

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 *إذا* 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 *مَتَى* and *حِينَ* and *أَيَّانَ*. (Mughnee.) — Sometimes it is used so as not to denote a condition, as in the words of the *Kur* [xlii. 35], *وَإِذَا 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 *فَ*: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) — See also what follows.

*إذا*, (Msb, TA, the latter as on the authority of Lth,) with *tenween*, (TA,) or *إِذَنْ*, (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 *إِذَا*, (T, S, M, Msb, Mughnee, K, TA,) and therefore the *Basrees* hold that in other cases it should be written *إِذَا*, (Msb,) though *El-Mázine* and *Mbr* hold that it should be in this case also with *ن*, while *Fr* holds that it should be written with *ل* when it governs, and otherwise with *ن*, in order to distinguish between it and [the adverbial noun] *إِذَا*: (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 *إِذ* and *أَنْ*; and as being simple, it is that which renders an aor. *manṣoob*, not *أَنْ* 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 *إِذَنْ أَكْرَمَكَ* [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 *إِذَا جِئْتَنِي أَكْرَمَكَ* [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] *إِذَا*, the *Koofees* hold that it should be written with *ن*, (Msb,) and *أَنْ* [preceded by *يَجِبُ عَلَى* or the like] is sup-

pressed and meant to be understood [as that which renders the aor. *manṣoob*; so that when one says *إِذَا جِئْتَنِي أَكْرَمَكَ*, it is as though he said *إِذَا جِئْتَنِي أَكْرَمَكَ* *يَجِبُ عَلَى أَنْ أَكْرَمَكَ* 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:) *إذا* 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 *إذا*: (TA:) and there must be nothing intervening between *إذا* and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative *لَا*: (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, *إِذَنْ أَكْرَمَكَ* [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, *إِذَا أَجِئَكَ* [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, *إِذَنْ أَطْنُكَ* [Then, or if the case be so, I think thee veracious]; for this is a mere reply: (Mughnee:) and to one talking to thee, *إِذَا أَطْنُكَ 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, *أَنَا إِذَنْ أَكْرَمَكَ* [I, in that case, will treat thee with honour]: (S, Mughnee, TA:) for *اذن* among the words which govern verbs is likened to *الظَّنُّ* among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, *إِذَا أَكْرَمَكَ* [I will treat thee with honour in that case]. (S.) The saying [of the poet, or *rājiz*],

- لَا تَسْرُكْنِي فِيهِمْ شَطِيرًا
- إِنِّي إِذَا أَهْلِكَ أَوْ أَطِيرًا

is explained by regarding it as an instance of the suppression of the enunciative of *إِنْ*, so that the meaning is, *إِنِّي لَا أَقْدِرُ عَلَى ذَلِكَ*, 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 *فَ*, the aor. may be either *marfooḥ* or *manṣoob*. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is *marfooḥ*, (T, Mughnee,) as in the saying, *إِذَنْ أَخُوكَ يُكْرِمُكَ* [Then, or in that case, thy brother will treat thee with honour], (T,) or *إِذَا يَا عَبْدَ اللَّهِ أَكْرَمَكَ* [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-Bābshādh*, that of the vocative, and of a prayer; and *Ks* and *Hishām*, that of a word governed by the verb; but *Ks* in this case prefers *naṣb*; and *Hishām*, *rafa*. (Mughnee.) When you put an oath in the place of the noun, you make the aor. *manṣoob*, as in the saying, *إِذَا 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. *marfooḥ*, saying, *إِذَنْ وَاللَّهِ تَتَنَدَّمُ* [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 *marfooḥ* or *manṣoob*, saying, *لَا أَكْرَمَكَ* and *إِذَنْ لَا أَكْرَمَكَ* [Then, or in that case, I will not treat thee with honour]. (T.) — Sometimes the *أ* is rejected, and they say, *ذَنْ لَا أَفْعَلُ* [Then, (a word exactly agreeing with *ذَنْ* 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 *Khālid*, that *إذا* is used in the dial. of *Hudheyl* for *إِذ*. (M.) — *إِذَنْ* or *إذا* is mentioned and explained in the *S* and *K* and *TA* in art. *اذن*, and in the *TA* in *الف اللينة* also.]

#### اذر

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

#### اذن

1. *أَذِنَ* (T, S, M, Msb, K) and *إِثْنَهُ* (M, K,) aor. *أَذَنَ*, (T, Msb, K,) inf. n. *أَذْنُ*, (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 أَذِنَ اللَّهُ لِنَبِيِّ يُتَغَنَّى*, (T, S) *God hath not listened to anything [in a manner] like his listening [to a prophet chanting the Kur-ān]*. (T.) And in the *Kur* [lxxxiv. 2 and 5], *وَأَذِنَتْ 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, *أَذِنَ لِلْهُو* He listened and inclined to sport, or play. (M.) — [Hence, perhaps,] *أَذِنَ لِرَائِحَةِ الطَّعَامِ* + *He desired eagerly, or longed for, the food, [perceiving its odour,]* (Ish, K,) and inclined to it. (Ish, TA.) — [Hence also, app.,] *أَذِنَ لَهُ فِي الشَّيْءِ*, (S, M, K,) or *أَذِنَ لَهُ فِي كَذَا*, (T,) or *أَذِنَ لَهُ فِي كَذَا*, (Msb,) aor. *أَذَنَ*, (T, K,) inf. n. *أَذْنُ*, (T, S, M, K,) or this is a simple subst., (Msb,) and *أَذِينُ*, (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 *إِذْنٌ*, below.] You say, *أَذِنْتُ لِلْعَبْدِ فِي التَّجَارَةِ* [I gave permission, or leave, to the slave to traffic]. (Msb.) — *أَذِنَ*