

to be understood after it, (Mughnee,) and is held to be indecl. (M, Mughnee) by general consent, like كَمْر and مَن, (M,) as being composed of two letters. (Mughnee.) [J says,] when اذ is not prefixed to a proposition, it has tenween: (S:) and hence Aboo-Dhu-eyb says, (S, M.)

• نَهَيْتَكَ عَنْ طَلَابِكَ أَمْرَ عَمْرٍو
• بِعَاقِبَةٍ وَأَنْتَ إِذْ صَحِيحٌ

[I forbade thy suing Umm-'Amr in health, thou being then sound]; (S, M, L, Mughnee, TA; [but in two copies of the S, for بِعَاقِبَةٍ, I find بِعَاقِبَةٍ; and in the L it is without any point;]) in which [J says] the poet means حِينْتِذ, like as one says لَيْلَتِنْدِ and يَوْمِنْدِ (S:) and Fr says that some of the Arabs say, كَانَ كَذَا وَكَذَا وَهُوَ إِذْ صَبِيٌّ, meaning هُوَ إِذْ ذَاكَ صَبِيٌّ [Such and such things were, he being then a boy]. (T.) اذِي also occurs for اذ [app. اذ, but whether this or اذ is not clear in the MS. from which I take this]. (M.) When اذ is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely حِينْتِذ [At that time, or then], and يَوْمِنْدِ [In, or on, or at, that day], and لَيْلَتِنْدِ [In, or on, or at, that night], and عَدَاتِنْدِ [In, or on, that morning], and عَشِيَّتِنْدِ [In, or on, that evening], and اَعْتِنْدِ [In that hour: or at that time; then], and اَمْتِنْدِ [In that year], [and اَمْتِنْدِ and اَلْاَتِنْدِ]; but they did not say اَلْاَتِنْدِ, because اَلْاِنْ denotes the nearest present time, except in the dial. of Hudheyl, in which it has been found to occur. (T.) When it is followed by a verb, or by a noun not having the article ال prefixed to it, or [rather] by any movent letter, the ذ of اذ is quiescent; but when it is followed by a noun with ال, [or by any ا,] the ذ is mejroorah, as in the saying,

• إِذِ الْقَوْمِ كَانُوا نَازِلِينَ بِكَاطِمَةَ

[When the people, or company of men, were alighting, or taking up their abode, at Kādhimeh]. (T.) — In general, (Mughnee, K,) it is an adverbial noun denoting past time, (M, Mughnee, K,) when it is a noun denoting such time, (Mughnee, K,) as in إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [explained above], (M,) and in إِذْ نَصَرَ اللَّهُ إِيَّاهُمْ [also explained above, and in other instances already mentioned]: (Mughnee, K:) in the former of which instances, AO says that it is redundant; (M, Mughnee;) but Aboo-Is-hāk says that this is a bold assertion of his; (M;) [and IHsh says,] this assertion is of no account, and so is that of him who says that it here denotes certainty, like قَدْ: (Mughnee:) [J holds the opinion of AO on this point; for he says,] اذ is sometimes redundant, like إِذَا, as in the saying in the K̄ur [ii. 48], وَإِذْ وَاعَدْنَا مُوسَى, meaning وَوَاعَدْنَا مُوسَى [And We appointed a time with Moses; but instances of this kind are most probably elliptical: see the next sentence]. (S.) As a noun denoting past time, it is [said to be] also an objective complement of a verb, as in [the K̄ur vii. 84], وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا [And remember ye when ye were few]: (Mughnee, K:)

