

مَأْتَفٌ [An accustomed place;] a place to which a man keeps or cleaves; [which he frequents, or to which he habitually resorts;] with which he is familiar, or to which he is accustomed; (Msb;) a place with which men or camels [or birds and the like] are familiar, &c. (K, TA.) — And hence, Leafy trees to which animals of the chase draw near. (AZ, K.)

مَوْلُونٌ, with fet-h, [i. e. مَوْلُونٌ or مَوْلُونٌ] Possessors of thousands; or men whose camels have become, to each, a thousand. (TA.)

مَوْلَفٌ and **مَأْوُوفٌ** Kept to, or clove to; applied to a thing [and to a person; and meaning when applied to the latter, with whom one is familiar, sociable, &c.]. (T.) It is said in a trad., المَوْلَمُنُّ **مَوْلَفٌ** [The believer is one who is familiar, or sociable, &c., with others, and with whom others are familiar, &c.]. (TA.) — **المَوْلَفَةُ قُلُوبُهُمْ** Those whose hearts are made to incline, or are conciliated, by beneficence and love or affection: (S, Msb;) as used in the Kur [ix. 60], it is applied to certain chief persons of the Arabs, whom the Prophet was commanded to attract, or allure, and to present with gifts, (T, K,) from the poor-rates, (TA,) in order that they might make those after them desirous of becoming Muslims, (T, K,) and lest care for things which they deemed sacred, or inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of Honeyn, eighty [in the TA two hundred] camels: (T;) they were certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their acting injuriously; and to some, from a desire of their becoming Muslims, (Mgh, Msb,) and their followers also; (Msb;) and to some, in order that they might remain steadfast as Muslims, because of their having recently become such; but when Aboo-Bekr became appointed to the government, he forbade this practice. (Mgh, Msb.) — **الف مَوْلَفَةٌ** [These are a thousand] made complete. (S.) — See also **مَوْلُونٌ**.

مَوْلَفٌ A composer of a book or books; an author.]

مَأْوُوفٌ: see **مَوْلَفٌ**, in two places.

اق

1. **أَقَى**, (JK, K, TA,) aor. -; (K, TA;) or **أَقَى**, aor. -; (CK;) [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;] inf. n. **أَقَى** and **إِلَاقَى**; (JK, K;) It (lightning) lied; (AHeyth, K;) [i. e.] it was without rain. (JK.) — See also 5. — Also, **أَقَى**, aor. -; inf. n. **أَقَى**, He lied; spoke falsely: whence the reading of Aboo-Ja'far and Zeyd Ibn-Aslam, [in the Kur xxiv. 14,] **إِذْ تَأْتُونَهُ بِأَلْسِنَتِكُمْ** [When ye spoke it falsely with your tongues]. (TA.)

5. **تَأْتَى** It (lightning) shone, gleamed, or glistened; as also **أَتَتْ** [written with the disjunctive alif **أَتَتْ**]; (JK, S, IJ, K;) and so **أَقَى**, aor. -.

Bk. I.

(TA.) Ibn-Ahmar has made the second trans., using the phrase **تَأْتَى العَيُونَ**, either by suppressing a prep., [meaning She shines to the eyes,] or meaning thereby she ravishes the eyes. (TA.) — And **تَأْتَتْ**, said of a woman, She adorned herself: (Sgh, K;) or she became active and quick to engage in contention or altercation, and prepared herself for evil or mischief, and raised her head: (IF, K;) or she became like the **إِنْعَةِ** [fem. of **أَقَى**, q. v.]. (IAar.)

8: see 5, in two places.

أَقَى A he-wolf: fem. with **ة**: (IAar, S, K;) and the fem. is also applied to a she-ape or monkey; the male of which is not called **أَقَى**, but **قَرْدٌ**, (S, K,) and **رَبَاحٌ**. (S.) — + **Evil in disposition**, applied to a man; and so with **ة** applied to a woman: and the latter, a [demon of the kind called] **سَعْلَةٌ**; because of its evil, or malignant, nature: (TA;) and a bold woman; (Lth, K;) for the same reason. (TA.)

إِلَاقٌ [an inf. n. (see 1) used as an epithet;] Lying, or fallacious, lightning; (K;) that has no rain; (JK, K;) as also **أَلَاقٌ**: (K, TA;) **أَلَى**, likewise, is an epithet applied to lightning [in the same sense; or as signifying shining, gleaming, or glistening: see 1 and 5]: and so is **أَلَى**, as **syn. with خَلَبٌ** [that excites hope of rain, but deceives the expectation]. (TA.) — Also, applied to a man, Lying: (JK;) or lying much, or often, or habitually: (TA;) and very deceitful, and variable in disposition. (TA.)

أَلَى [app. an inf. n. of **أَقَى**; (see 5;)] The shining, gleaming, or glistening, of lightning. (TA.)

أَلَى: see **إِلَاقٌ**.

