

of this measure :] other instances have been mentioned ; namely, **مَكْرَمٌ** and **مَعُونٌ** [originally **مَعُونٌ** and **مَقْبَرٌ** and **مَهْلِكٌ** and **مَيْسِرٌ**, which last occurs in the **Ḳur** [ii. 280], accord. to one reading, in the words **فَنَظَرَةٌ إِلَى مَيْسِرِهِ** ; but it is said that each of these, and **مَأَلِكٌ** also, may be regarded as originally with **ة** ; or, accord. to **AḤei**, each is [virtually, though not in the language of the grammarians,] a pl. of the same with **ة** ; (**MF, TA** ;) and **Akh** says the same with respect to **مَكْرَمٌ** and **مَعُونٌ** : (**TA** :) Seer says that each is curtailed of **ة** by poetic licence ; but this assertion will not apply to **مَيْسِرٌ**, as it occurs in the **Ḳur**. (**MF, TA**.) — **أَلُوكٌ** also signifies *A messenger*. (**Ibn-'Abbād, Ḳ**. [In the **CK** here follows, **وَالْمَأَلُوكُ وَالْمَأَلُوكُ** : but the right reading is **وَالْمَأَلُوكُ الْمَأَلُوكُ**, as in other copies and in the **TA**.])

أَلُوكٌ : see **أَلُوكَةٌ**.

مَلَكٌ is said to be the original form of **مَلِكٌ** [*An angel* ; so called because he conveys, or communicates, the message from God ; (**Ḳ, *TA**, in art. **لَاكٌ** ;)] derived from **أَلُوكٌ** ; (**Mṣb, Ḳ, TA** ; [but in the **CK** is a mistake here, pointed out above, voce **أَلُوكٌ** ;)] so that the measure of **مَلَكٌ** is **مَعَلٌ** : (**Mṣb** :) **مَلِكٌ** is both sing. and pl. : **Ks** says that it is originally **مَأَلِكٌ**, from **أَلُوكٌ** signifying “ a message ; ” then, by transposition, **مَلَأَكٌ**, 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 **مَلَأَكٌ**, saying **مَلَأَكَةٌ**, and **مَلَأَكٌ** also : (**Ṣ** in art. **ملك** :) or, accord. to some, it is from **لَأَكٌ** “ he sent ; ” so that the measure of **مَلَكٌ** is **مَفَلٌ** : and there are other opinions respecting it : (**Mṣb** :) some say that its **م** is a radical : see art. **ملك**. (**TA** in art. **لَاكٌ**.)

مَأَلِكٌ : }
مَأَلِكَةٌ : } see **أَلُوكٌ**.
مَأَلِكَةٌ : }

اله

1. **أَلِهٌ**, aor. **ءَلِهَ**, inf. n. **أَلِهٌ**, *It*, (as, for instance, the belly, **T, Ṣ**, or the head, **Mṣb**.) or *he*, (a man, **T, Ṣ, Mṣb**.) *was in pain* ; *had*, or *suffered*, *pain* ; *ached*. (**T, Ṣ, M, Mṣb, Ḳ**.) **أَلِهٌ بَطْنُهُ** [*He was in pain, or had pain, in his belly*] (**M**) and **أَلِهْتِ بَطْنُكَ** [*thou wast in pain, or hadst pain, in thy belly*] (**T, Ṣ**) or **رَأَسُكَ** [*in thy head*] (**Mṣb**) are like **سَفِهَ رَأْيُهُ** (**M**) and **رَشِدَتْ أَمْرُكَ** (**Ṣ, T**) and **وَجِعَتْ رَأْسُكَ** ; (**Mṣb** ;) the noun being in the accus. case accord. to **Ks** as an explicative, though explicatives are [by rule] indeterminate, as in **صِفْتُ بِهِ ذَرْعًا** and **قَرِرْتُ بِهِ عَيْنًا** ; (**T** ;) the regular form being **أَلِهٌ بَطْنُهُ** and **أَلِهٌ بَطْنُكَ**, (**T, Ṣ**,) as the verb is intrans. (**T**.)

4. **أَلِهْتُهُ**, (**Ṣ, M, Mṣb, Ḳ**.) inf. n. **أَلِهْمٌ**, (**Ṣ, Mṣb**.) *I caused him pain or aching*. (**Ṣ, *M, Mṣb, Ḳ**.)

