

means the companions of the Prophet, and the men of knowledge their followers, (M, K,) and the possessors of command, who are their followers, when also possessors of knowledge and religion: (K:) or, as some say, [simply] the possessors of command; for when these are possessors of knowledge and religion, and take, or adopt and maintain, and follow, what the men of knowledge say, to obey them is of divine obligation: and in general those who are termed *أُولُو الْأَمْرِ*, of the Muslims, are those who superintend the affairs of such with respect to religion, and everything conducing to the right disposal of their affairs. (M.)

إِلَى, accord. to Sb, is originally with *و* in the place of the [i. e. the final] alif; and so is عَلَى; for the alifs [in these two particles] are not susceptible of imáleh; [i. e., they may not be pronounced ilè and 'alè;] and if either be used as the proper name of a man, the dual [of the former] is *إِلَوَانِ* and [that of the latter] *عَلَوَانِ*; but when a pronoun is affixed to it, the alif is changed into yé, so that you say *إِلَيْكَ* and *عَلَيْكَ*; though some of the Arabs leave it as it was, saying *إِلَاكَ* and *عَلَاكَ*. (S.) It is a prep., or particle governing a noun in the gen. case, (S, Mughnee, K,) and denotes the end, as opposed to [مِنْ, which denotes] the beginning, of an extent, or of the space between two points or limits; (S, M;) or the end of an extent (T, Mughnee, K) of place; [signifying *To*, or *as far as*;] as in the phrase [in the K̄ur xvii. 1], *مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى* [From the Sacred Mosque to, or as far as, the Furthest Mosque; meaning from the mosque of Mekkeh to that of Jerusalem]; (Mughnee, K;) or in the saying, *خَرَجْتُ مِنَ الثَّوْفَةِ إِلَى مَكَّةَ* [I went forth from El-Koofeh to Mekkeh], which may mean that you entered it, [namely, the latter place,] or that you reached it without entering it, for the end includes the beginning of the limit and the furthest part thereof, but does not extend beyond it. (S.) [In some respects it agrees with حَتَّى, q. v. And sometimes it signifies *Towards*; as in *نَظَرَ إِلَيَّ* He looked towards me; and *إِلَيْهِ* He, or it, inclined towards him, or it. — It also denotes the end of a space of time; [signifying *To*, till, or until;] as in the saying [in the K̄ur ii. 183], *ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ* [Then complete ye the fasting to, or till, or until, the night]. (Mughnee, K.) [Hence, *إِلَى أَنْ* (followed by a manṣoob aor.) Till, or until; and *إِلَى مَتَى* Till, or until, what time, or when? i. e. how long? and also to, till, or until, the time when. See also the last sentence in this paragraph.] — [In like manner it is used in the phrases *إِلَى غَيْرِ ذَلِكَ*, meaning, (And so on,) to other things, and to the end thereof; equivalent to *et cætera*.] — Sometimes, (S,) it occurs in the sense of *مَعَ*, (T, S, M, Mughnee, K,) when a thing is joined to another thing; (Mughnee, K;) as in the phrase [in the K̄ur iii. 45 and lxi. 14], *مَنْ أَنْصَارِي إِلَى اللَّهِ* [Who will be my aiders with, or in addition to, God?], (S, Mughnee, K,) accord. to the Koofees and some of the Baṣrees; (Mughnee;) i. e. who will be joined to God in aiding me? (M, TA;) and

as in the saying [in the K̄ur iv. 2], *وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَى أَمْوَالِكُمْ* [And devour not ye their possessions with, or in addition to, your possessions]; (T, S;) and [in the same, ii. 13], *وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ* [And when they are alone with their devils]; (S;) and in the saying, *الذُّودُ إِلَى الذُّودِ إِبِلٌ* [A few she-camels with, or added to, a few she-camels are a herd of camels], (S, Mughnee, K,) a prov., meaning † a little with a little makes much; (S and A in art. ذود, q. v.) though one may not say, *مَعَ زَيْدٍ مَالٌ إِلَى زَيْدٍ مَالٌ* (Mughnee:) so too in the saying, *فَلَانَ حَلِيمٌ إِلَى أَدَبٍ وَفَقِهٌ* [Such a one is clement, or forbearing, with good education, or polite accomplishments, and intelligence, or knowledge of the law]; (M, TA;) and so, accord. to Kh, in the phrase, *أَحْمَدُ اللَّهِ إِلَيْكَ* [I praise God with thee: but see another rendering of this phrase below]. (ISH.) In the saying in the K̄ur [v. 8], *فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ*, it is disputed whether [the meaning be *Then wash ye your faces, and your arms with the elbows, or, and your arms as far as the elbows*; i. e., whether] the elbows be meant to be included among the parts to be washed, or excluded therefrom. (T.) A context sometimes shows that what follows it is included in what precedes it; as in *قَرَأْتُ الْقُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ* [I read, or recited, the K̄urān, from the beginning thereof to the end thereof]: or that it is excluded; as in *ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ* [explained above]: when this is not the case, some say that it is included if it be of the same kind [as that which precedes]; some, that it is included absolutely; and some, that it is excluded absolutely; and this is the right assertion; for with the context it is in most instances excluded. (Mughnee.) — It is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; or after a noun of excess importing love or hatred; [as in *مَا أَحَبَّهُ إِلَيَّ* How lovely, or pleasing, is he to me! (TA in art. حُب,) and *مَا أَبْغَضَهُ إِلَيَّ* How hateful, or odious, is he to me! (S in art. بَغْض,) and] as in the saying [in the K̄ur xii. 33], *رَبِّ السَّجْنِ أَحَبُّ إِلَيَّ* [O my Lord, the prison is more pleasing to me]. (Mughnee, K.) [This usage is similar to that explained in the next sentence.] — It is *syn. with* عِنْدَ; (S, M, Mughnee, Mṣb, K;) as in the phrase, *هُوَ أَشْبَى إِلَيَّ مِنْ كَذَا* [It is more desirable, or pleasant, in my estimation than such a thing]; (Mṣb;) and in the saying of the poet,

