nominal proposition; as in [the saying in the Ḳur vi. 17] وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [*And if He cause good to betide thee, He is able to do everything*]: (Mughnee, Ḳ, TA:) this is the third of the three cases mentioned by J, who says, (TA,) this is when it is used for the purpose of inception, in the complement of a conditional clause; as in the saying إِنْ تَزُرْنِى فَأَنْتَ مُحْسِنٌ [*If thou visit me, thou wilt be a welldoer*]; in which what follows فَ is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for أَنْتَ is an inchoative, and مُحْسِنٌ is its enunciative; and the proposition has become a complement by means of the ف: (Ṣ, TA:) — or, (Ḳ,) secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and it is one of which the verb is aplastic; as in [the saying in the Ḳur xviii. 37 and 38] إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَى رَبِّى أَنْ يُؤْتِيَنِ [*If thou seest me to be possessing less than thou in respect of wealth and children, it may be that my Lord may give me*]; and [the saying in the Ḳur ii. 273] إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِىَ [*If ye make apparent the alms, very good, as a thing, is it*, i. e. the doing so]: (Mughnee, Ḳ:) — or, (Ḳ,) thirdly, (Mughnee,) the verb of the complement may be one belonging to a new proposition, grammatically independent of what precedes it, as in [the saying in the Ḳur iii. 29] إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِى [*If ye love God, follow ye me*]: (Mughnee, Ḳ:) — or, (Ḳ,) fourthly, (Mughnee,) the verb of the complement may be a pret., as to the letter and as to the meaning; either properly, as in [the saying in the Ḳur xii. 77] إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ [*If he steal, a brother of his hath stolen before*]: or tropically, as in [the saying in the Ḳur xxvii. 92] وَمَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى النَّارِ [*And whoever shall have done that which is evil, their faces are inverted in the fire* of Hell], this [latter] verb being used as though signifying what has already happened to denote the certain assurance of the event's happening: (Mughnee, Ḳ:*) — fifthly, when the ف is coupled with a particle relating to futurity; as in [the saying in the Ḳur v. 59] مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِى اللهُ بِقَوْمٍ يُحِبُّهُمْ [*Whoever of you revolteth from his religion, God will bring a people whom He loveth*]; and in [the saying in the Ḳur iii. 111] وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ [*And what ye do of good, ye shall not be denied* the reward of *it*]: (Mughnee: omitted in the Ḳ; as is also what here next follows:) — sixthly, when the ف is coupled with a particle to which is peculiarly assigned the first place in a proposition, as in the saying,

* فَإِنْ أَهْلِكْ فَذِى حَنَقٍ لَظَاهُ *

* عَلَىَّ يَكَادُ يَلْتَهِبُ الْتِهَابَا *

[a verse similar in itself, and probably in its sequel (which is not quoted), to one by Rabee'ah Ibn-Maḳroom (in Ḥam p. 29), app. meaning *And if I perish, many a one having rage* in his bosom, *whose fire* kindled *against me almost flames with a* vehement *flaming*; فَذِى حَنَقٍ being for فَرُبَّ ذِى حَنَقٍ]; for رُبَّ is meant to be understood, and to it peculiarly belongs the first place in the proposition: (Mughnee:) — the ف must also be used when the complement of a conditional clause is imperative; as in the saying إِنْ أَكْرَمَكَ زَيْدٌ فَأَكْرِمْهُ [*If Zeyd treat thee with honour, treat thou him with honour*]: or prohibitive; as in the saying إِنْ يُكْرِمْكَ زَيْدٌ فَلَا تُهِنْهُ [*If Zeyd treat thee with honour, treat not thou him with contempt*]: or negative, either by means of لَنْ [as in an ex. above] or by means of مَا; as in the saying إِنْ أَكْرَمْتَ زَيْدًا فَمَا يُهِينُكَ [*If thou treat Zeyd with honour, he does not treat thee with contempt*]: (TA:) — when the verb of that complement is an aor., affirmative, or negative by means of لَا, the ف may be introduced or omitted: in the former case you may say إِنْ تُكْرِمْنِى فَأُكْرِمُكَ meaning فَأَنَا أُكْرِمُكَ [i. e. *If thou treat me with honour, I will treat thee with honour*]; and you may say إِنْ تُكْرِمْنِى أُكْرِمْكَ [which is the more usual] if you do not make it [i. e. اكرمك] the enunciative of a suppressed inchoative [i. e. of أَنَا]: and in the case of the negative by means of لَا you may say إِنْ تُكْرِمْنِى فَلَا أُهِينُكَ [*If thou treat me with honour, I will not treat thee with contempt*; and you may omit the ف as is more usual]: (TA:) — and sometimes the ف is suppressed in the case of necessity in verse [on account of the metre]; as in the saying,

