

to one reading, (Mughnee,) meaning **تَهَوَّاهُمْ** [i. e. *And make Thou hearts of men to love them*]: (K:) so says Fr: but some explain it by saying that **تَهَوَّى** imports the meaning of **تَمِيلُ**; or that it is originally **تَهَوَّى**, with kesr, the kesreh being changed to a fet-hah, and the yé to an alif, as when one says **رَضَا** for **رَضَى**, and **نَاصِبَةٌ** for **نَاصِبَةٌ**: so says Ibn-Málik; but this requires consideration; for it is a condition in such cases that the **ي** in the original form must be movent. (Mughnee.) [See art. **هَوَى**.] — **اللَّهُمَّ إِلَيْكَ**, occurring in a trad., [is elliptical, and] means *O God, I complain unto Thee: or take Thou me unto Thee.* (TA.) — **أَنَا مِنْكَ وَإِلَيْكَ** means *I am of thee, and related to thee.* (TA.) — You say also, **إِذْهَبْ إِلَيْكَ**, meaning *Betake, or apply, thyself to, or occupy thyself with, thine own affairs.* (T, K,*) And similar to this is the phrase used by El-Aashà, **فَاذْهَبِي مَا إِلَيْكَ**. (TA.) And **إِلَيْكُمْ** [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means *Betake, or apply, yourselves to, or occupy yourselves with, your own affairs, (إِذْهَبُوا إِلَيْكُمْ) and retire ye, or withdraw ye, to a distance, or far away, from us.* (ISK.) And **إِلَيْكَ عَنِّي** means *Hold, or refrain, thou from me: (T, K:) or remove, withdraw, or retire, thou to a distance from me: إِلَيْكَ* used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi suprà,) I heard an Arab of the desert, on its being said to him **إِلَيْكَ**, reply, **إِلَى**; as though it were said to him *Remove, withdraw, or retire, thou to a distance, and he replied, I will remove, &c.* (M.) Abou-Fir'own says, satirizing a Nabathæan woman of whom he asked for water to drink,

• **إِذَا طَلَبْتَ الْمَاءَ قَالَتْ لَيْكَا** •

[When thou shalt demand water, she will say, *Retire thou to a distance*]; meaning, [by **لَيْكَا**, i. e. **لَيْكَ** with an adjunct alif for the sake of the rhyme,] **إِلَيْكَ**, in the sense last explained above. (M.) — One also says, **إِلَيْكَ كَذَا**, meaning, *Take thou such a thing.* (T, K.) — When **إِلَى** is immediately followed by the interrogative **مَا**, both together are written **إِلَامَ** [meaning, *To what? whither? and till, or until, what time, or when? i. e. how long?*]; and in like manner one writes **عَلَامَ** for **عَلَى مَا**, (S* and K voce ص,) and **حَتَامَ** for **حَتَّى مَا**. (S voce ح.)

أَلِيَّةٌ and **أَلِيَّةٌ** and **أَلِيَّةٌ**: see **أَلِيَّةٌ**.

أَلِيٌّ One who swears much; who utters many oaths: (IAar, T, K:) mentioned in the K in art. **إِلَى**; but the present is its proper art. (TA.)

أَلِيَّةٌ [A falling short; or a falling short of what is requisite, or what one ought to do; or a flagging, or remissness; and slowness, or tardiness:] a subst. from **أَلَا** as signifying **قَصْرٌ** and **أَبْطَأٌ**. (M.) Hence the prov., (M,) **إِلَّا حَظِيَّةٌ فَلَا**, (M,) **أَلِيَّةٌ**, i. e. *If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so: (M, K:*) or if thou fail of good fortune in that which thou seekest, fall not short, or flag not, or be*

*not remiss, in showing love, or affection, to men; may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (S in art. **حَظُو**;) it is one of the proverbs of women: one says, *if I be not in favour, and high estimation, with my husband, I will not fall short, or flag, or be remiss, in that which may render me so, by betaking myself to that which he loveth: (T and TA in art. **حَظُو**;) Meyd says that the two nouns are in the accus. case because the implied meaning is **إِلَّا أَكُنْ حَظِيَّةً فَلَا أَكُنْ أَلِيَّةً**; the latter noun being [accord. to him] for **أَلِيَّةٌ**, for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of **أَحْظَى**, or that of the part. n. of **حَظَى** [or **حَظِيَّتٌ**]. (Har p. 78.) — An oath; (T, S, M, Mgh, K;) as also **أَلِيَّةٌ** (M, K) and **أَلِيَّةٌ** (T, S, M, K) and **أَلِيَّةٌ** and **أَلِيَّةٌ**: (S, M, K: [in the CK, **مُتَلَيَّةٌ** and **أَلِيَّةٌ**]) it is [originally **أَلِيَّةٌ**,] of the measure **فَعِيلَةٌ**: (S:) pl. **أَلِيَّاتٌ**. (S, Mgh.) A poet says, (namely, Kutheiyir, TA.)**

• **قَلِيلُ الْأَلِيَّاتِ حَافِظٌ لِيَمِينِهِ** •

• **وَإِنْ سَبَقَتْ مِنْهُ الرِّبِّيَّةُ بَرَّتْ** •

[A person of few oaths, who keeps his oath from being uttered on ordinary or mean occasions; but if the oath has proceeded from him at any former time, or hastily, it proves true]: (S, TA:) or, as IKh relates it, **قَلِيلُ الرِّبِّيَّةِ**; meaning, he says, **قَلِيلُ الرِّبِّيَّةِ**; the **ي** being suppressed: see 4. (TA.)

