

things, as in the phrase *بَعْدَ أَوْلَاتِكَ الْأَيَّامِ* [After those days]; and in the *Kur* [xvii. 38], where it is said, *إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا* [Verily the ears and the eyes and the heart, all of those shall be inquired of]. (S.) — The dims. are *أَلِيَّ* and *أَلِيَّ* (S, M) and *هُؤُلِيَّ* (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-h or damm, [as the case may be,] and the *ي* which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of *دَيَّ*, dim. of *دَا*,] and in the third place if it is a word of three letters. (S.) — *الْأَلِيَّ*, (as in some copies of the S and T,) of the same measure as *العَلِيَّ*; (S; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or *الْأَلَا*; (ISd, TA;) or *الأُولَى*; (so in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning *They who, those which,* and simply *who, and which,*] its sing. being *الَّذِي*; (S;) or is changed from being a noun of indication so as to have the meaning of *الَّذِينَ*; as also *الأَلَا*; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a keseh. (ISd.) A poet says,

- وَإِنَّ الْأُولَى بِالطَّغْيِ مِنْ آلِ هَاشِمٍ
- تَأَسَّوْا فَتَسَّوْا بِالْكَرَامِ التَّاسِيَا

[And they who are in *Et-Taff*, of the family of *Háshim*, shared their property, one with another, and so set the example, to the generous, of the sharing of property]. (T, and S in art. *اسو*, where, in one copy, I find *الأولى* in the place of *الاولى*.) And another poet says,

- وَإِنَّ الْأَلَا يَعْلَمُونَكَ مِنْهُمْ

[And verily they who know thee, of them]: which shows what has been said above, respecting the change of meaning. (ISd.) *Ziyád El-Aajam* uses the former of the two words without *ال*, saying,

- فَأَنْتُمْ أُولَى جِشْتُمْ مَعَ الْبَقْلِ وَالذَّبِّي
- فَطَارَ وَهَذَا شَخْصُكُمْ غَيْرَ طَائِرٍ

[For ye are they who came with the herbs, or leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away]: (T:) he means that their nobility is recent. (Ham p. 678; where, instead of *فأنتم* and *اولى*, we find *وأنتم* and *أولا*.) — In the phrase *العربُ الأولى*, (as in the L, and in some copies of the S and K,) or *الألى*, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) *الاولى* or *الالى* may also signify *الَّذِينَ*, the verb *سَلَفُوا* being suppressed after it, because understood; [so that the meaning is, *The Arabs who have preceded, or passed away;*] so says *Ibn-Esh-*

*Shejeree*: (L:) or it is formed by transposition from *الأول*, being pl. of *أولى* [fem. of *أول*], like as *أخر* is pl. of *آخر*: and it is thus in the phrase, *الْأولى* or *الآلى* [The first Arabs have passed away]. (S, K.) 'Obeyd Ibn-El-Abras uses the phrase, *نحنُ الأولى* [as meaning *We are the first*], (TA.)

إلى: see إلى.

إلى: see إلى: — and see also art. *الو*.

*إلى* (T, S, M, K) and *ألى* (S, M, K,) the latter said by *Zekereyà* to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and *إلى*, (T,) or *ألى*, (Es-Semeen, K,) like *ذلى*, (Es-Semeen, TA,) [belonging to art. *الو*,] and *إلى* (T, M, K) and *ألى* (M, K) and *ألى* (Es-Sakháwee, *Zekereyà*, TA) and *إلى*, (the same,) or *إلا*, occurring at the end of a verse, but it may be a contraction of *إلا*, meaning *عهدًا*, (M,) *A benefit, benefaction, favour, boon, or blessing*: pl. *آلَا*. (T, S, M, K, &c.) *I Amb* says that *إلى* and *ألى* are originally *ولا* and *ولا*. (TA.)