* مَنْ يَفْعَلِ الْحَسَنَاتِ اللهُ يَشْكُرُهَا *

[*Whoso doth those deeds that are good, God will recompense them*, i. e., the deeds], (Mughnee, Ḳ,) meaning فَاللهُ: (Ḳ:) or, (Mughnee, Ḳ,) accord. to Mbr, who disallows this even in verse, (Mughnee,) the right reading is

* مَنْ يَفْعَلِ الْخَيْرَ فَالرَّحْمٰنُ يَشْكُرُهُ *

[*Whoso doth that which is good, the Compassionate will recompense it*]; (Mughnee, Ḳ;) and it is absolutely disallowable: (Ḳ:) or it occurs in chaste prose, (Mughnee, Ḳ,*) accord. to Akh; (Mughnee;) and hence the saying [in the Ḳur ii. 176] إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ [*If he leave wealth, the legacy shall be to the two parents and the nearer of* other *relations*]; and the trad. respecting that which one has picked up, or taken, of property that has been dropped, فَإِنْ جَآءَ صَاحِبُهَا وَإِلَّا اسْتَمْتِعْ بِهَا [*And if the owner thereof come*, restore thou it to him; *and if not*, or *otherwise, benefit thyself by it*]: (Mughnee, Ḳ:) — when the verb of the complement of a conditional clause is a pret. as to the letter but future as to the meaning intended [yet not importing certainty, so that it is not like the saying in the Ḳur xxvii. 92, cited above], the ف may not be prefixed to it; as in the saying إِنْ أَكْرَمْتَنِى أَكْرَمْتُكَ [*If thou treat me with honour, I will treat thee with honour*]: and likewise when it is pret. as to the [proper] signification but [an aor. as to the letter and] future as to the meaning intended; as in the saying إِنْ أَسْلَمْتَ لَمْ تَدْخُلِ النَّارَ [*If thou become a Muslim, thou wilt not enter the fire* of Hell]. (TA.) — And as the ف thus connects the apodosis with its protasis, so it connects the like of the apodosis with the like of the protasis; as in the saying اَلَّذِى يَأْتِينِى فَلَهُ دِرْهَمٌ [*Who comes*, or *shall come, to me, for him is*, or *shall be, a dirhem*]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle أَمَّا, q. v. (Mughnee in art. أَمَّا; &c.) — It also occurs in the cases here following, prefixed to an aor., which is manṣoob by means of أَنْ, meant to be understood, (Ṣ, TA, and I'Aḳ p. 295,) but necessarily suppressed: (I'Aḳ ibid.:) — thus in the complement of a command; (Ṣ, TA, and I'Aḳ p. 296;) as in ائْتِنِى فَأُكْرِمَكَ [*Come thou to me, that I may treat thee with honour*]: (I'Aḳ ibid.:) [and] you say زُرْنِى فَأُحْسِنَ إِلَيْكَ [*Visit thou me, that I may do good to thee*]; (Ṣ, TA;) to which J adds, you do not make the visiting to be the cause of the doing good; what you [would] say being, it is of my way to do good always; but [there seems be an omission here in the copies of the Ṣ, for, as] IB says, if you make أُحْسِنَ to be marfooʿ, [not manṣoob,] saying فَأُحْسِنُ إِلَيْكَ, [the meaning is, *for I will do good to thee*, for] you do not make the visiting to be the cause of the doing good: (TA:) the demand, however, in this and similar cases, must not be indicated by a verbal noun, nor by an enunciative; for when it is so indicated, the aor. must be marfooʿ; as in صَهْ فَأُحْسِنُ إِلَيْكَ [*Be silent, then I will do thee good*]; and in حَسْبُكَ الْحَدِيثُ فَيَنَامُ النَّاسُ [*The discourse is sufficient for thee, so the people shall sleep*]: (I'Aḳ p. 296:) — also in the complement of a prohibition; (Ṣ, and I'Aḳ p. 296;) as in لَا تَضْرِبْ زَيْدًا فَيَضْرِبَكَ [*Beat not thou Zeyd, for he may beat thee*, or *lest he beat thee*]: (I'Aḳ ibid.:) — and in the complement of a prayer; as in رَبِّ انْصُرْنِى فَلَا أُخْذَلَ [*My Lord aid me, so that I may not be left helpless*]: (I'Aḳ ibid.:) — and in the complement of an interrogation; (Ṣ, and I'Aḳ p. 296;) as in هَلْ تُكْرِمُ زَيْدًا فَيُكْرِمَكَ [*Wilt thou treat Zeyd with honour, that he may treat thee with honour?*]: (I'Aḳ ibid.:) — and in the complement of a petition with gentleness; (Ṣ, and I'Aḳ p. 296;) as in أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ خَيْرًا [*Wilt thou not alight at our place of abode, that thou mayest obtain good?*]: (I'Aḳ ibid.:) — and in the complement of a demanding with urgency the performance of an action; as in لَوْلَا تَأْتِينَا فَتُحَدِّثَنَا [*Wherefore dost thou not come to us, that thou mayest talk to us?*]: (I'Aḳ p. 296:) — and in the complement of an expression of

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