine formations (IY),] (1) فُعَّلْ, (a) substantive, such as جَخَادِبٌ long-legged green locust; (b) ep. (IY), such as عَدَافِر [256, 231] (M) big (Jh, KF), strong, [hardy (BS),] said of a he-camel (IY), fem. عَدَافِة [253], said of a she-camel (IY, BS, KF): (2) فُعَّلْ, only an ep. (IY), such as سُمِّدَعٌ chief (M), and عَمِيِّتَلْ trailing his tail [393], fem عَمِيِّتَة corpulent, said of a she-camel (IY): (3) فُعَّلْ, (a) substantive (IY),] such as فَدَرُّسُ lion [253] (M); (b) ep., such as سُرْمَتْ long-bodied, said of a camel or other animal (IY): (4) فُعَّلْ, (a) substantive (IY),] such as حُبَّارِج (M), broken pl. of حُبُّرْج (392); (b) ep., such as تَرْأَشُبُ, broken pl of تَرْشُبٌ [397] (IY): (5) فُعَّلْ, only an ep. (IY),] such as حُرْنَبَلْ (M) short and sturdy, and جَكَنَّلْ[283, 393] (IY): (6) فُعَّلْ, substantive, which is rare (IY),] such as قَذَفْلُ clove [392] (M), and بَسْتَنْ
such as عُكْدَ (M) thick, or, says Mb, old hag (IY): (8)
[نَعِلَ, (a) substantive (IY),] such as ثَقُّع (M) a plant,
and, as Jr says, the fruit of the [372], according to
which it is a substantive, but, as Fr says, stupid, according
to which it is an ep.; (b) ep., such as َزَمَلِق emitting
his semen before coition (IY): (9) [نَعِل (IY),] such as
شَمْحَر (M) big, said of a camel or man, and
magnifying himself, haughty (IY).

§. 396. The single augment after the first ج is in
[about ten formations (IY),] (1) [نَعِلَ, (a) substantive
(IY),] such as ْتَنْدَيْل 253, 674 (M); (b) ep., such as
شَظِير ill-natured (IY): (2) [نَعِلَ, (a) substantive
(IY),] as زَنْمِر horset (M) and عَصِفَر 253; (b) ep., as
سَرْحِوب trenchant, said of a sword, and
poor, and sometimes robber (IY): (3) [نَعِلَ, ep. (IY),]
such as ْعِتَيْق 253 (M) exalted, chief (IY): (4) [نَعِلَ,
(a) substantive (IY),] such as ْفِرْنَوس 253 (M) garden,
paradise; (b) ep., such as ْعِتْطَوس active, said of a she-
camel (IY): (5) [نَعِلَ, (a) substantive (IY),] such as
ْقَرْتوُس 274 (M); 'b) ep., such as ْقَرْتوُسوْس rugged (IY): (6)
[نَعِلَ (IY),] such as ْكَنْهَر 253 (M), large, said of a
cloud; but we do not know نَعِلَ as a substantive (IY); (7)
(1803)

[علم، (a) substantive, as رخلاء (273, 332); (b) ep. (IY),] such as صلصال [332] (M): (a) نعلل occurs in the language only in the reduplicated, except in one word خزعال

Walking badly from illness, said of a she-camel (IY): (8) [نعلل (IY),] such as سردام [253, 673] (M):

(9) [نعلل، (a) substantive (IY),] such as شفط (M), here meaning fruit of the caper; but sometimes an ep., meaning thick-lipped; (b) ep., such as علمس swift, said of the wolf (IY): (10) [نعلل، which is rare (IY),] such as

(3) [نعلل (IY),] such as جاكجبت [272, 282](M) and a place [282]; not an ep. (IY): (3) [نعلل (IY),] such as

[272] (M), whence هندبي endive [399] (IY): (4)

[نعلل،] such as هندبي endive [272] (M): (5) [نعلل، which is rare (IY),] such as سبطرى [272] (M) and

bugbear, bogey, a thing wherewith boys are frightened; but this formation does not occur as an ep. (IY): (6) [نعلل (IY),] such as سبطنى (M) idle, as in the tradition,
where 'Umar says [359] (IY): (7) [ُنَعْلُلٍ], (a) substantive, such as عَرَبَدٌ a serpent that blows, but does not hurt; (b) ep. (IY),] such as ُقَرْشُبٍ aged [395] (M): (8) [ُنَعْلُلٍ (IY),] such as طَرْطُبٍ (M), long, said of the breast, and طَرْطُبَةُ having a big breast, said of a woman; but we do not know ُنَعْلُلٍ as a substantive (IY).

