

governed by حتى in the gen. case, but is still an adverbial noun, حتى being an inceptive particle without government. (Mughnee.) — As to what it is that governs اذا in the accus. case, there are two opinions; that it is its conditional proposition; or a verb, or the like, in the complement thereof: (Mughnee, K:) the former is the opinion of the critical judges; so that it is in the predicament of متى and حينما and آيان. (Mughnee.) — Sometimes it is used so as not to denote a condition, as in the words of the Kur [xlii. 35] وَإِذَا مَا وَآدِا مَا غَضِبُوا هُمْ يَغْفِرُونَ [And when, or whenever, they are angry, they forgive], in which it is an adverbial noun relating to the enunciative of the inchoative after it; for if it denoted a condition, and the nominal proposition were a complement, it would be connected by ف: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) — See also what follows.

اذا (Msb, TA, the latter as on the authority of Lth,) with tenween, (TA,) or اذَنْ (T, S, M, Msb, Mughnee, K, the first as on the authority of Lth,) written in the former manner, (TA,) or in the latter, (T,) when connected with a following proposition, (T, TA,) and in a case of pause written اذًا (T, S, M, Msb, Mughnee, K, TA,) and therefore the Baḡrees hold that in other cases it should be written اذًا (Msb,) though El-Mázinee and Mbr hold that it should be in this case also with ن, while Fr holds that it should be written with ا when it governs, and otherwise with ن, in order to distinguish between it and [the adverbial noun] اذًا: (Mughnee:) a particle, (S, Msb, Mughnee, TA,) accord. to the general opinion; and accord. to this opinion, it is a simple word, not compounded of اذ and اُن; and as being simple, it is that which renders an aor. manṣoob, not اُن suppressed and meant to be understood after it: some say that it is a noun: (Mughnee:) [but a knowledge of its meaning is necessary to the understanding of the reason given for asserting it to be a noun.] It denotes a response, or reply, corroborating a condition; (Lth, T, TA;) or compensation, or the complement of a condition; (Msb;) or a response, or reply, (Sb, S, Mughnee, K,) in every instance; (TA;) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, K,) though not always: (Mughnee, TA:) and its virtual meaning is [Then; i. e., in that case; or] if the case, or affair, be as thou hast mentioned, (M, K, TA,) or as has happened: (M, TA:) [and hence,] accord. to those who say that it is a noun, the original form of the phrase اذَنْ اُكْرِمَكَ [Then, or in that case, or if the case be so, I will treat thee with honour, said in reply to one who says "I will come to thee,"] is اذًا جِئْتَنِي اُكْرِمَكَ [When thou shalt come to me, I will treat thee with honour]; then the proposition [جِئْتَنِي] is thrown out, and tenween [or ن] is substituted for it, (Mughnee,) for which reason, and to distinguish between it and [the adverbial] اذًا, the Koofees hold that it should be written with ن, (Msb,) and اُن [preceded by يَجِبُ عَلَى or the like] is sup-

Bk. I.

pressed and meant to be understood [as that which renders the aor. manṣoob; so that when one says اذًا جِئْتَنِي اُكْرِمَكَ, it is as though he said اذًا جِئْتَنِي اُكْرِمَكَ يَجِبُ عَلَى اُن اُكْرِمَكَ When thou shalt come to me, it will be incumbent, or obligatory, on me to treat thee with honour]. (Mughnee.) It renders an aor. following it manṣoob on certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present: (TA:) اذا must commence the phrase in which the aor. occurs; (Mughnee, TA;) [or, in other words,] the aor. must not be syntactically dependent upon what precedes اذا: (TA:) and there must be nothing intervening between اذا and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative لا: (Mughnee:) therefore, to a person who says, "To-night I will visit thee," (S,) or who says, "I will come to thee," (Mughnee,) you say, اذًا اُكْرِمَكَ [Then, or in that case, &c., I will treat thee with honour]; (T, S, Mughnee;) and to one who says, "I will treat thee with honour," you say, اذًا اُجِئَكَ [Then, or if the case be so, I will come to thee]. (TA.) When the verb after اذن has the present signification, it does not govern: (S, Mughnee, TA:) therefore, to a person who says, "I love thee," you say, اذًا اُطْنِكَ اذًا اُطْنِكَ [Then, or if the case be so, I think thee veracious]; for this is a mere reply: (Mughnee:) and to one talking to thee, اذًا اُطْنِكَ كَاذِبًا [Then I think thee to be lying]. (TA.) When it is put in a middle place, (S,) not commencing the phrase, (Mughnee,) the verb after it not being syntactically dependent upon what is before it, (S, TA,) it does not govern: (S, Mughnee, TA:) therefore, to one who says, "I will come to thee," (Mughnee, TA,) you say, اذًا اُكْرِمَكَ [I, in that case, will treat thee with honour]: (S, Mughnee, TA:) for اذن among the words which govern verbs is likened to اذَنْ among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, اذًا اُكْرِمَكَ [I will treat thee with honour in that case]. (S.) The saying [of the poet, or rájiz,

