

flagged, or was remiss; syn. قَصَرَ: (S, M, K; and Fr, IAr, T, Mgh, in explanation of the first of these verbs:) and he was slow, or tardy: (M, K; and AA, T, S, in explanation of the second verb:) or he flagged, or was remiss, or languid, and weak. (AHeyth and T in explanation of all of the above-mentioned verbs except the last.) You say, أَلَا فِي الْأَمْرِ, (Mgh,) and أَتَلِي أَتَلِي, (S,) He fell short, &c., (قَصَرَ,) in the affair. (S, Mgh.) In the saying, لَمْ يَأَلْ أَنْ يَعْدِلْ فِي ذَلِكَ, i. e. He did not fall short, &c., (لَمْ يَقْصُرْ,) in acting equitably and equally in that, فِي is suppressed before ان: but in the phrase, لَمْ يَأَلْ, as some relate it, [the meaning intended seems to be, They did not hold back, or the like, from acting equitably; for here] the verb is made to imply the meaning of another verb: and such is the case in the saying, لَا أَلُوكَ نَصْحًا, meaning I will not refuse to thee, nor partially or wholly deprive thee of, sincere, honest, or faithful, advice: (Mgh:) or this last signifies I will not flag, or be remiss, nor fall short, to thee in giving sincere, honest, or faithful, advice. (T, S.)* It is said in the Kur [iii. 114], لَا يَأْتُونَكَ خَبْرًا, meaning They will not fall short, or flag, or be remiss, in corrupting you. (IAAr, T.) And the same meaning is assigned to the verb in the saying وَأُولُو الْفَضْلِ مِنْكُمْ, in the Kur [xxiv. 22], by A'Oheyd: but the preferable rendering in this case is that of AHeyth, which will be found below: see 4. (T.) Ks mentions the phrase, أَقْبَلَ بِضَرْبَةٍ لَا يَأَلْ [He came with a blow, not falling short, &c.], for لَا يَأَلْ like لَا أَذِرُ [لا أَذِرُ] (S, M: [but in the copies of the former in my hands, for بِضَرْبَةٍ, I find بِضَرْبُهُ.]) أَتَى [with tesheed] is also said of a dog, and of a hawk, meaning He fell short of attaining the game that he pursued. (TA.) And of a cake of bread, meaning It was slow in becoming thoroughly baked. (IAAr, IB.) [See also the phrase لَا دَرَيْتَ وَلَا أَتَنَلَيْتَ in a later part of this paragraph.] — You say also, مَا أَتَوْتُ, (K,) or مَا أَتَوْتُ أَنْ أَفْعَلَهُ, (K,) (M, K,) and أَتَوْتُ, (K, TA, [in a copy of the M]) meaning I did not leave, quit, cease from, omit, or neglect, (M, K,) the thing, (K,) or doing it. (M.) And أَتَوْتُ فَلَانَ لَا يَأَلُو خَيْرًا Such a one does not leave, quit, or cease from, doing good. (M.) And مَا أَتَوْتُ جَهْدًا I did not leave, omit, or neglect, labour, exertion, effort, or endeavour: and the vulgar say, مَا أَلُوكَ جَهْدًا; but this is wrong: so says Aq. (T. [See, however, similar phrases mentioned above.]) — أَلَا, aor. as above, (TA,) inf. n. أَلُو, (IAAr, T, TA,) also signifies He strove, or laboured; he exerted himself, or his power or ability; (IAAr, T, TA;) as also أَتَى: (T, TA:) the contr. of a signification before mentioned; i. e. "he flagged," or "was remiss, or languid, and weak." (TA.) You say, أَتَانِي فِي حَاجَةٍ فَأَتَوْتُ فِيهَا He came to me respecting a want, and I strove, or laboured, &c., to accomplish it. (T.) — And أَلَا, aor. as above,

(T, S,) inf. n. أَلُو, (IAAr, T, S,) He was, or became, able to do it: (IAAr, T, S:) and أَتَى, inf. n. أَتَى, also signifies he was, or became, able: (TA;) and so أَتَلِي. (ISk, S, TA.) You say, هُوَ يَأَلُو هَذَا الْأَمْرَ He is able to perform, or accomplish, this affair. (T.) And مَا أَتَوْتُهُ I was not able to do it. (T, M, K.) And أَتَانِي مَن صَامَ, فَلَانَ فِي حَاجَةٍ فَمَا أَتَوْتُ رَدَّهُ Such a one came to me respecting a want, and I was not able to rebuff him. (T.) It is said in a trad., مَنْ صَامَ الدَّهْرَ فَلَا صَامَ وَلَا أَتَى [He who fasts ever, or always, may he neither fast] nor be able to fast: as though it were an imprecation: or it may be enunciative: another reading is وَلَا رَجَعَ, explained as meaning وَلَا رَجَعَ: [see art. اول:] but El-Khattābee says that it is correctly أَتَى and أَتَى. (TA.) And the Arabs used to say, (S, M,) [and] accord. to a trad. it will be said to the hypocrite [in his grave], on his being asked respecting Mohammad and what he brought, and answering "I know not," (T in art. تلو,) لَا دَرَيْتَ وَلَا أَتَنَلَيْتَ, (T, S, M, K,) meaning, accord. to Aq, (T,) or ISk, (S,) Mayest thou not know, nor be able to know: (T, S:*) or, accord. to Fr, nor fall short, or flag, in seeking to know; that the case may be the more miserable to thee: (T:) or وَلَا أَتَيْتَ, as an imitative sequent [for أَتَوْتُ, to which the same explanations are applicable]: (MK:) or دَرَيْتَ وَلَا تَلَيْتَ, the latter verb being assimilated to the former, (ISk, T in art. تلو, S,) said to mean تَلَوْتُ, i. e. nor mayest thou read nor study: (T in art. تلو:) or دَرَيْتَ وَلَا أَتَنَلَيْتَ, i. e. [mayest thou not know,] nor mayest thou have camels followed by young ones. (Yoo, ISk, T, S, M, K.) — Also, (IAAr, T,) inf. n. أَلُو, (IAAr, T, K,) He gave him a thing: (IAAr, T, K:*) [doubly trans.:] the contr. of a signification before mentioned, (also given by IAr, T and TA,) which is that of "refusing" [a person anything: see, above, لَا أَلُوكَ نَصْحًا]. (TA.)

