of this measure :] other instances have been mentioned; namely, مَكُوْفُ and أَعُوْنُ [originally occurs in the Kur [ii. 280], accord. to one reading, in the words مَعْلَكُ also, any be regarded ing, in the words مَعْلَكُ also, may be regarded as originally with 5; or, accord. to AHei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with 5; (MF, TA;) and Akh says the same with respect to مَكُوْنُ and of by poetic licence; but this assertion will not apply to مَعُونُ also signifies A messenger. (Ibn-'Abbád, K. [In the CK here follows, وَالْمَالُوكُ والْمَالُوكُ الْمَالُوقُ المَالُوكُ الْمَالُوقُ to also signifies A messenger. (Ibn-'Abbád, K. [In the CK here follows, وَالْمَالُوكُ والْمَالُوكُ المَالُوقُ the copies and in the TA.])

مَلَك is said to be the original form of مَأَلَك [An angel; so called because he conveys, or communicates, the message from God; (K,* TA, in art. أَلُوكُ (Mşb, K, TA; أَلُوكُ) derived from [but in the CK is a mistake here, pointed out above, voce (; أَلُوكُ) so that the measure of is both sing. and pl.: Ks مَلَك (: Meb) : مَعَلْ as both sing. signifying أَلُوك from مَأَلَكُ signifying "a message;" then, by transposition, a مَكْرَكْ , a form also in use; and then, in consequence of frequency of usage, the hemzeh is suppressed, so that it becomes , but in forming the pl., مَلَرْئُكُ and مَلَرْئُكَةٌ saying, مَلْرُكُ and مَلَرْئُك also: (S in art. ملك :) or, accord. to some, it is مَلَكُ he sent ;" so that the measure of " لَأَكُ is مَعَلَّ: and there are other opinions respecting it: (Msb:) some say that its a radical: see art. ملك. (TA in art. لأك.)

لمر

1. أَلَمُ aor. -, inf. n. أَلَمُ , It, (as, for instance, the belly, T, Ş, or the head, Mşb,) or he, (a man, T, Ş, Mşb,) was in pain; had, or suffered, pain; ached. (T, Ş, M, Mşb, K.) مُعْمَنُهُ [He was in pain, or had pain, in his belly] (M) and أَلْمَ بَطْنَهُ [thou wast in pain, or hadst pain, in thy belly] (T, Ş) or مُوَتَ أَمُوكَ [in thy head] (Mşb) are like مَرْاتَ إِنَّ مَعْمَنَ (Mşb;) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in thy belly rule] indeterminate, as in by complex the regular form being [أَلْمَ بَطْنَهُ (T, S)

4. أَلَمْتُهُ (Ş, M, Mşb, K,) inf. n. إيلام (Ş, Mşb,) I caused him pain or aching. (Ş,* M, Mşb, K.)

5. تألم He mas, or became, pained : (M, * Msb, K:*) or he expressed pain, grief, or sorrow; lamented; complained; made lamentation or complaint; moaned; syn. تَوَبَّعُنَ (T, S,) and J تَأْلُم فَلَانَ مِنْ فَلَانِ مِنْ فَلَانِ مَنْ اللَّهُ (T.) You say, تَوَبَّعُ a one expressed pain, &c., on account of the conduct or the like of such a one; complained of such a one]: (T:) and لأَزْمَة الزَّمَانِ [on account of the hardness of the time]. (TÁ in art. الم

لَمْرِ see : أَلَمْر

 Pain; ache; (T,Ş, M, K;) as also ألمر

 (T, M, K:) pl. (of the former, T, M) آلارم

 (T, M, K:) Pl. (of the former, T, M) آلارم

 (T, M, K.) You say, أيلهة لا وَلَا ألها, so says AZ:

 and find pain nor ache; i. e. وَجَعًا is so says AZ:

 and IAşr says, لا ألجد أليلهة لا وَلَا ألهة meaning the

 same. (T.) And the Arabs say, ألبيتَنَك عَلَى for a summer and is the former is a summer and is the former is a summer and is the same is a summer and the former is a summer and the same. (T.) And the Arabs say, or difficulty. (Sh.)

الر Being in pain; having, or suffering, pain; aching. (M, Ķ.)

أَلَمُ see أَلَهُمُ

إِلَى see إِلَى مَا a contraction of إِلَى مَا see إِلَى مَا sentence.

اليور Causing pain or aching; painful; (Ṣ, Ķ;) i. q. مؤلر (T, M, Mṣb;) like مؤلر (Ṣ:) so when applied to punishment [or torment or torture]: (T, Mṣb:) or, thus applied, painful, or causing pain or aching, in the utmost degree. (M, Ķ.)

