

to one reading, (Mughnee,) meaning *تَهَوَّاهُمْ* [i. e. *And make Thou hearts of men to love them*]: (K:) so says Fr: but some explain it by saying that *تَهَوَّى* imports the meaning of *تَبَيَّلَ*; or that it is originally *تَهَوَّى*, with kesr, the kesreh being changed to a fet-hah, and the yé to an alif, as when one says *رَضَا* for *رَضَى*, and *نَاصَا* for *نَاصَى*: so says Ibn-Málik; but this requires consideration; for it is a condition in such cases that the *ي* in the original form must be movent. (Mughnee.) [See art. *هَوَى*.] — *اللَّهُمَّ إِنِّيكَ*, occurring in a trad., [is elliptical, and] means *O God, I complain unto Thee: or take Thou me unto Thee*. (TA.) — *أَنَا مِنْكَ وَإِنِّيكَ* means *I am of thee, and related to thee*. (TA.) — You say also, *إِذْهَبْ إِنِّيكَ*, meaning *Betake, or apply, thyself to, or occupy thyself with, thine own affairs*. (T, K,*) And similar to this is the phrase used by El-Aashà, *فَادْهَبِي مَا إِنِّيكَ*. (TA.) And *إِنِّيكَ* [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means *Betake, or apply, yourselves to, or occupy yourselves with, your own affairs*, (*إِذْهَبُوا إِنِّيكَ*) and *retire ye, or withdraw ye, to a distance, or far away, from us*. (ISK.) And *إِنِّيكَ عَنِّي* means *Hold, or refrain, thou from me: (T, K:) or remove, withdraw, or retire, thou to a distance from me: يَكُ* used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi suprà,) I heard an Arab of the desert, on its being said to him *إِنِّيكَ*, reply, *إِلَيَّ*; as though it were said to him *Remove, withdraw, or retire, thou to a distance*, and he replied, *I will remove, &c.* (M.) Aboo-Fir'own says, satirizing a Nabathæan woman of whom he asked for water to drink,

• إِذَا طَلَبْتَ الْمَاءَ قَالَتْ نَيْكَ •

[When thou shalt demand water, she will say, *Retire thou to a distance*]; meaning, [by *نَيْكَ*, i. e. *نَيْكَ* with an adjunct alif for the sake of the rhyme,] *إِنِّيكَ*, in the sense last explained above. (M.) — One also says, *إِنِّيكَ كَذَا*, meaning, *Take thou such a thing*. (T, K.) — When *إِلَيَّ* is immediately followed by the interrogative *مَا*, both together are written *إِلَامَ* [meaning, *To what? whither? and till, or until, what time, or when? i. e. how long?*]; and in like manner one writes *عَلَامَ* for *عَلَى مَا*, (S* and K voce,) and *حَتَامَ* for *حَتَّى مَا*. (S voce حَتَّى.)

أَلِيَّةٌ: see *أَلِيَّةٌ* and *أَلِيَّةٌ*.

أَلِيٌّ One who swears much; who utters many oaths: (IAar, T, K:) mentioned in the K in art. *إِلَى*; but the present is its proper art. (TA.)

أَلِيَّةٌ [A falling short; or a falling short of what is requisite, or what one ought to do; or a flagging, or remissness; and slowness, or tardiness:] a subst. from *أَلَا* as signifying *قَصْرٌ* and *أَبْطَأٌ*. (M.) Hence the prov., (M,) *إِلَّا حَظِيَّةٌ فَلَا*, i. e. *If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so: (M, K:*) or if thou fail of good fortune in that which thou seekest, fall not short, or flag not, or be*

not remiss, in showing love, or affection, to men; may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (S in art. *حَظُو*.) it is one of the proverbs of women: one says, *if I be not in favour, and high estimation, with my husband, I will not fall short, or flag, or be remiss, in that which may render me so, by betaking myself to that which he loveth: (T and TA in art. *حَظُو*.)* Meyd says that the two nouns are in the accus. case because the implied meaning is *إِلَّا أَكُنْ حَظِيَّةً فَلَا أَكُنْ أَلِيَّةً*; the latter noun being [accord. to him] for *أَلِيَّةً*, for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of *أَحْظَى*, or that of the part. n. of *حَظَى* [or *حَظِيَّتٌ*]. (Har p. 78.) = *An oath*; (T, S, M, Mgh, K;) as also *أَلِيَّةٌ* (M, K) and *أَلِيَّةٌ* (T, S, M, K) and *أَلِيَّةٌ* and *أَلِيَّةٌ*: (S, M, K: [in the CK, *أَلِيَّةٌ* is erroneously put for *أَلِيَّةٌ*]) it is [originally *أَلِيَّةٌ*,] of the measure *فَعِيلَةٌ*: (S:) pl. *أَلِيَّاتٌ*. (S, Mgh.) A poet says, (namely, Kutheiyir, TA,)

• قَلِيلُ الْإِلْيَا حَافِظٌ لِيَمِينِهِ •
• وَإِنْ سَبَقَتْ مِنْهُ الْإِلْيَةُ بَرَّتْ •

[A person of few oaths, who keeps his oath from being uttered on ordinary or mean occasions; but if the oath has proceeded from him at any former time, or hastily, it proves true]: (S, TA:) or, as IKh relates it, *قَلِيلُ الْإِلْيَا*; meaning, he says, *قَلِيلُ الْإِلْيَا*; the *ي* being suppressed: see 4. (TA.)

