

him. (TA.) = كَلَا فِي الطَّعَامِ وَغَيْرِهِ, inf. n. تَكَلَّى: (S, TA); and أَكَلَا, (S, K,) inf. n. أَكَلَا: (S); He paid in advance (أَسْلَمَ, K, and أَشْفَى, S, K) for corn or other food, &c. (S, K, TA.) [Here the original signification of postponement or delay is involved: for he who pays in advance for a thing grants a delay in the delivery thereof.] I Agr cites the following verse:

• فَمَنْ يُخَيِّرُ الْيَمِينَ لَا يُكَلِّي
• إِنْ جَازَ بِذَلِكَ وَلَا كَرِيمَ

[So that he who does a good action to them does not pay in advance to one who will recompense for that (action), nor to him who is generous]. (TA.) See 1 and 5.

3. كَلَا, inf. n. مُكَلَّلًا, and كَلَا, He watched, or observed. (TA.)

4. See 1 in three places. = أَكَلَّتْ عَيْنُهُ † His eye was sleepless, or wakeful. (A.) — أَكَلَا, † He made his eye sleepless, or wakeful. (A.) = أَكَلَا عُمُرَهُ † He brought his life to its close. (K.) See 1.

5. تَكَلَّى; and كَلَا, inf. n. تَكَلَّى: He bought on credit. [This is the explanation given in the TK, and it appears to be correct. It is also there said, that أَكَلَّتْ نَيْيَتُهُ signifies أَكَلَّتْ نَيْيَتُهُ, I took it, or bought it, on credit: and كَلَّتْ فِي أَكَلَّتْ نَيْيَتُهُ, I took, or bought, the food on credit, but the latter I render differently. (See 2, above.) In the K we read تَكَلَّى وَالْكَالَةَ بِالضَّرِّ النَّيَّةَ وَالْعُرْيُونَ وَتَكَلَّتْ وَكَلَّتْ تَكَلَّى أَكَلَّتْ. IbrD thinks that the last word should be أَخَّرَتْ "I postponed, or delayed": but I rather think that it should be أَخَذَتْهَا, meaning أَخَذْتُ نَيْيَتَهُ I took, or bought, on credit. In the TA we read, AO says, وَكَلَّتْ وَكَلَّتْ تَكَلَّى إِسْتَنْسَأَتْ نَيْيَةً أَوْ أَخَذَتْهُ وَالنَّيَّةَ التَّأْخِيرَ أَيِ وَكَذَلِكَ إِسْتَنْسَأَتْ نَيْيَةً: but the words أَيِ أَخَذَتْ seem to have been added by SM; for in the S we find, on the authority of AO, تَكَلَّتْ أَوْ إِسْتَنْسَأَتْ نَيْيَةً وَكَذَلِكَ إِسْتَنْسَأَتْ نَيْيَةً: whence it seems, that تَكَلَّى (or تَكَلَّى كَلَا, see above,) and أَكَلَّتْ, signify He asked for a delay of the period of the payment of a debt.] See 8.

8. أَكَلَّتْ مِنْهُ † He preserved, or guarded, himself from him or it; had a care of, or was cautious of, him or it. (S, K, TA.) — أَكَلَّتْ عَيْنِي † My eye was wakeful, vigilant, or cautious. (S.) — أَكَلَّتْ, and تَكَلَّى, He received a كَلَا [i.e., an earnest, or money paid in advance]. (K.)

10: see 1 and 5.

كَلَا Fresh herbage; syn. عُشْبٌ: (S, K:) applied to the عُرْوَةُ, نَصِي, and صِلْيَان: (Az:) or pasture, or what cattle &c. feed upon: (TA:) or herbage, whether fresh or dry, either fresh pasture or fodder: (S, K:) or it comprises the various kinds of عُرْوَةُ, and what are termed عُشْبٌ, بَقْلٌ, and the like: or it is applied to the herbs called بَقْلٌ, and to trees: a gen. n., having no sing.; or its sing. is كَلَا. (TA.)

كَالِي: see 5 and 5.

كَالِيَّةٌ, (S, K,) and مُكَلَّلَةٌ, (K,) and مُكَلَّلَةٌ, (S,) A land containing, (S,) or abounding with, (K,) كَلَا, or herbage. (S, K.) — The † last is also said to signify A land with the pasture of which its camels have been satiated. (TA.) — See a trad. quoted in art. فَضْلٌ.

كَلَا † A strong eye, which sleep does not overcome. (TA.) — كَلَا الْعَيْنَ † A man, or a camel, (male or female,) having a strong eye, which sleep does not overcome: (K:) or, a sleepless, or wakeful, eye. (A.) — كَلَا مَرَأَةً † [A woman who is sleepless at night]. (TA.) See 4.

