

- وَأَرَى لَهَا دَارًا بِأَغْدِرَةِ النَّهْرِ
- سِيدَانٍ لَمْ يَذْرُسْ لَهَا رَسْمٌ
- إِلَّا رَمَادًا هَامِدًا دَفَعَتْ
- عَنْهُ الرِّيَّاحُ خَوَالِدَ سُحْمٍ

[And I see a dwelling formerly belonging to her, at the pools of *Es-Seedán*, (a hill so called,) the remains of which have not become effaced, and ashes wasted and compacted together, from which three black pieces of stone whereon the cooking-pot was wont to be placed turned back the winds]: he means, أَرَى لَهَا دَارًا وَرَمَادًا. (§.) — Fourthly, (Mughnee,) it is redundant, as in the following verse, (§ in art. فاك, Mughnee, K,) of *Dhu-r-Rummeh*, (§ ubi suprâ, Mughnee,) accord. to A§ and IJ: (Mughnee:)

- حَرَّاجِبُ مَا تَنْفَكُ إِلَّا مَنَاخَةٌ
- عَلَى الْخَسْفِ أَوْ نَرْمِي بِهَا بَلَدًا قَفْرًا

[She-camels long-bodied, or lean, (but other meanings are assigned to the word which I thus render,) that cease not to be made to lie down in a state of hunger, or with which we direct our course to a desert region]; (§ ubi suprâ, Mughnee; [but in one copy of the former, in the place of نَرْمِي, I find يَرْمِي; and in my copy of the latter, نَرْمِي;]) meaning, مَا تَنْفَكُ مَنَاخَةٌ: (§ ubi suprâ:) but it is said that this is a mistake of the poet: (Mughnee:) so says *Abou-Amr Ibn-El-'Alâ*; for, he says, *الَّا* is not to be introduced after تَنْفَكُ and تَرَال: (TA:) and some say that the right reading is *الَّا*, with tenween, [perhaps a mistranscription, for *الَّا*,] meaning تَنْفَكُ [in a pl. sense]: and some, that تَنْفَكُ is a complete [or an attributive] verb, and مَنَاخَةٌ is a denotative of state; [consequently, that *الَّا* is a compound of *إِنْ* and *لَا*, as in some other instances hereafter to be mentioned;] the meaning being, *that are not disengaged, or not free, from fatigue [unless when made to lie down]*. (Mughnee.) The following is also given as an ex. of the same kind:

- أَرَى الدَّهْرَ إِلَّا مَنْجُونًا بِأَهْلِهِ

[I see fortune, or time, to be like a water-wheel, with its people]: but the reading which is remembered to have been heard is وَمَا الدَّهْرُ: and if the former be correct, it may be explained on the supposition that *أَرَى* is the complement of an oath meant to be understood, and that *لَا* is suppressed, as in [the saying in the *Kur* xii. 85,] تَاللَّهِ تَفَتًا تَذْكُرُ يَوْسُفَ: [so that the meaning is, I see not fortune, or time, to be aught save a water-wheel, with its people;] the form of the exceptive sentence which is devoid of the mention of that from which the exception is made indicating such an explanation. (Mughnee.) — [Fifthly,] it occurs as *syn. with لَهَا* [as a particle denoting exception, equivalent to our *But*; meaning both *except* and (after an oath or the like) *only, or nothing more than*]; as in the saying in the *Kur* [xxxviii. 13], *إِنْ كُنَّ إِلَّا كَذَّبَ الرَّسُلُ*, [There was not any one but such as accused the apostles of lying], in which 'Abd-Allah reads,

in its place, *لَهَا*; and for *كُلُّ* he reads *كُلُّم*; and as in the saying, *إِلَّا أَعْطَيْتَنِي* [I ask, or beg, or beseech, thee by God but that thou give me; i. e., I do not ask of thee anything save thy giving me; the preterite here, as in many instances in which it is preceded by *لَهَا* (q. v.), not being a preterite in meaning]; for which one says also *لَهَا أَعْطَيْتَنِي*. (T.) — It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally *إِنْ* and *لَا*, which form a compound that does not admit of [the pronunciation termed] *imâleh*, because *إِنْ* and *لَا* are particles. (T.) [It signifies, lit., *If not*.] It is followed by a fut., which it renders *mejzoom*; [and in this case it may be rendered as above, or by *unless*]; as in the saying in the *Kur* [viii. 74], *إِلَّا تَفْعَلُوهُ*, [If ye do it not, or unless ye do it, there will be a weakness of faith and an appearing of unbelief in the earth]. (T.) [In like manner,] in a saying such as the following, [in the *Kur* ix. 40,] *إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ*, [If ye do not, or will not, aid him, certainly God aided him], it is only a compound of two words, the conditional *إِنْ* and the negative *لَا*, and is distinct from *إِلَّا* of which the usages have been mentioned before, though *Ibn-Mâlik* has included it therewith. (Mughnee.) [Often in post-classical works, and perhaps in classical also, but seldom except when it is preceded by a condition with its complement, the verb or verbal proposition which should immediately follow it is suppressed; as in the like of the saying, *إِنْ فَعَلْتَ كَذَا عَفَوْتُ عَنْكَ وَإِلَّا قَتَلْتُكَ* *If thou do such a thing, I forgive thee, or cancel thine offence; but if thou wilt not do it (i. e., *إِلَّا تَفْعَلُهُ*), I kill thee*: sometimes also it ends a sentence, by an *aposiopesis*; the whole of what should follow it being suppressed: and sometimes the complement of the condition which precedes, as well as the verb or verbal proposition which should immediately follow it, is suppressed; so that you say, *إِنْ فَعَلْتَ كَذَا* *If thou do such a thing, excellent will it be, or the like, فَعَمِيمًا هُوَ*, or the like, being understood,) *but if not, I kill thee*. Hence,] it sometimes has the meaning of *إِمَّا*, [signifying *Or*, denoting an alternative, corresponding to a preceding *إِمَّا*, which signifies "either,"] as in the saying, *إِمَّا أَنْ تُكَلِّمَنِي وَإِلَّا فَاسْكُتْ* [Either do thou speak to me or else (meaning *إِلَّا تَكَلِّمَنِي* or *if thou wilt not speak to me*) be silent], i. e., *وَأِمَّا أَنْ تَسْكُتَ*. (§.) [It is also followed by *أَنْ*, as in *إِلَّا أَنْ يَشَاءَ اللَّهُ* *Unless God should please*; in the *Kur* vi. 111, &c. And by *و* as a denotative of state, as in *لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ* *Do not ye die unless ye be Muslims*; in the *Kur* ii. 126 and iii. 97. And sometimes it is preceded by *اللَّهِمَّ*; for the effect of which, in this case, see art. *اله*.]

