

things, as in the phrase *بَعْدَ أُولَئِكَ الْيَوْمِ* [After those days]; and in the *Kur* [xvii. 38], where it is said, *إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولٌ* [Verily the ears and the eyes and the heart, all of those shall be inquired of]. (S.) — The dims. are *أَلِيَّ* and *أَلِيَّ* (S, M) and *هُؤُلِيَّ* (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-ḥ or damm, [as the case may be,] and the *ي* which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of *دَيَّ*, dim. of *دَا*,] and in the third place if it is a word of three letters. (S.) = *الْأَلِيَّ*, (as in some copies of the S and T,) of the same measure as *الْعَلِيَّ*; (S; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or *الْأَلَا*; (ISd, TA;) or *الْأُولَى*; (so in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning *They who, those which*, and simply *who*, and *which*,] its sing. being *الَّذِي*; (S;) or is changed from being a noun of indication so as to have the meaning of *الَّذِينَ*; as also *الْأَلَا*; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreh. (ISd.) A poet says,

- وَإِنَّ الْأُولَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ
- تَأَسَّوْا فَتَسَّوْا لِلْكَرَامِ السَّابِيَا

[And they who are in Et-Taff, of the family of Hāshim, shared their property, one with another, and so set the example, to the generous, of the sharing of property]. (T, and S in art. *اسو*, where, in one copy, I find *الْأُولَى* in the place of *الْأُولَى*.) And another poet says,

- وَإِنَّ الْأَلَا يَعْلَمُونَكَ مِنْهُمْ

[And verily they who know thee, of them]: which shows what has been said above, respecting the change of meaning. (ISd.) Ziyād El-Ajjam uses the former of the two words without *ال*, saying,

- فَأَنْتُمْ أُولَى جِئْتُمْ مَعَ الْبَقْلِ وَالْدَّبَى
- فَطَارَ وَهَذَا شَخْصُكُمْ غَيْرَ طَائِرٍ

[For ye are they who came with the herbs, or leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away]: (T:) he means that their nobility is recent. (Ham p. 678; where, instead of *فَأَنْتُمْ* and *أُولَى*, we find *وَأَنْتُمْ* and *أَلَا*.) — In the phrase *الْعَرَبُ الْأُولَى*, (as in the L, and in some copies of the S and K,) or *الْأَلَى*, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) *الْأُولَى* or *الْأَلَى* may also signify *الَّذِينَ*, the verb *سَلَفُوا* being suppressed after it, because understood; [so that the meaning is, *The Arabs who have preceded, or passed away*;] so says Ibn-Esh-

Shejeree: (L:) or it is formed by transposition from *الْأُولَى*, being pl. of *أُولَى* [fem. of *أُول*], like as *أَخَرُ* is pl. of *أَخَر*: and it is thus in the phrase, *ذَهَبَتِ الْعَرَبُ الْأُولَى* or *الْأَلَى* [The first Arabs have passed away]. (S, K.) 'Obeyd Ibn-El-Abras uses the phrase, *نَحْنُ الْأَلَى* [as meaning *We are the first*]. (TA.)

إِلَى: see *إِلَى*.

إِلَى: see *إِلَى*: = and see also art. *الو*.

إِلَى (T, S, M, K) and *أَلَى* (S, M, K,) the latter said by Zekereyà to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and *إِلَو*, (T,) or *أَلَو*, (Es-Semeen, K,) like *دَلَو*, (Es-Semeen, TA,) [belonging to art. *الو*,] and *إِلَى* (T, M, K) and *أَلَى* (M, K) and *أَلَى* (Es-Sakhāwee, Zekereyà, TA) and *إِلَى*, (the same,) or *إِلَا*, occurring at the end of a verse, but it may be a contraction of *إِلَا*, meaning *عَهْدًا*, (M,) *A benefit, benefaction, favour, boon, or blessing*: pl. *أَلَا*. (T, S, M, K, &c.) Iamb says that *إِلَى* and *أَلَى* are originally *وَلَا* and *وَلَا*. (TA.)

