not an ass], and ضَرَبْتُ القَوْمَ إِلَّا حِمَارًا [*I beat the people, but not an ass*], &c.: (I 'Aḳ p. 162:) and so, accord. to the generality of the Arabs, when the sentence is negative; as in مَا قَامَ القَوْمُ إِلَّا حِمَارًا [*The people stood not, but an ass*]; (I 'Aḳ p. 163;) and مَا رَأَيْتُ القَوْمَ إِلَّا حِمَارًا [*I saw not the people, but an ass*]; الّا being here syn. with لٰكِنَّ; as also in the Ḳur [xlii. 22], where it is said, لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ [*I ask not of you a recompense for it, but affection in respect of relationship*]; (Mṣb;) and in the same xx. 1 and 2, مَا أَنْزَلْنَا عَلَيْكَ ٱلْقُرْآنَ لِتَشْقَىٰٓ إِلَّا تَذْكِرَةً [*We have not sent down unto thee the Ḳur-án that thou shouldest suffer fatigue, but as an admonition*]; (Bḍ, Jel;) or it is here syn. with بَلْ [which in this case means the same as لٰكِنَّ]: (Ṣ:) so, too, when the sentence resembles a negative, being prohibitive or interrogative; (I 'Aḳ p. 163, explained in p. 162;) [thus, لَا تَضْرِبِ القَوْمَ إِلَّا حِمَارًا means *Beat not thou the people, but an ass*; and] فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ [in the Ḳur x. 98] means *And wherefore did not any* inhabitants of a *town believe*, before the punishment befell them, *and their belief profit them, but the people of Jonas?* for these were different from the former. (T.) When إِلَّا is repeated for the purpose of corroboration, it has no effect upon what follows it, except that of corroborating the first exception; as in مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ إِلَّا أَخِيكَ [*I passed not by any one, except Zeyd, except thy brother*], in which اخيك is a substitute for زيد, for it is as though you said, مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ أَخِيكَ; and as in قَامَ القَوْمُ إِلَّا زَيْدًا وَإِلَّا عَمْرًا [*The people stood, except Zeyd, and except 'Amr*], originally إِلَّا زَيْدًا وَعَمْرًا. When the repetition is not for that purpose, if the sentence is devoid of the mention of that from which the exception is made, you make the governing word [which is the verb] to affect one, whichever you please, of the nouns signifying the things excepted, and put the others in the accus. case, so that you say, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [*There stood not* any, *save Zeyd, save 'Amr, save Bekr*]; but if the sentence is not devoid of the mention of that from which the exception is made, different rules are observed accord. as the things excepted are mentioned before that from which the exception is made or after it: in the former case, all must be put in the accus., whether the sentence be affirmative or not affirmative; as in قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا القَوْمُ [*Except Zeyd, except 'Amr, except Bekr, the people stood*], and مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا القَوْمُ [*Except Zeyd, except 'Amr, except Bekr, the people stood not*]: in the latter case, when the sentence is affirmative, all must likewise be put in the accus., so that you say, قَامَ القَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [*The people stood, except Zeyd, except 'Amr, except Bekr*]; but when the sentence is not affirmative, the same rule is observed with respect to one of them as when the exception is not repeated, accord. to the usage generally preferred, or it may be put in the accus., which is rarely done, and the rest must be put in the accus., so that you say, مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [*There stood not any one, except Zeyd, except 'Amr, except Bekr*, accord. to the more approved usage], زيد being a substitute for احد, or you may make the other nouns which remain to be substitutes. (I 'Aḳ pp. 164—166.) — Secondly, (Mughnee,) it is used as a qualificative, (Ṣ, Mṣb, Mughnee, Ḳ,) in the manner of غَيْرُ, (Mughnee, Ḳ,) [i. e.] in the place of غَيْرُ, (Ṣ,) [i. e.] as *syn. with* غَيْرُ, (T, Mṣb,) *and* سِوَى; (T;) [both meaning the same, i. e. *Other than*; or *not*, as used before a subst. or an adjective;] but its primary application is to denote exception, and its use as a qualificative is adventitious; whereas the primary application of غَيْرُ is as a qualificative, and its use to denote exception is adventitious. (Ṣ.) It [generally] follows an indeterminate, unrestricted pl.; (Mṣb;) or an indeterminate pl., or the like thereof, is qualified by it and by that which follows it; (Mughnee, Ḳ;) the noun which follows it being put in the same case as that which precedes it. (Ṣ.) The following is an ex. of the indeterminate pl.: (Mughnee, Ḳ:) لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا ٱللّٰهُ لَفَسَدَتَا [*If there had been in them* (namely the heavens and the earth) *deities other than God*, or *not God, assuredly they would have become in a state of disorder*, or *ruin*; occurring in the Ḳur xxi. 22]; (Fr, T, Ṣ, Mṣb, Mughnee, Ḳ;) الّا here meaning سِوَى, (Fr, T,) or غَيْرُ, (Mṣb, TA,) and الّا الله being a qualificative of آلهة. (TA.) And the following is an ex. of the like of an indeterminate pl.:

* أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ *
* قَلِيلٍ بِهَا الأَصْوَاتُ إِلَّا بُغَامُهَا *

[*She* (the camel) *was made to lie down, and threw* her *breast upon a tract of ground in which were few sounds other than her broken yearning cry for her young one*]; for the determination of الاصوات [by the article ال] is generical: (Mughnee, Ḳ:) this verse is by Dhu-r-Rummeh. (Ṣ in art. بلد.) The following is an ex. of the like of a pl.: (Mughnee:) it is by Lebeed: (T:)

* لَوْ كَانَ غَيْرِى سُلَيْمَى اليَوْمَ غَيَّرَهُ *
* وَقْعُ الحَوَادِثِ إِلَّا الصَّارِمُ الذَّكَرُ *

[*If it had been other than I*, (O) *Suleymà, today, the befalling of misfortunes would have altered him; other than the sharp sword diversified with wavy marks* or *streaks* or *grain*, or *of which the edge is of steel and the middle of the broad side of soft iron*]. (T, Mughnee. [But in the latter, in the place of اليَوْمَ, I find الدَّهْرَ, i. e. *ever*.]) What Sb says necessarily implies its not being a condition that the word qualified must be a pl. or the like thereof; for he gives as an ex., لَوْ كَانَ مَعَنَا رَجُلٌ إِلَّا زَيْدٌ لَغُلِبْنَا [*If there had been with us a man other than Zeyd, we should have been overcome*]. (Mughnee.) Another ex. of the same usage of إِلَّا is the following: جَآءَنِى القَوْمُ إِلَّا زَيْدٌ [*The people came to me, others than Zeyd*, or *not Zeyd*]. (Ṣ.) [And مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا *Ye are no other than human beings like us.* (Ḳur xxxvi. 14.)] And the saying [in the Ḳur xliv. 56], لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ [*They shall not taste therein death, other than the first death*]; الّا here meaning سِوَى: (T:) or, accord. to some, it here means بَعْدَ [*after*]. (Jel.) And the saying of 'Amr Ibn-Maạdee-kerib,

* وَكُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ *
* لَعَمْرُ أَبِيكَ إِلَّا الفَرْقَدَانِ *

[*And every brother, his brother forsakes him*, or *separates himself from him, by the life of thy father, other than the Farḳadán*; which is the name of the two stars β and γ of Ursa Minor]; as though he said غَيْرُ الفَرْقَدَيْنِ: (Ṣ:) but Ibn-El-Ḥájib regards this instance as a deviation from a general rule; for he makes it a condition of the use of الّا as a qualificative that it must be impossible to use it for the purpose of denoting exception: (Mughnee:) Fr says that this verse has the meaning of a negation, and therefore الّا here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farḳadán. (T.) When it is used as a qualificative, it differs from غَيْرُ inasmuch as that the noun qualified by it may not be suppressed; so that one may not say, جَآءَنِى إِلَّا زَيْدٌ [meaning *There came to me not Zeyd*]; whereas one says, جَآءَنِى غَيْرُ زَيْدٍ: and, accord. to some, in this also; that it may not be used as such unless it may be used to denote exception; so that one may say, عِنْدِى دِرْهَمٌ إِلَّا دَانِقٌ [*I have a dirhem, not a dánik*], because one may say إِلَّا دَانِقًا [*except a dánik*]; but not إِلَّا جَيِّدٌ [*not a good one*], because one may not say إِلَّا جَيِّدًا [*except a good one*]; but it may be said that this is at variance with what they assert respecting the phrase لَوْ كَانَ فِيهِمَا آلِهَةٌ, and with the ex. given by Sb, and with the saying of Ibn-El-Ḥájib mentioned above. (Mughnee.) — Thirdly, (Mughnee,) sometimes, (Ṣ, Mṣb,) it is used as a conjunction, (Mughnee, Ḳ,) in the manner of وَ, (Ṣ, Mughnee, Ḳ,) consociating both literally and as to the meaning, as mentioned by Akh and Fr and AO, (Mughnee,) [i. e.] as *syn. with* وَ [*And*]. (Mṣb.) Thus in the saying, لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا [*That there may not be to men, against you, any allegation, and* (meaning *nor*) to *those who have acted wrongfully*]; (Mṣb, Mughnee, Ḳ;) occurring in the Ḳur [ii. 145]; (Mṣb;) so accord. to Akh and Fr and AO; (Mughnee;) i. e., and those who have acted wrongfully also, to them there shall not be, against you, any allegation: (Mṣb:) Fr explains it as meaning that the wrongdoer has no allegation of which account should be taken; and this is correct, and is the opinion held by Zj. (T.) Thus, too, in the saying [in the Ḳur xxvii. 10 and 11], لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوٓءٍ [*The apostles shall not fear in my presence, and* neither shall *he who hath acted wrongfully, then hath done good instead, after evil*; as some explain it; but others say that الّا here denotes exception]. (Mughnee, in which it is explained as meaning وَلَا مَنْ ظَلَمَ; and Ḳ.) And thus in the saying of the poet, [namely, El-Mukhabbal Es-Saạdee, (Ṣ in art. خلد,)]

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