

flagged, or was remiss; syn. قَصَرَ: (S, M, K; and Fr, IAqr, 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 *أَتَلَى* (S, Mgh.) In the saying, *لَمْ يَأَلْ أَنْ يَعْذَلَ فِي ذَلِكَ*, i. e. *He did not fall short, &c., (لَمْ يَقْصِرْ) in acting equitably and equally in that, فِي* is suppressed before *ان*: but in the phrase, *لَمْ يَأَلْ* *مِنْ الْعَدْلِ*, 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 يَأَلُونَكَ خَبَلًا*, meaning *They will not fall short, or flag, or be remiss, in corrupting you*. (IAqr, T.) And the same meaning is assigned to the verb in the saying *وَلَا يَأْتَلُ أَهْلُ الْقَبْلِ مِنْكُمْ*, in the *Kur* [xxiv. 22], by A'Obeyd: 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 يَأَلُ* [*He came with a blow, not falling short, &c.*], for *يَأَلُو*; like *لَا أَدْرِي* [for *أَدْرِي*]. (S, M: [but in the copies of the former in my hands, for *بِضَرْبَةٍ*, I find *يَضْرِبُهُ*].) *أَتَى* [with teshdeed] 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*. (IAqr, IB.) [See also the phrase *لَا دَرَيْتَ وَلَا أَتَيْتَ* in a later part of this paragraph.] — You say also, *مَا أَتَوْتُ*, *أَتَى* (K), or *أَفَعَلَهُ* (K), (M, K) and *أَتَى*, (K, TA, [in a copy of the M, K]) meaning *I did not leave, quit, cease from, omit, or neglect, (M, K,) the thing, (K,) or doing it. (M.)* And *فُلَانٌ 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.]) — *أَلَى*, aor. as above, (TA,) inf. n. *أَلَى*, (IAqr, T, TA,) also signifies *He strove, or laboured; he exerted himself, or his power or ability*; (IAqr, 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 فَأَلُوكَ فِيهَا*, *He came to me respecting a want, and I strove, or laboured, &c., to accomplish it. (T.)* — And *أَلَى*, aor. as above,

(T, S,) inf. n. *أَلَى*, (IAqr, T, S,) *He was, or became, able to do it*: (IAqr, T, S:) and *أَتَى*, inf. n. *أَتَى*, also signifies *he was, or became, able*: (TA;) and so *أَتَى*. (ISk, S, TA.) You say, *هُوَ يَأَلُو هَذَا الْأَمْرَ* *He is able to perform, or accomplish, this affair. (T.)* And *مَا أَتَوْتُ* *I was not able to do it. (T, M, K.)* And *أَتَانِي* *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 مِنَ الدَّهْرِ 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 أَلَى*, explained as meaning *وَلَا رَجَعَ*: [see art. *أَلَى*:] but El-Khattābēe says that it is correctly *أَتَى* and *أَلَى*. (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 Mohāmmad and what he brought, and answering “I know not,” (T in art. *تَلُو*), *لَا دَرَيْتَ وَلَا أَتَيْتَ*, (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 أَلَى*, as an imitative sequent [for *أَتَوْتُ*, to which the same explanations are applicable]: (MK:) or *لَا دَرَيْتَ وَلَا تَلَيْتَ*, the latter verb being assimilated to the former, (ISk, T in art. *تَلُو*, S,) said to mean *تَلَوْتُ*, i. e. *nor mayest thou read nor study*: (T in art. *تَلُو*) or *لَا دَرَيْتَ وَلَا أَتَيْتَ*, i. e. [*mayest thou not know, nor mayest thou have camels followed by young ones. (Yoo, ISk, T, S, M, K.)*] — Also, (IAqr, T,) inf. n. *أَلَى*, (IAqr, T, K,) *He gave him a thing*: (IAqr, T, K:*) [doubly trans.:] the contr. of a signification before mentioned, (also given by IAqr, 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*, inf. n. *يُؤَلَى*, (T, S, M, &c.), aor. *أَلَى*, (T, S, Mgh,) [and in poetry *إِلَى*, (see a reading of a verse cited voce *أَلَى*),] *He swore*; (T, S, M, Mgh, K;) as also *أَتَى*, and *أَتَى*. (T, S, M, K.) You say, *أَتَيْتُهُ وَأَلَيْتُ عَلَى الشَّيْءِ* [*I swore to do the thing*]. (M.) [And *لَا أَفْعَلُ كَذَا* and, emphatically, *I swear that I will not do such a thing. And *أَتَى يَمِينًا* He swore an oath.*] It is said in the *Kur* [xxiv. 22], *وَلَا يَأْتَلُ أَهْلُ الْقَبْلِ 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 يَتَأَلُ*, but this disagrees with the written text: A'Obeyd 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 *إِمْتِنَاعٌ*, which is thus trans. (TA.) [See also an ex. of the verb thus used in the *Kur* ii. 226.] *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.) — *أَلَى*, 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 أَلَى: see أَلَى in art. أَلَى.

أَلَى (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 *أَلَى*, [as though to show the original form of its termination,] or *أَلَى*, (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 *أَلَى*, (so in some copies of the S and K, [and thus it is always pronounced,]) or *أَلَى*, (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 *أَلَى*, (M, K, [in the CK,]) 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 أَوْلُو* [*We are possessors of strength, and possessors of vehement courage*], in the *Kur* [xxvii. 23]; and *أَوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ 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 أَوْلُو الْأَبَابِ* [*The persons of understandings came to me*]; and *أَوْلَاتُ الْأَحْمَالِ* [*Those who are with child; occurring in the Kur* lxv. 4]: (S:) and the following are exs. of the accus. and gen. cases: *أَوْلَىٰ النَّعْمَةِ* [*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 *لَتَنْوِيَنَّ بِالْعَصْبَةِ أَوْلَىٰ* [*Would weigh down the company of men possessing strength*], in the same [xxviii. 76]. (TA.) — *أَوْلَىٰ الْأَمْرِ مِنْكُمْ*, in the *Kur* [iv. 62], [*And those, of you, who are possessors of command*], (M, K,*) accord. to Aboo-Is-hāq, (M,)