

(JK, Mṣb, K, TA;) *contr. of وَحْشِيٌّ*; (TA;) as also *أَهْلٌ*. (K.) You say *خَمْرٌ أَهْلِيَّةٌ* [*Domestic asses*]: (JK, TA;) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.)

أَهْلِيَّةٌ The quality of having a right, or just title, to a thing; *worthiness, or desert; meetness, or fitness*; in Pers. *سزاواری*: (Golius, app. from a gloss. in a copy of the KL:) the state, or quality, of *meetness, or fitness*, [of a person,] for the bindingness of the rights which the law imposes for one or upon him. (TA.)

إِهَالَةٌ Grease: (S:) or melted grease: (Mṣb:) or fat: or melted fat: or olive-oil: and anything that is used as a seasoning or condiment: (K:) such as fresh butter, and fat, and oil of sesame: (TA:) or melted fat of a sheep's tail and the like. (JK.) Hence, *سُوعَانٌ ذَا إِهَالَةٍ*, a prov., mentioned in art. *سُوعٌ*; (K, TA;) or, as some say, *وَشْكَانٌ*. (TA.)

أَهْلٌ, (JK, S, Mṣb, K,) [said by those unacquainted with the verb *أَهَلَ* in the first of the senses explained in this art. to be] a kind of rel. n., (TA,) and *مَأْهُولٌ*, (JK, K,) A place peopled, or inhabited: (Mṣb:) or a place having people: (JK:) or the former has this signification; and the latter signifies *having its people in it*: (ISK, K:) or the former has this last signification: (Yoo, S:) pl. of the latter *مَاهِلٌ*, occurring in a poem of Ru-beh [app. by poetic licence for *مَاهِيلٌ*]. (TA.) You say *قَرْيَةٌ أَهْلَةٌ* *A peopled, or inhabited, town or village.* (Mṣb.) And *أَمْسَتْ نِيرَانُهُمْ أَهْلَةً* *Their fires became in the evening attended by many people.* (TA.)

مَأْهُولٌ: see *أَهْلٌ*. — *ثَرِيدَةٌ مَأْهُولَةٌ* [*A mess of crumbled bread*] having much *إِهَالَةٌ*, q. v. (A, TA.)

مَتَاهِلٌ Having a wife. (Har p. 571.)

مُسْتَاهِلٌ: see *أَهْلٌ*; latter part of the paragraph. — Also *Taking, or eating, إِهَالَةٌ*, q. v. (S.)

او

او a conjunction, (M, Mughnee, K,) to which the later authors have ascribed meanings amounting to twelve: (Mughnee:) a particle which, when occurring in an enunciative phrase, [generally] denotes doubt, and vagueness of meaning; and when occurring in an imperative or a prohibitive phrase, [generally] denotes the giving of option, or choice, and the allowing a thing, or making it allowable. (S.)—First, (Mughnee,) it denotes doubt. (T, S, M, Mṣb, Mughnee, K.) So in the saying, *رَأَيْتُ زَيْدًا أَوْ عَمْرًا* [*I saw Zeyd or 'Amr*]. (T, S, Mṣb.) And *جَاءَنِي رَجُلٌ أَوْ امْرَأَةٌ* [*A man or a woman came to me*]. (Mbr, T.) And *لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ* [in the Kur xviii. 18 and xxiii. 115, *We have remained a day or part of a day*]. (Mughnee.)—Secondly, (Mughnee,) it denotes vagueness of meaning. (S, Mṣb, Mughnee, K.) So [it may be used] in the first of the exs. given above. (Mṣb.) And so in the saying,