• أَمْرٌ لَا سَبِيلَ إِلَيَّ الشَّبَابِ وَذِكْرُهُ
• أَشَى إِلَيَّ مِنَ الرَّحِيقِ السَّلْسِلِ

[Is there no way of return to youth, seeing that the remembrance thereof is more pleasant to me, or in my estimation, than mellow wine?] (Mughnee, K;) and accord. to this usage of *إِلَى* in the sense of *عِنْدَ* may be explained the saying, *أَنْتَ طَالَتْ إِلَى سَنَةٍ*, meaning *Thou art divorced at the commencement of a year*. (Mṣb.) — It is also *syn. with* لَ; as in the phrase, *وَالْأَمْرُ إِلَيْكَ* [And command, or to command, belongeth unto Thee,

meaning God, as in the K̄ur xiii. 30, and xxx. 3], (Mughnee, K,) in a trad. respecting supplication: (TA:) or, as some say, it is here used in the manner first explained above, meaning, *is ultimately referrible to Thee*: and they say, *أَحْمَدُ إِلَيْكَ*, meaning, *I tell the praise of God unto thee*: (Mughnee:) [but see another rendering of this last phrase above:] you say also, *ذَاكَ إِلَيْكَ*, *That is committed to thee, or to thy arbitration*. (Har p. 329.) — It also occurs as *syn. with* عَلَى; as in the saying in the K̄ur [xvii. 4], *وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ* [And we decreed against the children of Israel]: (Mṣb:) or this means *and we revealed to the children of Israel (Bd, Jel) decisively*. (Bd.) — It is also *syn. with* فِي; (M, Mughnee, K;) as in the saying [in the K̄ur iv. 89 and vi. 12], *لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ* [He will assuredly collect you together on the day of resurrection]: (K:) thus it may be used in this instance accord. to Ibn-Malik: (Mughnee:) and it is said to be so used in the saying [of En-Nābighah, (M, TA,)]

• فَلَا تَتْرُكْنِي بِالْوَعِيدِ كَأَنِّي
• إِلَى النَّاسِ مَطْلَبٌ بِهِ الْقَارُ أَجْرَبُ

[Then do not thou leave me with threatening, as though I were, among men, smeared with tar, being like a mangy camel]; (M, Mughnee;) or, accord. to some, there is an ellipsis and inversion in this verse; *إِلَى* being here in dependence upon a word suppressed, and the meaning being, *smeared with pitch, [like a camel,] yet being united to men*: or, accord. to Ibn-Ogfoor, *مَطْلَبٌ* is here considered as made to import the meaning of *rendered hateful, or odious*; for he says that if *فِي* were correctly used in the sense of *إِلَى*, it would be allowable to say, *زَيْدٌ إِلَى الثَّوْفَةِ*: (Mughnee:) [or the meaning may be, *as though I were, compared to men, a mangy camel, smeared with pitch*: for] I 'Ab said, after mentioning 'Alee, *عَلِمَ إِلَى عَلَيْهِ كَالْقَرَارَةِ فِي الْمُنْعَجَرِ*, meaning *My knowledge compared to his knowledge is like the small pool of water left by a torrent* [or small pool of water left by a torrent] placed by the side of the middle of the sea [or the main deep]. (K in art. نَجَر.) It is also [said to be] used in the sense of *فِي* in the saying in the K̄ur [lxxix. 18], *هَلْ لَكَ إِلَيَّ أَنْ تَزَكَّى*, [Wilt thou purify thyself from infidelity?] because it imports the meaning of invitation. (TA.) — It is also used [in a manner contr. to its primitive application, i. e.,] to denote beginning, [or origination,] being *syn. with* مِنْ; as in the saying [of a poet],

• تَقُولُ وَقَدْ عَالَيْتَ بِالْكُورِ فَوْقَهَا
• أَيْسَى فَلَا يَرَوِي إِلَيَّ ابْنُ أَحْمَرَ

[She says, (namely my camel,) when I have raised the saddle upon her, Will Ibn-Aḥmar be supplied with drink and not satisfy his thirst from me? i. e., will he never be satisfied with drawing forth my sweat?]. (Mughnee, K.) — It is also used as a corroborative, and is thus [syntactically] redundant; as in the saying in the K̄ur [xiv. 40], *فَأَجْعَلْ أَفْتِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ*, with fet-ḥ to the *و* [in *تهوى*], (Mughnee, K,) accord.