

مَأْتَف [An accustomed place;] a place to which a man keeps or cleaves; [which he frequents, or to which he habitually resorts;] with which he is familiar, or to which he is accustomed; (Mghb;) a place with which men or camels [or birds and the like] are familiar, &c. (K, TA.) — And hence, *Leafy trees to which animals of the chase draw near.* (AZ, K.)

مَوْلُون, with fet-h, [i. e. **مَوْلُون** or **مَوْلُون**,] Possessors of thousands; or men whose camels have become, to each, a thousand. (TA.)

مَوْلَف and **مَأْوَف** Kept to, or clove to; applied to a thing [and to a person; and meaning when applied to the latter, with whom one is familiar, sociable, &c.]. (T.) It is said in a trad., **المَوْلَمُن**

إِنَّمَا مَأْوَف [The believer is one who is familiar, or sociable, &c., with others, and with whom others are familiar, &c.]. (TA.) — **المَوْلَقَةُ قُلُوبُهُمْ** Those whose hearts are made to incline, or are conciliated, by beneficence and love or affection: (S, Mghb;) as used in the Kur [ix. 60], it is applied to certain chief persons of the Arabs, whom the Prophet was commanded to attract, or allure, and to present with gifts, (T, K,) from the poor-rates, (TA,) in order that they might make those after them desirous of becoming Muslims, (T, K,) and lest care for things which they deemed sacred, or inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of Honeyn, eighty [in the TA two hundred] camels: (T:) they were certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their acting injuriously; and to some, from a desire of their becoming Muslims, (Mgh, Mghb,) and their followers also; (Mghb;) and to some, in order that they might remain steadfast as Muslims, because of their having recently become such; but when Aboo-Bekr became appointed to the government, he forbade this practice. (Mgh, Mghb.) — **أَلْفٌ مَوْلَقَةٌ** [These are a thousand] made complete. (S.) — See also **مَوْلُون**.

مَوْلَف A composer of a book or books; an author.]

مَأْوَف: see **مَوْلَف**, in two places.

القي

1. **أَقَى**, (JK, K, TA,) aor. ٢; (K, TA;) or **أَقَى**, aor. ٢; (CK;) [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;] inf. n. **أَقَى** and **إِلَاقَى**; (JK, K;) It (lightning) lied; (AHeyth, K;) [i. e.] it was without rain. (JK.) — See also 5. — Also, **أَقَى**, aor. ٢, inf. n. **أَقَى**, He lied; spoke falsely: whence the reading of Aboo-Ja'far and Zeyd Ibn-Aslam, [in the Kur xxiv. 14,] **إِذْ تَأْتُونَهُ** [When ye spoke it falsely with your tongues]. (TA.)

5. **تَأَقَى** It (lightning) shone, gleamed, or glistened; as also **أَتَقَى** [written with the disjunctive alif **أَتَقَى**]; (JK, S, IJ, K;) and so **أَقَى**, aor. ٢. Bk. I.

(TA.) Ibn-Ahmar has made the second trans., using the phrase **تَأَتَقَى** **الْعَيْنُونَ**, either by suppressing a prep., [meaning *She shines to the eyes,*] or meaning thereby *she ravishes the eyes.* (TA.) — And **تَأَتَقَتْ**, said of a woman, *She adorned herself:* (Sgh, K:) or *she became active and quick to engage in contention or altercation, and prepared herself for evil or mischief, and raised her head:* (IF, K:) or *she became like the* **إِنْقَعَا** [fem. of **إِنَقَى**, q. v.]. (IAar.)

8: see 5, in two places.

إِنَقَى A he-wolf: fem. with ٢: (IAar, S, K:) and the fem. is also applied to a she-ape or monkey; the male of which is not called **إِنَقَى**, but **قِرْدٌ**, (S, K,) and **رَبَابٌ**. (S.) — † *Evil in disposition*, applied to a man; and so with ٢ applied to a woman: and the latter, a [demon of the kind called] **سَعْلَةٌ**; because of its evil, or malignant, nature: (TA:) and a bold woman; (Lth, K;) for the same reason. (TA.)

إِلَاقَى [an inf. n. (see 1) used as an epithet;] Lying, or fallacious, lightning; (K;) that has no rain; (JK, K;) as also **إِلَاقَى**: (K, TA:) **أَقَى**, likewise, is an epithet applied to lightning [in the same sense; or as signifying shining, gleaming, or glistening: see 1 and 5]: and so is **أَقَى**, as syn. with **خُلِبَ** [that excites hope of rain, but deceives the expectation]. (TA.) — Also, applied to a man, Lying: (JK:) or lying much, or often, or habitually: (TA:) and very deceitful, and variable in disposition. (TA.)

أَقَى [app. an inf. n. of **أَقَى**; (see 5;)] The shining, gleaming, or glistening, of lightning. (TA.)

إِلَاقَى: see **إِلَاقَى**.

إِنَقَى, like **إِمَعَ**, [in a copy of the JK incorrectly written **إِنَقَى**,] i. q. **مَتَأَقَى** [Shining, gleaming, or glistening]; (S, K;) applied to lightning. (JK.) — Also † An inconstant man; from **التَأَقَى** as relating to lightning. (JK: there, in this instance, written **إِنَقَى**.)

