

I find thus written in an excellent copy of the Mughnee, with a fet-hah only instead of tenween, though I find them written in copies of the Kur-án and of the K with tenween, and for this reason only I have written them therewith in the first places above], this l being a substitute for the light ن, which is originally the heavy ن: and among examples of the same is the saying of El-Aqshà,

• وَلَا تَحْمَدِ الْمُثْرِينَ وَاللَّهِ فَاحْمَدًا •

[And praise not thou the opulent, but God do thou praise], the poet meaning فَاحْمَدُنْ, but pausing with an l: (T:) and accord. to 'Ikrimeh El-Dabhec, in the saying of Imra-el-Kays,

• قِفَا نَبِكَ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزِلِ •

[what is meant is, Do thou pause that we may weep by reason of the remembrance of an object of love, and of a place of abode, for] the poet means قَفْنُ, but substitutes l for the light ن; (TA;) or, accord. to some, قفا is in this case [a dual] addressed to the poet's two companions.

(EM p. 4.)—*The alif of exchange* [The alif of exchange] is that which is substituted for the tenween (T, K) of the accus. case when one pauses upon it, (T,) as in *رَأَيْتُ زَيْدًا* (T, K [and so in the copy of the Mughnee mentioned above, but in the copies of the T I find زَيْدًا,]) and *فَعَلْتُ خَيْرًا* and the like.

(T.)—*The alif of inability to express what one desires to say*, (T,) or *the alif of feigning negligence or heedlessness*, (K,) [but the former is evidently, in my opinion, the right appellation,] is that which is added when one says *عَمَرَ*, and then, being unable to finish his saying, pauses, saying *إِنَّ عَمْرًا*, [in the CK *عَمْرًا*] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K,) and at length saying *مُنْطَلِقٌ*, meaning to say, if he were not unable to express it, *إِنَّ عَمَرَ مُنْطَلِقٌ*, [Verily 'Omar is going away]. (T.) The l in a case of this kind is [also] said to be *لِلتَذَكُّرِ* [for the purpose of endeavouring to remember]; and in like manner, *و*, when one desires to say, *يَقُومُ زَيْدٌ*, and, forgetting *زيد*, prolongs the sound in endeavouring to remember, and says *يَقُومُو*. (Mughnee in the sections on l and *و*.) It is also added to a curtailed proper name of a person called to, or hailed, as in *يَا عَمْرٌ* for *يَا عَمْرًا* [which is an ex. contrary to rule, as *عَمْرٌ* is masc. and consists of only three letters]. (T.)

The alif of lamentation, as in *وَإِذَا زَيْدًا* [Alas, Zeyd!], (T, K,) i. e. the l after the *د*; (T;) and one may say *وَإِذَا زَيْدًا*, without the *و* of pausation. (Alfeeyeh of Ibn-Málik, and I 'Ak p. 272.)—*The alif of disapproval*, (T,) or *لِلإِسْتِنكَارِ* [which means the same], (Mughnee,) is similar to that next preceding, as in *إِذَا أَبُو عَمْرٍاهُ* [What! Aboo-Omar?] in reply to one who says, "Aboo-Omar came;" the *و* being added in this case after the letter of prolongation like as it is in *وَإِذَا زَيْدًا* and *وَإِذَا فُلَانًا* said in lamentation. (T.) [The ex. given in the Mughnee is *عَمْرَاهُ*, as said in reply to one who says, "I met 'Amr;" and thus I find it written, with l; but this is a mistranscription of the inter-

rogative *أ*, which see below.] In this case it is only added to give fulness of sound to the vowel; for you say, *أَلرَّجُلُوهُ* [What! the man? for *أَلرَّجُلُوهُ*] after one has said "The man stood;" and *الرَّجُلَاهُ* in the accus. case; and *الرَّجُلِيه* in the gen. case. (Mughnee in the section on *و*. [But in my copy of that work, in these instances, the incipient l, which is an l of interrogation, is written —.]—*The alif that is converted from the affixed pronoun* *ي*, as in *يَا غَلَامِي* [O my boy, advance thou,] for *يَا غَلَامًا أَقْبِلْ* (TA in art. حرز.); [and *يَا عَجَبًا لَزَيْدٍ* (I 'Ak p. 271) O my wonder at Zeyd! for *يَا عَجَبِي لَزَيْدٍ*]; and in *يَا أَبَتِي* for *يَا أَبَتِي*, and *يَا وَبَلَّتَا* for *يَا وَبَلَّتِي*, and *يَا بَابِي* for *يَا بَابِي* and *يَا بَابًا*. (T and TA in art. ب.) [This is sometimes written *ي*, but preceded by a fet-hah.]—*The transmuted alif*, in some copies of the K *الْأَلِفُ الْمُحَوَّلَةُ*, which, as MF observes, is put for the former,] is every l that is originally *و* or *ي* (T, K) movent, (T,) as in *قَالَ* [originally *قَوْلٌ*], and *بَاعَ* [originally *قَضَى*], (T, K,) and *غَزَا* [originally *غَزَوُ*], and *قَضَى* [originally *قَضَى*], and the like of these. (T.)—*The alif of the dual, or rather, of dualization*, (T, K,) in verbs, (TA,) as in *يَجْلِسَانِ* and *يَذْهَبَانِ* (T, K,) and in nouns, (T,) as in *الرَّيْدَانِ* (T, K) and *العَمْرَانِ*; (T;) [i. e.] the l which in verbs is a dual pronoun, as in *فَعَلَا* and *يَفْعَلَانِ*, and in nouns a sign of the dual and an indication of the nom. case, as in *رَجُلَانِ*. (S.)

