

أَلَت aor. i. To diminish, defraud (with acc. of pers. and مِّن of thing), as وَمَا أَتَيْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ 52 v. 21, "And we will not defraud them of any of their works."

إِنْتِث viii. f. of لَفَّ q.v.

أَلْحَادٌ n.a. iv. f. of لَحَدَ q.v.

إِلْحَافٌ n.a. iv. f. of لَحَفَ q.v.

أَلْحِنِي Join me; Imperat. iv. f. of لَحِنَ q.v.

أَلْدُ (2nd declension) comparat. adjective fr. نَذَ q.v.

أَلْدِي (He, the man) who, (him) whom, (the thing) which; Fem. أَلْتِي; Dual أَلْدَان; Plur. أَلْدَيْن; fem. plur. أَلْدَاتِي and أَلْدَاتِي; De Sacy instead of the last form gives أَلْدَاء and أَلْدِي; see his Grammar, T. 1, p. 446; According to the rule given at § 232, p. 113 of the same volume, أَلْدَاء would seem to be the most correct way of spelling it; see also his observations on these pronouns, or, as he calls them, conjunctive adjectives, vol. 1, p. 443, *et seq.*, and vol. 2, p. 343, *et seq.* The antecedent is frequently omitted; see an instance at 28 v. 14.

أَلَر Letters placed at the commencement of the 10th, 11th, 12th, 14th, and 15th chapters; see أَلَم.

أَلْسَنَةٌ plur. of لِسَان, rt. لَسَنَ q.v.

أَلِف aor. a. To be accustomed (to a place), to join together. أَلَفٌ A thousand; considered by some as the root; Dual أَلْفَان, oblique أَلْفَيْن; Plur. أَلَفَات and أَلُوف. II. To unite, join together, reconcile (with بَيْن); aor. يُولِف. وَأَلْمَوْلَفَةٌ fem. part. pass. Reconciled, as قُلُوبُهُمْ 9 v. 60, "And those whose hearts are reconciled:" For the construction of this sentence see D. S. Gr. T. 2, p. 277.—إِلَافٌ n.a. iv. f. A compact, uniting together.

أَلَفَ see لَفَّ.

أَلَقَى iv. f. of لَقَا q.v.

أَلْقَاب plur. of لَقَبٌ A nickname.

أَلَقَى iv. f. of لَقَى q.v.

أَلَمْ Am I not? Is it not? etc. from أ interrogative and لَمْ not; used also in conjunction with other particles, as أَفَلَمْ, أَوَلَمْ, أَفَلَمْ, etc.

أَلَم Letters found at the commencement of the second and several other chapters of the Korân. Concerning the meaning of these and other letters found at the commencement of various chapters, differences of opinion have always existed among commentators; but it is held by many of the ablest of the Mussulman Doctors that the true meaning has never been communicated to any mortal, Mohammod alone excepted. See Sale's Korân, introductory remarks, section iii. Note. These and similar letters are to be pronounced at full length, *alif, lam, meem*, etc.

أَلِم aor. a. To suffer (pain). أَلِيم painful.

أَلَمَر Letters at the commencement of the thirteenth chapter, see أَلَم.

أَلَمَس Letters at the commencement of the seventh chapter, see أَلَم.

أَلِه To adore. إِلَه; Dual oblique إِلَهَيْن; Plur. إِلَهَات A Deity, God. إِلَه God, The God, The only God; A word which embraces all the names by which the Mussulmans designate the Deity. وَآلِه By God! إِلَه To God, belonging to God, as إِنَّا لِلَه 2 v. 151, "Verily we are God's." أَلِهْم A form of invocation, O God! The م being added to compensate the omission of the particle يَا; it is said to stand for يَا أَلَه أَمَّا بِخَيْرٍ "O God! instruct us in righteousness!"