The quality of having a right, or just title, to a thing; worthiness, or desert; meanness, or fitness; in Pers. (K.) taking, or eating. (TA.) You say, As a also tjjfct. (K.) You say, £JU> t in the evening attended by many people. (TA.)

Grease: (S;) or melted grease: (Msb;) or fat: or melted fat: or olive-oil: and anything that is used as a seasoning or condiment: (K;) such as fresh butter, and fat, and oil of sesame: (TA:) or melted fat of a sheep's tail and the like. (JK.) Hence, a pron., mentioned in art. (TA.)

A people, or inhabited, town or village. (Msb.) And the saying, Their fires became in the evening attended by many people. (TA.)

I seek a mess of crumbled bread having much estimation: or these words with those preceding are manifest error, (S,Mughnee,) in the Kur. xxii. 128, and they said, Verily it belongs to such as will assuredly slay him or he shall become a Muslim; i.e., unless he becomes a Muslim. (Mughnee.) [And a similar ex. is given in the M.]) So, too, in the saying, and the word is a noun or a particle: so said Ibn-Malkif: or, as he afterwards said, in preference, it denotes separation (الانفصال) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adding as one of his laws of the meaning of the saying, and the meaning of the ex. last cited, says, and the Jews said, Be ye Jews. (M.;* and the Christians said, Be ye Christians. (M.)

And I used, when I pinched and pressed the spear of a people, to break its knots, or joints, or its internodal portions, (the shaft being a case) or, i.e. unless, it became straight: (Mughnee,) a prov., of which the author is Ziyad El-Ajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. مم:*) thus related by Sb, the verb ending it being rendered masoob by T.; and thus he heard it from some one or more of the Arabs: but in the original verses, which are but three, it is, i.e. unless, with ref. (IB and TA in art. مم:*)

And still it denotes, (Mughnee,) the giving of option, or choice, and the allowing a thing, or making it allowable. (S;) or do not thou both of these actions? (Mbr, T, S;) but choose which of them thou wilt. (Mbr, T.) And the saying, Take thou as wife Hind or her sister. (Mughnee.) And [in like manner] it denotes the making choice. (TA.)

So when you say, I will take as wife Hind or her sister; whichever of them I choose. Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (S;) or, accord, to some of the Koofees, it has the meaning of : and each of these meanings, except the last, has been assigned to 3U in the Kur ii. 69 and xvi. 79. (Mughnee.)

Seventhly, it denotes division; (Mughnee,) as in the saying, Be ye Christians. (M.)

And so in the words, Let not Zeyd stand: nay, rather Amr did not stand; and in the case the aor. after it is masooob, because of the suppression. (Mughnee.)

So in the saying, I used to eat flesh-meat or honey; i.e. I used to eat flesh-meat one time and honey another time: and so in the Kur vii. 3 and x. 13. Eighty, (Mughnee,) it is used in the sense of the exception (ال Исключение) in the saying, I am Zayd or Amr. (T, S, Mughnee,) in a case of amplification of speech; (S;) accord to Sh, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in the Kur xxxvii. 147: but see below. (TA.) And so in the words, [And if any one of you cometh from the privy] (T, TA;) [where, however, it may also be rendered or, though] meaning, and saying, (T, TA;) the and in this explanation being what is termed a denotative state. (TA.) So, too, accord to AZ, in the expression اتخذ من أهل السهم أو أهل السهم من أهل السهم (And they exceeded that number), in the Kur xxxvii. 147: but see below. (TA.)

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