

I find thus written in an excellent copy of the Mughnee, with a fet-ḥah 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 ʾ being a substitute for the light ن, which is originally the heavy ن: and among examples of the same is the saying of El-Aqshá,

• وَلَا تَحْمَدِ الْمُثْرِينَ وَاللَّهَ فَاحْمَدًا •

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

• 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 قَفْنٌ, but substitutes ʾ for the light ن; (TA;) or, accord. to some, قِفَا is in this case [a dual] addressed to the poet's two companions. (EM p. 4.)—

الف العوض [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.)—

الف التغابي [The alif of inability to express what one desires to say], (T,) or الف التغابي [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 عَمَرًا, [in the CK عَمَرًا] 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 ʾ in a case of this kind is [also] said to be للتذكُّر [for the purpose of endeavouring to remember]; and in like manner, و, when one desires to say, يَقُومُ زَيْدٌ, and, forgetting زَيْدٌ, prolongs the sound in endeavouring to remember, and says يَقُومُو. (Mughnee in the sections on ʾ and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in يَا عَمْرٌ يَا عَمْرٌ [which is an ex. contrary to rule, as عَمْرٌ is masc. and consists of only three letters]. (T.)—

الف التذرية [The alif of lamentation], as in وَا زَيْدَاهُ [Alas, Zeyd!], (T, K,) i. e. the ʾ after the د; (T;) and one may say وَا زَيْدًا, without the ه of pausation. (Alfeeyeh of Ibn-Málik, and I 'Aḳ p. 272.)—

الف الاستنكار [The alif of disapproval], (T,) or الف الاستنكار [which means the same], (Mughnee,) is similar to that next preceding, as in أَأَبُو عَمْرَاهُ [What! Aboo-Omar?] in reply to one who says, "Aboo-Omar came;" the ه being added in this case after the letter of prolongation like as it is in فَلَانَاهُ said in lamentation. (T.) [The ex. given in the Mughnee is أَعْمَرَاهُ, as said in reply to one who says, "I met 'Amr;" and thus I find it written, with ʾ; but this is a mistranscription of the inter-

rogative ʾ, 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 أَالرَّجُلُوهُ], after one has said "The man stood;" and أَلرَّجُلَاهُ in the accus. case; and أَلرَّجُلِيهِ in the gen. case. (Mughnee in the section on و. [But in my copy of that work, in these instances, the incipient ʾ, which is an ʾ of interrogation, is written —.]—

الف المنقلبة عن ياء الإضافة [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 'Aḳ p. 271) O my wonder at Zeyd! for زَيْدٍ]; and يَا وَيْلَتِي يَا وَيْلَتَا and يَا أَبَتِي يَا أَبَتَا, and يَا بَابِي يَا بَابَاهُ and يَا بَابًا and يَا وَيْلَتِي. (T and TA in art. ب.) [This is sometimes written ي, but preceded by a fet-ḥah.]—

الف المحوالة [The transmuted alif, in some copies of the K] الف المحوالة, which, as MF observes, is put for the former,] is every ʾ 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.)—

الف التثنية [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 الزَّيْدَانِ (T, K) and العَمْرَانِ; (T;) [i. e.] the ʾ 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.)—

الف الجمع [The alif of the plural, or of pluralization], as in مَسَاجِدَ and فَوَاعِلَ and فُرْسَانَ (T, K) and جِبَالًا. (T.)—

الف التانيث [The alif denoting the fem. gender], as in حَبْلِي (Mughnee, K) and سَكْرِي [in which it is termed مَقْصُورَةٌ shortened], and the meddeh in حَمْرَاءُ (K) and نَفْسَاءُ and بَيْضَاءُ [in which it is termed مَمْدُودَةٌ lengthened]. (TA.)—

الف الإلحاق [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 meddeh in عِلْبَاءُ &c.]—

الف التثنية [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 ʾ [here written ي] is not to denote the fem. gender, (S and K in art. قبعتر,) because its fem. is قَبْعَتْرَاءُ, 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 أَفْعَسَسَ is إِحْرَنْجَمَرٌ. (TA in that art.)—

الفات الوصل [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 أَبْنُ (T, K) and أَبْتَمْرُ (K) and أَمْرًا and أَمْرُو and أَتْنَانِ and أَتْنَانِ and أَتْنَانَةٌ and أَتْمَرُ and أَتْمَرُ (T, K,) which have a kesreh to the ʾ 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 أَيْمُنُ and أَيْمُرُ [and variations thereof, which have either a fet-ḥah or a kesreh to the ʾ when they commence a sentence, or occur alone,] (K,) and in the article أَلِ, the ʾ of which has a fet-ḥah when it commences a sentence. (T.)—

الف القطع [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 أَحْسَنُ, of which the dim. is أَحْسِنُ: (I Amb, T:) in pls. it occurs in أَزْوَاجُ and أَتْوَانُ (I Amb, T, K) and أَلسِنَةٌ [&c.]: (I Amb, T:) [it also occurs in verbs of the measure أَفْعَلُ, as أَكْرَمُ; in which cases it is sometimes لِلْسَلْبِ, i. e. privative, (like the Greek alpha,) as in أَقْطَأُ "he did away with injustice," which is termed قَسُوطٌ and قَسُطٌ, inf. ns. of قَسَطَ:] it is distinguished from the radical ʾ, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative أَ [to be mentioned below]; and sometimes radical, as in أَخَذَ and أَمَرَ; and is thus distinguished from the conjunctive ʾ, which is never other than augmentative. (S.)—

الف التفصيل والتقصير [The alif denoting excess and deficiency, i. e., denoting the comparative and superlative degrees], as in أَكْرَمُ أَكْرَمًا فَلَانُ أَكْرَمُ [Such a one is more generous, or noble, than thou], (T, K,\*) and أَكْرَمُ أَكْرَمًا أَكْرَمًا أَكْرَمًا [more ungenerous, or ignoble, than thou], (T,) and أَجْهَلُ النَّاسِ [the most ignorant of men]. (T, K,\*)—

الف العبارة [The alif of signification], (T, K,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called العاملة [the operative], as in أَنَا أَسْتَغْفِرُ اللَّهَ [I beg forgiveness of God], (T, K,) and أَنَا أَفْعَلُ كَذَا [I do thus]. (T.)—

الف الاستفهام [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 أَمْرٌ عَمْرُو [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 نَشْرَحْ [Did we not dilate, or enlarge? in the Kur xciv. 1]. (Mughnee.)