

people of Noah : (S, O, K:) or originally a certain righteous man in his age, of whom and of seven other righteous men after him, by the direction of the Devil, were made images, which in process of time became objects of worship : (Lth, O, K:) or a certain idol which pertained to [the tribe of] Kináneh, (Zj, TA,) or to Murád. (Ksh and Bđ in lxxi. 23.) [See also **عَوْدٌ**.]

عول

1. **عَالَ عِيَالَهُ**, (S, Mgh, O, Mṣb, * K, TA,) aor. **يَعُولُ**, (S, O, Mṣb,) inf. n. **عَوُولٌ** (S, O, Mṣb, K) and **عِيَالَهُ** (S, O, K) and **عَوُولٌ**; (K;) *He fed, nourished, or sustained, his family, or household,* (S, Mgh, O, Mṣb, * K, [in the Mṣb, **الْمَيْتِيمَ**, the orphan,]) and expended upon them : (S, Mgh, O:) or he supplied them with what they needed of food and clothing and other things : (TA:) and **أَعَالَهُمْ** and **عَالَهُمْ** signify the same. (K.) One says, **عَالَهُ شَهْرًا** *I supplied him with his means of subsistence for a month.* (S, O.) And it is said in a trad., **عَوْلًا بِمَنْ تَعُولُ** i. e. [*Begin thou*] with those whom thou sustainest, and whose expenses are incumbent on thee; and if anything remain over and above, let it be for the strangers, or those who are not related to thee. (TA.) — And **عَالَ**, (Ks, K, TA,) aor. as above, (Ks, TA,) inf. n. **عَوُولٌ** and **عِيَالَهُ** (K, TA) and **عَوُولٌ**, (TA,) *He had a numerous family or household;* (K, TA;) [and] so **أَعَالَ**, (Z, Mgh, O, Mṣb,) and **أَعُولٌ**, (Z, O, K,) and **أَعِيلٌ**, (Mṣb, K, TA,) this last formed by the change of **و** into **ي**, (TA,) [or formed from **عِيَالٌ**,] and **عِيلٌ** [i. e. **عَيْلٌ**]: (Mṣb:) **أَعَالَ** is also expl. as meaning [simply] *he had a family, or household*: and **أَعُولٌ**, occurring in a trad., as meaning *she brought forth children*, is said by I Ath to be originally **أَعَيْلَتٌ**, signifying *she had a family, or household*; but Z says that **أَعِيلَتٌ** is formed with a regard to the word **عِيَالٌ**, and is not the original form. (TA.) [See also 4 in art. **عِيلٌ**.] **مَا لَهُ عَالٌ وَمَالٌ** is a form of imprecation, meaning [*What ails him?*] *May he have a numerous family or household, and may he decline from the right course in his judgment.* (K. [See another explanation in art. **عِيلٌ**.]) And the saying, in the Kṣur [iv. 3], **ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا** has been expl. as meaning [*That will be more, or most, apt, fit, or proper,*] *that ye may not have numerous families or households.* (TA.) — [Hence, probably,] **عَالَ**, aor. as above, [and **يَعِيلُ**, (see 1 in art. **عِيلٌ**)] signifies also *He (a man) was, or became, poor*; (Ks, TA;) [and] so **أَعَالَ**. (K.) And Yoo says that **لَا يَعُولُ عَلَيَّ** signifies *لا يَحْتَاجُ [app. meaning *No one will become poor, or in want, while following the right course*]: (TA:) and so **يَعِيلُ**. (TA in art. **عِيلٌ**.) — **عَالَ الْمِيزَانَ**, (S, Mgh, O, Mṣb, K,) aor. **يَعُولُ** and **يَعِيلُ**, (K, TA,) inf. n. **عَوُولٌ** and **عَيْلٌ**, (TA,) *The balance inclined, or declined,* (S, Mgh, O, Mṣb,) and rose : (Mgh, Mṣb:) or*

one of its extremities rose above the other : (TA:) or it was, or became, defective, and declined from the right state : or [in the CK “and”] it was, or became, excessive. (K, TA.) And [hence,] **عَالَ فِي الْمِيزَانِ** † *He was, or became, unfaithful; or he acted unfaithfully.* (Mṣb.) A poet says,