It is also indicative of the accus. case, as in *رَأَيْتُ فَاهُ* [I saw his mouth]. (S.)—*The alif of the plural, or of pluralization*, as in *مَسَاجِدَ* and *فَوَاعِلَ* and *فُرْسَانَ* and *جِبَالَ* (T, K) and *جِبَالًا*. (T.)—*The alif denoting the fem. gender*, as in *حَبْلِي* (Mughnee, K) and *سَكْرِي* [in which it is termed *مَقْصُورَةٌ* shortened], and the meddelh in *حَمْرَاءَ* (K) and *نُفْسَاءَ* and *بَيْضَاءَ* [in which it is termed *مَمْدُودَةٌ* lengthened]. (TA.)—*The alif of adjunction, or quasi-coordination; that which renders a word an adjunct to a particular class, i. e. quasi-coordinate to another word, of which the radical letters are more in number than those of the former word, (see the sentence next following,)]*, (Mughnee, TA,) as in *أَرْطًا* (Mughnee) [or *أَرْطِي*]; and the meddelh in *عَلْبَاءَ* &c.—*The alif of multiplication, i. e. that merely augments the number of the letters of a word without making it either fem. or quasi-coordinate to another, unaugmented, word*, as in *قَبْعَتْرِي* (Mughnee, TA) [correctly *قَبْعَتْرِي*], in which the l [here written *ي*] is not to denote the fem. gender, (S and K in art. قبعتر.) because its fem. is *قَبْعَتْرَاءَ*, as Mbr. says; (S and TA in that art.) nor to render it quasi-coordinate to another word, (K and TA in that art.) as is said in the Lubáb, because there is no noun of six radical letters to which it can be made to be

so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as *أَحْرَنْجَمَرٌ* is to *أَقْتَسَسَ* (TA in that art.) = *الْأَلِفَاتُ الْوَصْلُ* [The alifs of conjunction or connexion, or the conjunctive or connexive alifs], (T, K,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in *أَبْنٌ* (T, K) and *أَبْنَمٌ* (K) and *أَمْرًا* and *أَمْرُو* and *أَتْنَانٍ* and *أَتْنَانِ* and *أَبْنَةٌ* and *أَسْمٌ* and *أَسْتٌ*, (T, K,) which have a kesreh to the l when they commence a sentence, [or occur alone, i. e., when immediately preceded by a quiescence,] but it is elided when they are connected with a preceding word, (T,) [by which term "word" is included a particle consisting of a single letter with its vowel,] and *أَيْمٌ* and *أَيْمُنٌ* [and variations thereof, which have either a fet-hah or a kesreh to the l when they commence a sentence, or occur alone,] (K,) and in the article *أَلٌ*, the l of which has a fet-hah when it commences a sentence. (T.)—*The alif of disjunction, or the disjunctive alif*, [is in the beginnings of sing. nouns and of pl. nouns: it may be known by its permanence in the dim., and by its not being a radical letter: thus it occurs in *أَحْسَنٌ*, of which the dim. is *أَحْسِنٌ*: (I Amb, T:) in pls. it occurs in *أَزْوَاجٌ* and *أَلْوَانٌ* (I Amb, T, K) and *السَّنَةُ* [&c.]: (I Amb, T:) [it also occurs in verbs of the measure *أَفْعَلُ*, as *أَكْرَمُ*; in which cases it is sometimes *لِلسَّلْبِ*, i. e. *privative*, (like the Greek alpha,) as in *أَقْطَأَ* "he did away with injustice," which is termed *فُسُوطٌ* and *قَسُطٌ*, inf. ns. of *قَسَطَ*:] it is distinguished from the radical l, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative *أ* [to be mentioned below]; and sometimes radical, as in *أَخَذَ* and *أَمَرَ*; and is thus distinguished from the conjunctive l, which is never other than augmentative. (S.)—*The alif denoting excess and deficiency, i. e., denoting the comparative and superlative degrees*, as in *أَكْرَمُ* *فُلَانٌ* [Such a one is more generous, or noble, than thou], (T, K,*) and *أَلْأَمْرُ مِنْكَ* [more ungenerous, or ignoble, than thou], (T,) and *أَجْرَلُ النَّاسِ* [the most ignorant of men]. (T, K,*)—*The alif of signification*, (T, K,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called *الْعَامِلَةُ* [the operative], as in *أَنَا أَسْتَغْفِرُ اللَّهَ* [I beg forgiveness of God], (T, K,) and *أَنَا أَفْعَلُ كَذَا* [I do thus]. (T.)—*The alif of interrogation, or the interrogative alif*, (T, S, Msh in art. همز, Mughnee,) as in *أَزَيْدٌ قَائِمٌ* [Is Zeyd standing?], (Mughnee,) and *أَزَيْدٌ عِنْدَكَ أَمْرُومَرُو* [Is Zeyd with thee, or at thine abode, or 'Amr?], (S,) and *أَقَامَ زَيْدٌ* [Did Zeyd stand?], said when the asker is in ignorance, and to which the answer is *لَا* or *نَعَمْ*; (Msh;) and in a negative phrase, as *أَلَمْ نَشْرُحْ* [Did we not dilate, or enlarge? in the Kur xciv. 1]. (Mughnee.)