

meaning; interpreting in a manner not according to the obvious meaning:] or the reducing a thing to its ultimate intent, whether it be a saying or an action: (Er-Rághib, TA:) or تفسير signifies the "discovering, detecting, revealing, or disclosing, what is meant by a dubious expression;" and تأويل, the reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: (L and K in art. فسر, and TA in that and in the present art.) or the former signifies the "expounding, explaining, or interpreting, the narratives which occur collected without discrimination in the K̄ur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed;" and the latter, the explaining the meaning of that which is مُتَشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. (TA: [in which are some further explanations; but these add nothing of importance.])—[Hence, لَفْظًا, in grammar, He rendered a word, or an expression, or a phrase, in grammatical analysis, by another word, or expression, or phrase.]—And [hence likewise,] تَأْوِيلٌ signifies also The interpretation, or explanation, of a dream; the telling the final sequel, or result, thereof: (M, K:) as in the K̄ur xii. 101. (M.)—It is also used [as a simple subst.] to signify The end, issue, result, or final sequel, of a thing; syn. عَاقِبَةٌ; (Bd in iv. 62 and xvii. 37;) or مَآلٌ; (Jel in the same places;) or مَرَجِعٌ, and مُصِيرٌ; as in the K̄ur [iii. 5], وَمَا يَعْلَمُونَ تَأْوِيلَهُ إِلَّا اللَّهُ [But none knoweth the end, &c., thereof, except God]: (A'Obeyd, T:) or this phrase means, but none knoweth when will be the resurrection, and to what the case will eventually come, (T, M,) when the hour shall arrive, (TA,) except God: (T, M:) so says Aboo-Is-hák: (T:) and in like manner, [in the K̄ur vii. 51,] هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ means Do they wait for aught save the result to which their case will come by the resurrection? (Aboo-Is-hák, T, M:) or, the result to which it will come (Bd, Jel) in the manifestation of its truth by the appearance of the promises and threats of which it has told? (Bd:) in like manner, also, the saying, تَقْوَى اللَّهِ means The fear of God is best in respect of result; syn. عَاقِبَةٌ. (TA.)

5: see 2, in the former half of the paragraph, in six places.—تَأْوَل فِيهِ الْخَيْرُ He discovered in him the existence of good, or goodness, from its outward signs: and he sought, or looked for, good, or goodness, in him. (TA.) You say also, تَأْوَلْتُ فِي فَلَانٍ الْأَجْرَ I sought, or looked for, recompense in (or of or from) such a one. (T.)

8: see 1, near the end of the paragraph, in two places.

10. اسْتَأَلَّ الرَّؤْيَا He sought the interpretation of the dream, by consideration. (TA in art. سَأَلَ.)

أَل A man's أَهْل [or family]; (T, S, M, Mṣb, K;) i. e. his relations: (Mṣb:) his عَشِيرَةٌ [or kinsfolk; or nearer, or nearest, relations by

descent from the same father or ancestor; &c.]; from أَوْلٌ as signifying زُجُوعٌ, because recourse is had to them in all affairs: (Ḥar p. 578:) and his household; (S, TA;) the people of his house: (Mṣb:) and his followers; (S, Mṣb, K;) including soldiers: (S, TA:) and his أَوْلِيَاءَ [i. e. friends, and the like]: (K:) those who bear a relation to him, as members to a head, (مَنْ أَلِ إِلَيْهِ,) by religion or persuasion or kindred; as in the K̄ur iii. 9 and viii. 54 and 56 &c.: (Ibn-'Arafeh:) [or in these and many other instances, it may be rendered people:] but in general it is not used save in relation to that in which is eminence, or nobility; so that one does not say, أَلِ الْإِسْكَافِ, like as one says أَهْلُهُ: (K:) and it is peculiarly used as a prefix to the proper names of rational beings; not to indeterminate nouns, nor to nouns of places or of times; so that one says, أَلِ فَلَانٍ; but not أَلِ رَجُلٍ, nor أَلِ زَمَانٍ كَذَا, nor أَلِ مَوْضِعٍ كَذَا, like as one says, أَهْلُ رَجُلٍ, and أَهْلُ زَمَانٍ كَذَا, and أَهْلُ مَوْضِعٍ كَذَا: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, أَهْلَهُ, but أَهْلُهُ; but his opinion in this matter is not correct: it is originally أَوْلٌ; the و being changed into ا, (M, Mṣb,) as in قَالٌ [which is originally قَوْلٌ]: so say some: (Mṣb:) or it is originally أَهْلٌ, (T, M, Mṣb, K,) then أَهْلٌ, and then أَلٌ: (K:) so say some, arguing thus from its having أَهْلٌ for its dim.: (T, Mṣb:) but accord. to Ks, it assumes the form أَوَيْلٌ as a dim.: (T:) or each of these is its dim. (M, K.) By the أَلِ of the Prophet are meant, accord. to some persons, His followers, whether relations or others: and his relations, whether followers or not: (Aḥmad Ibn-Yahyà, T:) or, as some say, his family (أَهْلُهُ [q. v.]) and his wives: [but it seems to be indicated that what I have rendered "and his wives" is meant as an explicative adjunct to أَهْلُهُ:] or, as some say, the people of his religion: (Esh-Sháfi'ee, T:) being himself asked who were his أَلِ, he answered all pious persons: (Anas, TA:) but in a trad. in which it is said that the poor-rates are prohibited to him and to his أَلِ, by this is meant those to whom was appropriated the fifth [of the spoils] instead of the poor-rates; and these were the genuine descendants of Háshim and El-Muṭṭalib. (Esh-Sháfi'ee, T.)—يَا زَيْدٌ and يَا لَزَيْدٍ, accord. to the Koofees, are contractions of يَا أَلِ زَيْدٍ [O family of Zeyd]. (Mughnee, on the letter ز; and El-Ashmoonee on the Alfeeyeh of Ibn-Málik, section الاستغاثة. [See the letter ل.])—[See also إِيْلَةٌ.] = I. q. شَخْصٌ [meaning The body, or corporeal form or figure or substance, (of anything, as is said in the T,) which one sees from a distance; or, in this case, often, though not always, the person, or self]; (AA, T, S, M, K;) of a man: a metaphorical application, from أَلِ as signifying أَهْلٌ and عَشِيرَةٌ; because comprising the members and the senses. (Ḥar p. 578.)—Sometimes, it is redundant, or pleonastic; [being only used for the sake of metre in verse, or to

