

أما والله لئن سهرت لك ليلة لأدعئك نادماً [Verily, or now surely, by God, if I remain awake for thee a night, then will I indeed leave thee repenting]; and أما لو علمت مكانك لأزعجتك منه [Verily, or now surely, if I had known thy place of being, then had I unsettled thee, or removed thee, from it]; and أما إنه لرجل كريم [Verily, or now surely, he is (emphatically) a generous man]: (T:) or it is an inceptive particle, used in the manner of ألا; [meaning now: or now surely:] (Mughnee:) or a particle used to give notice of what is about to be said: only put before a proposition [as in exs. mentioned above]: (TA:) and often occurring before an oath [as in exs. mentioned above]: and sometimes its hemzeh is changed into ه or ع, before the oath; each with the ل remaining; [written هَما or عَما;] and with the ل elided; [written هَم or عَم;] or with the ل elided, but without the substitution; [written أَم;] and when ان occurs after أما, it is with kesr, as it is after ألا: and it also means حَقًّا [verily, or truly]: or أَحَقًّا [verily? or truly?]: accord. to different opinions: and in this case, ان after it is with fet-h, as it is after حَقًّا: accord. to Ibn-Kharroof, this is a particle: but some say that it is a noun in the sense of حَقًّا: and others, that it consists of two words, namely, the interrogative hemzeh and ما as a noun in the sense of: أَيْ: i. e. أَذَلِكَ الشَّيْءُ حَقٌّ? [is that thing true?]; so that the meaning is أَحَقًّا: [if so, أَتَمُنْطَلِقُ?]: means Verily, or truly, is he going away? and this, which is what Sb says, is the correct opinion: ما is virtually in the accus. case, as an adverbial noun, like as حَقًّا is literally: and ان with its complement is an inchoative, of which the adverbial noun is the enunciative: but Mbr says that حَقًّا is the inf. n. of حَقَّقَ, which is suppressed, and that ان with its complement is an agent. (Mughnee.)

أما is a conditional and partitive and corroborative particle; and is sometimes written أَيُّمًا, by the change of the first م into ي. (Mughnee, K.) — It is used as a conditional particle in the words of the Kur [ii. 24], فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ, أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَا لَوْ أَنَّا رَأَيْنَا أَنَّ اللَّهَ هَذَا مَثَلًا [For as for those who have believed, they know that it is the truth from their Lord; but as for those who have disbelieved, they say, What is it that God meaneth by this as a parable?]. (Mughnee, *K, *TA.) That it denotes a condition is shown by the necessary occurrence of ف after it; for if this ف were a conjunction, it would not be prefixed to the enunciative; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in a case of necessity in poetry or in a case of an ellipsis. — In most cases, (Mughnee, K.) it is used as a partitive, (S, Mughnee, K.) implying the meaning of a condition; (S; [in which it is mentioned with أما;]) and thus it is used in the passage of the Kur cited above; (Mughnee;) and in the following exs. [in the Kur xviii. 78 and 79 and 81],

وَأَمَّا السَّفِينَةَ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ وَأَمَّا الْجِدَارُ فَكَانَ وَالْغُلَامَ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ [As for the ship, it belonged to poor men who worked on the sea . . . and as for the boy, his two parents were believers . . . and as for the wall, it belonged to two orphan boys]. (Mughnee, *K, *TA.) [It is a partitive also in the phrase وَأَمَّا بَعْدُ, which see in art. بعد.] — Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase وَأَمَّا زَيْدٌ فَذَاهِبٌ [Whatever be the case, or happen what will or what may, or at all events, Zeyd is going away], when you mean that Zeyd is inevitably going away, and determined, or decided, upon doing so: (Z cited in the Mughnee, and K:) therefore Sb explains it as meaning, in this case, [whatever be the case, &c., as above, or, in some instances, happen what would or what might]; thereby showing it to be a corroborative, and to have a conditional meaning: (Z cited in the Mughnee: [and the same explanation of it is given, with a similar ex., in the S, in art. امو:]) the ف, in this case, is transferred from its proper place before the inchoative, and put before the enunciative. (I 'Aq p. 306.) Ks says that أما is used in commanding and forbidding and announcing: you say, أَمَّا اللَّهُ فَاعْبُدْ [Whatever be the case, or happen what will, &c., God worship thou]: and أَمَّا الْخَمْرُ فَلَا تَشْرَبْهَا [i. e. (as is shown in the case of a similar ex. in the Mughnee, though you may say أَمَّا الْخَمْرُ فَلَا تَشْرَبْهَا, without an ellipsis, like as you say أَمَّا تَمُودُ فَهَدَيْنَاهُمْ, as well as أَمَّا تَمُودُ, in the Kur xli. 16, accord. to different readers,) Whatever be the case, &c., wine (drink not), drink not thou it]: and أَمَّا زَيْدٌ فَخَرَجَ [Whatever be the case, &c., with respect to other things, Zeyd has gone forth; or whatever be the case with respect to others, as for Zeyd, he has gone forth]: whereas أَيُّمًا [which see in the next paragraph] is used in expressing a condition and in expressing doubt and in giving option and in taking option. (T.) — [IHsh says that in his opinion,] in the phrase وَأَمَّا الْعَبِيدَ فَذُو الْعَبِيدِ, thus heard, with الْعَبِيدِ in the accus. case, the meaning is, [i. e. Whenever thou mentionest the slaves, he is a possessor of slaves: but I would rather say that the meaning is, أَمَّا ذِكْرُكَ, &c., i. e. as for thy mentioning the slaves, &c.]: and so in similar phrases which have been heard. (Mughnee.) — Distinct from the foregoing is أَمَّا in the saying in the Kur [xxvii. 86], أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ [Or rather, what is it that ye were doing?]: for here it is a compound of the unconnected أَم and the interrogative مَا. (Mughnee.) — So too in the saying of the poet,

