

of this measure:] other instances have been mentioned; namely, **مَكْرَمٌ** and **مَعُونٌ** [originally **مَعُونٌ** and **مَعُونٌ** and **مَعُونٌ**, which last occurs in the **Kur** [ii. 280], accord. to one reading, in the words **فَنَظَرْتُ إِلَى مَعِينِهِ**; but it is said that each of these, and **مَالِكٌ** also, may be regarded as originally with **ē**; or, accord. to **AHei**, each is [virtually, though not in the language of the grammarians,] a pl. of the same with **ē**; (**MF**, **TA**;) and **Akh** says the same with respect to **مَكْرَمٌ** and **مَعُونٌ**: (**TA**;) **Seer** says that each is curtailed of **ē** by poetic licence; but this assertion will not apply to **مَعِينٌ**, as it occurs in the **Kur**. (**MF**, **TA**.) — **أَلُوكٌ** also signifies *A messenger*. (**Ibn-'Abbād**, **K**.) [In the **CK** here follows, **وَالْمَالُوكُ وَالْمَالُوكُ**; but the right reading is **وَالْمَالُوكُ الْمَالُوكُ**, as in other copies and in the **TA**.)]

أَلُوكٌ: see **أَلُوكٌ**.

مَلَكٌ is said to be the original form of **مَلَكٌ** [An angel; so called because he conveys, or communicates, the message from God; (**K**, **TA**, in art. **لَاكٌ**);] derived from **أَلُوكٌ**; (**Msb**, **K**, **TA**;) [but in the **CK** is a mistake here, pointed out above, voce **أَلُوكٌ**]; so that the measure of **مَلَكٌ** is **مَعْلٌ**: (**Msb**;) **مَلَكٌ** is both sing. and pl.: **Ks** says that it is originally **مَالَكٌ**, from **أَلُوكٌ** signifying "a message;" then, by transposition, **مَلَاكٌ**, a form also in use; and then, in consequence of frequency of usage, the hemzeh is suppressed, so that it becomes **مَلَكٌ**; but in forming the pl., they restore it to **مَلَاكٌ**, saying **مَلَاكَةٌ**, and **مَلَاكٌ** also: (**S** in art. **ملك**;) or, accord. to some, it is from **لَاكٌ** "he sent;" so that the measure of **مَلَكٌ** is **مَفْلٌ**: and there are other opinions respecting it: (**Msb**;) some say that its **م** is a radical: see art. **ملك**. (**TA** in art. **لَاكٌ**.)

مَالَكٌ:
مَالَكَةٌ:
مَالَكَةٌ:
see **أَلُوكٌ**.

الم

1. **أَلَمَ**, aor. **أَلَمَ**, inf. n. **أَلَمَ**, *It*, (as, for instance, the belly, **T**, **S**, or the head, **Msb**;) or *he*, (a man, **T**, **S**, **Msb**;) *was in pain*; *had*, or *suffered*, *pain*; *ached*. (**T**, **S**, **M**, **Msb**, **K**.) **أَلَمَ بَطْنُهُ** [*He was in pain, or had pain, in his belly*] (**M**) and **أَلَمْتَ بَطْنَكَ** [*thou wast in pain, or hadst pain, in thy belly*] (**T**, **S**) or **رَأَسَكَ** [*in thy head*] (**Msb**) are like **سَفِهَ رَأْيَهُ** (**M**) and **رَشِدْتَ أَمْرَكَ** (**S**, **T**) and **وَجَعْتَ رَأْسَكَ**; (**Msb**;) the noun being in the accus. case accord. to **Ks** as an explicative, though explicatives are [by rule] indeterminate, as in **ضَغْتُ بِهِ ذَرْعًا** and **قَرَرْتُ بِهِ عَيْنًا**; (**T**;) the regular form being **أَلَمَ بَطْنَكَ** and **أَلَمَ رَأْسَكَ** (**T**, **S**;) as the verb is intrans. (**T**.)