• **قَالُوا اتَّبَعْنَا رَسُولَ اللَّهِ وَأَطَرَحُوا**

• **قَوْلَ الرَّسُولِ وَعَالُوا فِي الْمَوَازِينِ**

[*They said, “We have followed the way of the Apostle of God:” but they have rejected the saying of the Apostle, † and been false in the balances, i. e., unfaithful.* (S, O.) — And **عَالَ**, (inf. n. **عَوُولٌ**, Mṣb,) *He (a judge, Mgh) deviated from the right course, or acted wrongfully,* (S, Mgh, O, Mṣb, K,) **فِي الْحُكْمِ** [in the judgment]. (S, O.) Hence, in the Kṣur [iv. 3, mentioned above], **أَلَّا تَعُولُوا** [that ye may not deviate from the right course], (S, Mgh, O, Mṣb, TA,) accord. to Mujáhid, (S, O, Mṣb,) and most of the expositors. (TA.) — And hence, (S, Mgh, O,) in the opinion of A’Obeyd, (S, O,) **عَالَتِ الْفَرِيضَةَ**, (S, Mgh, O, Mṣb, K,) aor. **تَعُولُ**, (TA,) inf. n. **عَوُولٌ**, (S, Mgh, O, Mṣb,) *The فَرِيضَةُ [or primarily-apportioned inheritance] deviated [by excess] from the limit of the named [primary] portions [which are all fractions of four and twenty];* (Bđ in iv. 3;) [meaning] *it rose [above],* (S, O, Mṣb, K,) or exceeded, (K,) in the reckoning, (Mṣb, K,) [the regular sum of the fixed primary portions,] i. e., its [fixed primary] portions exceeded [the regular sum thereof], occasioning a diminution to the sharers : (S, Mgh, O, Mṣb:) **الْعَوُولُ** in this case being the contr. of **الرَّوْدُ** [which I do not find in any lexicon, but only in dictionaries of conventional terms]. (Mṣb.) Az relates, of El-Mufaddal, that, application having been made to him respecting [the shares of inheritance of] two daughters and a father and a mother and a wife, said, “Her [the wife’s] eighth has become a ninth:” and A’Obeyd says, he meant that the [primary] portions had exceeded [the regular sum] so that there fell to the wife the ninth, whereas in the original case she would have had the eighth; for if the **فَرِيضَةُ** had not exceeded [the regular sum], it would have consisted of four and twenty; but when it [so] exceeded, it became of seven and twenty; and there pertained to the two daughters the two thirds [of four and twenty], i. e. sixteen portions; and to the father and the mother the two sixths, i. e. eight portions; and to the wife three reckoned as of seven and twenty, i. e. the ninth, whereas, before the exceeding, it would have been three of four and twenty, i. e. the eighth: and this question is called **الْمَسْأَلَةُ الْمُنْبَرِيَّةُ**, because ‘Alee was asked respecting it when he was on the pulpit, and said, without premeditation, “Her eighth has become a ninth.” (TA.) Hence the saying, in a trad. of Maryam, [i. e. the Virgin Mary, respecting a story to which allusion is made in the Kṣur iii. 39, (see a note on that verse in Sale’s Translation,)] **وَعَالَ قَلَمُ زَكَرِيَّا** i. e. [*And the divining-arrow of Zacharias*] *rose upon the mater.* (TA.) — And one says also, **عَالَ زَيْدٌ**

