

nominal proposition; as in [the saying in the *Kur* vi. 17] **وَإِنْ يَمَسُّكَ خَيْرٌ فَبُورٌ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** [And if He cause good to betide thee, He is able to do everything]: (Mughnee, *K*, TA:) this is the third of the three cases mentioned by J, who says, (TA,) this is when it is used for the purpose of inception, in the complement of a conditional clause; as in the saying **إِنْ تَزُرَّنِي إِنْ تَزُرَّنِي فَأَنْتَ مُحْسِنٌ** [If thou visit me, thou wilt be a well-doer]; in which what follows **ف** is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for **أَنْتَ** is an inchoative, and **مُحْسِنٌ** is its enunciative; and the proposition has become a complement by means of the **ف**: (*S*, TA:) — or, (*K*,) secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and **ف** is one of which the verb is aplastic; as in [the saying in the *Kur* xviii. 37 and 38] **إِنْ تَرِنَ أُنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي إِنْ تَرِنَ أُنَا** [If thou seest me to be possessing less than thou in respect of wealth and children, it may be that my Lord may give me]; and [the saying in the *Kur* ii. 273] **إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ** [If ye make apparent the alms, very good, as a thing, is it, i. e. the doing so]: (Mughnee, *K*;) — or, (*K*,) thirdly, (Mughnee,) the verb of the complement may be one belonging to a new proposition, grammatically independent of what precedes it, as in [the saying in the *Kur* iii. 29] **إِنْ كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** [If ye love God, follow ye me]: (Mughnee, *K*;) — or, (*K*,) fourthly, (Mughnee,) the verb of the complement may be a pret., as to the letter and as to the meaning; either properly, as in [the saying in the *Kur* xii. 77] **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** [If he steal, a brother of his hath stolen before]: or tropically, as in [the saying in the *Kur* xxvii. 92] **وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتٌ وَجُوهُهُمْ فِي النَّارِ** [And whoever shall have done that which is evil, their faces are inverted in the fire of Hell], this [latter] verb being used as though signifying what has already happened to denote the certain assurance of the event's happening: (Mughnee, *K*;) — fifthly, when the **ف** is coupled with a particle relating to futurity; as in [the saying in the *Kur* v. 59] **مَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ** [Whoever of you revolteth from his religion, God will bring a people whom He loveth]; and in [the saying in the *Kur* iii. 111] **وَمَا تَقُولُوا مِنْ خَيْرٍ فَلَنْ نَكْفُرَهُ** [And what ye do of good, ye shall not be denied the reward of it]: (Mughnee: omitted in the *K*; as is also what here next follows:) — sixthly, when the **ف** is coupled with a particle to which is peculiarly assigned the first place in a proposition, as in the saying,

* فَإِنْ أَهْلِكَ فِدَىٰ حَتَّىٰ لَطَّاهُ *
* عَلَىٰ يَكَادٍ يَلْتَهَبُ النَّهَابَا *

[a verse similar in itself, and probably in its sequel (which is not quoted), to one by Rabe'ah

Ibn-Makrûm (in *Ham* p. 29), app. meaning *And if I perish, many a one having rage in his bosom, whose fire kindled against me almost flames with a vehement flaming*; **فِدَىٰ حَتَّىٰ** being for **فِرَّتْ ذِي حَتَّىٰ**; for **رَبِّ** is meant to be understood, and to it peculiarly belongs the first place in the proposition: (Mughnee:) — the **ف** must also be used when the complement of a conditional clause is imperative; as in the saying **إِنْ أَكْرَمَكَ زَيْدٌ فَأَكْرَمُهُ** [If Zeyd treat thee with honour, treat thou him with honour]: or prohibitive; as in the saying **إِنْ يُكْرِمَكَ زَيْدٌ فَلَا تُهِنَّهُ** [If Zeyd treat thee with honour, treat not thou him with contempt]: or negative, either by means of **لَنْ** [as in an ex. above] or by means of **مَا**; as in the saying **إِنْ أَكْرَمْتَ زَيْدًا فَمَا يَبِينُكَ** [If thou treat Zeyd with honour, he does not treat thee with contempt]: (TA:) — when the verb of that complement is an aor., affirmative, or negative by means of **لَا**, the **ف** may be introduced or omitted: in the former case you may say **إِنْ تَكْرِمُنِي فَأَكْرَمَكَ** meaning **فَأَنَا أَكْرَمَكَ** [i. e. If thou treat me with honour, I will treat thee with honour]; and you may say **إِنْ تَكْرِمُنِي أَكْرَمَكَ** [which is the more usual] if you do not make it [i. e. *اكْرَمَكَ*] the enunciative of a suppressed inchoative [i. e. of *أَنَا*]: and in the case of the negative by means of **لَا** you may say **إِنْ تَكْرِمُنِي فَلَا أَهِنُكَ** [If thou treat me with honour, I will not treat thee with contempt]; and you may omit the **ف** as is more usual: (TA:) — and sometimes the **ف** is suppressed in the case of necessity in verse [on account of the metre]; as in the saying,

