

applied to a man. (TA.) — رِيحُ أَلْوَبٍ *A cold wind, (M,) that raises and scatters the dust. (M, K.)* — سَمَاءُ أَلْوَبٍ *A sky raining with long continuance. (M.)*

أَلْوَبٌ: see أَلْوَبٌ.

حَسُودٌ مُؤَلَّبٌ [An envious man,] who excites discord or strife, or makes mischief. (S, \* TA.)

الذ

1. أَلَّتْ, aor. َ, inf. n. أَلَّتْ, *It (a thing) decreased; diminished; lessened; became defective, deficient, incomplete, or imperfect. (Msb.)* — أَلَّتَهُ حَقُّهُ (S, M, A, K,) aor. َ, (S, M, K,) inf. n. أَلَّتْ (S, M) and أَلَّتَهُ; (M;) and أَلَّتَهُ, aor. َ; (Fr;) and أَلَّتَهُ (M, K,) inf. n. أَلَّتْ (K;) as also أَلَّتَهُ, inf. n. أَلَّتْ, (so in a MS. copy of the K,) or أَلَّتَهُ; (so in the L: [agreeably with analogy, and therefore probably the correct reading: see art. لَيْت, to which it belongs: in SM's copy of the K, and in the CK, the verb is written أَلَّتَهُ, and the inf. n. أَلَّتْ: by MF, the verb is written أَلَّتَهُ, of the measure فاعَلَ, and the inf. n. أَلَّتْ, like قَتَلَ:] [and لَيْتَهُ, aor. َ; and أَلَّتَهُ; and أَلَّتَهُ;] *He diminished to him his right, or due; abridged him, or defrauded him, of a portion of it: (Fr, S, M, A, K:) and in like manner, أَلَّتَهُ مَالَهُ, and أَلَّتَهُ, &c., he diminished to him his property; or abridged him, or defrauded him, of a portion of it: (M, TA:) and أَلَّتَ الشَّيْءَ he diminished the thing. (Msb.)* [Hence,] مَا أَلَّتْنَا هُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ [in the Kur lii. 21, *We will not diminish to them aught of the reward of their work*]: (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) مَا أَلَّتْنَا هُمْ. (T, TA.) [See also art. لَيْت.] — أَلَّتَهُ (T, S, K,) or أَلَّتَهُ عَنْ وَجْهِهِ (TA,) aor. َ; (T;) as also أَلَّتَهُ; these being two dial. vars., one of the other, mentioned by Yz, on the authority of AA; (S;) [and أَلَّتَهُ; (see art. لَيْت.);] *He withheld him, or restrained him, (S, K,) and turned him, or averted him, (T, S, K,) from his course, purpose, or object. (S, TA.)* — أَلَّتَهُ (M, K,) or أَلَّتَهُ بِيَمِينِهِ (A, T, S,) aor. َ, inf. n. أَلَّتْ, *He made him to swear, or take an oath: (A, T, S, K:) or he desired of him that he should swear, or give his testimony, for him. (M, K.)* And أَلَّتَهُ بِيَمِينِهِ, inf. n. as above, *He pressed him, or pressed hard upon him, with an oath. (M.)* It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, أَتَأَلَّتْ عَلَى أَمِيرِ الْمُؤْمِنِينَ, meaning *Dost thou lower the dignity of the prince of the faithful? or dost thou diminish to him [the respect that is due to him]? accord. to IAqr.: or rather, dost thou conjure the prince of the faithful? his saying "Fear God" being as though he conjured him by God: for the Arabs say, أَلَّتَكَ بِاللَّهِ لَمَّا, meaning I conjure thee by God but that thou do thus, or such a thing. (T.)*

3: see 1.

4: see 1, in two places.

مَا فِي مَزَادِهِمْ أَلَّتْ *Deficiency: as in the saying, [There is not, in their provision-bags, any deficiency]. (A.)* — أَلَّتْ [Perhaps an inf. n. in this sense.] — *An oath: as in the saying, when one has not given thee thy right, or due, قَبْدَهُ بِالْأَلَّتْ [Bind thou him by oath]. (T.)* — *Calumny, slander, or false accusation. (Kr, M, K.)* [Perhaps an inf. n. in this sense also.]

أَلَّتْ *A small gift. (AA, T, K.)* — *An oath such as is termed غَمُوسٌ, q. v. (AA, T, K.)*

الذ

وَلَدٌ &c. for وِلَادَةٌ &c.: see art. وِلَدٌ.

