

be followed by a reply, or the complement of a condition; does not occur at the commencement of a sentence; and signifies the present time, (Mughnee, K,) not the future; (Mughnee;) as in *فَإِذَا الْأَسَدُ بِالْبَابِ* [*I went forth, and lo, or behold, or there, or then, at that present time,* (accord. to different authorities, as will be seen below,) *the lion was at the door*]; and (in the saying in the *Qur* [xx. 21], TA,) *فَإِذَا هِيَ حَيَّةٌ* [*And lo, or behold, &c., it was a serpent running*]; (Mughnee, K;) and in the saying, *فَإِذَا زَيْدٌ قَائِمٌ*, which means *I went forth, and Zeyd presented himself to me suddenly, or unexpectedly, at the time, by standing.* (S, TA.) Accord. to Akh, it is a particle, (Mughnee, K,) and his opinion is rendered preferable by their saying, *فَإِذَا زَيْدًا بِالْبَابِ* [*I went forth, and lo, or behold, verily Zeyd was at the door*]; for [اذا] cannot here be a noun governed in the accus. case, as] what follows *إِن*, which is with kesr, does not govern what precedes it: (Mughnee;) accord. to Mbr, it is an adverbial noun of place: accord. to Zj, an adverbial noun of time. (Mughnee, K.) Ibn-Málik adopts the first of these opinions; Ibn-'Ofoor, the second; (Mughnee;) and so El-Fenjedeehee; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from *الْمُفَاجَاةُ*; [agreeably with the explanation cited above from the S;] but others hold that the word which governs it in the accus. case is the enunciative, which is either expressed, as in *فَإِذَا زَيْدٌ جَالِسٌ* [*I went forth, and there, in that place, or then, at that time, Zeyd was sitting*], or meant to be understood, as in *فَإِذَا الْأَسَدُ*, i. e. *حَاضِرٌ* [*And there, or then, the lion was present*]; or if it be supposed to be [itself] the enunciative, its governing word is *أُسْتَقَرَّ* or *مُسْتَقَرٌّ* [understood]: and in the last of the phrases here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being *فَبِالْحَاضِرَةِ الْأَسَدِ* [*And among the things present was the lion*]; but not accord. to the opinion of Zj, because a noun signifying time cannot be the enunciative of one signifying a corporeal thing; nor accord. to the opinion of Akh, because a particle cannot be used to denote the enunciative of such a thing; or, as signifying time, it may be the enunciative of such a thing if we suppose a prefixed noun to be suppressed, the meaning of *فَإِذَا الْأَسَدُ* being *فَإِذَا حُضِرَ الْأَسَدُ* [*And then was the presence of the lion*]. (Mughnee.) You may say either *فَإِذَا زَيْدٌ جَالِسٌ* or *جَالِسًا* [*I went forth, and lo, or behold, &c., Zeyd was sitting or Zeyd was there sitting*], with the nom. as an enunciative and with the accus. as a denotative of state. (Mughnee.) The Arabs said, *قَدْ كُنْتُ أَظُنُّ أَنَّ الْعَقْرَبَ أَشَدَّ سَعَةً مِنْ هِيَ* [*I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is (as vehement as) she*], and also, *فَإِذَا هُوَ إِيَّاهَا*, which Sb disallowed, in contending with Ks, who allowed it, and appealed for confirmation thereof to certain Arabs, whose judgment was pronounced in his favour;

but it is said that they were bribed to give this judgment, or that they knew the place which Ks held in the estimation of Er-Rasheed; and if the latter expression be of established authority, it is irregular and unchaste. (Mughnee.) — It also denotes the complement of a condition, like *فَ* (S, Mṣb,) with which it is in this case syn., (Mṣb,) as in the words of the *Qur* [xxx. 35], *وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمْت أَيْدِيَهُمْ إِذَا هُمْ يَقْتُلُونَ* [*And if an evil befall them for that which their hands have sent before, (i. e. for sins which they have committed,) then they despair*]. (S, Mṣb.) — It is also an adverbial noun denoting future time, (S, Mṣb, Mughnee, K,*) and implying the meaning of a condition, (Mṣb, Mughnee,) and this is generally the case when it is not used in the manner first explained above. (Mughnee.) In this case it is not used otherwise than as prefixed to a proposition, (S, Mughnee,) which is always verbal, as in the words of the *Qur* [xxx. 24], *ثُمَّ إِذَا دَعَاكَ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ* [*Then, when He shall call you, or when He calleth you, (for, as in Arabic, so in English, a verb which is properly present is often tropically future,) with a single call from out the earth, lo, or behold, or then, ye shall come forth*], in which occur both the usages of *اذا* here mentioned; (Mughnee;) and in the phrase, *إِذَا جِئْتَ أَكْرَمْتُكَ* [*When thou shalt come, I will treat thee with honour*]; (Mṣb;) and in the phrase, *إِذَا أَجِيذُكَ إِذَا أَحْمَرُ الْبُسْرُ* [*I will come to thee when the full-grown unripe dates shall become red*], and *إِذَا قَامَ فُلَانٌ* [*when such a one shall arrive*], which shows it to be a noun because this is equivalent to *يَوْمَ يَأْتِي فُلَانٌ* [on the day when such a one shall arrive]: (S;) or in the phrase *قُمْ إِذَا أَحْمَرُ الْبُسْرُ* [and in many other cases] it denotes time divested of any accessory idea, the meaning being [*Arise thou*] at the time of the full-grown unripe dates' becoming red: and so in the saying of Esh-Sháfi'ee, If a man were to say, *إِذَا نَمَ أُنْتُ طَالِقٌ* [*Thou art divorced when I do not divorce thee*], and then be silent for a time sufficient for the divorce to be pronounced therein, she would be divorced; but should he make it dependent upon a thing in the future, the divorce would be delayed to that time, as if he said, *إِذَا أَحْمَرُ الْبُسْرُ* [using it in the sense first assigned to this phrase above]. (Mṣb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboo-Dhu-eyb,

