

[lxxiv. 55], **هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ**, [explained below: see **أَهْلُ**]. (T.) = **استأهل**, (JK, K,) or **أَهْلَ الْإِيمَانَةِ**, (Mṣb,) **He took the أهلة**: (JK, K:) or **he ate the أهلة**: see this word below. (Mṣb, TA.)

أَهْلُ [The people of a house or dwelling, and of a town or village, and of a country: and the family of a man:] a man's *cohabitants of one dwelling or place of abode*, (Er-Rāghib, Kull p. 84,) and of one town or country: (Er-Rāghib:) afterwards applied to a man's fellow-members of one family or race, and of one religion, and of one craft or art or the like: (Er-Rāghib, Kull:) or, as some say, *relations, whether they have followers or dependents, or not*; whereas **أَل** signifies relations with their followers or dependents: (Kull:) or it originally signifies *relations*: and sometimes is applied to *followers or dependents*: and signifies also the **أَهْلُ** [i. e. people, or inhabitants, or family,] of a house or tent: (Mṣb:) or a man's nearer, or nearest, relations by descent from the same father or ancestor; or his kinsfolk; his relations: (K:) or, accord. to [the Imām] Moḥammad, a man's wife [or wives] and his children and household who are the objects of his expenditure; and thus, any brother and sister, or paternal uncle and son of a paternal uncle, or strange or distantly-related child, whom a man feeds or sustains in his abode: the most particular, or most special, dependents, or the like, of a man: on the authority of El-Ghooree: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the **أَهْلُ** of a man, and the **أَهْلُ** of a house; as also **أَهْلَةٌ**: (S:) [see also **أَل**; in the explanations of which, certain distinctions between it and **أَهْلُ** will be found mentioned:] the pl. is **أَهْلُونَ**, [like **أَرْضُونَ**, a form sometimes used for **أَرْضُونَ**,] (Mgh, Mṣb, K,) and **أَهَال**, (S, Mgh, Mṣb, K,) with an additional **ي**, [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in **الْأَهَالِي**.] (S,) contr. to rule, (S, Mgh,) like **نَيَال**, pl. of **نَيْل**, (S,) [and like **أَرْضِي**, respecting which and **نَيْل**, see **أَهَال**, and **أَرْضِي**,] (S, K,) a pl. [of pauc.] sometimes occurring in poetry, (S,) [like **أَرْضِي**,] and **أَهْلَاتُ** and **أَهْلَاتُ** [as though pls. of **أَهْلَةٌ**.] (S, K.) — **أَهْلُ الْبَيْتِ** The [people or] inhabitants [or family] of the house or tent. (Mgh, K.) But **أَوْصَى لِأَهْلِ بَيْتِهِ** means the same as **أَوْصَى لِجَنْبِهِ**, i. e. *He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother.* (Mgh in art. **جنس**.) [See also **أَهْلُ الرَّجُلِ**, below.] — **أَهْلُ الْقَرْيَةِ** The [people or] inhabitants of the towns or villages. (TA.) And **أَهْلُ الْبَلَدِ** The settled, or constant, inhabitants of the country or town. (Mṣb.) And **أَهْلُ الْحَضَرِ** The people of the region, or regions, of cities, towns, or villages, and of cultivated land. (A in art. **حضر**.) And **أَهْلُ الْبَدْرِ وَالْوَبَرِ** (S in art. **مدر**, &c.) [The people of the towns or villages, or] the inhabitants of the buildings, and of the tents, (Kull,) or deserts. (TA in art. **وهر**.) —

أَهْلُ الْقُبُورِ, and **الْمَقَابِرِ**, The people of the graves, and of the places of graves; i. e., those buried therein. — **أَهْلُ الْجَنَّةِ** The people of Paradise. — **أَهْلُ النَّارِ** The people of the fire, i. e., of Hell. — See also **أَهْلَةٌ**. — The following is an ex. of **أَهْلُ** as explained above in the first sentence on the authority of the K: **الْأَهْلُ إِلَى الْأَهْلِ أَسْرَعُ مِنْ السَّيْلِ إِلَى السَّيْلِ** a prov. [meaning *Kinsfolk are quicker of tendency to kinsfolk than the torrent to the plain*]. (TA.) So, too, a saying of a poet cited voce **خَفِضْ أَهْلَكَ وَاللَّيْلَ** (TA.) [And] **بَادِرْ أَهْلَكَ وَأَحْذَرِ اللَّيْلَ وَظِلْمَتَهُ** a prov. meaning [Betake thyself early to thy family, and beware of the night and its darkness]. (Har p. 175.) [And] **أَهْلًا وَمَرْحَبًا** (S, K) a saying meaning *Thou hast come to an ample, or a spacious, or roomy, place, and to [people like thine own] kinsfolk; therefore be cheerful, or sociable, not sad, or shy: (S:) or thou hast found, or met with, [an ample, or a spacious, or roomy, place, and] kinsfolk, not strangers.* (K.) [And] **أَهْلًا وَسَهْلًا وَمَرْحَبًا** (S, K) a saying meaning *Thou hast come to a people who are [like] kinsfolk, and to a place that is plain, even, not rugged, and that is ample, spacious, or roomy; therefore rejoice thyself, and be not sad, or shy.* (Mṣb.) — **أَهْلُ النَّبِيِّ** The [family or] wives and daughters of the Prophet, and his son-in-law 'Alee: or his women; and (as some say, TA) the men who are his **أَل**; (K, TA;) comprising the grandchildren (**أَحْفَادُ**) and [other] progeny: and so **أَهْلُ النَّبِيِّ** as used in the Kur xxxiii. 33, occurring also [in a like sense] in xi. 76: (TA:) and **أَهْلُ** is conventionally applied to the nearer, or nearest, kinsfolk of the Prophet. (Er-Rāghib.) — **أَهْلُ كَلِّ نَبِيٍّ** also means *The people to whom any prophet is sent*; (K, TA;) and those who are of his religion. (TA.) — In the phrase **أَلِ اللَّهِ وَرَسُولِهِ**, meaning *The friends, or the like, of God and of his apostle*, the first word is originally **أَهْلُ**. (K, TA.) — **أَهْلُ اللَّهِ** is also an appellation which used to be applied to *The readers or reciters [of the Kur-án]*. (TA.) — **أَهْلُ الرَّجُلِ** also signifies *† The man's wife*; (Mgh, Mṣb, K;) as well as *his wife and children*; (TA;) [so, too, in the present day, **أَهْلُ بَيْتِ الرَّجُلِ**;] and so, too, **أَهْلَتُهُ**. (K.) Hence the phrase **بَنَى عَلَى أَهْلِهِ** [see art. **بنى**]: (Kull:) and **دَخَلَ بِأَهْلِهِ** and **دَخَلَ عَلَى أَهْلِهِ** [see art. **دخل**]. (Har p. 502; &c.) — **أَهْلُ مَذْهَبٍ** [The people of, or] those who follow, (K, TA,) and believe, (TA,) a certain persuasion, or body of tenets. (K, TA.) [Hence,] **أَهْلُ الشَّيْءِ** [Those who conform to the institutes of Moḥammad]. (TA.) [And] **أَهْلُ الْأَهْوَاءِ** [The people of erroneous opinions;] those whose belief is not that of the class termed **أَهْلُ الشَّيْءِ**, but who have the same **قَبِيلَةٌ**. (TA.) [And] **أَهْلُ الْإِسْلَامِ** Those who follow the religion of El-Islām. (Mgh.) [And] **أَهْلُ الْقُرْآنِ** Those who read, or recite, the Kur-án, and perform the duties enjoined thereby. (Mgh.) [And] **أَهْلُ الْكِتَابِ** [The