give more force to an expression;] as in the following instance:

* الْأَفَى مِنْ تَذَكُّرِ آلِ لَيْلَى *
* كَمَا يَلْقَى السَّلِيمُ مِنَ الْعِدَادِ *

[I experience, from remembrance of Leylâ, or of Leylâ's person or self, the like of what the person bitten or stung by a venomous reptile experiences from the paroxysm of pain occasioned by the bite or sting]. (TA.) [See also another ex., voce شَخْصٌ; and another, voce مِرْمَارٌ.]—[Like شَخْصٌ, it seems to be sometimes applied to Any material thing that is somewhat high, and conspicuous: and hence, perhaps, the signification next following.]—مَا أَشْرَفَ مِنَ الْبَعِيرِ—[app. meaning The overtopping, or higher, part, or parts, of the camel]. (M, K.)—A [tent of the kind called] خَيْمَةٌ. (M.)—The poles of the خَيْمَةٌ; (M, K;) as also أَلَةٌ; of which the pl. is آلَاتٌ: (K:) or أَلَةٌ is the sing. of آلٌ and آلَاتٌ, [or n. un. of the former and pl. of the latter,] which signify the pieces of wood (خَشَبَاتٌ) upon which the خَيْمَةٌ is raised, or constructed: and hence Kutheiyir likens the legs of his she-camel to four آلَاتِ of the [wood of the tree called] طَلْح. (S.)—The pieces of wood (خَشَبٌ, T, M, K) of خَيْمَةٍ [or tents], (M,) stripped [of the tent-cloths]. (T, TA.)—Also, [app. because rising from the general surface of the ground,] The extremities and sides of a mountain. (M, K.)—The سَرَابٌ [or mirage]: (As, T, M, K:) or peculiarly applied to that which is in the first part of the day, (K,) as though raising figures seen from a distance (شَخْصٌ), and making them to quiver: (TA:) or that which one sees in the first part of the day, and in the last part thereof, as though raising figures seen from a distance (شَخْصٌ); not the same as the سَرَابٌ: (S:) or what resembles the سَرَابٌ: (Mṣb:) or, as some say, that which is in the ضُحَى [or early part of the day when the sun is yet low], like water between the sky and the earth, [in appearance] raising figures seen from a distance (شَخْصٌ), and making them to quiver; whereas the سَرَابٌ is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, the أَلِ is in the first part of the day: (M:) As says that the أَلِ and the سَرَابٌ are one: but others say that the former is from the ضُحَى [see above] to the declining of the sun from the meridian; whereas the سَرَابٌ is after the declining of the sun from the meridian to the prayer of the عَصْرُ; and in favour of their assertion they urge, that the former [in appearance] raises everything so that it becomes what is termed أَلِ, i. e. شَخْصٌ; for the أَلِ of everything is its شَخْصٌ; and that the سَرَابٌ [in appearance] lowers every شَخْصٌ in it so that it becomes [as though it were] cleaving to the ground, having no شَخْصٌ: Yoo says, the Arabs say that the أَلِ is from the غُدُوَّةُ [or period between the prayer of daybreak and sunrise] to the time when the sun is very high, or near the meridian; then it is called سَرَابٌ for the rest of the day: ISk says, the أَلِ is that which [in appearance] raises figures seen from a distance (شَخْصٌ),