• *وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغَبْتَهَا*
• *وَإِذَا تُرِدُّ إِلَى قَلِيلٍ تَقْنَعُ*
[*And the soul is desirous when thou makest it desirous; and when thou reducest it, or restrictest it, to little, it is content*]. (Mughnee.) When it is immediately followed by a noun, as in [the phrase in the *Qur* lxxxiv. 1,] *إِذَا السَّمَاءُ أَنْشَقَّتْ*, the noun is an agent with a verb suppressed, explained by what follows it; contr. to the opinion of Akh; (Mughnee;) the complete phrase being *إِذَا أَنْشَقَّتْ السَّمَاءُ أَنْشَقَّتْ* [*When the heaven shall be cleft, (when) it shall be cleft*]; and in like

manner, *إِن*, as in the saying, in the *Qur* [ix. 6], *وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ*. (I' Ak p. 123.) And in the saying of the poet,

• *إِذَا بَاهِلِي تَحْتَهُ حَنْظَلِيَّةٌ*
• *لَهُ وَلَدٌ مِنْهَا فَذَاكَ الْمُدْرَعُ*

كَانَ is meant to be understood after *اذا* [so that the meaning is, *When a Báhilee (a man of the tribe of Báhileh) has, or shall have, as his wife a Handhaleeyeh (a woman of the tribe of Handhaleh, who were renowned for generosity), he having offspring from her, that (offspring) is, or will be, the mail-clad*]. (Mughnee.) — Sometimes it denotes past time, (Mughnee, K,) like as *إِذٌ* sometimes denotes future time, (Mughnee,) as in [the saying in the *Qur* lxii. 11,] *وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا* [*And when they saw merchandise or sport, they dispersed themselves to it*]. (Mughnee, K.) [Thus] it occurs in the place of *إِذٌ*, like as *إِذٌ* occurs in the place of *إِذَا*. (TA.) — And sometimes it denotes the present time; and this is after an oath, as in [the phrase in the *Qur* xcii. 1,] *وَاللَّيْلِ إِذَا يَغْشَى* [*By the night when it covereth with its darkness*]. (Mughnee, K.) — It also occurs in the sense of the conditional *إِن*, as in the saying, *إِن كُرِمْتُكَ إِذَا كُرِمْتِي*, meaning *إِن كُرِمْتِي* [*I will treat thee with honour if thou treat me with honour*]: (T:) [for] what is possible is made dependent upon it as well as what is known to be certain, as in the phrases, *إِذَا جَاءَ زَيْدٌ* [*If Zeyd come*] and *إِذَا جَاءَ رَأْسُ الشَّهْرِ* [*When the beginning of the month shall come*]; or, accord. to Th, there is a difference between *إِذَا* and *إِن*; (Mṣb;) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, *إِن جَاءَ زَيْدٌ* and *إِذَا جَاءَ رَأْسُ الشَّهْرِ*. (Mṣb in art. ان.) — When a verb in the first person sing. of the pret. is explained by another verb after it immediately preceded by *إِذَا*, [*إِذَا* is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in *إِذَا أَدْرَتَهُ لُجَّتُهُ إِذَا أَدْرَتَهُ* [*meaning Thou sayest (of a thing) when, or if, thou hast turned it about in thy mouth*]. (MF in art. لوج. See also *أَيُّ*; last sentence but one.) — It is sometimes redundant, like as *إِذٌ* is sometimes [accord. to some], as in the saying of 'Abd-Menáf Ibn-Ribā El-Hadhalee,

• *حَتَّى إِذَا أَسْلَكُوهُمْ فِي قَتَائِدَةٍ*
• *شَلًّا كَمَا تَطْرُدُ الْجَمَالَ الشُّرْدَا*

[*Until they made them to pass along Kutáideh, (here meaning a certain mountain-road so named, S in art. قند) urging on, like as the owners, or attendants, of camels drive those that take fright and run away*]; for it is the end of the poem: or he may have abstained from mentioning the enunciative because of its being known to the hearer. (S.) When *إِذَا* is preceded by *حَتَّى*, [as in this instance,] it is generally held that *اذا* is not