this kind of fasting to be ordained by God; or, through impotence, should become insincere; or because, by fasting all the days of the year, he would do so on the days on which fasting is forbidden. See other readings voce أَلَا in art. الو.]) — Hence also the saying, آلَتِ الضَّرْبَةُ إِلَى النَّفْسِ, meaning † *The blow*, or *stroke, resulted in destroying life; in slaying*, or *killing*. (Mgh.) — Hence also, آلَ الأَمْرُ إِلَى كَذَا [*The affair*, or *case, became ultimately reduced to such a state*, or *condition; came to such a result; came to be thus*]. (Mṣb.) — Hence also, طَبَخْتُ الشَّرَابَ فَآلَ إِلَى قَدْرِ كَذَا *I cooked the wine*, or *beverage, and it became reduced* (رَجَعَ) *to such a quantity*. (Ṣ.) And طَبَخَهُ حَتَّى آلَ إِلَى الثُّلُثِ أَوِ الرُّبْعِ *He cooked it* (namely نَبِيذ [i. e. must, or mead, or wort,]) *until it became reduced* (رَجَعَ) *to the third, or to the fourth*: (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حَتَّى آلَ المَنَّانِ مَنًّا وَاحِدًا, (Mgh,) or إِلَى مَنٍّ وَاحِدٍ, (TA,) *until twice the quantity*, or *weight, of a* مَنّ *became* [*reduced to*] (صَارَ) *one* مَنّ. (Mgh.) — [Hence also, مَجَازُ الأَوْلِ *The proleptic*, or *anticipative, trope*; as فَصِيل applied to "a young camel" before it is weaned, because it is to be weaned.] — [And hence also, app.,] آلَ الشَّيْءُ, inf. n. مَآلٌ, *The thing* [*became reduced in quantity* or *size*;] *decreased; diminished*; or *became defective*, or *deficient*. (M, K.) And آلَ لَحْمُ النَّاقَةِ *The flesh of the she-camel went away, so that she became lean*, or *slender and lean*, or *lean and lank in the belly*. (T, K.) — آلَ, (T, Ṣ, M, K,) inf. n. أَوْلٌ (T, M, K) and إِيَالٌ, (M, K,) is also said of tar, (T, Ṣ, M,) and of honey, (Ṣ,) and of milk, (M,) and of wine, or beverage, (TA,) and of urine, (M,) or of the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state, (T,) and of oil, (M, K,) and other things, (K,) as meaning *It became thick*: (T, Ṣ, M, K:) said of milk, *it thickened and coagulated*: (M:) said of wine, or beverage, *it thickened, and became intoxicating in its utmost degree*: (Az, TA:) and said of oil, *it attained its full perfume*, or *sweetness of odour, by being well prepared* or *compounded*. (T.) — مَا لَكَ تَؤُولُ إِلَى كَتِفَيْكَ [written in the TA without any vowel-signs, app. meaning ‡ *What aileth thee that thou shruggest thy shoulders?* lit., *drawest thyself together to thy two shoulder-blades?