

before a mejzoom or marfooq aor., both of these forms being mentioned on the authority of the Arabs, as in *أَلَا تَنْزِلُ تَأْكُلُ* and *أَلَا تَنْزِلُ تَأْكُلُ* [Wilt not thou, or wherefore wilt not thou, alight and eat?]. (Ks, T.) — It is also an inceptive particle, (S, Mughnee, K,) of which those who parse show the place but neglect the meaning, (Mughnee,) used to give notice of something about to be said, [like as *Now*, and *why*, (by the former of which I think it is generally best rendered when thus used,) are often employed in our language, and like as *ἀλλά* (which is remarkable for its near agreement with it in sound) is often used in Greek,] (S, Mughnee, K,) and importing averment, because it is composed of the interrogative hemzeh and the negative لا, which, when thus composed, have this import, (Mughnee, K,) like *أَلَمْ*, and *أَلَيْسَ*, because the interrogative particle resembles the particle of negation, and the negation of a negation is an affirmation, (Ham p. 589,) and like *أَمَا* before an oath: (Z, Mughnee:) [it may therefore be further rendered by our word *surely*; for this word (as Dr. Johnson says in his Dictionary) “is often used rather to intend and strengthen the meaning of the sentence, than with any distinct and explicable meaning:”] or it signifies *حَقًّا* [verily, or truly]: (M voce أَمَا:) it is put before both the [kinds of] propositions, [the nominal and the verbal;] (Mughnee;) as in the saying [in the Kur ii. 12], *أَلَا إِنَّهُمْ هُمُ السَّفَهَاءُ* [meaning *Now surely it is they who are the lightheaded*], (Mughnee, K,) and [in the same, xi. 11,] *أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ* [meaning *Now surely, on the day of its coming to them, it shall not be averted from them*], (Mughnee,) in which *يَوْمَ يَأْتِيهِمْ* appears to be the object of government of *مَصْرُوفًا*, which is the enunciative of *لَيْسَ*; whence it has been argued that, as the object of government of the enunciative of *لَيْسَ* precedes that verb, the enunciative itself may precede it: (I 'Aḵ pp. 74 and 75:) [J says,] you say, *أَلَا إِنَّ زَيْدًا خَارِجٌ* [Now surely Zeyd is going forth], like as you say, *اعْلَمَنَّ أَنْ زَيْدًا خَارِجٌ* [Know thou that Zeyd is going forth]: (S:) Ks says, *أَلَا* is used to give notice of what is about to be said, and is followed by a command and a prohibition and an enunciation, as in *أَلَا قُمْ* [Now stand thou], and *أَلَا لَا تَقُمْ* [Now stand not thou], and *أَلَا إِنَّ زَيْدًا قَدْ قَامَ* [Now surely Zeyd has stood, or has just now stood]. (T.) When it is put before the particle [يَا] used to give notice of what is about to be said, it is merely an inceptive, as in the saying [of the poet],

• *أَلَا يَا أَسْلَمِي يَا دَارَ مَيِّ عَلَى الْبَلِي*
[Now be thou free from evil, O abode of Meiyā, during wear and tear]. (AAF, M.) — Lth says, sometimes *أَلَا* is immediately followed by another لا; and he cites the following ex.:

• *فَقَامَ يَذُودُ النَّاسِ عَنَّا بِسَيْفِهِ*
• *يَقُولُ أَلَا لَا مِنْ سَبِيلِ إِلَى هُنْدٍ*
[Then he began to drive away the people from us,

saying, *Now is there no way to Hind?*]: and one says to a man, “Did such and such things happen?” and he answers, *أَلَا لَا* [Why no]: he holds *أَلَا* to be used to give notice of what is about to be said, and لا to be a negative. (T.)

أَلَا and أَلَا and أَلَا &c.: see art. *أَلَا*.

أَلَا is a particle denoting *تَحْضِيصٌ*; (Mṣb in art. *حَض*, Mughnee, K;) i. e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing; (Mṣb ubi suprā;) syn. with *هَلَا*; (T, TA;) and peculiar to enunciative verbal propositions, (Mughnee, K,) like the other particles used for the same purpose. (Mughnee.) You say, *أَلَا تَفْعَلُ كَذَا* [Wherefore wilt not thou do such a thing? and] *أَلَا فَعَلْتَ كَذَا* [Wherefore didst not thou such a thing?], (T, TA,) meaning, (TA,) or as though meaning, (T,) *لِمَ تَفْعَلُ كَذَا*. (T, TA.) — It also means *لَا*; the ن being incorporated into the ل, which is written with teshdeed: (T, TA:) in which case, it is not to be confounded with the foregoing particle. (Mughnee.) You say, *أَمَرْتُهُ أَلَا يَفْعَلَ ذَلِكَ* [I commanded him that he should not do that]; and you may say, *أَمَرْتُهُ أَنْ لَا يَفْعَلَ ذَلِكَ*: it occurs in the old copies of the Kur written in the former manner in some places, and in the latter manner in other places. (T, TA.) In the saying in the Kur [xxvii. 31], *أَلَا تَعْلَمُوا عَلَيَّ*, [which may mean *That ye exalt not yourselves against me, or exalt ye not yourselves against me*], it may be a compound of *أَنْ* governing a mansoob aor. and the negative لا, or of the explicative *أَنْ* and the prohibitive لا. (Mughnee.) [It often has ل prefixed to it, forming the compound *لَيْلَا*, which signifies *That, or in order that, . . . not*; and may frequently be rendered by *lest*; as in the Kur ii. 145, *لَيْلَا يَكُونُ لَيْلَا لِلنَّاسِ عَلَيْكُمْ حِجَّةٌ* *That, or in order that, there may not be, or lest there should be, to men, against you, any allegation.*]