الب

1. أَلْب, (Th, M, K,) aor. 2 and 2, inf. n. أَلْب, (M,) *It (a thing, Th, M) was, or became,*

collected; or compact; *syn. اجْتَمَعَ*; (Th, K;) or *تَجَمَّع*. (M.) — أَلْبَ إِلَيْهِ الْقَوْمُ *The people came to him from every direction*: (M, K:) or أَلْبَ الْقَوْمُ [signifies *the people multiplied themselves, and hastened*; for it] denotes الإِكْتَارَ and الإِسْرَاعَ: (T in art. ضهب:) and أَلْبَ, (T, K,) aor. as above, (T,) signifies *he hastened, or went quickly*. (T, K.) — أَلْبَتِ الْإِبِلَ *The camels obeyed the driver, and collected themselves together*. (M, K.) [See also 5.] — أَلْبَ إِلَيْهِ *He returned to him, or it*. (K, *TA.) — أَلْبَتِ السَّمَاءُ, (M, K,) aor. 2, (M,) *The sky rained with long continuance*. (M, K.) — أَلْبَ, (S, M§b, K,) aor. 2, inf. n. أَلْبَ, (M§b,) *He collected (S, M§b, K) an army, (S,) or a people; (M§b:) as also أَلْبَ, (M,) inf. n. تَأَلَّبَ: (TA:) and camels also: (TA:) or أَلْبَ الْإِبِلَ aor. 2, (T, *S, M, K) and 2, (S, M, K,) inf. n. أَلْبَ, (T, S,) signifies *he collected the camels, and drove them (S, TA) vehemently: (TA:) or he drove them: (T, *K:) or he drove them vehemently. (M.) — أَلْبَ, (TA,) inf. n. as above, (K, TA,) also signifies *He drove, pursued, chased, or hunted, with vehemence: (K, TA:) and he drove away a people. (M§b.)* You say, *أَلْبَ الْحِمَارَ طَرِيدَتَهُ* *The [wild] ass chased, or pursued, the object of his chase [i. e. his female, as is shown by MF,] with vehemence; (M, K;) as also أَلْبَهَا. (K.)***

2: see 1, in two places. — تَأَلَّبَ also signifies *The act of exciting, instigating, or rousing to ardour: (S, K:) and the exciting of discord, or strife, or the making of mischief. (K.)* You say, *تَأَلَّبَ أَلْبَ بَيْنَهُمْ* *He excited discord or strife, or made mischief, between them. (M.)*

5. تَأَلَّبُوا *They collected themselves together. (S, A, M§b.)* [See also 1.] You say also, *تَأَلَّبُوا عَلَيْهِ* *They leagued together, or collected themselves together, and aided one another, against him. (T.)*

أَلْبَ (T, S, M§b) and أَلْبَ (S, M§b) *Persons, or people, collected together; (S;) an assembly; a collected body: (M§b:) or a collection of many people: (T:) and أَلْبَ أَلْبَ a great assembly or congregation. (M.)* — Also *A people, or company of men, combining in hostility against a man. (TA, from a trad.)* You say, *هَرَعَلِيهِ* *They are [one body of men] assembled against him with injustice and enmity or hostility: (Lth, T, M, K:) like وَعَلَّ وَاحِدًا وَعَلَّ وَاحِدًا and ضَلَعَ وَاحِدًا and ضَلَعَ وَاحِدًا. (T, TA.)*

أَلْبَ: see أَلْبَ, in two places.

أَلْبَ a dial. var. of يَلْبَ; (M;) *Helmets of camels' skins: or, as some say, it signifies steel: (T:)* أَلْبَةُ is [its n. un., being] a dial. var. of يَلْبَةُ. (K, *TA.) [See also يَلْبَ.]

أَلْبَ: see أَلْبَ. — Also *One who hastens, or is quick; (T;) and أَلْبَ مَثَلَبَ likewise signifies [the same; or] quick, or swift: (Ibn-Buzurj, T, K:) or the former signifies quick in drawing forth the bucket: (IAar, M, K:) or brisk, lively, sprightly, active, agile, or prompt, and quick; (K, TA:)*