and generally in the commencements of narratives in the K̄ur, it may be an objective complement of a verb, as in إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [before cited], and the like. (Mughnee: but see the third of the sentences here following.) As such, it is [said to be] also a substitute for the objective complement of a verb, as in [the K̄ur xix. 16], وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَّبَتْ [And mention thou, or remember thou, in the Scripture, Mary, the time when she withdrew aside], where اذ is a substitute of implication for مَرْيَمَ. (Mughnee, K: but see the second of the sentences here following.) As such, it also has prefixed to it a noun of time, of such a kind that it is without need thereof, as in يَوْمِنْدِ, or not of such a kind that it is without need thereof, as in [the K̄ur iii. 6], كَانَ كَذَا وَكَذَا إِذْ هَدَيْتَنَا [After the time when Thou hast directed us aright]. (Mughnee, K.) And it is generally asserted, that it never occurs otherwise than as an adverbial noun, or as having a noun prefixed to it; that in the like of وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا, it is an adverbial noun relating to an objective complement suppressed, i. e. وَأَذْكُرُوا نِعْمَةَ اللَّهِ [And remember ye the grace of God towards you when ye were few]; and in the like of إِذِ اتَّيَّبَتْ, that it is an adverbial noun relating to a suppressed prefixed noun to [that which becomes by the suppression] the objective complement of a verb, i. e. [in this instance] وَأَذْكُرْ قِصَّةَ مَرْيَمَ [And mention thou, or remember thou, the case of Mary]: and this assertion is strengthened by the express mention of the [proper] objective complement in [the K̄ur iii. 98], وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً [And remember ye the grace of God towards you when ye were enemies]. (Mughnee.) — Also, (Mughnee, K,) accord. to some, (T, Mughnee,) it is used (T, Mughnee, K) as a noun (Mughnee, K) to indicate future time, (T, Mughnee, K,) and إِذَا is said to denote past time, (T,) [i. e.] each of these occurs in the place of the other; (TA;) the former being used to indicate future time in the K̄ur [xxxiv. 50], where it is said, وَلَوْ تَرَى إِذْ فَرَعُوا [And couldst thou see the time when they shall be terrified], meaning the day of resurrection; this usage being allowable, says Fr, only because the proposition is like one expressing a positive fact, since there is no doubt of the coming of that day; (T;) and in [the K̄ur xcix. 4], يَوْمِنْدِ تُحَدِّثُ أَخْبَارَهَا [On that day, she (the earth) shall tell her tidings]; (Mughnee, K;) this being generally regarded as similar to the expression of a future event which must necessarily happen as though it had already happened; but it may be urged in favour of those who hold a different opinion that it is said in the K̄ur [xl. 72 and 73], فَسَوْفَ يَعْلَمُونَ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ [They shall hereafter know, when the collars shall be on their necks]; for يَعْلَمُونَ is a future as to the letter and the meaning because of its having سَوْفَ conjoined with it, and it governs اذ, which is therefore in the place of إِذَا. (Mughnee.) — It also indicates a cause, as in [the K̄ur xliii. 38], لَنْ يَنْفَعَكَ الْيَوْمَ إِذْ ظَلَمْتُمْ [It will not profit you this day, since, or because, ye have acted wrongfully], (Mughnee, K,) i. e. because

of your having acted wrongfully in the sublunary state of existence; (Bd, Mughnee;) but it is disputed whether it be in this instance a particle in the place of the causative ل, or an adverbial noun: (Mughnee:) Aboo-'Alee seems to hold that اذ ظَلَمْتُمْ [as meaning when ye have acted wrongfully] is a substitute for, or a kind of repetition of, الْيَوْمَ; an event happening in the present world being spoken of as though it happened in the world to come because the latter immediately follows the former. (IJ, M, L, Mughnee.) You say also, الْحَمْدُ لِلَّهِ إِذْ جِئْتِ [Praise be to God because, or that, thou camest, or hast come]. (S in art. جِئْتِ.) — It is also used to denote one's experiencing the occurrence of a thing when he is in a particular state; (S, L;) or to denote a thing's happening suddenly, or unexpectedly; (S, Mughnee, K;) like إِذَا; (S;) and in this case is only followed by a verb expressing an event as a positive fact, (S, L,) and occurs after بَيْنَمَا and بَيْنَمَا; (Mughnee, K;) as [in exs. voce بَيْنَمَا and] in بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ [While I was thus, or in this state, lo, or behold, or there, or then, at that time, (accord. to different authorities, as will be seen below,) Zeyd came]; (S, L;) and as in the saying of a poet,

• اسْتَقْدِرِ اللَّهَ خَيْرًا وَأَرْضِينَ بِهِ
• فَبَيْنَمَا الْعَسْرُ إِذْ دَارَتْ مَيَاسِيرُ

[Beg thou God to appoint for thee good, and do thou be content therewith; for while there has been difficulty, lo, easy circumstances have come about]: (Mughnee, K:*) but it is disputed whether it be [in this case] an adverbial noun of place, (Mughnee, K,) as Zj and AHei hold; (TA;) or of time, (Mughnee, K,) as Mbr holds; (TA;) or a particle denoting the sudden, or unexpected, occurrence of a thing, (Mughnee, K,) as IB and Ibn-Málik hold; (TA;) or a corroborative, i. e. [grammatically] redundant, particle, (Mughnee, K,) an opinion which Ibn-Ya'eesh holds, and to which Er-Raḍee inclines. (TA.) — It is also a conditional particle, but only used as such coupled with مَا, (S, L, Mughnee,*) and causes two aorists to assume the mejzoom form, (Mughnee,) as when you say, إِذْمَا تَأْتِي أَبْتُكَ [When, or whenever, thou shalt come to me, I will come to thee], like as you say, إِنَّ تَأْتِي وَقْتًا [If thou come to me at some, or any, time, I will come to thee]; and you say also إِذْمَا أَتَيْتَ [like as you say, إِنَّ أَتَيْتَ, using the pret. in the sense of the future]: (S, L:) it is a particle accord. to Sb, used in the manner of the conditional إِنَّ; but it is an adverbial noun accord. to Mbr and Ibn-Es-Sarráj and El-Fárisee. (Mughnee.) — [What I have translated from the S, L, K, and TA, in this art., is mostly from الفصل الهمزة باب الالف اللينة: the rest, from الباب الذال]

اذا

اذا denotes a thing's happening suddenly, or unexpectedly; (Mughnee, K;) or one's experiencing the occurrence of a thing when he is in a particular state; (S;) like إِذْ: (S voce إِذْ:) it pertains only to nominal phrases; does not require to