

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 K̄ur-án and of the K̄ 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-Aqshà,

• وَلَا تَحْمَدِ الْمُرَيْنَ وَاللَّهَ فَاحْمَدًا •

[And praise not thou the opulent, but God do thou praise], the poet meaning فَاحْمَدَنَّ, but pausing with an ʾ: (T:) and accord. to 'Ikrimah Ed-Dabbee, in the saying of Imra-el-K̄ays,

• قَفَا 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 قَفَنَّ, but substitutes ʾ for the light ن; (TA;) or, accord. to some, قَفَا 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, K̄) of the accus. case when one pauses upon it, (T,) as in *رَأَيْتُ زَيْدًا* (T, K̄ [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 *ألف التغابي* [the alif of feigning negligence or heedlessness], (K̄,) [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 CK̄ *عَمَرًا*,] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K̄,) and at length saying *مَنْطَلِقُ*, meaning to say, if he were not unable to express it, *إِنَّ عَمَرَ مَنْطَلِقُ*, [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 عَمْرُ يَا عَمْرُ* [which is an ex. contrary to rule, as *عَمْرٌ* is masc. and consists of only three letters]. (T.)—*The alif of lamentation*, as in *وَا زَيْدَاهُ* [Alas, Zeyd!], (T, K̄,) 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 'Aḵ p. 272.)—*The alif of disapproval*, (T,) or *ألف الإنكار* [which means the same], (Mughnee,) is similar to that next preceding, as in *أَبُو 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 *وَا فَلَانَاهُ* 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 ʾ; but this is a mistranscription of the inter-

rogative ʾ, which see below.] In this case it is only added to give fullness of sound to the vowel; for you say, *أَلرَّجُلُوهُ* [What! the man? for *أَلرَّجُلُوهُ*,] 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 *أ*.])—*The alif that is converted from the affixed pronoun* *ي*, as in *يَا غُلَامِي* [O my boy, advance thou,] for *يَا غُلَامِي* (TA in art. *حز*;) [and *يَا عَجَبًا لَزَيْدٍ* (I 'Aḵ p. 271) *O my wonder at Zeyd!* for *لَزَيْدٍ* and in *يَا أَبَتِي* for *يَا أَبَتِي*, and *يَا وَيْلَتَا* for *يَا وَيْلَتِي* and *يَا أَبَاهُ* and *يَا أَبَاهَا*. (T and TA in art. *بأ*.) [This is sometimes written *ي*, but preceded by a fet-hah.]—*The transmuted alif*, in some copies of the K̄ *ألف المحوطة*, which, as MF observes, is put for the former,] is every ʾ that is originally *و* or *ي* (T, K̄) movent, (T,) as in *قَالَ* [originally *قَوْلٌ*], and *بَاعَ* [originally *بَاعَ*], (T, K̄,) and *غَزَا* [originally *غَزَوُ*], and *قَضَى* [originally *قَضَى*], and the like of these. (T.)—*The alif of the dual, or rather, of dualization*, (T, K̄,) in verbs, (TA,) as in *يَجْلِسَانِ* and *يَذْهَبَانِ*, (T, K̄,) and in nouns, (T,) as in *الزَّيْدَانِ* (T, K̄) 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.)—*The alif of the plural, or of pluralization*, as in *مَسَاجِدُ* and *فَوَاعِلُ* and *فُرْسَانُ* and *جِبَالُ* (T, K̄) and *ألف التانيث* [The alif denoting the fem. gender], as in *حَبْلِي* (Mughnee, K̄) and *سُكْرِي* [in which it is termed *مَقْصُورَةٌ shortened*], and the meddeh in *نَفْسَاءُ* and *بَيْضَاءُ* and *حَمْرَاءُ* (K̄) [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 *أَرْطَى* (Mughnee) [or *أَرْطَى*; and the meddeh in *عَلْبَاءُ* &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 ʾ [here written *ي*] is not to denote the fem. gender, (S and K̄ in art. *قبعثر*;) because its fem. is *قَبْعَتْرَاءُ*, as Mbr. says; (S and TA in that art.) nor to render it quasi-coordinate to another word, (K̄ 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 *أَفْعَنْسَسٌ*. (TA in that art.)—*The alifs of conjunction or connexion, or the conjunctive or connexive alifs*, (T, K̄,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in *أَبْنٌ* (T, K̄) and *أَبْنَمٌ* (K̄) and *أَمْرَةٌ* and *أَمْرُو* and *أَتْنَانٌ* and *أَتْنَانٌ* and *أَسْمَةٌ* and *أَسْمَةٌ* (T, K̄,) 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 *أَيْمَنٌ* and *أَيْمَنٌ* [and variations thereof, which have either a fet-hah or a kesreh to the ʾ when they commence a sentence, or occur alone,] (K̄,) and in the article *أَلٌ*, the ʾ 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 pl. it occurs in *أَزْوَاجٌ* and *أَلْوَانٌ* (I Amb, T, K̄) and *أَلْسِنَةٌ* &c.]: (I Amb, T:) [it also occurs in verbs of the measure *أَفْعَلُ*, as *أَكْرَمَ*; in which cases it is sometimes *لِلسَّنْبِ*, i. e. *privative*, (like the Greek alpha,) as in *أَفْسَطَ* "he did away with injustice," which is termed *قُسُوطٌ* and *قَسَطٌ*, 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 ʾ [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.)—*The alif denoting excess and deficiency, i. e., denoting the comparative and superlative degrees*, as in *فُلَانٌ أَكْرَمُ* [Such a one is more generous, or noble, than thou], (T, K̄,*) and *أَكْرَمُ* [more ungenerous, or ignoble, than thou], (T,) and *أَجْبَلُ النَّاسِ* [the most ignorant of men]. (T, K̄,*)—*The alif of signification*, (T, K̄,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called *العاملية* [the operative], as in *أَنَا أَسْتَغْفِرُ اللَّهَ* [I beg forgiveness of God], (T, K̄,) and *أَنَا أَفْعَلُ كَذَا* [I do thus]. (T.)—*The alif of interrogation, or the interrogative alif*, (T, S, M̄qb in art. *همز*, Mughnee,) as in *أَزَيْدٌ قَائِمٌ* [Is Zeyd standing?], (Mughnee,) and *أَزَيْدٌ عِنْدَكَ أَمْرَعْمَرُو* [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*; (M̄qb;) and in a negative phrase, as *أَلَمْ نَشْرَحْ* [Did we not dilate, or enlarge? in the K̄ur xciv. 1]. (Mughnee.)