*] is said [to a man] إِذَا انْضَمَّ إِلَيْهِمَا وَاجْتَمَعَ [when he draws himself together to them, and contracts himself]; and is a tropical phrase: so says Z. (TA.) — آلَ مِنْ فُلَانٍ *He escaped*, or *became safe* or *secure, from such a one*: a dial. var. of وَأَلَ: (T, K:) of the dial. of the Anṣár. (TA.) — You say also, آلَ, aor. يَؤُولُ; (T, Mṣb;) or أَوِلَ, aor. يَأْوَلُ; (K;) meaning *He*, or *it, preceded; went before; was*, or *became, before, beforehand, first*, or *foremost*; (T, Mṣb, K;) *and came*: (Mṣb:) with this, also, وَأَلَ is syn.; and from it [says Az] is most probably derived أَوَّلُ, so that its original form is أَأْوَلُ: [or, as Fei says,] hence is derived the phrase, used by the vulgar, العَشْرُ الأَوَّلُ with fet-ḥ to the hemzeh [as meaning "the first, or preceding, ten (nights of the month)," for الأُوَلُ, pl. of الأُولَى, fem. of الأَوَّلُ; but this is generally regarded as being originally الأَوْأَلُ, from وَأَلَ]. (Mṣb.) — آلَهُ: see 2. — Accord. to Lth, (TA,) أَلْتُهُ, (M, K,) aor. أَؤُولُهُ, inf. n. أَوْلٌ, (TA,) signifies *I made it* (namely, milk, M, or oil &c., K) *to thicken*, (M, K,) *and to coagulate*; (M;) the verb being both intrans. and trans.: (K:) but Az says that it is not known as trans., in this sense, in the language of the Arabs [of the classical ages]. (TA.) — آلَ رَعِيَّتَهُ, (Ṣ, M, Mṣb, K,) aor. يَؤُولُ, inf. n. أَوْلٌ (Ṣ) and إِيَالٌ, (Ṣ, M, K,) of which the simple subst. is إِيَالَةٌ, (Ṣ,* Mṣb,) *He* (a prince or commander, Ṣ, or a king, M, K) *ruled*, or *governed, his subjects; presided over their affairs, as commander* or *governor*; (Ṣ, M, Mṣb, K;) *and did so well*: (Ṣ:) and آلَ عَلَيْهِمْ, inf. n. أَوْلٌ and إِيَالٌ and إِيَالَةٌ, [or this last, as said above, is a simple subst.,] *he presided over them; held command*, or *authority, over them*; (M, K;) namely, a people, or company of men; (K;) or, *over their affairs*. (TA.) It is said in a prov., (M,) قَدْ أُلْنَا وَإِيلَ عَلَيْنَا (T, Ṣ, M) *We have ruled and been ruled*; (T;) *we have presided and been presided over*. (M.) — آلَ مَالَهُ, (T, Ṣ, M,* Mṣb, K,) inf. n. إِيَالَةٌ, (T, Mṣb,) *He put into a good*, or *right, state*, or *condition, and managed*, or *tended, his* مال [meaning *cattle*]; (T, Ṣ, M,* K;) as also ائْتَالَهُ [written with the disjunctive alif إِيتَالَهُ], (K,) inf. n. إِيتَالٌ: (Ṣ:) or *he managed his camels, and his sheep* or *goats, in such a manner that they throve*, or *became in a good state* or *condition, by his management*. (Mṣb.) Lebeed describes a female singer