§ 398. The two augments separate are in 1) [ُنَعْلُلٍ, which is only a substantive (IY),] such as حَبَرْكَبٍ [272] (M): (2) [ُنَعْلُلٍ, (a) substantive (IY),] such as حَيْحَبَعُورٍ (M) calamity, or, as is said, all that deceives and de- ludes, like the mirage, and the present life, because it lasts not; (b) ep., such as عَيْسَكَبْرُ hardy, said of a she- camel, and عَيْطَبُوسُ fully-developed, said of a woman, pl. عَطَامِيِسُ [253] (IY): (3) [ُنَعْلُلٍ, which is rare, (a) substantive (IY),] such as مَنَكَنُونَ water-wheel [675,676] (M); (b) ep., such as حَنْدَنُونَ tall, loosely-made: (a) I do not consider this section the proper place for the mention of مَنَكَنُونَ, because Z designates it for the mention of the quads. containing two separate augments; while there are two opinions about مَنَكَنُونَ, first that it is tril., the first نَ being aug., in which case its pl. is مَكَانِينَ; and secondly that it is quad., the first نَ being rad., and the نَ, and one
of the [last] two ن s aug., in which case its pl. is مَكْتُوحُ، which is the pl. heard from the Arabs; and, in the latter case, although it is a quad. containing two augments, still they are not separate, as is provided in this section:

(b) as for the plant, which the vulgar name حَنَّاء‌تُوقُ [400], it is the ذُرُقُ melilot, according to the Arabs (IY):

(4) [نَعَالِيُّ, which is rare, occurring only in one substantive (IY),] كَنَابِل Kunābil (M), so mentioned by S (Bk), the name of the well-known land (IY), a place in AIYaman (Bk):

(5) [نَعَانَلِ, which is rare, and occurs only as an ep. (IY),] such as جَيْنَبَّار (M) bulky, large in make, and so جَيْنَبَّار (IY).

§ 399. The two [augments (IY)] united are in (1) [نَعَالِيُّ (IY),] such as تَقَدْرَدُبُ (M) big-headed and bulky (IY):

(2) [نَعَالِيُّ (IY),] such as تَقَدْرَدُرُ [283] (M) occiput, back of the head: (a) the ِ, being inseparable [266] here, is taken into account in the formation (IY):

(3) [نَعَالِيُّ, substantive (IY),] such as سَلَخَيْة tortoise, turtle [674] (M): (a) the ِ of feminization is inseparable from this ٌ, as from the of تَقَدْرَدُرُ [above] (IY):

(4) [نَعَالِيُّ (IY),] such as عَنْكُبُوت spider [253, 283, 678] (M); but عَنْكُبُوت does not occur as an ep. (IY):

(5) [نَعَالِيُّ, ep. (IY),] such as عَرْطَلِيُّ (M) long, or, as is
said, thick, and hard, distressing; but we do not know occur as a substantive (IY): (6) فُعَّلَلَلْ، (a) substantive, such as جَبَّار young bustard; (b) ep. (IY), such as طَرِيِّاج (M) tall (IY): (7) نُعْلَلَلَلْ، (IY), such as عَقْرِبَاء، بَرْنَاسَة female scorpion and mankind: (a) of the last there are two dial. vars., بَرْنَاسَة， like عَقْرِبَاء، بَرْنَاسَة، ISk says that I do not know which of mankind he is or is said, i. e., (b) we do not know occur as an ep. (IY): (8) فُعَّلَلَلْ، substantive (IY), such as هَنْدِبَة، بَرْنَاسَة [273] (M), i. q. هَنْدِبَة [397]: (a) AZ says, هَنْدِبَة with Kasr of the ُ is prolonged and abbreviated: (b) فُعَّلَلَلْ does not occur as an ep. (IY): (9) فُعَّلَلَلْ، which is rare, (a) substantive, such as سَفْرَان saffron; (b) ep. (IY), such as شَعْشَعان (M) goodly, tall, said of a man (IY): (10) فُعَّلَلَلْ، (a) substantive (IY), such as عَقْرِبَان [274, 400] (M) male scorpion, or, as is said, earwig; (b) ep., such as ُقُدُمُان quilted like a cuirass for war, said of a tunic (IY): (11) فُعَّلَلَلْ، which is rare in the language, (a) substantive (IY), such as حَنْدِمَان Hindimān (M), the name of a clan; (b) ep., such as ُجَدِرِجَان short (IY).
§. 400. The three [augments (Y)] are in (1) [١٨٠٧], substantive (Y), such as عَبْرُطَان [٢٨٣] (M), which is a plant; but we do not know نَفْعَوْلاَن occur as an ep. (Y): (2) [نَفْعَوْلاَن (Y)], such as عَرْيَقَصَان a dial. var. of نَفْعَوْلاَن melilot, i. q. حَندُقْوَة [٣٩٨], and عَبْرُطَان a dial var. of عَرْيَقَصَان [above]; but we do not know نَفْعَوْلاَن occur as an ep. (Y): (3) [نَفْعَوْلاَن, which is rare (Y)], such as حَجْحَادِبَاء [٢٧٣] (M), a kind of locust, or, as is said, a reptile like the chameleon (Y): (4) [نَفْعَوْلاَن (Y)], such as بَرْنَاسَة [٢٧٣] (M), a dial. var. of بَرْنَاسَة [٣٩٩] (Y): (5) [نَفْعَوْلاَن (Y)], such as عُقْرِبَان (M), a dial. var. of عُقْرِبَان [٢٧٤, ٣٩٩] (Y).
CHAPTER XVII.

THE QUINQUELITERAL NOUN.