الْفَرَانِضَ, (S, Mgh, O,) or **الْفَرِيضَةَ**, (Mṣb,) first pers. **عَالَتَهَا**, (K,) meaning *Zeyd made the فَرَانِضَ, or فَرِيضَةَ, to be as described above; as also* **أَعَالَهَا**; (S, Mgh, O, Mṣb, K;) which latter is the more common. (Mṣb.) — **عَالَ** said of an affair, or event, *It was, or became, hard to be borne, severe, or distressing, and great, or formidable.* (S, O, K.) — And also, (S, O, K,) aor. **يَعُولُ**, (S, O,) inf. n. **عَوُولٌ**, (TA,) *It (a thing) overcame a person; burdened, or oppressed, him; (S, O, K;) distressed him; (Fr, O;) and disquieted him, or rendered him anxious.* (K.) [See an ex. in a verse cited voce **مَسَافَةٌ**, in art. **سَوَفٌ**.] One says, **عِيلٌ مَا هُوَ عَائِلُهُ** i. e. **غَلِبَ مَا هُوَ غَالِبُهُ** [*May he be overcome! Of what is he the overcomer?*]: (S, Meyd, O, K:) a prov., (Meyd,) applied to him at whose speech, or some other thing proceeding from him, (S, Meyd, O, K,) of a like sort, (K,) one wonders : (S, Meyd, O, K:) it is of the nature of a prayer, (S, Meyd, O,) for the man; (Meyd;) like the saying, when a thing pleases one, **فَاتَلَهُ اللَّهُ**, and **أَخْرَجَهُ اللَّهُ**. (TA.) And **عِيلٌ صَبْرِي** *My patience was overcome;* (S, O, K;) and so **عَالَ صَبْرِي** : (Abu-l-Jarráh, Lh, K:) or, accord. to Aboo-Tálib, the former may mean **رَفِعَ** [i. e., *was taken away, lit. raised;* and if so, the latter may in like manner mean **ارْتَفَعَ**]. (TA.) **عَالَتِ الْبَيْغُورُ**, occurring in a verse of Umeiyeh Ibn-Abi-Ṣált, refers to a year of drought, and means *It oppressed the [wild] oxen, by occasioning their having سَلَعٌ and عَشْرٌ tied to their tails and set on fire, and being made to ascend upon the mountain; by the doing of which, the Arabs asserted that they obtained rain.* (S, O. [See art. **سَلَعٌ**].) — **عَالَكَ** **عَالِيًا** [in which **عَالَكَ** app. signifies properly **وَعَالَكَ**, the agent (اللَّهُ) being understood,] is like the saying **لَعَا لَكَ عَالِيًا**, (K, TA, [in the CK **لَكَ**]) and is expl. in the T as meaning *Mayest thou rise, or be raised, after stumbling, or falling.* (TA.) — **عِيلٌ عَوُولُهُ** [app. signifying lit. *May the wailing for him be raised* (in the CK **عَوُولُهُ**)] means *may his mother be bereft of him; as also عَوُولُهُ*. (K, TA.)

2. **عَيْلَهُمْ** [app. formed from **عِيَالٌ**, in which the **ي** is originally **و**]: see 1, first sentence. — It signifies also *He made them to become what are termed عِيَالٌ [i. e. a family, or household]: or he neglected them*: (K:) or **تَعْيِيلٌ** signifies the *feeding badly*. (S and O in art. **عِيلٌ**.) — **عِيلٌ** as intrans.: see 1, fourth sentence. — **عَوَلَ عَلَيْهِ** *He acted, or behaved, with boldness, or presumptuousness, towards him; or confided in his love, and therefore acted presumptuously towards him; and he put, or imposed as a burden, upon him [some affair];* (AZ, S, O, K;) as also **أَعُولٌ عَلَيْهِ**, (K, TA,) part. n. **مَعُولٌ**. (TA.) One says, **عَوَلْتُ عَلَىٰ فُلَانٍ** *I put, or imposed as a burden, upon such a one, somewhat of my affair*: and **عَوَلَ عَلَيَّ** *Put thou, or impose thou as a burden, upon me what thou desirest.* (Ham p. 125.) — And **He asked aid of him**; (K, TA;) as also **عَوَلَ بِهِ**.