applied to a man. (TA.) — رِيحٌ أَلُوبٌ *A cold wind,* (M,) *that raises and scatters the dust.* (M, Ḳ.) — سَمَآءٌ أَلُوبٌ *A sky raining with long continuance.* (M.)

مِئْلَبٌ: see أَلُوبٌ.

حَسُودٌ مُؤَلِّبٌ [An *envious* man,] *who excites discord* or *strife,* or *makes mischief.* (Ṣ,* TA.)

الت

1. أَلَتَ, aor. ـِ, inf. n. أَلْتٌ, *It* (a thing) *decreased; diminished; lessened; became defective, deficient, incomplete,* or *imperfect.* (Mṣb.) = أَلَتَهُ حَقَّهُ, (Ṣ, M, A, Ḳ,) aor. ـِ, (Ṣ, M, Ḳ,) inf. n. أَلْتٌ (Ṣ, M) and إِلَاتَةٌ; (M;) and أَلَتَهُ, aor. ـُ; (Fr;) and ▼ آلَتَهُ, (M, Ḳ,) inf. n. إِيلَاتٌ; (Ḳ;) as also أَلَاتَهُ, inf. n. إِلَاتٌ, (so in a MS. copy of the Ḳ,) or إِلَاتَةٌ; (so in the L: [agreeably with analogy, and therefore probably the correct reading: see art. ليت, to which it belongs: in SM's copy of the Ḳ, and in the CḲ, the verb is written أَلَّاتَهُ, and the inf. n. إِلَّاتٌ: by MF, the verb is written ▼ آلَتَهُ, of the measure فَاعَلَ, and the inf. n. إِلَاتٌ, like قِتَالٌ:]) [and لَاتَهُ, aor. يَلِيتُ; and وَلَتَهُ; and أَوْلَتَهُ;] *He diminished to him his right,* or *due; abridged him,* or *defrauded him, of a portion of it:* (Fr, Ṣ, M, A, Ḳ:) and in like manner, أَلَتَهُ مَالَهُ, and ▼ آلَتَهُ, &c., *he diminished to him his property;* or *abridged him,* or *defrauded him, of a portion of it:* (M, TA:) and أَلَتَ الشَّيْءَ *he diminished the thing.* (Mṣb.) [Hence,] مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ [in the Ḳur lii. 21, *We will not diminish to them aught* of the reward *of their work*]: (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) ما أَلَتْنَاهُمْ. (T, TA.) [See also art. ليت.] = أَلَتَهُ, (T, Ṣ, Ḳ,) or أَلَتَهُ عَنْ وَجْهِهِ, (TA,) aor. ـِ; (T;) as also لَاتَهُ; these being two dial. vars., one of the other, mentioned by Yz, on the authority of AA; (Ṣ;) [and أَلَّاتَهُ; (see art. ليت;)] *He withheld him,* or *restrained him,* (Ṣ, Ḳ,) and *turned him,* or *averted him,* (T, Ṣ, Ḳ,) *from his course, purpose,* or *object.* (Ṣ, TA.) = أَلَتَهُ, (M, Ḳ,) or أَلَتَهُ يَمِينًا, (Aṣ, T, Ṣ,) aor. ـِ, inf. n. أَلْتٌ, *He made him to swear,* or *take an oath:* (Aṣ, T, Ṣ, Ḳ:) or *he desired of him that he should swear,* or *give his testimony, for him.* (M, Ḳ.) And أَلَتَهُ بِيَمِينٍ, inf. n. as above, *He pressed him,* or *pressed hard upon him, with an oath.* (M.) It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, أَتَأْلُتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ, meaning *Dost thou lower the dignity of the prince of the faithful?* or *dost thou diminish to him* [*the respect that is due to him*]? accord. to IAạr.: or rather, *dost thou conjure the prince of the faithful?* his saying "Fear God" being as though he conjured him by God: for the Arabs say, أَلَتُّكَ بِاللّٰهِ لَمَّا فَعَلْتَ كَذَا, meaning *I conjure thee by God but that thou do thus,* or *such a thing.* (T.)

3: see 1.

4: see 1, in two places.

أَلْتٌ *Deficiency:* as in the saying مَا فِى مَزَاوِدِهِمْ أَلْتٌ [*There is not, in their provision-bags, any deficiency*]. (A.) = *A swearing;* syn. حَلِفٌ. (M, TA.) [Perhaps an inf. n. in this sense.] — *An oath:* as in the saying, when one has not given thee thy right, or due, قَيِّدْهُ بِالْأَلْتِ [*Bind thou him by oath*]. (T.) = *Calumny, slander,* or *false accusation.* (Kr, M, Ḳ.) [Perhaps an inf. n. in this sense also.]

أُلْتَةٌ *A small gift.* (AA, T, Ḳ.) = *An oath such as is termed* غَمُوس, q. v. (AA, T, Ḳ.)

الد

إِلَادَةٌ &c. for وِلَادَةٌ &c.: see art. ولد.

