

have become abased]. (Mughnee and I'Ak.) And as such it is also sometimes prefixed to a verbal proposition, of which the verb is an aor.; which shows that it is not [in this case] a particle of determination; (Mughnee;) as in the phrase, *صَوْتُ الْحَبَّارِ الْجَدْعُ* [The voice of the ass that has his ear, or ears, cut off]. (T and Mughnee.) But all these three cases are peculiar to poetry; contrary to the opinion of Akh, and, with respect to the last case, to that of Ibn-Malik. (Mughnee.) [Respecting the last instance, see also art. جَدْع.] Another instance of its usage prefixed in this sense to an aor. is the saying,

• مَا أَنْتَ بِالْحَكِيمِ التَّرَضَى حُكُومَتَهُ •

[Thou art not the judge whose judgment is approved]; (IAmb, T, I'Ak;) a saying of El-Farezdaq: (IAmb, T:) it is an extraordinary case; (I'Ak;) and is [said to be] an instance of a bad poetic license, the like of which in prose would be an error by common consent. (Expos. of the Shudhoor edh-Dhahab.) In like manner, one says, accord. to AZ, *هَذَا الْبُضْرُكُ*, meaning *This is he who beats thee*; and *رَأَيْتُ الْبُضْرُكُ* *I saw him who beats thee*; and *هَذَا الْوَضْعُ لِلشَّعْرِ* *This is what is appropriated to poetry*. (T: [in which this last ex. is perhaps intended to intimate that the prefixing of ال in this manner to a verb is allowable only in poetry.])—The Arabs also say, *هُوَ الْحَصِينُ أَنْ يُرَامَ وَهُوَ الْعَزِيزُ أَنْ يُضَامَ*, meaning *أَحْصَنُ مِنْ أَنْ يُرَامَ وَأَعَزُّ مِنْ أَنْ يُضَامَ* [He is more strongly fortified, or protected against attack, than that he will be sought, or desired, and he is more mighty than that he will be injured; i. e., too strongly fortified, or protected against attack, to be sought, or desired, and too mighty to be injured: see *من*.] (TA in art. *لوم*. [But *الْحَصِينُ* is there erroneously put for *الْحَصِينُ*.])—Among strange usages, is that of ال as an interrogative, mentioned by Ktr; as in *أَلْ فَعَلْتَ* in the sense of *هَلْ فَعَلْتَ* [Didst thou do? or hast thou done?]. (Mughnee.)

• *أَلْ* Anything which has a quality requiring it to be regarded as sacred, or inviolable; which has some right pertaining to it: and thus used in particular senses here following. (R, TA.)—Relationship; or nearness with respect to kindred; (Fr, T, S, M, R, K;) as also *إِلَّة*, (Fr, T, K,) of which the pl. is *أَلَل*. (K.) So in the Kur [ix. 8], *لَا يَرْقُبُوا فِيكُمْ إِلًّا* (Fr, T) *They will not regard, with respect to you, relationship*; (Bd, Jel;) accord. to some. (Bd.) And so in a trad. of 'Alee, *يَخُونُ الْعَهْدَ وَيَقْطَعُ الْإِلَّ* [He is unfaithful to the covenant, and cuts the tie of relationship]. (TA.) Hassán Ibn-Thábit says,

• لَعَمْرُكَ إِنَّ إِلَّكَ مِنْ قُرَيْشٍ •
• كَيْلَ السَّقْبِ مِنْ رَأْلِ النِّعَامِ •

[By thy life, thy relationship to Kureysh is like the relationship of the young camel to the young of the ostrich]. (S.)—Good origin. (K.) So, accord. to some, in a saying of Abou-Bekr, which see below. (TA.)—*I. q. مَعْدِن*, (K,) or *مَعْدِن* [as meaning *A place, or person, whence*

a thing, or person, originates, free from imperfection, or from everything that would induce doubt or suspicion or evil opinion]. (El-Muarríj, TA: [in which the verse of Hassán cited above is given as an ex. of this signification.])—A compact, or covenant; or one by which a person becomes responsible for the safety, or safe-keeping, of a person or thing; syn. *عَهْد*: (AO, Abou-Is-hák, T, S, M, R, K;) a confederacy, or league; syn. *حِلْف*: (Abou-Is-hák, T, M, K;) and so, accord. to some, in the Kur ubi suprâ: (Bd:) a covenant between two parties by which either is bound to protect the other; syn. *جَوَار*: (Abou-Is-hák, T, R:) a promise, or an assurance, of security or safety; or indemnity; syn. *أَمَان*; (K;) a meaning which it has, accord. to some, in the verse of the Kur cited above. (TA.) Hence, *وَفَى الْإِلَّ* *A fulfiller, performer, or keeper, of the compact, or covenant*. (TA, from a trad.)—Lordship; syn. *رُبُوبِيَّة*. (M, K.) So in the Kur ubi suprâ, accord. to some. (Bd.) And so in the saying of Abou-Bekr, above referred to, when he heard the rhyming prose of Museylimah, *هَذَا كَلَامٌ لَمْ يَخْرُجْ مِنْ إِلٍ* [This is language which did not proceed from lordship]: so explained by A'Obeid: (Suh, TA:) or it has here another signification, mentioned before; the meaning being, which did not come from the origin whence came the Kur-án: or, accord. to some, it has here the signification next following. (TA.)—