أَلِيَّةٌ: see the latter part of the paragraph next preceding.

أَلِيٌّ Falling short; or falling short of what is requisite, or what one ought to do; or flagging, or remiss: [and slow, or tardy: &c.: see 1:] fem. with *ة*: and pl. of this latter *أَلِيَّاتٌ*. (S, TA.) See *أَلِيَّةٌ*, used, accord. to Meyd, for *أَلِيَّةٌ*. — *Niggardly, penurious, or avaricious; impotent to fulfil duties or obligations, or to pay debts*. (Har p. 78.)

أَلِيَّةٌ The piece of rag which a woman holds in weeping, (S, TA,) and with which she makes signs: (TA:) [it is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. *أَلِيَّاتٌ*: (S, TA:) which also signifies *rags used for the menses*. (TA in art. *غَبَر*.)

أَلِيٌّ [part. n. of 5]. It is said in a trad., *وَبَلَّ لِلْمُتَالَيْنِ مِنْ أُمْتِي*, explained as meaning *Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire [of Hell]: but see the verb. (TA.)*

إِلَى

1. أَلِيٌّ (S, K,) aor. *يَأْتِي*, inf. n. *أَتَى*, (S,) *He* (a man, S) *was, or became, large in the* أَلِيَّةُ,

q. v. (S, K,*) = لَا دَرِيَّتَ وَلَا أَلِيَّةَ: see 1 in art. *إِلَى*.

أَلِيٌّ: see *إِلَى* = and see also *أَلِيَّانَ*.
أَلِيٌّ: see *إِلَى*.

أَلِيٌّ (so in some copies of the S and in the M,) accord. to Sb, or *أَلِيٌّ*, (so likewise in the M, in which it is mentioned in art. *إِلَى*, [and thus it is always pronounced,]) or *أَلِيٌّ*; (so in several copies of the S and in the K, in the last division of each of those works, [and thus it is generally written;]) and with the lengthened *ا*, [and thus is the more common form of the word, i. e. *أَلِيٌّ*, as it is always pronounced, or *أَلِيٌّ*, as it is generally written, both of which modes of writing it I find in the M,] (S, M, K,) of the same measure as *غَرَابٌ*, (M,) indecl., with a kesreh for its termination; (S;) [These and those,] a pl. having no proper sing., (S, K,) or a noun denoting a pl., (M,) or its sing. is *لَا* for the masc. and *ذَهِ* for the fem., (S, K,) for it is both masc. and fem., (S,) and is applied to rational beings and to irrational things. (M.) [Thus,] *هَؤُلَاءِ عَلَى أَتْرَى*, in the Kur xx. 86, means [They are these, following near after me; or] they are near me, coming near after me. (Jel, and Bq says the like.) And in the same, iii. 115, *هَؤُلَاءِ تَحِبُّونَهُمْ وَلَا يُحِبُّونَهُمْ* Now ye, O ye these believers, love them, and they love not you. (Jel.) — The particle (M) *هَآ* (S, K) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened *ا*,] (S, M, K,) so that you say, *هَؤُلَاءِ* [meaning These, like as *هَؤُلَاءِ* means “this”]. (S, K.) And AZ says that some of the Arabs say, *هَؤُلَاءِ قَوْمُكَ* [These are thy people], (S, M,*) and *رَأَيْتُ هَؤُلَاءِ* [I saw these], (M,) with tenween and kesr (S, M) to the hemzeh; (S;) and this, says IJ, is of the dial. of Benoo-Okeyl. (M.) — And the *ك* of allocution is added to it, so that you say, *أُولَئِكَ*, [or *أُولَئِكَ*, which is the same, and *أُولَئِكَ*, or *أُولَئِكَ*, &c.,] and *أُولَئِكَ*, (S, K,) and *أُولَئِكَ*, (so in some copies of the S and in the K,) or *أُولَئِكَ*, (so in some copies of the S and in the M,) in which the [second] *ل* is augmentative, (M,) and *أُولَئِكَ*, with teshdeed, (K,) [all meaning Those, like as *ذَلِكَ* and *ذَلِكَ* mean “that;” and hence] Ks says that when one says *أُولَئِكَ*, the sing. is *ذَلِكَ*; and when one says *أُولَئِكَ*, the sing. is *ذَلِكَ*; (S;) or *أُولَئِكَ* [or *أُولَئِكَ*, each with an augmentative *ل*, like *ذَلِكَ*, (and this, I doubt not, is the correct statement,)] is as though it were pl. of *ذَلِكَ*: (M:) but one does not say *هَؤُلَاءِ*, or *هَؤُلَاءِ*, (M,) [nor *هَؤُلَاءِ*, or the like.] [Thus it is said in the Kur ii. 4, *هَؤُلَاءِ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِسُونَ* Those follow a right direction from their Lord, and those are they who shall prosper.] And sometimes *أُولَئِكَ* is applied to irrational