كَلَا and مُكَلَّلًا † A station of ships, (S, K,) near the bank of a river, or near what is called the جَدُّ: (TA:) the former is masc. and fem.; or, accord. to Sb, it is of the measure فَعَالٌ; and therefore masc., and perfectly declinable: (S:) so called because it keeps the vessels safe (يَكْلُوها) from the wind: but accord. to Th, it is of the measure فَعْلَلًا; and therefore fem., [and imperfectly declinable; from كَلَّ;] so called because the wind there becomes slackened: or a place where ships are moored, near the bank of a river: (TA:) or a place sheltered from the wind. (S.) — Also, The bank of a river. (S, K.) — Dual of كَلَا, كَلَايْنِ, and كَلَاوَيْنِ: pl. كَلَاوُونَ. (TA.) — مَنْ عَرَّضَ عَرَضًا لَهُ وَمَنْ قَدَّفَنَاهُ (TA,) or مَسَى عَلَى الْكَلَا أَلْقَيْنَاهُ فِي النَّهْرِ (K in art. عَرَضَ,) or فِي الْمَاءِ (TA in that art.) † Him who indirectly calumniates we will treat in a similar manner; (meaning, we will inflict upon him a chastisement less than that termed الْحَدُّ;) and him who walks upon the bank of the river (i.e., who openly calumniates, and so, as it were, embarks on the river of the حَدُّودُ, [pl. of حَدُّ],) we will cast into that river; meaning, we will inflict upon him the chastisement termed الْحَدُّ. (TA; and K* in art. عَرَضَ.)

كَالِي (S, K) and كَلَا (K) i.q. نَيْيَةً, [app.

bearing both of the two significations immediately following, and clearly shown in the S &c. to bear the latter of them: A postponement, or delay, in the time of the payment of a debt, &c. See also نَأَا, and كَلَا. — Also, both words, like نَيْيَةً, A debt of which the payment is deferred by a creditor to a future period.] (S, K.) — Ex., نَهَى عَنِ الْكَالِي بِالْكَالِي, i.e., the نَيْيَتَةُ بِالنَّيَّةِ, He (Mohammad) forbade [exchanging] a debt to be paid at a future time for a similar debt. (S, TA.) [See the Jāmi' es-Sagheer, and Mishkāt el-Masābeeh, ii., 21.] What is forbidden by this is, a man's buying a thing on credit for a certain period, and, when the period of payment is come, and he finds not that wherewith to pay the debt, his saying, Sell it to me on credit for a further period, for something additional: whereupon he [thus] sells it to him: (TK:) or, a man's paying money for wheat, or the like, to be given at a certain period, and, when the period comes, the debtor's saying, I have not wheat; etc.; but sell thou it to me on credit for a certain period. (AObeyd, Mṣb.) See أَجَلَ.] كَالِي is also used for كَالِي. (S.) [See an ex. voce نَاجَزٌ.] The pl. of the latter is كَوَالِي. (TA.) — Also كَلَا, Money paid at a period after the purchase, for food. (S.) — Also كَلَا and كَلَا, An earnest, or money paid in advance. (K.)

أَكَلَا: Longer, or longest; more, or most, protracted. (TA.) — بَلَغَ اللَّهُ بِكَ أَكَلَا الْعُمُرِ (S, A) i.e. † [May God cause thee to reach, or attain,] the extreme, or most distant, period of life! (S, TA.)

كَلِيَّةٌ and مُكَلَّلَةٌ: see 5.

لِلْعَيْنِ فِيهَا مَكْلُودٌ: The eye is constantly fixed upon her: [or has in her an object that is watched (by it):] as though watching her because pleased with her. (A.)

كَلَا: see 5.

كَلَب

1. كَلَبٌ, aor. كَلَبَ, inf. n. كَلَبَ, He (a dog) was seized with madness, in consequence of eating human flesh. (K.) See also كَلَبَ and كَلَبَ. — كَلَبٌ, inf. n. كَلَبَ, He (a man) was seized with madness like that of dogs, in consequence of his having been bitten by a [mad] dog; [was seized with hydrophobia]. (K.) So also a camel. (S, K.) See also كَلَبَ and كَلَبَ. — كَلَبٌ, like عَنِ, [i.e., pass. in form, but neut. in signification,] He lost his reason by the kind of madness termed كَلَبٌ. (K.) See كَلَبٌ. — عَلَيْهِ, inf. n. كَلَبَ, † He was angry (K) with him; and thus resembled one afflicted with