

- وَأَرَى لَهَا دَارًا بِأَغْدِرَةِ النَّهْرِ
- سِيدَانٍ لَمْ يَدْرُسْ لَهَا رَسْرَسٌ
- إِلَّا رَمَادًا هَامِدًا دَفَعَتْ
- عَنْهُ الرِّيحَ حَوَالِدَ سُحْرٍ

[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 (S.). — Fourthly, (Mughnee,) it is redundant, as in the following verse, (§ in art. فَك, Mughnee, K,) of Dhur-Rummeh, (§ ubi supra, Mughnee,) accord. to Aṣ and IJ: (Mughnee:)

- حَرَجِجُ مَا تَنْفَكُ إِلَّا مَنَاخَةٌ
- عَلَى الْخَسْفِ أَوْ تَرْمِي بِهَا بَدَا 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 supra, Mughnee; [but in one copy of the former, in the place of تَرْمِي, I find يَرْمِي; and in my copy of the latter, تَرْمِي;]) meaning, مَا تَنْفَكُ مَنَاخَةٌ: (§ ubi supra:) but it is said that this is a mistake of the poet: (Mughnee:) so says Aboo-Amr Ibn-El-'Alà; for, he says, لَا is not to be introduced after تَنْفَكُ and تَرَال: (TA:) and some say that the right reading is إِلَّا, with tenween, [perhaps a mistranscription, for الْأ:] 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 إِلَّا is a compound of إِنَّ 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 مَنَجُونًا 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 Kṛur xii. 85,] تَاللهِ تَقْتَأُ تَذْكَرُ 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 Kṛur [xxxviii. 13,] إِنَّ كُلَّ إِلَّا كَذَبَ الرُّسُلِ, [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 كُلُّبِهِ; and as in the saying, أَسْأَلُكَ بِاللَّهِ 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 إِنَّ لَا, which form a compound that does not admit of [the pronunciation termed] imáleh, because إِنَّ 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 Kṛur [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 Kṛur ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللهُ [If ye do not, or will not, aid him, certainly God aided him], it is only a compound of two words, the conditional إِنَّ and the negative لَا, and is distinct from إِلَّا of which the usages have been mentioned before, though Ibn-Málik 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, إِنَّ فَعَلْتَ كَذَا عَوْتُ، وَإِلَّا فَتَلْتَكُ 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, إِنَّ فَعَلْتَ كَذَا، وَإِلَّا فَتَلْتَكُ If thou do such a thing, excellent will it be, or the like, فَنَعِمًا 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, وَإِلَّا تُكَلِّمْنِي وَإِلَّا فَاسْكُتْ [Either do thou speak to me or else (meaning وَإِلَّا تُكَلِّمْنِي or if thou wilt not speak to me) be silent], i. e., وَإِمَّا أَنْ تُسْكُتَ. (S.) [It is also followed by أَنْ, as in the saying, إِلَّا أَنْ يَشَاءَ اللهُ Unless God should please; in the Kṛur vi. 111, &c. And by وَ as a denotative of state, as in لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ Do not ye die unless ye be Muslims; in the Kṛur ii. 126 and iii. 97. And sometimes it is preceded by اللهُ; for the effect of which, in this case, see art. الاله.]

الـبـ

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

collected; or compact; *syn. اجْتَمَعَ*; (Th, K;) or *تَجَمَّع*. (M.) — أَلْب إِلَيْهِ الْقَوْمُ The people came to him from every direction: (M, K:) or أَلْب الْقَوْمُ [signifies the people multiplied themselves, and hastened; for it] denotes الإِسْرَاعَ and الإِسْرَاعَ: (T in art. ضَب) and أَلْب (T, K,) aor. as above, (T,) signifies he hastened, or went quickly. (T, K.) — أَلْبَتِ الْإِبِلُ The camels obeyed the driver, and collected themselves together. (M, K.) [See also 5.] — أَلْب إِلَيْهِ He returned to him, or it. (K, TA.) — أَلْبَتِ السَّمَاءُ (M, K,) aor. ʔ, (M,) The sky rained with long continuance. (M, K.) — أَلْب (S, Mṣb, K,) aor. ʔ, inf. n. أَلْب (Mṣb,) He collected (S, Mṣb, K) an army, (S,) or a people; (Mṣb;) as also أَلْب (M,) inf. n. تَأَلَّب (TA:) and camels also: (TA:) or أَلْب الْإِبِلُ aor. ʔ (T, S, M, K) and ʔ, (S, M, K,) inf. n. أَلْب (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.) — أَلْب (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. (Mṣb.) You say, أَلْب 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. — تَأَلَّب 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 أَلْب بَيْنَهُمْ He excited discord or strife, or made mischief, between them. (M.)

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

أَلْب (T, S, Mṣb) and أَلْب (S, Mṣb) Persons, or people, collected together; (S;) an assembly; a collected body: (Mṣb:) or a collection of many people: (T:) and أَلْب أَلْب 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, هَرَمَ عَلَيْهِ هُرْمًا and أَلْب وَاحِدًا (but the former is the better known, M,) They are [one body of men] assembled against him with injustice and enmity or hostility: (Lth, T, M, K:) like وَعَلَّ وَاحِدًا and ضَلَعَ وَاحِدًا and ضَلَعَ وَاحِدًا. (T, TA.)

أَلْب: see أَلْب, in two places.

أَلْب a dial. var. of يَلْب; (M;) Helmets of camels' skins: or, as some say, it signifies steel: (T:) أَلْبَة is [its n. un., being] a dial. var. of يَلْبَة. (K, TA.) [See also يَلْب.]

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