§ 401. The unaugmented quin. has (S, M, SH, IM) four formations (M, SH, IA, Aud) agreed upon (R), (1) تَعَلَّلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as سَفَرْجَل [245, 254] (S, M, SH, IA, Aud, A) and شَرَّدَل [245] (S, IY); (b) ep., as شَمْرَدَل (S, IY, A, Tsr) tall (A, Tsr), [or] swift, said of a camel, etc. (IY), and هُمْرَجَل swift (S, IY, Jrb), as مَهْرَجَل The she-camel is swift (IY): (2) تَعَلَّلُ (S, IY, IM), an ep. (S), as جَكْمَرْش [245] (S, M, SH, IA, Aud, A), meaning, [as is said (Tsr),] big, said of a viper, but, as Sf says (A, Tsr), aged, said of a woman (IY, R, Jrb, A, Tsr); ضَهْلَس [245] (S, IY); and تَهْلِسَ (S, Jrb, A, Tsr) big (Jrb, A, Tsr), said of a woman (A, Tsr): (a) it is said that (A, Tsr) تَعَلَّلُ occurs only as an ep. (IY, A, Tsr), and we do not know it occur as a substantive (S); but some say that تَهْلِسَ is a substantive, meaning gland of the penis (A, Tsr) and [man (Sn)] big in the gland of the penis (A): (3) تَعَلَّلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as قُدُفْعِلُ (S, M, R,
IA, A) paltry thing, e. g. There is not a rap in his possession, i. e., \( \text{شَيء} \), used only in negation (IY), whence He has not given me a doit, i. e., \( \text{شَيء} \) (R, A); and \( \text{لَآ} \) lion (A, Tsr):