Revelation, or inspiration. (K, TA.)—*الْإِلَّ* also signifies *God*: [like the word *إِل*, or rather *إِلَه*, as used in Hebrew:] (T, S, M, K;) so say Mujáhid and Esh-Shaqbee: (T:) and so it is said to signify in the verse of the Kur cited above: (T, TA:) [and so it seems to signify in the saying of Abou-Bekr, also cited above, accord. to the M:] but Abou-Is-hák disallows this; and so does Suh, in the R. (TA.) Ibn-El-Kelbee says, (M,) when *إِلَّ* ends any name, it has this meaning, and is the complement of a prefixed noun; and so *إِبِل*; (M, K;) as in *جَبْرِئِيلُ* [and *جَبْرِئِيلُ* &c.]; and so say most of the learned: (TA:) but this is not a valid assertion; for were it so, *جَبْرِئِيلُ* and the like would be perfectly decl.: (M:) some say that these names are constructed inversely, after the manner of the language of the 'Ajam; *إِل* and *إِيل* meaning *servant*, and the first part of the name being a name of God. (Suh, TA.) = *I. q. شَخْصٌ* [used in a pl. sense]. (Mughnee in art. *إِلَّ*. [See what is said to be an ex. of this meaning in a verse of Dhu-r-Rummeh cited in art. *إِلَّ* in the present work.])—[It is said that] *إِلَّ* is also *syn. with جَارٌ* [A neighbour; &c.]. (K:) [and so, accord. to the TA, in the M; but I have consulted the M without finding this explanation, and think it to be probably a mis-transcription for *جَوَارٌ*, (see above,) as in the T and R.])

• *إِلَّ* see *إِلَّ*.
• *أَمْرٌ إِلَى* A thing, or an affair, relating, or attributable, to *إِلَّ*, meaning either *God*, or revelation or inspiration. (TA.)

الـ

• *أَلَا* [in its primitive acceptation, being composed of the interrogative hemzeh and the negative لا] denotes an interrogation respecting a negative, as in the saying [of the poet],

• *أَلَا أَصْطَبَارٌ لَسَلِمَى أَمْرٌ لَهَا جَدْدٌ* •
• *إِذَا أَلَقَى أَلَدَى لَا قَاهُ أُمْنَالِي* •

[Is there not any patience belonging to Selma, or has she hardness, when I experience what persons like me have experienced?]: (Mughnee, K:) and when used in this manner, it is put before a nominal proposition only, and governs like the negative لا [when used without the interrogative hemzeh]. (Mughnee.)—It also denotes a wish; as in the saying [of the poet],

• *أَلَا عُمَرُ وَلِيٍّ مُسْتَطَاعٌ رُجُوعُهُ* •
• *فَيَرَأَبُ مَا أَثْنَتْ يَدُ الْغَفْلَاتِ* •

[May there not be a life which has declined whereof the returning is possible, so that it may repair what the hand of negligences hath marred?]; for which reason *يرَأَبُ* is *manṣoob*, because it is the complement of a wish, coupled with *ف*: and used in this manner, also, it is put before a nominal proposition only, [وَلِيٍّ in the verse above being a qualificative, like an epithet,] and it governs like the negative لا [without the interrogative hemzeh], and has no enunciative either expressed or understood. (Mughnee.)—It also denotes reproof, or reproach, (T, Mughnee, K,) and disapproval; as in the saying [of the poet],

• *أَلَا أَرْعَوَاءُ لِمَنْ وَلَّتْ شَبِيبَتُهُ* •
• *وَأَذْنَتْ بِمَشِيبٍ بَعْدَهُ هَرَمٌ* •

[Is there no self-restraint to him whose youth hath declined, and announced hoariness, after which is to follow decrepitude?]: (Mughnee, K:) and used in this manner, also, it is put before a nominal proposition only, and governs as in the cases mentioned above, (Mughnee,) or before a verb [also], which is always *marfooṣ*; as in the phrases *أَلَا تَتَذَمَّرُ عَلَى فِعَالِكَ* [Dost not thou repent of thine actions?], and *أَلَا تَسْتَحْيِي* [Art not thou ashamed for thyself, or of thyself, with respect to thy neighbours?], and *أَلَا تَخَافُ رَبَّكَ* [Dost not thou fear thy Lord?]. (T.)—It also denotes *عَرَضٌ*, (T,) or *الْعَرَضُ*, and *التَّحْضِيزُ*, both of which signify the asking, or requiring, a thing; (Mughnee, K;) but the former means the doing so with gentleness; (Mughnee, K;) and the latter, the doing so with urgency: (Mughnee;) and when used in this manner, [also,] it is said to be composed of *أَلَا* with the interrogative hemzeh; (TA;) and is put before a verbal proposition only; (Mughnee;) as in the saying [in the Kur xxiv. 22], *أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ* [Do not ye, or wherefore do not ye, (see *أَمَّا*), like that God should forgive you?], (Mughnee, K,) and [in the same, ix. 13,] *أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ* [Will not ye, or wherefore will not ye, fight a people who have broken their oaths?]; (Mughnee;) or