*أَلَى* The buttock, or buttocks, rump, or posteriors, syn. *عَجِزَةٌ*, (K,) or [more properly] *عَجَز*, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the *flesh and fat thereon*: (M, K:) you should not say *أَلَى*, (T, S, K,) a form mentioned by the expositors of the F, but said to be vulgar and low; (TA;) nor *أَلَى*, (T, S, K,) with kesr to the *ل*, and with tesheed to the *ي*, as in the S, [but in a copy of the S, and in one of the T, written without tesheed,] a form asserted to be correct by some, but it is rarer and lower than *أَلَى*, though it is the form commonly obtaining with the vulgar: (TA:) the dual is *أَلَيَان*, (AZ, T, S,) without *ت*; (S;) but *أَلَيَان* sometimes occurs: (IB:) *أَلَصُ الْأَلَيَيْنِ* is an epithet applied to the Zenjee, (K in art. *لص*), meaning *having the buttocks cleaving together*: (TA in that art:) the pl. is *أَلَيَات* (T, M, K) and *أَلَا*; (M, K;) the latter anomalous. (M.) Lh mentions the phrase, *إِنَّهُ نَدُوْ أَلَيَات* [Verily he has large buttocks]; as though the term *أَلَى* applied to every part of what is thus called. (M.) — *Fat*, as a subst.: (M:) and a piece of fat. (M, K.) — The tail, or fat of the tail, (Pers. *دَنْبُهُ*), of a sheep. (KL.) [Both of these significations (the "tail," and "fat of the tail," of a sheep) are now commonly given to *أَلَى*, a corruption of *أَلَى* mentioned above: and in the K, voce *طَنْبُور*, it is said that the Pers. *دَنْبُهُ* signifies *أَلَى السَّاقِ* — *The muscle of the shank*; syn. *حَمَاءُ السَّاقِ* [which see, in art. *حمو*]. (AAF, M, K.) — *أَلَى الإِبْهَامِ* The portion of flesh that is at the root of the thumb; (S, M;) and which is also called its *ضَرْة*; (M;) or the part to which corresponds the *ضَرْة*; (S;) and which is also called *أَلَى الكَفِّ*; the *ضَرْة* being the

portion of flesh in (في [app. a mistranscription for من from]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or the portion of flesh in the *ضَرْة* of the thumb. (K.) — *أَلَى الْخَنْصَرِ* The portion of flesh that is beneath the little finger; [app. what is described above, as called the *ضَرْة*, extending from that finger to the prominent extremity of the ulna, at the wrist;] also called *أَلَى الْيَدِ*. (Lth, T.) — *أَلَى الْكَفِّ* The thumb [described above as also called by itself *أَلَى الكَفِّ*] and the *ضَرْة* of the little finger [respecting which see the next preceding sentence]. (TA, from a trad.) — *أَلَى الْقَدَمِ* The part of the human foot upon which one treads, which is the portion of flesh beneath [or next to] the little toe. (M.) — *أَلَى الْحَافِرِ* The hinder part of the solid hoof. (S, M.)

أَلَى: see *أَلَى*.

أَلَيَان: see *أَلَيَان*.

أَلَيَان an irreg. dual of *أَلَى*, q. v.

أَلَيَان (T, S, M, K) and *أَلَى* (M, K) and *أَلَى* (T, S, K,) of the measure *أَفْعَل*, (S,) and *أَلَى*, (M,) or *أَلَى*, (so in some copies of the K,) and so accord. to the TA,) or *أَلَى*, (so in a copy of the K,) or *أَلَى*, (accord. to the CK,) and *أَلَى*, (M, K,) applied to a ram, *Large in the* *أَلَى*, q. v.: (T, S, M, K, TA:) and so, applied to a ewe, *أَلَيَان*, (T, M, K, [in the CK *أَلَيَان*],) fem. of *أَلَى*; (T;) and *أَلَى*, (T, S, M, K,) fem. of *أَلَى*: (T, S;) and in like manner these epithets [masc. and fem. respectively, *أَلَى*, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to Aboo-Is-hāq, (M,) *أَلَى* is applied to a man, and *عَجَزَاءُ* to a woman, but not *أَلَى*, (S, M,) though [it is asserted that] some say this, (S,) Yz saying so, accord. to A 'Obeyd, (IB,) but A 'Obeyd has erred in this matter: (M:) the pl. is *أَلَى*, (T, S, M, K, [in the CK erroneously written with fet-ḥ to the *ل*],) pl. of *أَلَى*, (T, S, M,) or of *أَلَى*; of the former because an epithet of this kind is generally of the measure *أَفْعَل*, or of the latter after the manner of *بَزَل* as pl. of *بَزَل*, and *عَوْد* as pl. of *عَوْد*; (M;) applied to rams (T, S, M) and to ewes, (T, S,) and to men and to women; (M, K;) and *أَلَيَانَات*, (S, M, K, [in the CK *أَلَيَانَات*],) pl. of *أَلَيَان*, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, *إِلَى*, (M, and so in a copy of the K, [in the CK *إِلَى*],) or *أَلَا*, (so in some copies of the K, and in the TA,) with medd, pl. of *أَلَى*, (TA,) and *أَلَا*, (K,) pl. of *أَلَى*. (TA.)

أَلَى: see *أَلَى* and *هَوَلَاءُ* and *هَوَلَاءُ* and *أَلَى*.

أَلَى, mentioned in this art. in the K: see art. *أَلَيَان*: = and see also *أَلَى*.

أَلَى: see *أَلَى* and *هَوَلَاءُ* and *هَوَلَاءُ* and *أَلَى*.