(b) ep. (S, IY, A, Tsr), as \( \text{قَدْ عَمِلَ} \) (IY, SH, A, Tsr) strong (IY, R), bulky (Jrb, A, Tsr), said of a camel (IY, R, Jrb, A, Tsr), and short, insignificant, said of a woman (IY); and \( \text{خَبَّعَيْنَ} \) (S, IY, Jrb, A) bulky, said of a camel, or, as is said (A), strong (Jrb, A) in make, big (A): (4) \( \text{فَعَلْتُ} \) (S, IY, IM), (a) substantive (S, IY, A, Tsr), as \( \text{قَطَّعِبَ} \) (S, IY, SH, IA, Aud, A) cloud, as \( \text{مَا} \) في السماء قطعَبَ There is not a cloud on the sky, or, says Th, a certain animal (IY, R), [or, say A, Jrb, and Kh,] a [small (Jrb), paltry (Tsr), contemptible (A, Tsr)] thing (Jrb, A, Tsr), as مَا عَلَيْهُ قَطَّعَبَة He has not a rag upon him (Tsr); and جَنُبْتُ [677] (S, IY) hardness, severity (IY): (b) ep. (S, IY, A, Tsr), as جَرَّحَلُ (S, M, A, Tsr) bulky (IY, A, Tsr), strong (IY), said of a camel (A, Tsr). And IS mentions [a fifth formation (IY), \( \text{فَعَلِّدُ} \), as (A)] [the name of (A)] a herb (IY, A): but S does not authorise it (A); while I think that it is a quad. (IY), its \( \text{ثُنَيَ} \) being [really (A)] aug. (IY, A), otherwise an unprecedented paradigm would result. And others add other
measures, not authorized by the majority, because extraordinary, and, in some cases, possibly augmented; so that we shall not prolong the discussion by mentioning them (A). The unaugmented quin. ought to have 192 formations, resulting from the multiplication of 48 [392] by the 4 states of the second : but the rest do not occur, on account of (Jrb, Sn) their heavi ness (Jrb), [or] the [other] causes before mentioned [392] (Sn). Thus the aggregate of the measures agreed upon [in the unaugmented n.] is twenty (Aud), eleven in the tril. [368], five in the quad. [392], and four in the quin. [above] (Tsr). And such [decl. (A)] ns. [of Arabic origin (Aud)] as vary [from the paradigms mentioned (IA, Aud, A)] are attributable to (1) augmentation (IM), (a) at the beginning (Tsr), like طَرِيفٌ منْطَلِقٍ [382] (Aud); (b) in the middle, like [374]; (c) in both places (Tsr), like مُحَكَّرٌ نَجْجٍ [283, 291] (Aud); (d) at the end, like حَبْلٌ حَبْلٍ [375] (Tsr): (2) deficiency (IM) of (a) a rad. (Aud), like يَدٌ (IA, Aud, A) and دَمٍ [719] (IA, A); (b) an aug., like عُلَّابْطُ عُلَّابْطُ [392], orig. عُلَّابْطُ: (3) alteration of form, like the alteration of (a) نَعْلَلٌ into (a) جَخَذَبٌ نَعْلَلٌ [392]; (b) نَعْلَلٌ, as نَعْلَلٌ جَخَذَبٌ [392]: (b) نَعْلَلٌ into نَعْلَلٌ, as نَعْلَلٌ رَبِّرٌ نَعْلَلٌ [392] (Tsr): (4) anomaly, like سَرَخُسٌ سَرَخُسٌ [392] (A). As for سَرَخُسٌ Sarakhs,
[a country (Tsr)], and بَلّخَشُ balas ruby [a sort of jewel (Tsr)], they are foreign (Aud), since, among the paradigms of the [unaugmented] quad., there is none pronounced with Fath of the first and second [letters] (Tsr). IM says in the Tashil that whatever is excluded from these [twenty] paradigms is (1) anomalous: (2) augmented: (3) curtailed (A) of (a) its ف, like عدَّة [699]; (b) its ع, like سَتَة [260, 667]; (c) its ج, like يَد [above] (Sn): (4) a quasi-p. (A), like مِن [176] (Sn): (5) a comp. (A), like حَصْرَمَتُ [215] (Sn): (6) foreign (A), like بَلّخَشُ [above], the name of a well-known stone: but he does not notice the last three here, because he is speaking of simple decl. Arabic ns.; and for this reason A objects only to the omission of the anomalous (Sn). The sex. has no rad. formation [below], because, being the double of the first rad. formation, [i.e., the tril.,] it would become like a n. compounded of two trils., e.g. حَصْرَمَتُ [above] (IY). The augment in the quin. does not exceed one letter [368] (M), as though they avoided a multiplicity of augs., because of the multiplicity of its letters (IY). The ى is added fifth in the quin., the ى, fifth, and the ى sixth (S). The augmented quin. has (M, SH) only (SH) five formations (M), its paradigms being (S, M) (1) تَعَلَّلَبَلُدُ, (a) substantive (S, IY), such as خَندَرَپُس [253] (S, M, SH), according to most [below] (SH) meaning [old
wine (IY, R, Jrb); and ُسُنْسَبْلُ (S, IY), i. e., milk wherein is no roughness (IY), and wine, and a fountain in Paradise (KF): (b) ep., such as ُعَلْطَيِّيِس (S, IY) young, said of a woman (IY): (a) IH says "according to most" [above] (R, Jrb), because most people say that the ُنِّيْ is rad., in which case ُخَنْدَرِيِس is an augmented quin.; while some say that the ُنِّيْ is aug. (Jrb), ُخَنْدَرِيِس being said to be ُتَعَلَّلِلُ (R), in which case it is an augmented quad. (R, Jrb): (b) the ُنِّيْ should rather be judged to be rad., since بَرْتَعِيِد Barha'?id occurs, said of a district [in Syria (Bk)]; and ُدِرَدِيِس of calamity; and ُسُنْسَبْلُ [above]; and ُجَعْفَلْيِق [big, said of a woman (KF)]; and ُعَلْطَيِّيِس [above]; (c) if IH had said بَرْتَعِيِد بَرْتَعِيِد instead of ُخَنْدَرِيِس بَرْتَعِيِد, be would have been spared the trouble of saying "according to most", because ُتَعَلَّلِلُ is ُعَلْطَيِّيِس without dispute, since it contains none of the letters of ُسُنْسَبْلُ [369, 671], except the ُي؛ but possibly he has not mentioned it because it is said to be foreign; whereas, if he had mentioned بَرْتَعِيِد or ُجَعْفَلْيِق, no objection could have been raised, because the aug. letter [681] is not prevalently aug. in its position in them (R): (2) ُتَعَلَّلِلُ, (a) substantive (S, IY), such as ُخَرْعِيِلُ (S, M, SH) vain talking (IY, R, Jrb) and jesting (IY, R); (b) ep., such as ُتَعَعِيِدُ (S, IY), i. q.
which we have explained [above] (IY): (3) عُضْرُرْبُوط (S, IY), such as عُضْرُرْبُوط [368] (S, M, SH), a [small (R)] reptile (IY, R), said to be (IY) the [male (IY)] lizard (IY, Jrb); and [hence (M)] "يَسْتَعْور" Yasta-'ūr [674] (S, M), a district in AlḤijāz, the ی at its beginning being rad. (IY); and تَرْطُبُوس [below]; all of which are substantives (S): (4) فَعَالْرُ (S, IY), which is rare, and is an ep. (S), such as تَرْطُبُوس (S, M, SH) calamity (IY, R, Jrb), and strong, big, said of a she-camel, a dial. var. of تَرْطُبُوس [253, 283] (R): (5) فَعَالْلِي, which is rare (S, IY), such as تَبْعُثْرِي [272, 326, 368, 497, 673] (S, M, SH) bulky (IY, R), strong (R, Jrb), having much fur or hair (R), said of a camel (IY, R, Jrb), and ضَبْعُطَرْي [strong (IY)], both of which are eps. (S, IY): (a) the [final [IY]] ل in them (IY)] is for (IY, R, Jrb) multiplication of the word (IY, Jrb), [and] augmentation (R), and completion (Jrb), of the formation (R, Jrb), as in كَبْرَيْ ن pear (IY), like the ل of جَبَر [374] (R), this being the meaning of Z's saying that "in فَعَبْعَرْي it is like the ل of کَبَاب" [673] (Jrb): not for feminization, because the word is pronounced with Tanwīn (IY, R, Jrb); and because the ل [of feminization (Jrb)] is affixed to it, as فَعَبْعَرْي [368] (R, Jrb): nor for co-ordination, because the sex. has no rad. formation [above], for it to be co-ordinated with (IY, R, Jrb).
allow its rel. ns. to be "بائطلا، and باتلما، as the rel. ns. of حنایي and حنایي (D). But the Hamza of بائطلا, being for feminization, must be converted into ا؛ whereas the Hamza of حنایي, being a co-ordinate aug., may be converted or left : so says IBr (CD). And [similarly (CD)] the Confectioner [or اَلْحَدِّورِيُّ (Dh)] is said of Shams alA'înma 'Abd Al'Azîz Ibn A'îmad (Dh, CD) alBukhârî, the learned man of the East, d. 456 (Dh), which, IHrj says, is with a Hamza (CD). It is [said in the KF to be (CD)] a rel. n. from حَلاَّرِة sweetness or sweetmeat (Dh, KF, CD): but this is a blunder, because, if it were so, حَلاَّرِيُّ would be said ; and the truth is that it is a rel. n. from حَلاَّرِة sweetmeat (CD).