people of the Scripture, or Bible: and] the readers, or reciters, of the Mosaic Law, and of the Gospel. (TA.) — **أَهْلُ الْعِلْمِ** [The people of knowledge, or science;] those who are characterized by knowledge, or science. (Mṣb.) — **أَهْلُ الْأَمْرِ** [The possessors of command: or] those who superintend the affairs [of others]; (K, TA;) like **أُولُو الْأَمْرِ**, q. v. (TA.) — **أَهْلُ الْمَرَاتِبِ** [The people of exalted stations, posts of honour, or dignities]. (TA in art. **رتب**.) — **أَهْلُ الذِّمَّةِ** (Mgh in art. **ذم**) and **أَهْلُ الْعَهْدِ** (TA in art. **عهد**) Those persons, (Mgh, TA,) of the unbelievers, (Mgh,) [namely, Christians, Jews, and Sabians, but no others,] who have a compact, or covenant, with the Muslims, (Mgh, TA,) paying a poll-tax, whereby they are secure of their property and blood, (Mgh,) or whereby the Muslims are responsible for their security [and freedom and toleration] as long as they act agreeably to the compact. (TA.) — **أَهْلُ** also signifies *The possessors, or owners, of property*: as in the Kur iv. 61. (TA.) — **أَهْلُ** **بِكَذَا** A person, (S, K,) and persons, for it is used as a sing. and as a pl., (K,) having a right, or just title, to such a thing; entitled thereto; worthy, or deserving, thereof; meet, or fit, for it: (S, K:) the vulgar say **مُسْتَأْهِلٌ**, which is not allowable: (S:) or this assertion of J's is of no account. (K: see 10.) You say, **هُوَ أَهْلُ** **لِلْإِكْرَامِ** He is entitled to be, or worthy of being, treated with honour. (Mṣb.) And **هُوَ أَهْلَةٌ** **بِكَذَا** [He is entitled to, or worthy of, all that is good]. (Ibn-'Abbād.) And **وَدَّ أَهْلُهُ** He who is, or they who are, entitled to, or worthy of, love, or affection. (S, Sgh.) And hence, in the Kur [lxxiv. last verse], **هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ** (TA) He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive those who so regard Him. (Jel.) In the phrase **أَهْلُ الشَّيْءِ وَالْمَجْدِ** [O Thou who art the Being entitled to praise and glory], occurring in a form of prayer, the first word is mangooḥ as a vocative: and it may be marfooḥ, as the enunciative of an inchoative suppressed; i. e. **أَنْتَ أَهْلُ** [Thou art the Being entitled &c.]. (Mṣb.) — [Frequently, also, **أَهْلُ** signifies *The author, or, more commonly, authors, of a thing*; like **صَاحِبٌ** and **أَصْحَابٌ**; as in **أَهْلُ الْبِدْعِ** The author, or authors, of innovations; and **أَهْلُ الظُّلْمِ** The author, or authors, of wrong.]

أَهْلِي: see **أَهْلُ**.

أَهْلَةٌ: see **أَهْلُ**, in four places: — and see **أَهْلَةٌ**.

أَهْلَةٌ i. q. **مَالٌ** [Property; or cattle]: so in the saying **إِنْتَهَرُوا لِأَهْلَتِكُمْ** (JK, K) [app. meaning *Verily they are sojourners, or settlers, possessed of property, or cattle*]: **أَهْلُ** here signifying [pl. of **أَهْلٌ**]. (JK, TA.) [But] Yoo says that **أَهْلُ** **أَهْلَةٌ** and **أَهْلُ** **أَهْلَةٌ** means *They are people of the distinguished sort*. (TA.)

أَهْلِيٌّ A domestic beast [or bird]; a beast [or bird] that keeps to the dwelling [of its owner];