

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 مَلْبُوبٌ.

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

الذ

1. أَلَّتْ, aor. ذ, inf. n. أَلَّتْ, *It (a thing) decreased; diminished; lessened; became defective, deficient, incomplete, or imperfect. (Msb.)* — أَلَّتَهُ حَقُّهُ (S, M, A, K,) aor. ذ, (S, M, K,) inf. n. أَلَّتْ (S, M) and إِلَاتَتْ; (M;) and أَلَّتَهُ, aor. ذ; (Fr;) and أَلَّتَهُ (M, K,) inf. n. إِيلَاتَتْ; (K;) as also أَلَاتَهُ, inf. n. إِيلَاتْ, (so in a MS. copy of the K,) or إِيلَاتَتْ; (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 أَلَاتَهُ, and the inf. n. إِيلَاتَتْ: by MF, the verb is written أَأَلَّتَهُ, of the measure فاعَلَ, and the inf. n. إِيلَاتَتْ, like قَتَالَ:] [and لَاتَهُ, aor. يَلِيْتُ; and وَتَهُ; and أَوْتَهُ;] *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 أَأَلَّتَهُ, &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 أَلَّتَنَاهُمْ 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 أَلَّتَنَاهُمْ (T, TA.) [See also art. لَيْت.] — أَلَّتَهُ (T, S, K,) or أَلَّتَهُ عَنْ وَجْهِهِ (TA,) aor. ذ; (T;) as also لَاتَهُ; these being two dial. vars., one of the other, mentioned by Yz, on the authority of AA; (S;) [and أَلَاتَهُ; (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. ذ, 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, فَعَلَّتْ كَذَا, 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. وِلْدَانٌ.

الف

1. أَلْفَهُ (T, S, M, Msb, K,) aor. ذ, (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. ذ; (TA;) and أَأَلْفَهُ (A'Obeyd, T, S, M, Msb,) aor. يُؤَلِّفُ (S, TA,) inf. n. إِيلَافٌ; (S, Msb, TA;) and أَأَلْفَهُ, aor. يُؤَلِّفُ, inf. n. مُؤَالَفَةٌ and إِيلَافٌ: (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 البُيُوتَ [the houses]: and أَلَّتْ الطَّبَاةَ الرَّمْلَ [the gazelles kept to the sands. (T.)] — There are three manners of reading the passage in the Kur [cvi. 1 and 2] لِإِيلَافِ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ, the second and third being لِإِيلَافِ and لِإِيلَافِ; 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. يَأَلِّفُ; [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 إِيلَافٌ 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 إيلاف 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 إيلاف [&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 إيلاف signifies the covenants, or obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure. (TA.)*

إِيلَافٌ [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 إيلَافٌ, [as is also أَلْفٌ,] when he says, in satirizing Benoo-Asad,*

• زَعَمْتُمْ أَنَّ إِخْوَتَكُمْ قُرَيْشٌ •
• لَهُمْ إِفٌّ وَيَسُّ لَكُمْ إِلافٌ •

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,] إِيلَافٌ اللَّهُ, [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. ذ, *He gave him*