أَلِيَّةٌ: see the latter part of the paragraph next preceding.

أَلِيٌّ Falling short; or falling short of what is requisite, or what one ought to do; or flagging, or remiss: [and slow, or tardy: &c.: see 1:] fem. with **ة**: and pl. of this latter **أَلِيَّاتٌ**. (S, TA.) See **أَلِيَّةٌ**, used, accord. to Meyd, for **أَلِيَّةٌ** — **نِغَّارٌ**, penurious, or avaricious; impotent to fulfil duties or obligations, or to pay debts. (Har p. 78.)

مِثْلَةٌ The piece of rag which a woman holds in wailing, (S, TA,) and with which she makes signs: (TA:) [it is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. **مِثَالٌ**: (S, TA:) which also signifies **raggs used for the menses.** (TA in art. **غَبِرَ.**)

مِثَالٌ [part. n. of **مِثَّلَ**]. It is said in a trad., **وَيْلٌ لِلْمِثَالِينَ مِنْ أُمَّتِي**, explained as meaning *Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire [of Hell]: but see the verb.* (TA.)

الى

1. **أَلِيٌّ**, (S, K,) aor. **يَأْتِي**, inf. n. **أَلَى**, (S,) *He (a man, S) was, or became, large in the أَلِيَّةُ*,

q. v. (S, K,*) — **لَا دَرَيْتَ وَلَا أَكْتَيْتَ** — see 1 in art. **إِلَى**.

أَلِيٌّ } see **إِلَى**: — and see also **أَلِيَّانٌ**.

أَلِيٌّ } see **إِلَى**.

أَلِيٌّ, (so in some copies of the S and in the M,) accord. to Sb, or **أَلَا**, (so likewise in the M, in which it is mentioned in art. **إِلَى**, [and thus it is always pronounced,]) or **أَلِيٌّ**; (so in several copies of the S and in the K, in the last division of each of those works, [and thus it is generally written;]) and with the lengthened **ا**, [and this is the more common form of the word, i. e. **أَلَا**], as it is always pronounced, or **أَلَا**, as it is generally written, both of which modes of writing it I find in the M.,] (S, M, K,) of the same measure as **غُرَابٌ**, (M,) indecl., with a kesreh for its termination; (S;) [These and those,] a pl. having no proper sing., (S, K,) or a noun denoting a pl., (M,) or its sing. is **لَا** for the masc. and **ذِهْ** for the fem., (S, K,) for it is both masc. and fem., (S,) and is applied to rational beings and to irrational things. (M.) [Thus,]

هَؤُلَاءِ عَلَيَّ أَتْرَى, in the Kur xx. 86, means [They are these, following near after me; or they are near me, coming near after me. (Jel, and Bd says the like.) And in the same, iii. 115, **نَومَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يُحِبُّونَكُمْ** *Now ye, O ye these believers, love them, and they love not you.* (Jel.) — The particle (M) **هَؤُلَاءِ** (S, K) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened **ا**,] (S, M, K,) so that you say, **هَؤُلَاءِ** [meaning *These*, like as **هَذَا** means "this"]. (S, K.) And AZ says that some of the Arabs say, **هَؤُلَاءِ قَوْمُكَ** [These are thy people], (S, M,*) and **رَأَيْتُ هَؤُلَاءِ** [I saw these], (M,) with tenween and kesr (S, M) to the hemzeh; (S;) and this, says IJ, is of the dial. of Benoo-Okeyl. (M.) — And the **ك** of allocation is added to it, so that you say, **أُولَئِكَ**, [or **أُولَئِكَ**, which is the same, and **أُولَئِكَ**, or **أُولَئِكَ**, &c.,] and **أُولَئِكَ**,

(S, K,) and **أُولَئِكَ**, (so in some copies of the S and in the K,) or **أُولَئِكَ**, (so in some copies of the S and in the M,) in which the [second] **ل** is augmentative, (M,) and **أُولَئِكَ**, with tesheed, (K,) [all meaning *Those*, like as **ذَلِكَ** and **ذَلِكَ** mean "that;" and hence] Ks says that when one says **أُولَئِكَ**, the sing. is **ذَلِكَ**; and when one says **أُولَئِكَ**, the sing. is **ذَلِكَ**; (S;) or **أُولَئِكَ** [or **أُولَئِكَ**, each with an augmentative **ل**, like **ذَلِكَ**, and this, I doubt not, is the correct statement,] is as though it were pl. of **ذَلِكَ**: (M:) but one does not say **هَؤُلَاءِكَ**, or **هَؤُلَاءِكَ**, (M,) [nor **هَؤُلَاءِكَ**, or the like.] [Thus it is said in the Kur ii. 4, **أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ** *Those follow a right direction from their Lord, and those are they who shall prosper.*]

And sometimes **أُولَئِكَ** is applied to irrational