إِلَاقَى: } see **إِلَاقَى**.
أَقَى: }

الك

1. **أَلَكَ** **الْبَحَامَ**, (ISd, K,) [aor. ٢ or ٣,] inf. n. **أَلَكَ**, (ISd, TA,) He (a horse) chewed, or champed, the bit; syn. **عَلَكَهُ**. (ISd, K.) One says, of a horse, **يَأْكُلُ الْبَحَامَ** He chews, or champs, the bits: but the verb commonly known is **يَلْكُ**, or **يَعْلِكُ**. (Lth.) — [Hence, accord. to some, (see **أَلْكُ**),] **أَلَكَ**, (Mghb, TA,) aor. ٢, inf. n. **أَلَكَ**, and **أَلْكُ**, (Mghb,) He acted as a messenger (تَوَسَّلَ) between the people. (Mghb, TA.) — And **أَلَكَهُ**, aor. ٢, inf. n. **أَلَكَهُ**, He conveyed, or communicated, to him a message. (Kr.) — And **أَلَكَ** He sent. (IB in art. **لَوْك**.)

4. **أَلِكْنِي** is from **أَلَكَ** signifying "he sent;" and is originally **أَلِكْنِي**; the [second] hemzeh

being transposed and placed after the ل, it becomes **أَلِكْنِي**; then the hemzeh has its vowel transferred to the ل, and is thrown out; as is done in the case of **مَلَكٌ**, which is originally **مَأَلَكٌ**, then **مَلَكٌ**, and then **مَلَكٌ**: (IB in art. **لَوْك**;) it means *Be thou my messenger; and bear thou my message; and is often used by the poets.* (S in art. **لَوْك**.) Accord. to IAmb, one says, **أَلِكْنِي إِلَى فَلَانٍ**, meaning *send thou me to such a one*: [but I do not know any instance in which this meaning is applicable:] and the original form is **أَلِكْنِي**; or, if from **الْأَلْكُ**, the original form is **أَلِكْنِي**: and he also says that it means *be thou my messenger to such a one.* (TA.) One says also, **أَلِكْنِي إِلَيْهَا بِرِسَالَةٍ**, which should properly mean *Send thou me to her with a message*: but it is an inverted phrase; since the meaning is, *be thou my messenger to her with this message* [or rather *with a message*]: and **أَلِكْنِي إِلَيْهَا بِالسَّلَامِ** i. e. *convey thou, or communicate thou, to her my salutation; or be thou my messenger to her [with salutation]*: and sometimes this [prep.] ب is suppressed, so that one says, **أَلِكْنِي إِلَيْهَا السَّلَامَ**: sometimes, also, the person sent is he to whom the message is sent; as in the saying, **أَلِكْنِي إِلَيْكَ السَّلَامَ** [virtually meaning *receive thou my salutation*; but literally] *be thou my messenger to thyself with salutation.* (TA.) Lh mentions the phrase **أَلِكْنِي إِلَيْهِ**, with respect to a message, aor. **أَلِكْنِي**, inf. n. **أَلِكْنِي**; in which case, the hemzeh [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. **لَوْك**.)

5: see **أَلْكُ**.

10. **اسْتَلَكَ مَأَلَكَةً** He bore, or conveyed, his message; (K;) as also **اسْتَلَكَ**. (TA.)

أَلْكُ A thing that is eaten [or rather chewed, as will be seen below]: so in the phrases, **عَلْوُكَ صَدَقَ** and **عَلْوُجُ صَدَقَ** like **هَذَا أَلْكُ صَدَقَ** [This is an excellent thing that is chewed], and **مَا تَلَوَّكْتُ بِأَلْكُ** [or **بَأَلْكُ**] **مَا تَلَوَّكْتُ بِأَلْكُ** [or **بَأَلْكُ**] [K in art. **عَلَج**] like **مَا تَعَلَّجْتُ بِعَلْوُجٍ** [app. meaning *I have not occupied myself in chewing with anything that is chewed*]. (TA.) — [And hence, accord. to some,] A message, or communication sent from one person or party to another; (Lth, S, M, K, &c.; [in the CK, after **الرِّسَالَةُ**, by which **الْأَلْكُ** is explained in the K &c., we find **قَبِلَ الْمَلِكُ مَسْتَقَى** in which the first two words should be **قَبِلَ الْمَلِكُ**, as in other copies of the K and in the TA; and **الْأَلْكُ** is erroneously put, in the CK, for **الْأَلْكُ**];) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also **أَلْوَكَةٌ** (ISd, Sgh, K) and **مَأَلَكَةٌ** (Lth, S, Mghb, K, &c.) and **مَأَلَكٌ** (Mghb, K) and **مَأَلَكٌ**: (S, M, Mghb, K, &c.;) accord. to Kr, (TA,) this last is the only word of the measure **مَفْعَلٌ**: (K, TA:) but accord. to Sb and Akh, there is no word of this measure: (TA:) [i. e. there is none originally