وَإِنَّا أَوْ يَأْكُرْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ [*And verily we or ye are following a right direction or in manifest error*], (S, Mughnee,) in the Kur [xxxiv. 23]; (S;) the ex. being in the former او. (Mughnee.)—Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, S, M, Mughnee, K.) So in the saying, *كُلِّ السَّمَكِ أَوْ اشْرَبِ اللَّبْنَ* [*Eat thou the fish, or drink thou the milk*]; i. e. do not thou both of these actions; (Mbr, T, S;) but choose which of them thou wilt. (Mbr, T.) And *تَزَوَّجِ هِنْدًا أَوْ أُخْتَهَا* [*Take thou as wife Hind or her sister*]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, *سَأَتَزَوَّجُ هِنْدًا أَوْ أُخْتَهَا*, meaning *I will take as wife Hind or her sister; whichever of them I choose*].—Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (T, S, Mṣb, Mughnee, K.) So in the saying, *جَالِسِ الْحَسَنَ أَوْ ابْنَ سَيْرِينَ* [*Sit thou with El-Hasan or Ibn-Seereen*]. (Mbr, T, S.) And *قُمْ أَوْ اقْعُدْ* [*Stand thou or sit*]: and the person to whom this is said may do [one or] both of these actions. (Mṣb.) [And similar exs. are given in the Mughnee.] But *وَلَا تَطِعْ مِنْهُمْ آتِيًا أَوْ كُفْرًا* [in the Kur lxxvi. 24, *And obey not thou, of them, a sinner or a person very ungrateful to God*], means that thou shalt not obey either of such persons: (Mbr, T, Mughnee:) in which case او is more forcible than و; for when you say to a person, *لَا تَطِعْ زَيْدًا وَعَمْرًا* [*Obey not thou Zeyd and 'Amr*], he may obey one of them, since the command is that he shall not obey the two. (Zj, T.)—Fifthly, (Mughnee,) it denotes unrestricted conjunction. (Mughnee, K.) So in the saying, in the Kur [iv. 46 and v. 9], *أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ* [*And if any one of you cometh from the privy*]; (TA;) [where, however, it may also be rendered *or, though*] meaning what is termed a denotative of state. (T.) So, too, accord. to AZ, in the expression *أَوْ يَزِيدُونَ* [*And they exceeded that number*], in the Kur [xxxvii. 147]: but see below. (TA.) And so in the words, *أَوْ أَنْ نَفْعَلُ فِي أَمْوَالِنَا مَا نَشَاءُ* [*And our doing, in respect of our possessions, what we will*], in the Kur [xi. 89]. (T, TA.)—Sixthly, it denotes transition, (Mughnee,) used in the sense of [the adversative particle] *بَلْ*, (T, S, M, Mughnee, K,) in a case of amplification of speech; (S;) accord. to Sb, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in *مَا قَامَ زَيْدٌ أَوْ مَا قَامَ عَمْرٌ* [*Zeyd did not stand: nay, rather 'Amr did not stand*]; and *لَا يَقُمْ زَيْدٌ أَوْ لَا يَقُمْ عَمْرٌ* [*Let not Zeyd stand: nay, rather let not 'Amr stand*]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in *أَوْ يَزِيدُونَ* [*Nay, rather they exceeded that number*], (Th, S, M, Mughnee,) in the Kur [xxxvii. 147, cited above]: (S:) or the meaning is, *or they would exceed* [that number] in your estimation: or these words with those preceding them in the same verse mean, we sent him to a multitude of whom, if ye saw them, ye would say,

They are a hundred thousand, or they exceed [that number]; (M, Mughnee;) so that it denotes doubt on the part of men, not of God, for He is not subject to doubt: (M:) or we sent him to a hundred thousand in the estimation of men, or they exceeded [that number] in the estimation of men; for God does not doubt: (S:) or او is here used to denote vagueness of meaning: (IB, Mughnee:) or, it is said, to denote that a person might choose between saying, "they are a hundred thousand," and saying, "they are more;" but this may not be when one of the two things is the fact: or, accord. to some of the Koofees, it has the meaning of و: and each of these meanings, except the last, has been assigned to او as occurring in the Kur ii. 69 and xvi. 79. (Mughnee.)—Seventhly, it denotes division; (Mughnee, K;) as in the saying, *الْكَلِمَةُ أَسْمٌ أَوْ فِعْلٌ أَوْ حَرْفٌ* [*The word is a noun or a verb or a particle*]: so said Ibn-Málik: or, as he afterwards said, in preference, it denotes separation (التفريق) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adducing as one of his exs. of this meaning the saying, *وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى* [in the Kur ii. 129, *And they said, "Be ye Jews" or "Christians"*]; because the use of و in division is better; as when you say, *الْكَلِمَةُ أَسْمٌ وَفِعْلٌ وَحَرْفٌ*: or it denotes, accord. to some, distinction (التفصيل); and the meaning of the ex. last cited, say they, is, *and the Jews said, "Be ye Jews," and the Christians said, "Be ye Christians."* (Mughnee.) It is [said to be] used in this last sense (that of التفصيل) in the saying, *كُنْتُ أَكُلُ اللَّحْمَ أَوْ الْعَسَلَ* [*I used to eat flesh-meat or honey*]; i. e. *I used to eat flesh-meat one time and honey another time*: and so in the Kur vii. 3 and x. 13.—Eighthly, (Mughnee,) it is used in the sense of the exceptive *إِلَّا*, (Mughnee, K,) or *إِلَّا أَنْ*; (M;) and in this case the aor. after it is mansoob, because of *أَنْ* suppressed. (Mughnee, K.) So in the saying, *لَأَقْتُلَنَّه أَوْ يُسْلِمَ* [*I will assuredly slay him or he shall become a Muslim*]; i. e., *unless he become a Muslim*. (Mughnee. [And a similar ex. is given in the M.]) So, too, in the saying,

وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ
كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمًا

[*And I used, when I pinched and pressed the spear of a people, to break its knots, or joints, or its internodal portions, (the shaft being a cane,) or, i. e. unless, it became straight*]: (Mughnee, K;) a prov., of which the author is Ziyád El-Ajjam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. *غَمَزَ*;) thus related by Sb, the verb ending it being rendered mansoob by او; and thus he heard it from some one or more of the Arabs; but in the original verses, which are but three, it is *تَسْتَقِيمُ*, with *refa*. (IB and TA in art. *غَمَزَ*.) [And similar to these above are the sayings,] *إِنَّهُ لَفَلَانٌ أَوْ مَا يَنْجِدُ قَرْطًا* [*Verily it belongs to such a one or there is not, i. e. unless there be not, in Nejd, a قَرْطٌ* (see art. *قَرْطٌ*): and *مَا وَتَيْتَكَ أَوْ مَا يَنْجِدُ قَرْطًا* [*Will assuredly come to thee or there*