4. **أَلَمَهُ**, (**S**, **M**, **Msb**, **K**;) inf. n. **أَلَمَ**, (**S**, **Msb**;) *I caused him pain or aching*. (**S**, **M**, **Msb**, **K**.)

5. **تَأَلَّمَ** *He was, or became, pained*: (**M**, **Msb**, **K**;) or *he expressed pain, grief, or sorrow*; *lamented*; *complained*; *made lamentation or complaint*; *moaned*; syn. **تَوَجَّعَ**, (**T**, **S**;) and **شَكَّى**. (**T**.) You say, **تَأَلَّمَ فُلَانٌ مِنْ فُلَانٍ** [*Such a one expressed pain, &c., on account of the conduct or the like of such a one*; *complained of such a one*]: (**T**;) and **لَا زَمَةَ الزَّمَانُ** [*on account of the hardness of the time*]. (**TA** in art. **ازمر**.)

أَلَمَ: see **أَلَمَ**.

أَلَمَ *Pain*; *ache*; (**T**, **S**, **M**, **K**;) as also **أَلَمَ**: (**T**, **M**, **K**;) pl. (of the former, **T**, **M**) **أَلَمَ**, (**T**, **M**, **K**;) You say, **مَا أَجِدُ أَلَمَةً وَلَا أَلَمًا** *I do not find pain nor ache*; i. e. **وَجَعًا**: so says **AZ**: and **IAqr** says, **أَلَمَ** and **أَلَمَةً** as meaning the same. (**T**.) And the Arabs say, **لَأُيَسِّتَنَّكَ عَلَى أَأَلَمَةٍ**, meaning *I will assuredly bring upon thee [lit. make thee to pass the night in] distress, or difficulty*. (**Sh**.)

أَلَمَ *Being in pain*; *having*, or *suffering*, *pain*; *aching*. (**M**, **K**.)

أَلَمَ: see **أَلَمَ**.

إِلَامَ a contraction of **إِلَى مَا**: see **إِلَى**, last sentence.

أَلَمَ *Causing pain or aching*; *painful*; (**S**, **K**;) i. q. **مُؤْلِمٌ**; (**T**, **M**, **Msb**;) like **سَمِيعٌ** as syn. with **مُسَمِّعٌ**: (**S**;) so when applied to punishment [or torment or torture]: (**T**, **Msb**;) or, thus applied, *painful*, or *causing pain or aching, in the utmost degree*. (**M**, **K**.)

أَلُومَةٌ *Lowness, ignobleness, baseness, vileness, or meanness*. (**O**, **K**.)

أَلَمَ: see **أَلَمَ**, in three places. — Accord. to **IAqr**, (**T**;) *A sound, or voice*. (**T**, **K**.) You say, **مَا سَمِعْتُ لَهُ أَلَمَةً** *I heard not any sound, or voice, of, or belonging to, him, or it*. (**IAqr**, **T**.) — Accord. to **AA**, (**T**;) *Motion*. (**T**, **K**.)

أَلَمَ: see **أَلَمَ**.

المس

أَلَمَسَ, or **أَلَمَسَ**: see art. **موس**.

اله

1. **أَلَهَ**, (**S**, and so in some copies of the **K**;) with **fet-h**, (**S**;) or **أَلِهَ**, (**Mgh**, **Msb**, and so in some copies of the **K**;) like **تَعَبَ**, aor. **أَلَهَ**, (**Mgh**;) inf. n. **أَلَهَ**, (**S**, **Msb**, **K**;) and **أَلُوهُ** and **أَلُوهُ**, (**K**;) *He served, worshipped, or adored*; syn. **عَبَدَ**. (**S**, **Msb**, **K**.) Hence the reading of **I 'Ab**, [in the **Kur** vii. 124,] **وَيَذَرُكَ وَالْأَهْتَكُ** [*And leave thee, and the service, or worship, or adoration, of thee*; instead of **وَالْبَهْتَكُ** and *thy gods*, which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (**S**;) so, too, says **Th**: and **IB** says that the opinion of **I 'Ab** is strengthened by the sayings of Pharaoh [mentioned in the **Kur** lxxix. 24 and xxviii. 38], "I am your lord the most high," and "I did not

