

and is in the *فُصَى* [explained above]; and the *سراب* is that which is upon the surface of the ground, as though it were water, and is at mid-day: and this, I [namely Az] say, is what I have found the Arabs in the desert to say: (T:) El-Harceree speaks of the glistening of the *آل*; app. using this word in the sense of *سراب*; for it is the latter that glistens; not the former: (Har p. 363:) the word is masc. and fem. (Msb, K.) The phrase *يَرْفَعُ الْآلَ*, ending a verse (S, M) of En-Nabighah, (M, TA,) i. e. Edh-Dhubyānee, (TA,) or El-Jaadee, (S,) [variously cited in the S and M and TA.] is an instance of inversion; the meaning being *يَرْفَعُهُ الْآلُ* [The *آل* raising it]: (S, TA:) or the meaning is, *making the آل conspicuous* more than it would otherwise be; the agent of the verb being a prominent portion of a mountain, which, being itself raised [in appearance] by the *آل*, has the effect of doing this. (M.) = See also the next paragraph. = And see *أَيَّانَ*, in art. *الى*.

*آلة* i. q. *أداة* [i. e. An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling:] (S, M, K) with which one works, for himself or for another: it is both sing. and pl.: (M, K:) or, (K,) as some say, (M,) it is a pl. having no sing. (M, K) as to the letter: (M:) [but it is very often used as a sing.:] and the pl. is *آلات*. (S, K.) In the saying of 'Alee, *يَسْتَعْمِلُ آلَهُ الدِّينَ فِي طَلَبِ الدُّنْيَا* [lit. He makes use of the instrument of religion in seeking the goods of the present world], † science, or knowledge, is meant; because thereby only is religion. (M.) — [A musical instrument:] a lute; a musical reed, or pipe; the [kind of mandoline called] *طَنْبُور*. (TA.) — The male organ of generation. (TA.) — The bier of a corpse. (Abu-l-'Omeythil, S, M, K.) Thus, accord. to some, in the following verse, (S, M,) of Kaab Ibn-Zuheyr:

كُلُّ ابْنِ أُنْتَى وَإِنْ طَلَّتْ سَلَامَتُهُ  
يَوْمًا عَلَى آلِهِ حَذَبَاءَ مَحْمُولٍ

[Every son of a female, though his health, or safety, long continue, is one day borne upon a gibbous bier: for the bier of the Arabs of the desert was generally composed of two poles connected by a net-work of cords upon which the corpse lay depressed]: (S, M:) or, as some say, [in a distressing state, or condition; for, they say,] *آلة* here signifies *حَالَة*. (TA.) — See also *آل*, in two places, near the middle of the paragraph. = A state, or condition; i. q. *حَالَة* [as mentioned above]: (T, S, M, K:) pl. [or rather coll. gen. n.] *أَل*. (T, S.) You say, *هُوَ بِأَلَةٍ سَوَاءٍ* [He is in an evil state or condition]. (S.) — I. q. *شِدَّة* [Straitness; difficulty; distress; &c.]. (M, K.)

*إِبْنَة* sometimes signifies The relations to whom one goes [or is traced] back in genealogy. (Ibn-'Abbād.) [See also *آل*.] — You say also, *رَدَدْتَهُ إِلَى إِبْنَتِهِ* I made him to go back, or revert, to his natural disposition: or, to his [original] state or condition. (Ibn-'Abbād.)

*أُولُو*, in the gen. and accus. *أُولَى*: see *أُو*, in art. *الو*.

*وَال* fem. of *أَوَّل*: see the latter in art. *وَال*. = *أُولَى* as a pl., and its var. *أُولَاءَ*; and *أُولَيْكَ*, or *أُولَايَكَ*; &c.: see *أَلَى*, in art. *الى*.

*أَوَّلَانِ* A certain idol of [the tribes of] *Bekr* and *Teghlib*, (K, TA,) the two sons of *Wail*. (TA.)

*أَوَّلِي* dim. of *آل*, q. v. (Ks, T, M, K.)

*إِبَان* The vessel, or receptacle, of thickening, or thick, milk: (M:) [or, accord. to the K, this seems to be termed *أَيْل*: see *أَيْل*:] or, in which wine (*شَرَاب*), or expressed juice, or what is pressed, or squeezed, so that its juice is forced out, or the like thereof, is made to thicken. (TA.) = [Also an inf. n. of 1, which see throughout.]

*إِبَانَة* Rule, or government: (S, Msb:) [accord. to some, an inf. n. of *آل* as a trans. verb: accord. to others,] a simple subst. (Msb.)

*أَوَّل* and its variations &c., see art. *وَال*: some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.)

*أَيْل*: see *إَيْل*: = and see also *أَيْل*, last sentence.

*أَيْل*: see *إَيْل*: = and see also *أَيْل*, in four places; and *إَيْلَان*.