الف

1. أَلِفَهُ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. إِلْفٌ (Ṣ, M, Mṣb, Ḳ) and أَلَفٌ (Ḳ) and إِلَافٌ and وِلَافٌ, which is anomalous, and أَلَفَانٌ, (M, TA,) *He kept,* or *clave, to it;* (A'Obeyd, T, M, Mṣb,* TA;) namely, a thing, (A'Obeyd, T, M, TA,) or a place; (Ṣ, Mṣb, TA;) as also أَلَفَهُ, aor. ـِ; (TA;) and ▼ آلَفَهُ, (A'Obeyd, T, Ṣ, M, Mṣb,) aor. يُؤْلِفُ, (Ṣ, TA,) inf. n. إِيلَافٌ; (Ṣ, Mṣb, TA;) and ▼ آلَفَهُ, aor. يُؤَالِفُ, inf. n. مُؤَالَفَةٌ and إِلَافٌ: (Ṣ, Mṣb, TA:) [*he frequented it,* or *resorted to it habitually;* namely, a place:] *he became familiar with it;* or *accustomed,* or *habituated, to it;* namely, a thing: (AZ, T:) *he became familiar, sociable, companionable, friendly,* or *amicable, with him:* (AZ, T, Mṣb:) *he loved,* or *affected, him; liked, approved,* or *took pleasure in, him.* (Mṣb.) You say, أَلِفَتِ الطَّيْرُ الْحَرَمَ [*The birds kept to the sacred territory*], and الْبُيُوتَ [*the houses*]: and ▼ آلَفَتِ الظِّبَآءُ الرَّمْلَ *The gazelles kept to the sands.* (T.) — There are three manners of reading the passage in the Ḳur [cvi. 1 and 2], لِإِيلَافِ ▼ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ; the second and third being لِإِلَافِ and لِإِلْفِ; the first and second of which have been adopted; (Aboo-Is-ḥáḳ, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA:) [accord. to all these readings, the passage may be rendered, *For the keeping of Ḳureysh, for their keeping to the journey of the winter and of the summer,* or *spring;* the chapter going on to say, for this reason "let them worship the Lord of this House," &c.: or] the second and third readings are from أَلِفَ, aor. يَأْلَفُ; [and accord. to these readings, the passage may be rendered as above;] but accord. to the first reading, the meaning is, *for the preparing and fitting out* [&c.; i. e., *preparing and fitting out* men and beasts *in the journey of the winter* &c.]: so says IAmb; and Fr explains in the same manner the third reading: but IAạr says that, accord. to this reading, the meaning is, *the protecting* [&c.]: he says that the persons who protected were four brothers, Háshim and 'Abd-Shems and El-Muṭṭalib and Nowfal, the sons of 'Abd-Menáf: these gave protection to Ḳureysh in their procuring of corn: (T:) Háshim obtained a grant of security from the king of the Greeks, and Nowfal from Kisrà, and 'Abd-Shems from the Nejáshee, and El-Muṭṭalib from the kings of Ḥimyer; and the merchants of Ḳureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them: Háshim used to give protection (يُؤْلِفُ [in the copies of the Ḳ يُؤَلِّفُ]) [to those journeying] to Syria, and 'Abd-Shems to Abyssinia, and El-Muṭṭalib to El-Yemen, and Nowfal to Persia: (T, Ḳ:*) or ▼ إِيلَافٌ in the Ḳur signifies *a covenant,* or *an obligation;* and *what resembles permission,* (إِجَازَةٌ, as in some copies of the Ḳ and in the TA,) or *protection,* (إِجَارَةٌ, as in the CḲ,) *with an obligation involving responsibility for safety;* first obtained by Háshim, from the kings of Syria; (Ḳ,* TA;) and the explanation is, that Ḳureysh were dwelling in the sacred territory, (Ḳ,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (Ḳ:) so in the O: (TA:) or the ل is to denote wonder; and the meaning is, *wonder ye at the* ايلاف *of Ḳureysh* [&c.]: (Ḳ:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the ايلاف [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, I have destroyed the masters of the elephant *to make Ḳureysh remain* at Mekkeh, and *for their uniting the journey of the winter and of the summer,* or *spring;* that when they finished one, they should commence the other; (T, Ṣ;) and this is like the saying, ضَرَبْتُهُ لِكَذَا لِكَذَا, with suppression of the [conjunctive] و: (Ṣ:) but Ibn-'Arafeh disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bḍ, however, mentions that in Ubeí's copy, the two compose one chapter:] secondly, because ايلاف signifies the *covenants,* or *obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure.* (TA.) ▼ إِلَافٌ [in like manner] signifies *A writing of security, written by the king for people, that they may be secure in his territory:* and is used by Musáwir Ibn-Hind in the sense of إِيتِلَافٌ, [as is also إِلْفٌ,] when he says, in satirizing Benoo-Asad,

* زَعَمْتُمْ أَنَّ إِخْوَتَكُمْ قُرَيْشٌ *
* لَهُمْ إِلْفٌ وَلَيْسَ لَكُمْ إِلَافُ *

meaning *Ye asserted* [*that your brothers are Ḳureysh;* i. e.,] *that ye are like Ḳureysh:* but how should ye be like them? for *they have* [*an alliance whereby they are protected in*] the *trade* of El-Yemen and Syria; *and ye have not* that [*alliance*]. (Ḥam p. 636.) [Hence,] إِلَافُ اللّٰهِ, [a phrase used in the manner of an oath,] accord. to some, signifies *The safeguard,* or *protection, of God:* or, accord. to others, *an honourable station from God.* (TA.) = أَلَفَهُ, aor. ـِ, *He gave him*