* مَنْ يَفْعَلِ الْحَسَنَاتِ اللَّهُ يَشْكُرَهَا *

[Whoso doth those deeds that are good, God will recompense them, i. e., the deeds], (Mughnee, *K*,) meaning **فَاللَّهُ**: (*K*;) or, (Mughnee, *K*,) accord. to Mbr, who disallows this even in verse, (Mughnee,) the right reading is

* مَنْ يَفْعَلِ الْخَيْرِ فَالرَّحْمَنُ يَشْكُرُهُ *

[Whoso doth that which is good, the Compassionate will recompense it]; (Mughnee, *K*;) and it is absolutely disallowable: (*K*;) or it occurs in chaste prose, (Mughnee, *K*,) accord. to Akh; (Mughnee;) and hence the saying [in the *Kur* ii. 176] **إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأَقْرَبِينَ وَالْأَقْرَبِينَ** [If he leave wealth, the legacy shall be to the two parents and the nearer of other relations]; and the trad. respecting that which one has picked up, or taken, of property that has been dropped, **فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا اسْتَمْتَعْ بِهَا** [And if the owner thereof come, restore thou it to him; and if not, or otherwise, benefit thyself by it]: (Mughnee, *K*;) — when the verb of the complement of a conditional clause is a pret. as to the letter but future as to the meaning intended [yet not importing certainty, so that it is not like the saying in the *Kur* xxvii. 92, cited above], the **ف** may not be prefixed to it; as in the saying **إِنْ أَكْرَمْتَنِي أَكْرَمْتُكَ** [If thou treat me with honour, I will

treat thee with honour]: and likewise when it is pret. as to the [proper] signification but [an aor. as to the letter and] future as to the meaning intended; as in the saying **إِنْ أَهْلَمْتَ لَمْ تَدْخُلِ النَّارَ** [If thou become a Muslim, thou wilt not enter the fire of Hell]. (TA.) — And as the **ف** thus connects the apodosis with its protasis, so it connects the like of the apodosis with the like of the protasis; as in the saying **فَلَهُ دِرْهَمٌ** [Who comes, or shall come, to me, for him is, or shall be, a dirhem]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle **أَمَّا**, q. v. (Mughnee in art. *أَمَّا*; &c.) — It also occurs in the cases here following, prefixed to an aor., which is mansoob by means of **أَنْ**, meant to be understood, (*S*, TA, and I'ak p. 295,) but necessarily suppressed: (I'ak ibid. :) — thus in the complement of a command; (*S*, TA, and I'ak p. 296;) as in **أَتَيْنِي فَأَكْرَمَكَ** [Come thou to me, that I may treat thee with honour]: (I'ak ibid. :) [and] you say **زُرْنِي فَأُحْسِنَ إِلَيْكَ** [Visit thou me, that I may do good to thee]; (*S*, TA;) to which J adds, you do not make the visiting to be the cause of the doing good; what you [would] say being, it is of my way to do good always; but [there seems to be an omission here in the copies of the *S*, for, as] IB says, if you make **أُحْسِنَ** to be mansoob, [not mansoob,] saying **فَأُحْسِنُ إِلَيْكَ**, [the meaning is, for I will do good to thee, for] you do not make the visiting to be the cause of the doing good: (TA:) the demand, however, in this and similar cases, must not be indicated by a verbal noun, nor by an enunciative; for when it is so indicated, the aor. must be mansoob; as in **صَهْ فَأُحْسِنَ إِلَيْكَ** [Be silent, then I will do thee good]; and in **حَسْبُكَ الْحَدِيثُ فَيَنَامُ النَّاسُ** [The discourse is sufficient for thee, so the people shall sleep]: (I'ak p. 296:) — also in the complement of a prohibition; (*S*, and I'ak p. 296;) as in **لَا تُضْرِبْ زَيْدًا فَيَضْرِبَكَ** [Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'ak ibid. :) — and in the complement of a prayer; as in **وَبِئْسَ مَا أَجِدُ لَكَ مِنْ نَصْرٍ فَلَا أُحْذَلُ** [My Lord aid me, so that I may not be left helpless]: (I'ak ibid. :) — and in the complement of an interrogation; (*S*, and I'ak p. 296;) as in **هَلْ تَكْرُمُ زَيْدًا فَيَكْرِمَكَ** [Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'ak ibid. :) — and in the complement of a petition with gentleness; (*S*, and I'ak p. 296;) as in **أَلَا تَنْزِلُ عِنْدَنَا فَتَصِيبَ خَيْرًا** [Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'ak ibid. :) — and in the complement of a demanding with urgency the performance of an action; as in **لَوْلَا تَأْتِينَا فَتَحَدِّثْنَا** [Wherefore dost thou not come to us, that thou mayest talk to us?]: (I'ak p. 296:) — and in the complement of an expression of