

Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 وَلِيَّةٌ would seem to have nearly the same meaning as وَكِيلَةٌ q.v.; at 27 v. 50 it refers to the avenger of blood, who, as mentioned at 17 v. 35, is to be the heir or next of kin; at 19 v. 5 وَلِيًّا may be rendered "Heir apparent," or "next of kin," so also at 8 v. 73; the passage at 17 v. 111 is explained under the word ذُلٌ q.v. وَلَايَةٌ n.a. Help, the act of taking as a friend, or appointing as heir, as 8 v. 73, مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ where the meaning would seem to be, "It is in no wise right for you to appoint them as your heirs." أَوْلَى for أَوْلَى (2nd declension); Dual أَوْلَيَا comp. form, Nearer, more or most near of kin, more worthy, more proper, nearest (with ب and ل); أَوْلَى لَكَ, see iv. f. مَوْلَى Plur. مَوَالِي (2nd declension) A lord, companion, protector, a patron or client; a master or servant; at 44 v. 41 it is found with both these meanings, or it may in both instances be rendered partner; one nearly related by blood, as at 4 v. 37, or a nephew, as at 19 v. 5; 57 v. 14, هِيَ مَوَلَاكُمْ "It is the proper place for you," or "a place nigh unto you," مَوْلَى being here considered as a noun of place, D. S. Gr. T. 1, p. 302.— وَلى II. To retreat, turn the back (with إِلَى or عَلَى أَدْبَارِهِمْ or أَدْبَارَ); it is sometimes found with a double acc., thus 8 v. 16, "And he who turns his back unto them on that day;" to cause to turn towards (with double acc.); to turn away (with acc. and عَنْ); to turn—one's face—towards (with double acc.); to set one over, or give one authority over (with double

acc.); 4 v. 115, نَوَّلِيهِ مَا تَوَلَّى "We will put it into his power to follow the bent of his inclination." مَوْلَى for مَوْلَى part. act. He who causes one to turn towards a thing; thus, 2 v. 143, هُوَ مَوْلِيهَا "It is He—God—who turns (them) towards it;" the other acc. أُمَّةٌ IV. "Every nation," being understood. أَوْلَى IV. To cause to draw nigh; 75 v. 34, "Woe unto thee!" Lit. "May He—God—cause (evil) to draw nigh unto thee," or "May it—evil—draw nigh unto thee," the preterite being here used for the optative; D. S. Gr. T. 1, p. 169.— تَوَلَّى V. To turn back, turn one's back; to retire (with إِلَى); to turn away (with عَنْ); to adopt or choose any one—as a friend—(with acc. of pers.), as at 5 v. 61; to take upon one's-self, as 24 v. 11, وَأَلْذَى تَوَلَّى كِبْرًا "And he who hath taken upon himself to aggravate it;" to be put in authority, as at 47 v. 24; Instances are not uncommon in which the ت of the second person aorist is omitted, as تَوَلَّوْا for تَوَلَّوْا 11 v. 3, see D. S. Gr. T. 1, p. 221.

كَانَ. And verily he shall be, see كَانَ.

وَنَى aor. يَنْى To be slack or negligent (with فى). وَهَبَ aor. يَهَبُ Imperat. هَبْ To give, bestow; to restore, as at 33 v. 42 (with acc. and ل). وَهَّابٌ A free and liberal giver; أَلَوْهَّابُ An epithet of the Deity. وَهَجَ aor. يَهَجُ To burn. وَهَّاجٌ Brightly burning. وَهِنٌ aor. يَهِنُ To be weak, faint, infirm, languid, remiss (with فى). وَهْنٌ Weakness, faintness; 31 v. 13, وَهْنًا عَلَى وَهْنٍ "With weakness upon weakness." أَوْهِنٌ (2nd declension) comp. form, Weakest.—مَوْهِنٌ part. act. IV. f. One who makes weak.