• بِمُوَتَّرٍ تَأْتَالُهُ إِبْهَامُهَا •

(T, Ṣ,) meaning *with a stringed lute*, (EM p. 169,) *which her thumb adjusts*; (Ṣ, EM;) from أُلْتُ, (T, Ṣ,) signifying *I put into a good, right*, or *proper, state*, or *condition*. (T. [But see another reading in the first paragraph of art. اوى.]) You say also, أُلْتُ الشَّيْءَ meaning *I composed*, or *collected together, the thing, and put it into a good, right*, or *proper, state*, or *condition*: and some of the Arabs say, أَوَّلَ اللّٰهُ عَلَيْكَ أَمْرَكَ, i. e. *May God compose for thee thine affair*: and, by way of imprecation, لَا أَوَّلَ اللّٰهُ عَلَيْهِ شَمْلَهُ [*May God not compose for him his discomposed, disorganized, deranged*, or *unsettled, affair*, or *affairs*]. (T.) — أُلْتُ الإِبِلَ, inf. n. أَوْلٌ and إِيَالٌ, also signifies *I drove the camels*: (M:) or, accord. to the T, *I bound the camels' udders with the* أَصِرَّة (صَرَرْتُهَا) *until the time of milking, when I loosed them*. (TA.)

2. أَوَّلَهُ إِلَيْهِ, (M, K,) inf. n. تَأْوِيلٌ, (TA,) *He returned it* (namely, a thing, M) *to him*, or *it; he made it*, or *caused it, to return to him*, or *it*; syn. رَجَّعَهُ: (M, K: in the CK رَجَّعَهُ:) and آلَهُ also signifies the same; syn. رَدَّهُ. (TA.) You say, أَوَّلَ اللّٰهُ عَلَيْكَ ضَالَّتَكَ *May God restore to thee thy stray*; (T,* TA;) *cause it to return to thee*; (TA;) *bring together thee and it*. (T.) And أَوَّلْتُهُ إِلَى كَذَا *I caused him*, or *it, to come to such a state* or *condition; brought*, or *reduced, him*, or *it, thereto*; syn. صَيَّرْتُهُ إِلَيْهِ. (T.) — See also 1, near the end of the paragraph, in two places. — تَأْوِيلٌ also signifies The *discovering, detecting, revealing, developing*, or *disclosing*, or the *explaining, expounding*, or *interpreting, that to which a thing is*, or *may be, reduced*, or *that which it comes*, or *may come, to be*: (Ṣ, O, TA:) you say, أَوَّلْتُهُ, inf. n. تَأْوِيلٌ; and ▼ تَأَوَّلْتُهُ, inf. n. تَأَوُّلٌ; in one and the same sense: and hence the saying of El-Aṣhà:

• عَلَى أَنَّهَا كَانَتْ تَأَوَّلُ ▼ حُبَّهَا •

• تَأَوُّلَ ▼ رِبْعِيِّ السِّقَابِ فَأَصْحَبَا •

(Ṣ:) or تَأَوَّلَ ▼ حُبَّهَا: (so in a copy of the T: [the former word being, accord. to this reading, a contraction of تَتَأَوَّلُ; but this does not altogether agree with what here follows:]) AO says, تَأَوُّلَ حُبِّهَا means تَفْسِيرُهُ وَمَرْجِعُهُ: [i. e., the explanation of her love, or of the (poet's) love of her, and the state, or condition, to which it eventually came, is this:] (Ṣ:) it was small in his heart, and ceased not to grow until it became great; like as the little young camel [born in the season called رَبِيع, or in the beginning of the breeding-time,] ceases not to grow until he becomes great like his mother, (T,* Ṣ,) and has a son accompanying him: (Ṣ:) [or] أَوَّلَهُ and ▼ تَأَوَّلَهُ, (M, K,) inf. n. of the former as above, (K,) when said of language, signify دَبَّرَهُ وَقَدَّرَهُ وَفَسَّرَهُ [*he considered its end*, or *what it might be to which it led or pointed, and compared one part of it with another*; and then *explained*, or *expounded*, or *interpreted, it*]: (M, K:) hence, [if the explanation in the M and K be meant to denote three distinct meanings, which I do not think to be the case,] it would seem as though تَأْوِيلٌ and تَفْسِيرٌ were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Aḥmad Ibn-Yaḥyà, these two words and مَعْنًى are all one: but تأويل seems to me to signify the *collecting the meanings of dubious expressions by such expression as is clear*, or *plain, without dubiousness*: or, accord. to Lth, it is the *interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression*; as also ▼ تَأَوُّلٌ: (T:) or the *turning a verse of the Ḳur-án from its apparent meaning to a meaning which it bears*, or *admits, when the latter is agreeable with the Scripture and the Sunneh*: for instance, in the words of the Ḳur [vi. 95, &c.], يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ, if the meaning be [thus explained] "He produceth the bird from the egg," this is تفسير: and if [it be explained as meaning] "He produceth the believer from the unbeliever," or "the knowing from the ignorant," this is تأويل: so says Ibn-El-Kemál: (TA:) [hence, although it may often be rendered by *interpretation*, like تفسير, it more properly signifies the *rendering in a manner not according to the letter*, or *overt sense; explaining the covert*, or *virtual*,

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