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

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

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

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

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

P. 1442, l. 10. The Sh, p. 158, l. 3, has "of five kinds," including the interrog. كم governed in the gen. [220, 221].

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

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

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

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

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

P. 1471, ll. 4-6. The Muslims are divided into seventy-three sects (Shr, pp. 2-3). But the tradition speaks of the constituent parts, or elements, of faith; not of the sectarian divisions of the Faith. For, in the SB (vol. I, p. 11), it continues "الْحَكْيَةَ شُعْبَةٌ مِّنَ الْأُبْيَانِ and modesty is a part of faith—l. 13. Read 


P. 1475, ll. 8-9. R is speaking of the nums. for 11, 21, etc., to 91.

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

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

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

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

P. 1487, l. 5. From the same poem as verses cited on pp. XIV, 1754, and 50A.

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

P. 1496, l. 4. 

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

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

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

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

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

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

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

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


P. 1527, l. 21. Allahabi, one of the celebrated poets of the Banū Hāshim (KA). The account of him given in the KA shows him to have been contemporary with the Khalifa 'Abd AlMalik Ibn Marwān (r. 65-86) and his sons and successors AlWalid (r. 86-96) and Sulaimān (r. 96-99). After "Al'Abbās" insert "Ibn 'Utba".

P. 1540, l. 3. The reference is to p. 1544, l.l.—l. 14. By فَعْلَة* is meant "the unaugmented quad."

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

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

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


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

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

P. 1560, l. 4. "it" means تلَعَبَ.  

P. 1561, l. 1. Lane (p. 2588, col. 1), on the authority of the Tāj al'Arūs, attributes this verse to 'Antara—l. 21. If, as is stated in l. 13, تلَعَبَ be considered a non-inf. n., it should be translated a game.

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

P. 1566, l. 20. See Note on p. 1565, l. 14; and cf. p. 1567, ll. 8-10.
P. 1569, l. 5. Orig. His style of riding is beautiful—ll. 8-9. I have inserted the negatives. The R (p. 67, l. 7) has أَلْهَتْ جِلْدًا وَفَعَلَةٍ نَهَا, where I read أَلْهَتْ جِلْدًا وَفَعَلَةٍ نَهَا and a correction required by the exs. In l. 9 read فَعَلَةٌ — ll. 20. I have not come upon the name of its Râjiz (MN). Read زَمَنَيْنِ in the first hemistich.

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

P. 1574, l. 4. Read زَمَنَيْنِ.

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

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

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

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

P. 1583, l. 8. Read “Thee”—l. 22.—Read أَنْرَا أَنْزَلَهُ.

P. 1584, ll. Read “pronounced.”

P. 1585, l. 6. He composed a number of glosses on the IM, one in four volumes, named Wak’ alKhasāṣa ‘ala-lKhulāṣa (HKh).

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

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

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

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

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

P. 1597, l. 2. Read إِذْعَانُ.

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

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

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

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

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

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

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

P. 1610, ll. 3-9. Thus IH makes َنَعْلَانُ اَسْمُ الفَاعِلِ mean *The n.* of, i.e. (on the measure) of, the (expression) َنَعْلَانُ; while R makes it mean *The n.* of, i.e. (denotative) of, the *doer*—l. 12. Read َنَعْلَانُ—l. 14. Read ۶ْمَنْدُحُرِّجُ—ll. 14-15. The two first are *quasi-pass.*; while the two last denote a *constitu- tional state of mind, or body, not an act.*

P. 1611, l. 15. Read َأَرْسَلْنَا—l. 17. Read ِالْمَوْتُأَخَحُ—l. 18. Read ُلِيْبَكُ يَرْبِدُ.

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

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

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

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

"The voice of the weeper"

"Wails manhood in glory."

P. 1617, ll. 3-5. He compares the slender one to the new moon, and the plump one to the full moon (MN)—l. 10. َفَاعِلَهُ
with Fath of its initial, and quiescence of its second, 

is a water belonging to some of Tayyi, who were the kinsfolk of Hatim (Bk). But the MI, Mk, MN, and AKB give it with Kasr, as in the text. Dieberici (IA, p. 215) prints \( \text{\textit{al-karamibin}} \); but the AKB and MKh say “with Fath of the ج” —ll. 15-17. See p. 1619, ll. 14-17, and the Note thereon below.