*أَيْل* and *أَيْل* (T, S, Mgh, Msb, K, the first and third and fourth in art. *ايل*) and *أَيْل* (T, K,) the last on the authority of *IAar*, (TA,) but *A'Obeid* says that it is *إَيْل*, with *kesr*, (T,) and this is the approved form, (TA,) The [animal called] *وَعَل*: (K:) or the male *وَعَل*: (Ish, T, S, Mgh, Msb;) i. e. the mountain-goat: (Msb:) accord. to some, (S,) what is called in Persian *كُونَن*; (S, Mgh;) by which word *Sh* explains the word *إَيْل*: *ISH* says, it is the animal that is very wide between the horns, and bulky, like the domestic bull: (T:) [see *بَقَرُ الْوَحْشِ* in art. *بقر*.] and *Lth* says, it is called thus because it resorts (*يُؤْوِلُ*) to the mountains: sometimes the *ي* is changed into *ج*: the fem. is of the same three forms with *ة*: (TA:) and the pl. is *أَيْال* [like *سَيَائِد* pl. of *سَيِّد*]. (Lth, T, Mgh, Msb.) — See also *أَيْل*, in two places.

*أَيْل* [act. part. n. of 1 in all its senses: and thus, particularly,] Thickening, or thick; (T, S, M, TA;) applied to the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state; (T;) or to milk, (S, M, TA,) and to oil, and other things, such as tar, and honey, and wine, or beverage: (TA:) pl. *أَيْل*: (S, M:) which last word [in one copy of the M written *إَيْل*, but this I think a mistranscription,] signifies also the remains of thickening, or thick, milk; or, as some say, the [seminal] water in the womb: (M:) or this same word (*أَيْل*) has the last of these significations; and also, [as a sing. epithet,]

the first of the meanings explained in this paragraph; as also *أَيْل*, applied to milk; (K;) or to milk thickening, or thick, and mixed; not excessively thick, but in a somewhat good degree, and changed in its flavour: (AHát, TA:) or it [app. *أَيْل*, as in the TK,] signifies the vessel, or receptacle, thereof; (K;) [a meaning assigned in the M to *إَيْال*;] in which milk thickens: (TA:) *Sh* says that *إَيْل* signifies the milk of the *أَيْال* [pl. of *إَيْل*]; and so says *AA*: but *AHeyth* says that this is absurd; and that the right word is *أَيْل*, having the signification first explained in this paragraph, i. e. thickening, or thick, milk: *En-Nadr* says that *إَيْل* signifies thick urine of she-goats of the mountain; which, when drunk by a woman, excites her venereal faculty: (T:) or this last word is used to signify milk of an *إَيْل*, which is said to strengthen in the venereal faculty, and to fatten, as *Ibn-Habceeb* asserts; and *أَيْل*, which he affirms to be wrong, is a dial. var. thereof; and it may also be a quasi-pl. n. thereof: (M:) as a pl. [of *أَيْل*], applied to milk, *أَيْل* is extr. in two respects; as a pl., of this form, of an epithet not applied to an animal; and as being regularly *أَوَّل*. (IJ, M.) = *إِنَّهُ لَأَيْلٌ مَالٌ* and *أَيْلٌ مَالٌ* Verily he is a good manager, or tender, of cattle, or camels, or the like. (M, TA.)

*عَاقِبَة* used as a simple subst. in the sense of *عَاقِبَة* &c.: see 2, last sentence.

*مَالٌ* inf. n. of *آل*, in two senses pointed out above. (M, K, TA.) — [Hence, *مَالَهُ إِلَى كَذَا* His, or its, return, or course, or transition, is to such a state or condition.] = Also, [as a noun of place &c.] i. q. *مَرْجِعٌ* [as signifying A place, and a state, or condition, to which a person, or thing, returns; and, to which he, or it, ultimately, or eventually, comes]. (TA, [where this is given as a signification not mentioned in the K; so that *مرجع* is not here used as an inf. n.: it is, moreover, a signification well known.]) See also 2, last sentence. — A refuge: applied in this sense to God. (Har p. 361.)

*هُوَ مُؤْتَالٌ لِقَوْمِهِ مُقْتَالٌ عَلَيْهِمْ* He is ruler, or governor, of his people; a possessor of dictatorship over them, or of authority over them to judge or give judgment or pass sentence or decide judicially. (A, TA.)

*هَذَا مُتَاوَلٌ حَسَنٌ* [app. This is a good discovery made from outward signs]. (TA, where it immediately follows *تَاوَلٌ فِيهِ الْخَيْرُ* with its explanations given above.)

*مُتَاوَلٌ*: see its verb. — [Sometimes it signifies] Veracious: opposed to *مُتَعَوِّلٌ*. (Har p. 256.)

اولو

*أُولُو*, in the gen. and accus. *أُولَى*: see *أُو* in art. *الو*.

اولى

*وَال* fem. of *أَوَّل*: see the latter in art. *وَال*.