أَلَا, [regarded as a simple word,] not to be confounded with the compound of the conditional *إِنْ* and the negative لا, (Mughnee at the end of the article on this word,) is used in four manners. (The same in the beginning of the art.) First, (Mughnee,) it is used (as a particle, S, Mṣb,) to denote exception; [meaning *Except, save, or saving*; and sometimes *but*; and sometimes *but not*; as will be seen below;] (T, S, Mṣb, Mughnee, K; [in which last it is mentioned in art. *ال*, and again, as in the S, in the last division of the work;]) and to denote exception, it is used in five manners; after an affirmation, and a negation, and a portion of a sentence devoid of the mention of that from which the exception is made, and when the thing excepted precedes that from which the exception is made, and when these two are disunited in kind, in which last case it has the meaning of *لَيْكِنَ* [but when the sentence is negative, and *but not* when the sentence is affirmative]. (S, TA.) You say, *قَامَ الْقَوْمُ إِلَّا زَيْدًا* [The people, or company of men, stood, except

Zeyd]; i. e., *Zeyd was not included in the predicament of the people, or company of men*: (Mṣb:) and it is said in the Kur [ii. 250], (T,) *فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ* [And they drank of it, except a few of them]: (T, Mughnee, K:) here *قَلِيلًا* is governed in the accus. case by *إِلَّا*, (Mughnee, K,) accord. to the most correct opinion: (Mughnee:) accord. to Th, it is so because there is no negation in the beginning of the sentence. (T.) And it is also said in the Kur [iv. 69], (T,) *مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ* [They had not done it, or they would not do it, except a few of them]: (T, Mughnee, K:) here *قَلِيلٌ* is in the nom. case as being a partial substitute, (Mughnee, K,) accord. to the Baṣrees, (Mughnee,) i. e., as being a [partial] substitute for the [pronoun] *و* [in *فَعَلُوهُ*], for it may here be so without perversion of the meaning, whereas it cannot be so without such perversion when the sentence is affirmative: (TA:) accord. to the Koofees, *إِلَّا* is a conjunction, like the conjunctive *وَ*: (Mughnee:) accord. to Th, *قَلِيلٌ* is here in the nom. case because the sentence commences with a negative: (T:) or in a sentence [like this,] which is not affirmative, in which the thing excepted is united in kind to that from which the exception is made, accord. to the opinion which is generally preferred and which commonly obtains, the noun signifying the thing excepted is a substitute for the noun signifying that from which the exception is made; but it is allowable to put it in the accus. case according to the general rule respecting exception; so that one says, *إِلَّا زَيْدًا* and *مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ* [There stood not any one, except Zeyd]: and the same is the case in a prohibitive sentence; as in *لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ* and *إِلَّا زَيْدًا* [Let not any one stand, except Zeyd]; and in an interrogative sentence; as in *إِلَّا زَيْدًا* and *هَلْ قَامَ أَحَدٌ إِلَّا زَيْدٌ* [Did any one stand, except Zeyd?]; when, in such sentences, the thing excepted is united in kind to that from which the exception is made. (I 'Aḵ p. 162.) You say also, *مَا جَاءَنِي إِلَّا زَيْدٌ* [There came not to me any, save Zeyd], without mentioning that from which the exception is made; (TA;) and *مَا ضَرَبْتُ إِلَّا زَيْدًا* and *مَا مَرَرْتُ إِلَّا بِزَيْدٍ* [I beat not any, save Zeyd]; and *مَا مَرَرْتُ إِلَّا بِزَيْدٍ* [I passed not by any, save by Zeyd]; (I 'Aḵ p. 164;) the case of the noun signifying the thing excepted being the same as if *إِلَّا* were not mentioned: (I 'Aḵ ubi suprā, and TA:*) but you may not say, affirmatively, *ضَرَبْتُ إِلَّا زَيْدًا*, or the like. (I 'Aḵ ubi suprā.) When the thing excepted precedes that from which the exception is made, if the sentence is affirmative, the noun signifying the former must be in the accus. case; as in *قَامَ إِلَّا زَيْدًا الْقَوْمُ* [Except Zeyd, the people, or company of men, stood]: and so, accord. to the usage generally preferred, when the sentence is not affirmative; as in *مَا قَامَ إِلَّا زَيْدًا الْقَوْمُ* [Except Zeyd, the people, or company of men, stood not]; but recorded instances allow one's saying also, *مَا قَامَ إِلَّا زَيْدًا الْقَوْمُ*. (I 'Aḵ p. 163.) When the thing excepted is disunited in kind from that from which the exception is made, if the sentence is affirmative, the noun signifying the former must likewise be in the accus. case; as in *قَامَ الْقَوْمُ إِلَّا حِمَارًا* [The people, or company of men, stood, but