P. 1618, l. 8. An Islami poet, under the Marwani dynasty, and one of the rebels of the Arabs (AKB). Read “Sa'd”—l. 18. Read “alHudhalî”. The verse comes next to the one cited on pp. 65, 620, the 1st hemistich of which ought to be 

\( \text{\textit{nd a'abbat al'ah}} \),
as gives in the Note on p. 65, l. 20. In Lane (p. 1836, col. 2, l. 3), for “he” read “it”, meaning the incessant lightning.

P. 1619, ll. 14-17. But this AlLahiki was not trustworthy (MN). He was [Abu Yahya (MN, Sn)] Aban Ibn 'Abd AlHamid Ibn Lahi\( \text{\textit{k alLahi}} \), one of the poets of Harun arRashid (AKB). He came to Baghdad, and attached himself to the Baramika. He was the author of many eulogies on them; and he composed for them the Book of Kalila wa Dimna, which is unique of its kind. He died in 200 (ITB).

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

P. 1623, ll. 1-2. See XVII. 83. [1], at p. XXXIII, where زَحَق in the sense of passing away seems to be derived from زَحَق —l. 13. This verse comes next after the verse on p. 69 A, l. 9.

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

لا مِلَّتُهُ بِهِمْ نَكَارَ مُهْمُ

ياَ رَيْسِ الْمُؤلَّفِ بَانِ مَكَارَ مُهْمُ
He repairs to an assembly whose noble deeds are apparent, not encouragers of a wrong-doer to desire, or long for, the wronging of them, nor oppressors (AKB). Derenbourg (S, vol. I, p. 47) prints them all in the nom.—ibid. Am says that أَبْدَان is pl. of بَذَنَة, which is the she-camel kept for slaughter; and IY follows him: but أَبْدَان has not been heard as pl. of بَذَنَة, the pls. of which are only أَبْدَنَات and أَبْدَن or بَذَن [238] (AKB)—ibid. مَكَامِيص is a 6th ep. of مَكَامِيص; and is made gen. with Kasra, because it is pre. [17] (AKB). Broch (M, p. 100) and Jahn (IY, p. 829) both print قَرَّم [with Fath of the ت and ج (AKB)], uniform in gender and number, because orig. an inf. n. [143] (IY, AKB). Derenbourg (S, vol. I, p. 47) prints قَرَّم—l. 20. From the same poem as verses cited on p. 343 and p. 42 A—ibid. كَوَانِد is made triptote by poetic license (IY). T, followed by Al‘Aini, says (AKB), The [correct] version is حِبْكُ التَّيْبُ the strings of the clothes, because the waist-cloth has no strings (T, MN, AKB).

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

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

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

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

P. 1635, l. 5. Read دَرَّا.مًا.

P. 1637, l. 20. The expression used by IM is "immediately preceded by", not "supported upon": cf. Part III, p. 299, l. 16. His 3 Commentators, however, as well as IHsh in the Sh and KN, follow Z and IH in using the expression "supported upon," as at p. 78, l. 11—l. 21. IH makes the supports three, the subject, interrog., and neg.; and includes the inch., qualified, and s. s. under the common term "subject." IM makes the supports five, separating the qualified, under which he includes the s. s., from the inch.; and adding the voc. p. And IHsh makes them four, adopting the same classification as IM, but rejecting the voc. p. Jm adds the conjunct ُلِي to the supports, including it under the "subject": but others hold that the act. part. conjoined with ُلِي
requires no support [315]; and, since we are discussing the conditions of the government of the anarthrous act. part., I have omitted this addition as irrelevant.

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

P. 1641, l. 3. Read مالٰتی.

P. 1642, l. 6. Read ضرَبًا.

P. 1645, l. 19. كُرَارٰ is in the nom., coupled to عَرْفُ very patient in the preceding verse (AKB). Derenbourg (S, vol. I, p. 75) prints وَ كُرَارٰ — ibid. This is the version of Fr; but, according to S، كُرَارٰ is pre. to خُلِفٍ جُوَادَة, while جُوَادَة is governed in the acc. [66] (AKB).

P. 1647, l. 17. The author of this verse is unknown (MN). This is one of the fifty verses of S whose authors are unknown (AKB). It is said to be by Jarîr (MN, N, AKB); or Jâbir Ibn Ra‘lān asSimbisî, Simbis being a clan of Tâyyî (AKB); or Ta‘abbaţa Sharrâ (N, AKB); or to be forged (AKB)—l. 18. Read “Sharrâ”.

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

P. 1655, l. 12. Read بٰ — l. 15. Read صَعِیَلٰ — l. 17. Read عقیِلٰ.

P. 1656, l. 6. After ذَهیَب put a comma.
P. 1657, l. 4. Read "pro-ag."—l. 17. Read مَضْرُوب—l. 20. Read "pro-ag."—l. 23. Here "being" is coupled to "relating" in the preceding line—l.l. before كَفَاَنَا insert "while"—ibid. Read مَعَلَم.