ألومة Lowness, ignobleness, baseness, vileness, or meanness. (O, Ķ.)

أَيْدَهَا: see أَنَّعَرَى in three places. ____ Accord. to IAar, (T,) A sound, or voice. (T, K.) You say, مَا سَمِعْتَ لَهُ أَيْلَهَةُ I heard not any sound, or voice, of, or belonging to, him, or it. (IAar, T.) ____ Accord. to AA, (T,) Motion. (T, K.) أَلِيهُ see : مُؤْلُمُ

الهس

اله

1. فَالَّهُ (Ṣ, and so in some copies of the Ķ,) with fet-ḥ, (Ṣ,) or áli, (Mgh, Mşb, and so in some copies of the Ķ,) like مَعْبَ and مَعْبَ and so in some copies of the Ķ,) like مَعْبَ and مَعْبَ and so in some copies of the Ķ,) like مَعْبَ and مَعْبَ and مَعْبَ الْأُوْهِيَّة and مَعْبَ الْأُوْهِيَّة served, worshipped, or adored; syn. مَعْبَ (K,) He served, worshipped, or adored; syn. مَعْبَ (K,) He Kur vii. 124,] (Ṣ, Mşb, K.) Hence the reading of I'Ab, [in the Kur vii. 124,] (And leave thee, and the service, or worship, or adoration, of thee; instead of مَعْبَ and thy gods, which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (Ṣ:) so, too, says Th: and IB says that the opinion of I'Ab is strengthened by the sayings of Pharaoh [mentioned in the Kur lxxix. 24 and xxviii. 38], "I am your lord the most high," and "I did not

know any god of yours beside me." (TA.) أله، aor. -, (Ş, K,) inf. n. أله، (Ş,) He was, or became, confounded, or perplexed, and unable to see his right course; (Ṣ, Ķ;) originally وَلَهُ. (Ṣ.) He was, or became, vehemently أَلَهُ عَلَى فَلَانٍ ... impatient, or affected with vehement grief, or he manifested vehement grief and agitation, on account of such a one; $(\S, K;)$ like ... (\S) . He betook himself to him by reason of ألد إليه fright or fear, seeking protection; or sought, or asked, aid, or succour, of him: he had recourse, or betook himself, to him for refuge, protection, or preservation. (K.) ألهُ بالهُكَان He remained, stayed, abode, or dwelt, in the place. (MF.)= البَهُ (K,) like مَنَعَهُ (TA,) [in the CK أَلَبَهُ المَ protected him; granted him refuge; preserved, saved, rescued, or liberated, him; aided, or succoured, him; or delivered him from evil: he rendered him secure, or safe. (K.)

2. تأليه [inf. n. of آلبه He made him, or took him as, a slave; he enslaved him;] i.g. تأليه (S, K.) ___ [The primary signification of ألبه seems to be, He made him to serve, worship, or adore. _____ Accord. to Freytag, besides having the former of the two meanings explained above, it signifies He rechoned him among gods; held him to be a god; made him a god: but he does not mention his authority.]

5. J. The devoted himself to religious services or exercises; applied himself to acts of devotion. (JK, Ş, Mşb, Ķ.)

إلاهة see أَلْبَانيَة.

, or • إلا, [the former of which is the more common mode of writing the word,] is of the measure فعَال (Ṣ, Mṣb, Ķ) in the sense of the measure حِتَابٌ in the sense (, Mşb,) like مَفْعُولُ in the sense , مَبْسُوط in the sense of يَسَاطُ and رَمَكْتُوبُ (Msb,) meaning مَأْلُونَ (An object of worship or adoration; i. e. a god, a deity]; (S. Msb, K;) anything that is taken as an object of worship or adoration, accord. to him who takes it as such: (K:) with the article , properly, i. q. iii; [eee this word below;] but applied by the believers in a plurality of gods to what is worshipped by them to the exclusion of الله : (Msb :) pl. آلبة : (Msb, TA:) which signifies idols: (JK, S, TA:) in the K, this meaning is erroneously assigned to ألأهُم: (TA:) [not so in the CK; but there, is put in a place where we should read الإلبة is إلاَ مَعْهُ * [is without the article :] إلاَ هَةُ [is the fem. of oyyl, and] signifies [the goddess : and particularly] the serpent : [(a meaning erroneously assigned in the CK to الآلية; as also other meanings here following:) because it was a special object of the worship of some of the ancient Arabs:] (K:) or the great serpent: (Th:) and the [new moon; or the moon when it is termed] بَلَامَةً (Th, K:) and, (S, K,) as also ! فَلَال without , the former perfectly decl., and the latter imperfectly decl., (S,) and V in yyt, (IAr,

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