أَبَا حُرَاشَةَ أَمَّا أَنْتَ ذَا نَفَرٍ
فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمُ الصَّبْعُ

[O Aboo-Khurasheh, because thou wast possessor of a number of men dost thou boast? Verily, my people, the year of dearth, or of sterility, hath not consumed them]: for here it is a compound of the

أَنْ termed مُصَدَّرِيَّة [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant مَا أَمَّا أَنْتَ: لِأَنَّ كُنْتُ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun [ت in كُنْتُ] becomes separate; and مَا is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of ان] is incorporated into the م [of ما]. (Mughnee.) [See another reading of this verse voce أَيُّمًا; and there also, immediately after, another ex. (accord. to the Mughnee) of أَيُّمًا used in the manner explained above. See also أَيُّمًا as a conditional particle, like إِنْ.] — Also i. q. أَيُّمًا, q. v. (Mughnee, K.)

أَيُّمًا is sometimes written أَيُّمًا, and sometimes its first م is changed into ي, [forming أَيُّمًا or أَيُّمًا or both, as will be shown below.] (Mughnee, [in my copy of which it is written أَيُّمًا, and so in some copies of the K,] and K, [in some copies of which it is written أَيُّمًا,]) and it is held by Sb to be a compound of إِنْ and مَا, (Mughnee,) or as denoting the complement of a condition it is a compound of إِنْ and مَا. (M, K.) — It denotes doubt; (Ks, T, Mughnee, K;) as in مَا أَدْرِي مَنْ جَاءَنِي أَيُّمًا [I know not who stood: either Zeyd or 'Amr]: (Ks, T:) and مَا جَاءَنِي أَيُّمًا [There came to me either Zeyd or 'Amr], said when one knows not which of them came. (Mughnee, K.) — It also denotes vagueness of meaning; as in [the Kur ix. 107,] أَيُّمًا يَعْذِبُهُمْ وَيَأْتِيهِمْ عَلَيْهِمْ [Either He will punish them or He will turn unto them with forgiveness]. (Mughnee, K.) — It also denotes giving option; as in [the Kur xviii. 85,] أَيُّمًا أَنْ تَعَذِّبَ وَإَيُّمًا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا [Either do thou punish, or do thou what is good to them]. (Mughnee, K.) — It also denotes the making a thing allowable; as in [Learn thou either law or syntax; (an ex. given in the T, on the authority of Ks, as an instance of the usage of أَيُّمًا to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of أَوْ. (Mughnee.) — It is also used as a partitive; as in [the Kur lxxvi. 3,] أَيُّمًا شَاكِرًا وَإَيُّمًا كَفُورًا [Either, or whether, being thankful or being unthankful]; (Mughnee, K;) the two epithets being here in the accus. case as denotatives of state: or, accord. to the Koofees, أَيُّمًا may be here [a compound of] the conditional إِنْ and the redundant مَا; كَانَ, accord. to Ibn-Esh-Shejree, being understood after it: (Mughnee:) and Fr says that the meaning is, إِنْ شَكَرَ وَإِنْ كَفَرَ [if he be thankful and if he be unthankful]. (T.) — It also denotes taking option; as in the saying, لِي دَارٌ بِالْكُوفَةِ فَأَنَا خَارِجٌ إِلَيْهَا فَإِمَّا أَنْ أُسْكِنَهَا وَإِمَّا أَنْ أَبِيعَهَا [I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it: but this is similar to the usage first mentioned above]. (Ks, T.) — It is a conjunction, (S; in art. امو, and Mughnee,) accord. to most authorities, i. e., the second أَيُّمًا in the like of the saying, جَاءَنِي أَيُّمًا زَيْدٌ وَإَيُّمًا عَمْرُو [mentioned