P. 1658, l. 20. Before "put" insert "is".

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

P. 1660, l. 10. I have not come upon the name of its author—l. 28. Read دِرَهَم—l.l. Read "i. e.,"

P. 1661, l. 6. Al-Taff, in the province of Al'Trâk, two leagues from AlBaṣra. Here is the place known as Karbalálá, in which AlHusain, son of 'Ali (peace be upon them!), was slain (Bk) —l.l. Read "(Sn)."

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

P. 1666, l. 21. Read "incontinence", and dele the full stop after "urine".

P. 1669, l. 12. Read "sense".

P. 1671, l. 3. Change the full stop after "(Jrb)" into a comma—l. 5. Read رَيْقان—l. 15. Put a comma after "quiescen-
ces."

P. 1676, l. 4. Read َأَلَبِ.


P. 1678, l. 8. Here it is not allowable to govern َأَبِ in the acc. by means of a suppressed op. supported [as an enunc.] upon ْزِيدَ [as an incho.], and expounded by the ep. mentioned, which is distracted from [governing] it by governing َجَعَة in the acc. (Tsr). The acc. is correct in such as ْزِيدَا َأَنَّا ضَارِبٍ [62], because the government of ْزِيدَا [in the acc.] by the صَارِب mentioned, if this were disengaged from the pron., would be correct, since the act. part. may be preceded by the acc. governed by it: but [the acc.] is forbidden in such as َجَعَة َأَلَبِ ْزِيدُ َحَسَنَة, because the government of َجَعَة [in the acc.] by َحَسَنٍ, if this were disengaged from the pron., would be incorrect, since the [assimilate] ep. may not be preceded by the acc. governed by it; and, since the government of َجَعَة [in the acc.] by َحَسَنٍ would not be correct, the exposition of the suppressed op. of َجَعَة by َحَسَنٍ َجَعَة would not be correct, because of the rule that what does not govern does not expound an op. (Sn, vol. III, p. 51).

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

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

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

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

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

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

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


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

P. 1690, l. 2. Read "Prophet,"—l. 3. After "last" put a comma—l. 13. After "good" put a comma—l. 11. The Glossators having neglected to fix the references of the Table, and to expound its evidentiary verses, much confusion has fallen into it (Sn). I have been obliged to shift some of the lines in the Table, as printed in the A, vol. III, p. 65, in order to bring their indications into accord with "the detail mentioned" by A.

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

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

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

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

P. 1696, l. 10. Ibn Dirār ad ḏabbi (Tr), k. 66, with his son Ḥassān (T, IAth). Dirār Ibn 'Amr was [the chief of] the House of ḏabba (IKb, ID). When Ḥabīsa Ibn Dirār died, the chieftaincy of the Banû ḏabba passed to [his nephew] Al Mundhir (Is), mentioned by Is among those who were living in the time of the Prophet, and who may have, though they are not reported to have, heard from him. Al Mundhir Ibn Ḥassān mentioned by ID (p. 200) as the Mu'adhdhin of 'Ubaid Allāh Ibn Ziyād.
(212A)

(as to whom see p. 127A), in the Cathedral Mosque at AlBasra, was of Asad Ibn Rabî‘a, not of Dabba. I subjoin the pedigree of our poet and some of his relations:

<table>
<thead>
<tr>
<th>Dirâr Ibn ‘Amr ad Dabbi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥusain.</td>
</tr>
<tr>
<td>Kabiṣa.</td>
</tr>
<tr>
<td>Zaid al Fawâris,</td>
</tr>
<tr>
<td>(p. 99A).</td>
</tr>
</tbody>
</table>

P. 1697, l. 8. Read "YS"—l. 14. After "(Sn)]" put a comma—l. 18. ‘Abd Allâh Ibn Zaid (IKb, IHjr, ITB, TKh), alJarmî [alBaṣrî (IHjr), of the Second Class of the Followers of AlBaṣra (ITB)], d. 104 (IKb, IAth, IHjr, ITB, TKh) or 105 (IKb) or 107 (IAth). The TKh has "Yazîd" for "Zaid". Read "Ḳilâba"—l. 21. I have not met with the name of its author (Jsh).


P. 1701, l. 6. Read التكليد—l. 11. Its author is not named (Jsh)—l. 12. Read "meet thee girl"—l. 11. After "verse" put a comma.


P. 1704, l. 16. Read ُّأَعُر

P. 1706, l. 3. Read قَسَرًا وَقَنِي — l. 5. "he" is the 'Amr mentioned in the preceding verse, vid. 'Amr Ibu 'Adi Ibu Naṣr...... Ibn Numāra Ibn Lakhm, who was King of Al'Hira after his maternal uncle Jadhima (AKB)—l. 17. Read "Than"—l. 18. Read "excellent".

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

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

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

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

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

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

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

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

P. 1717, l. 15. Read "for that"—l. 18. The MKh (vol. II, p. 55) has  أَحْسَنَ الَّذِينَ مِنْ بَنِيِّهِم لم. 19. Read  حَسَنَهُم

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

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

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

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

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

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

P. 1725, l. 4. Read “must” — l. 10. Read “Tanwin”.

P. 1726, l. 10. All three eds. of the R have قَبَلَ ذِلَّك before (that); but the context seems to require قَبَلَ عَامِكَ, since R is criticizing S’s paraphrase mentioned above (l. 3) — l. 11. After “Damm” put a full stop.