- لَا تَشْرِكْنِي فِيهِمْ شَطِيرًا
- اِنِّي اِذَا اَهْلِكَ اَوْ اَطِيرًا

is explained by regarding it as an instance of the suppression of the enunciative of اِن, so that the meaning is, اِنِّي لَا اُقْدِرُ عَلَى ذَلِكْ, and then a new phrase commences [wherefore the verse means Do not thou leave me among them remote, or a stranger: verily I cannot endure that: in that case I should perish, or I should flee]. (Mughnee.) When it is immediately preceded by a conjunction such as وَ or ف, the aor. may be either marfooḡ or manṣoob. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is marfooḡ, (T, Mughnee,) as in the saying, اذًا اُخْوِكَ يُكْرِمَكَ [Then, or in that case, thy brother will treat thee with honour], (T,) or اذًا يَا عَبْدَ اللَّهِ اُكْرِمَكَ [Then, or in that case, O 'Abd-Allah, I will treat thee with honour]; but Ibn-'Oṣfoor allows the intervention of an

adverbial noun [without annulling the government]; and Ibn-Bábshádh, that of the vocative, and of a prayer; and Ks and Hishám, that of a word governed by the verb; but Ks in this case prefers naṣb; and Hishám, reḡa. (Mughnee.) When you put an oath in the place of the noun, you make the aor. manṣoob, as in the saying, اذًا وَاللَّهِ تَنَامَ [Then, or if the case be so, by God, thou wilt sleep]: but if you prefix ل to the verb with the oath, you make the aor. marfooḡ, saying, اذًا وَاللَّهِ لَتَتَدَمَّرَ [Then, or if the case be so, by God, assuredly thou wilt regret, or repent]. (T.) When you introduce a particle between it and the aor., you make the latter either marfooḡ or manṣoob, saying, اذًا لَا اُكْرِمَكَ and اذًا لَا اُكْرِمَكَ [Then, or in that case, I will not treat thee with honour]. (T.) — Sometimes the ا is rejected, and they say, اذًا لَا اُفْعَلُ [Then, (a word exactly agreeing with اذًا in sound as well as in meaning,) or in that case, I will not do such a thing]. (M, K, TA.) — IJ relates, on the authority of Khálid, that اذًا is used in the dial. of Hudheyl for اذ. (M.) — [اذًا or اذًا is mentioned and explained in the S and K and TA in art. اذن, and in the TA in باب الالف اللينة also.]

اذر

اَذْرُ The sixth of the Greek [or Syrian] months [corresponding to March O. S.]. (K.) [This is not to be confounded with اَذْرُ or اَذْرُ, which is the ninth month of the Persian calendar.]

ادن

1. اذَنْ (T, S, M, Msb, K) and اِنِّي (M, K,) aor. -, (T, Msb, K,) inf. n. اذَنْ (T, S, Msb, K,) He [gave ear or] listened to it, (T, S, M, Msb, K,) or him: (T, S, M, K:*) or it signifies, (K,) or signifies also, (M,) he listened to it, or him, pleased, or being pleased. (M, K.) It is said in a trad., (T,) مَا اذَنْ اَللَّهُ لَشَيْءٍ كَاذِبًا لِنَبِيِّ يَتَعَنَّى بِالْقُرْآنِ [in a manner] like his listening [to a prophet chanting the Kur-an]. (T.) And in the Kur [lxxxiv. 2 and 5] وَاذِنْتَ لِرَبِّهَا And shall listen to its Lord, (M, Bd, Jel,) and obey; (Jel;) i. e., shall submit to the influence of his power as one listens to the commander and submits to him. (Bd.) And you say, اذَنْ لَلرَّبِّ He listened and inclined to sport, or play. (M.) — [Hence, perhaps,] اذَنْ لِرَائِحَةِ الطَّعَامِ + He desired eagerly, or longed for, the food, [perceiving its odour,] (Ish, K,) and inclined to it. (Ish, TA.) — [Hence also, app.,] اذَنْ لَهُ فِي الشَّيْءِ (S, M, K,) or اذًا (Msb,) aor. -, (T,) or اذًا (Msb,) inf. n. اذًا (T, S, M, K,) or this is a simple subst., (Msb,) and اذِين (K,) [as though originally signifying He gave ear to him in respect of such a thing; and then] he permitted him, allowed him, or gave him permission or leave, to do the thing, or such a thing. (M, Msb, K.) [See also اذًا, below.] You say, اذًا اذِنْتُ لِعَبْدِي فِي التَّجَارَةِ [I gave permission, or leave, to the slave to traffic]. (Msb.) — اذًا