know any god of yours beside me." (**TA**.) — **أَلِهَ**, aor. **أَلِهَ**, (**S**, **K**;) inf. n. **أَلِهَ**, (**S**;) *He was, or became, confounded, or perplexed, and unable to see his right course*; (**S**, **K**;) originally **أَلِهَ**. (**S**.) — **أَلِهَ عَلَى فُلَانٍ** *He was, or became, vehemently impatient, or affected with vehement grief, or he manifested vehement grief and agitation, on account of such a one*; (**S**, **K**;) like **أَلِهَ**. (**S**.) — **أَلِهَ إِلَيْهِ** *He betook himself to him by reason of fright or fear, seeking protection*; or *sought, or asked, aid, or succour, of him*: *he had recourse, or betook himself, to him for refuge, protection, or preservation*. (**K**.) — **أَلِهَ بِالْمَكَانِ** *He remained, stayed, abode, or dwelt, in the place*. (**MF**.) — **أَلِهَ**, (**K**;) like **مَنْعَهُ**, (**TA**;) [in the **CK** **أَلِهَ**] *He protected him; granted him refuge; preserved, saved, rescued, or liberated, him; aided, or succoured, him; or delivered him from evil: he rendered him secure, or safe*. (**K**.)

2. **أَلِهَ** [inf. n. of **أَلِهَ** *He made him, or took him as, a slave; he enslaved him*;] i. q. **تَعَبَّدَ**. (**S**, **K**.) — [The primary signification of **أَلِهَ** seems to be, *He made him to serve, worship, or adore*. — Accord. to **Freytag**, besides having the former of the two meanings explained above, it signifies *He reckoned him among gods; held him to be a god; made him a god*: but he does not mention his authority.]

5. **أَلِهَ** *He devoted himself to religious services or exercises; applied himself to acts of devotion*. (**JK**, **S**, **Msb**, **K**.)

أَلِهَ: see **أَلِهَ**.

أَلِهَ, or **أَلِهَ**, [the former of which is the more common mode of writing the word,] is of the measure **فَعَالٌ** (**S**, **Msb**, **K**;) in the sense of the measure **مَفْعُولٌ**, (**S**, **Msb**;) like **كَتَبَ** in the sense of **مَكْتُوبٌ**, and **بَاطَ** in the sense of **مَبْسُوطٌ**, (**Msb**;) meaning **مَأْلُوهٌ** [*An object of worship or adoration*; i. e. *a god, a deity*]; (**S**, **Msb**, **K**;) anything that is taken as an object of worship or adoration, accord. to him who takes it as such: (**K**;) with the article **ال**, properly, i. q. **أَلِهَ**; [see this word below;] but applied by the believers in a plurality of gods to what is worshipped by them to the exclusion of **أَلِهَ**: (**Msb**;) pl. **أَلِهَةٌ**: (**Msb**, **TA**;) which signifies *idols*: (**JK**, **S**, **TA**;) in the **K**, this meaning is erroneously assigned to **أَلِهَةٌ**: (**TA**;) [not so in the **CK**; but there, **أَلِهَةٌ** is put in a place where we should read **أَلِهَةٌ**, or **أَلِهَةٌ** without the article:] **أَلِهَةٌ** [is the fem. of **أَلِهَ**, and] signifies [the goddess: and particularly] *the serpent*: [(a meaning erroneously assigned in the **CK** to **أَلِهَةٌ**; as also other meanings here following:) because it was a special object of the worship of some of the ancient Arabs:] (**K**;) or *the great serpent*: (**Th**;) and *the [new moon; or the moon when it is termed]* **أَلِهَةٌ**: (**Th**, **K**;) and, (**S**, **K**;) as also **أَلِهَةٌ**, without **ال**, the former perfectly decl., and the latter imperfectly decl., (**S**;) and **أَلِهَةٌ**, (**IAqr**, **K**;) and **أَلِهَةٌ**, (**IAqr**, **TA**;) and **أَلِهَةٌ**, (**K**;) and