الف

1. أَلْفَهُ (T, S, M, Msb, K,) aor. َ, (S, Msb, K,) inf. n. أَلْفٌ (S, M, Msb, K) and أَلْفٌ (K) and أَلْفَانٌ, which is anomalous, and أَلْفَانٌ (M, TA,) *He kept, or clave, to it; (A'Obeyd, T, M, Msb, \* TA;) namely, a thing, (A'Obeyd, T, M, TA,) or a place; (S, Msb, TA;) as also أَلْفَهُ, aor. َ; (TA;) and أَلْفَهُ (A'Obeyd, T, S, M, Msb,) aor. َ; (S, TA,) inf. n. أَلْفٌ (S, Msb, TA;) and أَلْفَهُ, aor. َ; (S, Msb, TA;) and أَلْفَهُ, inf. n. أَلْفٌ and أَلْفٌ: (S, Msb, TA:) [he frequented it, or resorted to it habitually; namely, a place:] *he became familiar with it; or accustomed, or habituated, to it; namely, a thing: (AZ, T:) he became familiar, sociable, companionable, friendly, or amicable, with him: (AZ, T, Msb:) he loved, or affected, him; liked, approved, or took pleasure in, him. (Msb.)* You say, أَلَّتْ الطَّيْرُ الْحَرَمَ [The birds kept to the sacred territory], and أَلَّتِ الْبُيُوتَ [the houses]: and أَلَّتِ الْغَزَالَ الرَّمْلَ [The gazelles kept to the sands. (T.)] — There are three manners of reading the passage in the Kur [cvi. 1 and 2] لِيَلْفِي قُرَيْشٍ إِبِلَافِهِمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ, the second and third being لِيَلْفِي and لِيَلْفِي; the first and second of which have been adopted; (Abou-Is-hak, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA:) [accord. to all these readings, the passage may be rendered, *For the keeping of Kureysh, for their keeping to the journey of the winter and of the summer, or spring; the chapter going on to say, for this reason "let them worship the Lord of this House," &c.: or] the second and third readings are from أَلْفٌ, aor. َ; (and accord. to these readings, the passage may be rendered as above;] but accord. to the first reading, the meaning is, *for the preparing and fitting out [&c.; i. e., preparing and fitting out men and beasts in the journey of the winter &c.]:* so says IAmb; and Fr explains in the same manner the third reading: but IAqr says that, accord. to this reading, the meaning is, *the protecting [&c.]:* he says that the persons who protected were four brothers, Hāshim and 'Abd-Shems and El-Muṭṭalib and Nowfal, the sons of 'Abd-Menāf: these gave protection to Kureysh in their procuring of corn: (T:) Hāshim obtained a grant of security from the king of the Greeks, and Nowfal from Kisrā,**

and 'Abd-Shems from the Nejšāshee, and El-Muṭṭalib from the kings of Ḥimyer; and the merchants of Kureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them: Hāshim used to give protection (يُؤَلِّفُ [in the copies of the K يُؤَلِّفُ]) [to those journeying] to Syria, and 'Abd-Shems to Abyssinia, and El-Muṭṭalib to El-Yemen, and Nowfal to Persia: (T, K:\*) or يُؤَلِّفُ in the Kur signifies a covenant, or an obligation; and what resembles permission, or protection, (إِجَارَةٌ, as in some copies of the K and in the TA,) or obligation involving responsibility for safety; first obtained by Hāshim, from the kings of Syria; (K, \* TA;) and the explanation is, that Kureysh were dwelling in the sacred territory, (K,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (K:) so in the O: (TA:) or the J is to denote wonder; and the meaning is, *wonder ye at the ايلاف of Kureysh [&c.]:* (K:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the ايلاف [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, *I have destroyed the masters of the elephant to make Kureysh remain at Mekkeh, and for their uniting the journey of the winter and of the summer, or spring; that when they finished one, they should commence the other; (T, S;) and this is like the saying, ضَرَبْتُهُ لَكَذَا لَكَذَا, with suppression of the [conjunctive] و: (S:) but Ibn-'Arafah disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bd, however, mentions that in Ubeif's copy, the two compose one chapter:] secondly, because ايلاف signifies the covenants, or obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure. (TA.)*

إِلْفٌ [in like manner] signifies *A writing of security, written by the king for people, that they may be secure in his territory: and is used by Musāwir Ibn-Hind in the sense of ايلاف, [as is also ايلاف,] when he says, in satirizing Benoo-Asad,*

• زَعَمْتُمْ أَنَّ إِخْوَتَكُمْ قُرَيْشٌ •  
• لَهْمُ إِلْفٌ وَيَسُّ لَكُمْ إِلْفٌ •

meaning *Ye asserted [that your brothers are Kureysh; i. e.,] that ye are like Kureysh: but how should ye be like them? for they have [an alliance whereby they are protected in] the trade of El-Yemen and Syria; and ye have not that [alliance]. (Ḥam p. 636.)* [Hence,] إِلْفٌ [a phrase used in the manner of an oath,] accord. to some, signifies *The safeguard, or protection, of God: or, accord. to others, an honourable station from God. (TA.)* — أَلْفَهُ, aor. َ, *He gave him*