P. 1727, l. 16. Before “so” insert “is”.

P. 1728, l. 11. Read “whosoever” — l. 16. Read آخر — l. 20. Read َعِندَ.

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

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

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

P. 1732, l. 16. Read بالآلة الكَبِيرِ.

P. 1734, l. 1 — 2. The context seemingly requires أَخْرَجَ to be a prepos. enunc. — l. 12. Read “Fk), [e. g.] in”.

P. 1731, l. 1. The context seemingly requires أَخْرَجَ to be a prepos. enunc. — l. 12. Read “Fk), [e. g.] in”.
P. 1735, l. 19. is read. [499], and [with] is [in the place of a] sub. of the Hijazi [38]; while is [in the acc. as] pred. of the latter [107], and is in the nom. as pro-ag. of (MKh).

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

P. 1737, ll. 14—15. The Aud (p. 140) makes the o. f. ; while A (vol. III, p. 114) follows it, and similarly inserts after in the o. f. of the tradition (ll. 21—22). But I have omitted and in accordance with the recommendation of Sa, who points out that the comparison is between the good behaviour, or the fasting, and itself.

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

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

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

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

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

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

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

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

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


P. 1765, l. 13. ABZ adduces مَانُ; but this is a mistake, because ۱ٌرُوُذُرُي is an inf. n. used as an ep., like زُجَلُ رَضَى [143] (BS).

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

P. 1768, l. 18. Read ʿṣūd ʿṣūd—ll. 22. Read "where ʿṣūd is".

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

P. 1772, l. 1. Jahn (IY, p. 863, l. 15) prints حَرْوجُ instead of حَرْوجُ; but the former would be analogous to جَطَّرُ جَطَّرُ, not جَطَّرُ جَطَّرُ.

P. 1773, l. 4. After "established" put a comma—l. 16. Read ُيَعَلُ.

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

P. 1776, l. 6. Dele the bracket "[" after "as"—ll. 14—15. Every delicate plant is خَروْعُ (TA)—l. 15. With an undotted ل (Bk). Its final is a ل (MI). Jahn (IY, p. 872, ll. 20, 21, prints عَثْرُ with a ر —ll. 17—19. There is no ُعَقُرُ in the language, other than it and خَروْعُ (Bk)—ll. 18. After "measure" put a comma.

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

P. 1779, l.l. Read "(Bk)]".
P. 1780, l. 19. Jahn (IY, p. 876, l. 22) gives ﺑً ﻲً ﺑً ﻲً [384]; but this is not a dim., as the context requires—l. 21. Broch (M, p. 106), Jahn (IY, p. 876, ll. 18, 23), and Lane (p. 2519, col. 3) give ﺗً ﻲً ﺗً ﻲً , as though its | denoted feminization; but IY distinctly declares that its ! is co-ordinative—l.l.—p. 1781, l. 2. Jahn (IY, p. 877, l. 2) gives ﺏً ﻲً ﺏً ﻲً and ﻲً ﻲً ﻲً ﻲً : but Lane (p. 1288, col. 3, and p. 1293, col. 1, and p. 2090, cols. 1 and 2) puts Tanwin to all three, for a reason equally applicable to ﺗً ﻲً ﺗً ﻲً , according to IY’s statement that the 6 of feminization is affixed to the latter. In § 677, Broch (M, p. 171) and Jahn (IY, pp. 1348, 1350) give عً ﻲً [253, 677] with Tanwin.

P. 1781, l. 2. عً ﻲً is not strictly relevant here, because the two augs. in it are united after, not separated by, the ] — l. 5. Jh omits the art., as also does R cited in § 272—l. 13. ﺛً ﻲً ought to be entered in § 374, as having only one augment, the 6 not being taken into account [368, 381]—l. 14. Similarly ﺛً ﻲً ought to be entered in § 375, like ﻲً ﻲً ﺛً ﻲً.

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

P. 1784, ll. Read ﺻً ﻲً ﺻً ﻲً.

P. 1785, l. 1. Read "[373]: (c) [ فً ﻲً ﺻً ﻲً ]—l. 2. Put a comma at the end of the line.

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

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

P. 1792, l. 7. Read "(IY)"—

l. 18. Before "[(IY),]" insert "(4)."

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

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

P. 1795, l. 1. Read "(M)"—l. 5. For "and of" read "said of"—l. 10. In S, vol. II, p. 352, l. 15, for فَعَلَانُ فلاَتَانُ read فَعَلَانُ فَعَلَانُ and فَعَلَانُ, its three augment being united after the ل: but the KF has "عَمَدَانُ جَلْبَانُ " tall, like جَلْبَانُ فَعَلَانُ; and perhaps therefore these lines should run "(14) فَعَلَانُ جَلْبَانُ " (a) substantive, such as جَلْبَانُ a kind of vetch; (b) ep.,] such as عَمَدَانُ tall (M)", which would be quite
appropriate to the present section, since the "three augments," the second ع، and the ل and ن، are "dispersed, two united and one separate"—l. 13. Read "(IY),] such as"—l. 22. Read "or 'eps., any ".

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

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

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

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

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

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

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

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

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


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

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

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