*ألية* The buttock, or buttocks, rump, or posterior, syn. *عَجِزَةٌ*, (K,) or [more properly] *عَجَز*, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the flesh and fat thereon: (M, K:) you should not say *ألية*, (T, S, K,) a form mentioned by the expositors of the *Fg*, but said to be vulgar and low; (TA;) nor *لية*, (T, S, K,) with *kesr* to the *ل*, and with *teshdeed* to the *ي*, as in the S, [but in a copy of the S, and in one of the T, written without *teshdeed*,] a form asserted to be correct by some, but it is rarer and lower than *ألية*, though it is the form commonly obtaining with the vulgar: (TA:) the dual is *أليَان*, (AZ, T, S,) without *ت*; (S;) but *أليَان* sometimes occurs: (IB:) *أليَان* is an epithet applied to the *Zenjee*, (K in art. *لص*,) meaning *having the buttocks cleaving together*: (TA in that art. :) the pl. is *أليَان* (T, M, K) and *أليَا* (M, K;) the latter anomalous. (M.) *Lh* mentions the phrase, *إِنَّهُ لَذُو أليَان* [Verily he has large buttocks]; as though the term *ألية* applied to every part of what is thus called. (M.) — *Fat*, as a subst.: (M:) and a piece of fat. (M, K.) — The tail, or fat of the tail, (Pers. *دُئْبَةٌ*,) of a sheep. (KL.) [Both of these significations (the "tail," and "fat of the tail," of a sheep) are now commonly given to *ألية*, a corruption of *ألية* mentioned above: and in the K, voce *طُنْبُور*, it is said that the Pers. *دُئْبَةٌ* signifies *ألية الحَمَلِ*.] — *ألية السَّاقِ* The muscle of the shank; syn. *حَمَاة السَّاقِ* [which see, in art. *حمو*]. (AAF, M, K.) — *ألية الإبهام* The portion of flesh that is at the root of the thumb; (S, M;) and which is also called its *ضرة*; (M;) or the part to which corresponds the *ضرة*; (S;) and which is also called *ألية الكَفِّ*; *الضرة* being the

portion of flesh in (*في* [app. a mistranscription for *من* from]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or the portion of flesh in the *ضرة* of the thumb. (K.) — *ألية الخنصر* The portion of flesh that is beneath the little finger; [app. what is described above, as called the *ضرة*, extending from that finger to the prominent extremity of the ulna, at the wrist;] also called *ألية اليد*. (Lth, T.) — *ألية الكَفِّ* The *ألية* of the thumb [described above as also called by itself *ألية الكَفِّ*] and the *ضرة* of the little finger [respecting which see the next preceding sentence]. (TA, from a trad.) — *ألية القدم* The part of the human foot upon which one treads, which is the portion of flesh beneath [or next to] the little toe. (M.) — *ألية الحافر* The hinder part of the solid hoof. (S, M.)

ألية: see إلى.

أليَان: see إلى.

أليَان an irreg. dual of *ألية*, q. v.

*أليَان* (T, S, M, K) and *أليَان* (M, K) and *ألى*, (T, S, K,) of the measure *أفعل*, (S,) and *ألى*, (M,) or *ألى*, (so in some copies of the K, and so accord. to the TA,) or *ألى*, (so in a copy of the K,) or *ألى*, (accord. to the CK,) and *ألى*, (M, K,) applied to a ram, *Large in the* *ألية*, q. v.: (T, S, M, K, TA:) and so, applied to a ewe, *أليَانة*, (T, M, K, [in the CK *أليَانة*],) fem. of *أليَان*; (T;) and *أليَانة*, (T, S, M, K,) fem. of *ألى*; (T, S:) and in like manner these epithets [masc. and fem. respectively, *ألى*, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to *Abou-Is-hák*, (M,) *ألى* is applied to a man, and *عَجِزَةٌ* to a woman, but not *ألية*, (S, M,) though [it is asserted that] some say this, (S,) *Yz* saying so, accord. to *A'Obeyd*, (IB,) but *A'Obeyd* has erred in this matter: (M:) the pl. is *ألى*, (T, S, M, K, [in the CK erroneously written with fet-h to the *ل*,]) pl. of *ألى*, (T, S, M,) or of *ألى*; of the former because an epithet of this kind is generally of the measure *أفعل*, or of the latter after the manner of *عَائِدٌ* as pl. of *بَارِئٌ*, and *عُودٌ* as pl. of *عَائِدٌ*; (M;) applied to rams (T, S, M) and to ewes, (T, S,) and to men and to women; (M, K;) and *أليَانَات*, (S, M, K, [in the CK *أليَانَات*],) pl. of *أليَانة*, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, (M, and so in a copy of the K, [in the CK *أليَانة*],) or *أليَانة*, (so in some copies of the K, and in the TA,) with *medd*, pl. of *ألى*, (TA,) and *أليَا*, (K,) pl. of *أليَان*. (TA.)

ألى: see إلى and هؤلى and هؤلى.

ألى, mentioned in this art. in the K: see art. *أليَان* and see also art. *الو*.

ألى: see هؤلى and أليَان and أليَان.