2: see 1, in four places.

4. إِبْلَاءٌ, (T, S, M, &c.,) aor. يُؤَلِّي, inf. n. أَلَى, (T, S, Mgh,) [and in poetry إِلَاءٌ, (see a reading of a verse cited voce أَلَى)] He swore; (T, S, M, Mgh, K;) as also أَتَى, and أَتَلَى. (T, S, M, K.) You say, أَتَيْتُهُ وَأَتَيْتَ عَلَى الشَّيْءِ [I swore to do the thing]. (M.) [And أَفْعَلُ كَذَا I swore that I would not do such a thing; and, emphatically, I swear that I will not do such a thing. And أَتَى يَجِينَا He swore an oath.] It is said in the Kur [xxiv. 22], وَأُولُو الْفَضْلِ مِنْكُمْ, meaning, accord. to AHeyth and Fr, And let not those of you who possess superabundance swear [that they will not give to relations &c.]; for Aboo-Bekr [is particularly alluded to thereby, because he] had sworn that he would not expend upon Mistah and his relations who had made mention of [the scandal respecting] 'Aisheh: and some of the people of El-Medeeneh read وَلَا يَتَأَلَّ, but this disagrees with the written text: A'Oheyd explains it differently: see 1: but the preferable meaning is that here given.

(T.) And it is said in a trad., أَتَى مِنْ نِسَائِهِ شَهْرًا He swore that he would not go in to his wives for a month: the verb being here made trans. by means of مِنْ because it implies the meaning of اِمْتَنَعَ, which is thus trans. (TA.) [See also an ex. of the verb thus used in the Kur ii. 226.] أَتَى عَلَى اللَّهِ is said to mean One's saying, By God, such a one will assuredly enter the fire [of Hell], and God will assuredly make to have a good issue the work of such a one: but see the act. part. n. below. (TA.) — أَتَى, inf. n. as above, She (a woman) took for herself, or made, or prepared, a مِثْلَةٌ, q. v. (TA.)

5: see 1, in two places: — and see 4, in three places.

8: see 1, in five places: — and see 4, in two places.

أَلَى, or إِلَى: see إِلَى in art. إِلَى.

أَلُو, (so in some copies of the S, and so in the K in the last division of that work, and in the CK in art. ال, [and thus it is always pronounced,] but in some copies of the K in art. ال it is written أَلُونِ, [as though to show the original form of its termination,]) or أَلُو, (so in the M, and in some copies of the S, [and thus it is generally written,]) i. q. ذُو [Possessors of; possessed of; possessing; having]; a pl. which has no sing. (S, M, K) of its own proper letters, (S, K,) its sing. being ذُو: (S:) or, as some say, a quasi-pl. n., of which the sing. is ذُو: (K:) the fem. is أَلَاتٌ, (so in some copies of the S and K, [and thus it is always pronounced,]) or أَلَوَاتٌ, (so in other copies of the S and K, [and thus it is generally written,]) of which the sing. is ذَاتٌ: (S, K:) it is as though its sing. were أَلٌ, (M, K, [in the CK أَلٌ,]) the [final] و [in the masc.] being the sign of the pl., (M,) for it has و [for its termination] in the nom. case, and ي in the accus. and gen. (M, K.) It is never used but as a prefixed noun. (M, K.)

The following are exs. of the nom. case: نَحْنُ أَلُو قُوَّةً وَأَوَلُو بَأْسٍ شَدِيدٍ [We are possessors of strength, and possessors of vehement courage], in the Kur [xxvii. 23]; and أَوَلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ [The possessors of relationships, these have the best title to inheritance, one with respect to another], in the same [viii. last verse and xxxiii. 6]; (TA;) and جَاءَنِي أَوَلُو الْإِتْبَابِ [The persons of understandings came to me]; and أَوَلَاتُ الْأَحْيَالِ [Those who are with child; occurring in the Kur lxv. 4]: (S:) and the following are exs. of the accus. and gen. cases: وَذَرْنِي وَالْمُكَذِّبِينَ أُولَى النَّعْيَةِ [And leave thou me, or let me alone, with the beliers, or discreditors, (i. e., commit their case to me,) the possessors of ease and plenty], in the Kur [lxxiii. 11]; and لَتَنْوِي بِالْعَصْبَةِ أُولَى الْقُوَّةِ [Would weigh down the company of men possessing strength], in the same [xxviii. 76]. (TA.) وَأَوَلَى الْأَمْرِ مِنْكُمْ, in the Kur [iv. 62], [And those, of you, who are possessors of command], (M, K,*) accord. to Aboo-Is-hāq, (M,)