أَلَى, like **إِمْعٌ**, [in a copy of the JK incorrectly written **أَلَى**] i. q. **مَتَاقٌ** [Shining, gleaming, or glistening]; (S, K;) applied to lightning. (JK.) — Also + An inconstant man; from **التَّائِقُ** as relating to lightning. (JK: there, in this instance, written **أَلَى**.)

أَلَى: } see **إِلَاقٌ**.
أَلَى: }

الك

1. **أَلَكَ البَحَامُ**, (ISd, K,) [aor. - or -;] inf. n. **أَلَكُ**, (ISd, TA,) He (a horse) chewed, or champed, the bit; **syn. عَنَّكَ**. (ISd, K.) One says, of a horse, **يَأْكُ اللَّجْمَ** He chews, or champs, the bits: but the verb commonly known is **يَأْكُ**, or **يَعْكُ**. (Lth.) — [Hence, accord. to some, (see **أَلَوُكٌ**)] **أَلَكُ** **بَيْنَ القَوْمِ**, (Msb, TA,) aor. -; inf. n. **أَلَكُ** and **أَلَوُكٌ**, (Msb,) He acted as a messenger (ترسَل) between the people. (Msb, TA.) — And **أَلَكَهُ**, aor. -; inf. n. **أَلَكُ**, He conveyed, or communicated, to him a message. (Kr.) — And **أَلَكُ** He sent. (IB in art. **لَوُكٌ**.)

4. **أَلَكُنِي** is from **أَلَكُ** signifying "he sent;" and is originally **أَلَكُنِي**; the [second] hemz

being transposed and placed after the **ل**, it becomes **أَلَكُنِي**; then the hemz has its vowel transferred to the **ل**, and is thrown out; as is done in the case of **مَلَكٌ**, which is originally **مَالَكٌ**, then **مَلَأَكٌ**, and then **مَلَكٌ**: (IB in art. **لَوُكٌ**;) it means Be thou my messenger; and bear thou my message; and is often used by the poets. (S in art. **لَوُكٌ**.) Accord. to IAmb, one says, **أَلَكُنِي إِلَى فلانٍ**, meaning send thou me to such a one: [but I do not know any instance in which this meaning is applicable:] and the original form is **أَلَكُنِي**; or, if from **الألوكُ**, the original form is **أَلَكُنِي**: and he also says that it means be thou my messenger to such a one. (TA.) One says also, **أَلَكُنِي إِلَيْهَا بِرِسَالَةٍ**, which should properly mean Send thou me to her with a message: but it is an inverted phrase; since the meaning is, be thou my messenger to her with this message [or rather with a message]: and **أَلَكُنِي إِلَيْهَا بِالسَّلَامِ** i. e. convey thou, or communicate thou, to her my salutation; or be thou my messenger to her [with salutation]: and sometimes this [prep.] **بِ** is suppressed, so that one says, **أَلَكُنِي إِلَيْهَا السَّلَامَ**: sometimes, also, the person sent is he to whom the message is sent; as in the saying, **أَلَكُنِي إِلَيْكَ السَّلَامَ** [virtually meaning receive thou my salutation; but literally] be thou my messenger to thyself with salutation. (TA.) Lh mentions the phrase **أَلَكُنِي إِلَيْهِ**, with respect to a message, aor. **أَلَكُهُ**, inf. n. **إِلَاقَةٌ**; in which case, the hemz [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. **لَوُكٌ**.)

5: see **أَلَوُكٌ**.

10. **اسْتَأَلَكُ مَأَلَكْتَهُ** He bore, or conveyed, his message; (K;) as also **اسْتَأَلَكُ**. (TA.)

أَلَوُكٌ A thing that is eaten [or rather chewed, as will be seen below]: so in the phrases, **عَلَوُكُ صَدَقِي** and **عَلَوُجُ صَدَقِي** like **هَذَا أَلَوُكُ صَدَقِي** [This is an excellent thing that is chewed], and **مَا تَأَلَكْتُ بِأَلَوُكٍ** [or **بِأَلَوُكٍ**] [or **بِأَلَوُكٍ**] like **مَا تَعَلَّجْتُ بِعَلَوُجٍ** [app. meaning I have not occupied myself in chewing with anything that is chewed]. (TA.) — [And hence, accord. to some,] A message, or communication sent from one person or party to another; (Lth, S, M, K, &c.; [in the CK, after **الرِّسَالَةُ**, by which **الألوكُ** is explained in the K &c., we find **قَبِيلَ المَلِكِ مُسْتَقَى مِنْهُ**, in which the first two words should be **قَبِيلَ المَلِكِ**, as in other copies of the K and in the TA; and **الألوكُ** is erroneously put, in the CK, for **الألوكُ**];) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also **أَلَوُكَةٌ** (ISd, Sgh, K) and **مَأَلَكَةٌ** (Lth, S, Msb, K, &c.) and **مَأَلَكَةٌ** (Msb, K) and **مَأَلَكٌ**: (S, M, Msb, K, &c.;) accord. to Kr, (TA,) this last is the only word of the measure **مَفْعَلٌ**: (K, TA;) but accord. to Sb and Akh, there is no word of this measure: (TA;) [i. e. there is none originally