5. **تَأَلَمَ** *He was, or became, pained* : (**M, *Mṣb, Ḳ** :) or *he expressed pain, grief, or sorrow* ; *lamented* ; *complained* ; *made lamentation or complaint* ; *moaned* ; syn. **تَوَجَّعَ**, (**T, Ṣ**,) and **شَكَى**. (**T**.) You say, **تَأَلَمَ 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 زِمَةَ الزَّمَانِ** [*on account of the hardness of the time*]. (**TA** in art. **ازمر**.)

أَلِمٌ : see **أَلِمٌ**.

أَلِمَةٌ *Pain* ; *ache* ; (**T, Ṣ, M, Ḳ** ;) as also **أَلِيمَةٌ** : (**T, M, Ḳ** :) pl. (of the former, **T, M**) **أَلَامٌ**. (**T, M, Ḳ**.) You say, **مَا أَجِدُ أَلِيمَةً وَلَا أَلَمًا** *I do not find pain nor ache* ; i. e. **وَجَعًا** : so says **AZ** : and **IAḡr** says, **أَلِيمَةٌ وَلَا أَلِمَةٌ** as meaning the same. (**T**.) And the Arabs say, **لَأَبِيْتِكَ عَلَيَّ** **أَلِيمَةٌ**, meaning *I will assuredly bring upon thee [lit. make thee to pass the night in] distress, or difficulty*. (**Sh**.)

أَلِمٌ *Being in pain* ; *having, or suffering, pain* ; *aching*. (**M, Ḳ**.)

أَلِمَةٌ : see **أَلِمٌ**.

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

أَلِيمٌ *Causing pain or aching* ; *painful* ; (**Ṣ, Ḳ** ;) i. q. **مُؤْلِمٌ** ; (**T, M, Mṣb** ;) like **سَمِيعٌ** as syn. with **مُسْمِعٌ** : (**Ṣ** :) so when applied to punishment [or torment or torture] : (**T, Mṣb** :) or, thus applied, *painful, or causing pain or aching, in the utmost degree*. (**M, Ḳ**.)

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

أَلِيمَةٌ : see **أَلِمٌ**, in three places. — Accord. to **IAḡr**, (**T**.) *A sound, or voice*. (**T, Ḳ**.) You say, **أَلِمْتُ مَا سَمِعْتُ لَهُ أَلِيمَةً** *I heard not any sound, or voice, of, or belonging to, him, or it*. (**IAḡr, T**.) — Accord. to **AA**, (**T**.) *Motion*. (**T, Ḳ**.)

أَلِيمٌ : see **مُؤْلِمٌ**.

المس

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

اله

1. **أَلِهٌ**, (**Ṣ**, and so in some copies of the **Ḳ**.) with **fet-h**, (**Ṣ**.) or **أَلِهٌ**, (**Mgh, Mṣb**, and so in some copies of the **Ḳ**.) like **تَعَبٌ**, aor. **ءَعَبَ**, (**Mṣb**.) inf. n. **أَلِهَةٌ**, (**Ṣ, Mṣb, Ḳ**.) and **أَلُوهَةٌ** and **أَلُوهِيَّةٌ**, (**Ḳ**.) *He served, worshipped, or adored* ; syn. **عَبَدَ**. (**Ṣ, Mṣb, Ḳ**.) Hence the reading of **I 'Ab**, [in the **Ḳur** vii. 124,] **وَيَذَرِكُ وَإِلَهِتَكَ** [*And leave thee, and the service, or worship, or adoration, of thee* ; instead of **وَأَلِهَتِكَ** and *thy gods*, which is the common reading] ; for he used to say that Pharaoh was worshipped, and did not worship : (**Ṣ** :) so, too, says **Th** : and **IB** says that the opinion of **I 'Ab** is strengthened by the sayings of Pharaoh [mentioned in the **Ḳur** lxxix. 24 and xxviii. 38], “ I am your lord the most high,” and “ I did not

know any god of yours beside me.” (**TA**.) — **أَلِهٌ**, aor. **ءَلِهَ**, (**Ṣ, Ḳ**.) inf. n. **أَلِهٌ**, (**Ṣ**.) *He was, or became, confounded, or perplexed, and unable to see his right course* ; (**Ṣ, Ḳ** ;) originally **وَلِهٌ**. (**Ṣ**.) — **أَلِهٌ 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* ; (**Ṣ, Ḳ** ;) like **وَلِهٌ**. (**Ṣ**.) — **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*. (**Ḳ**.) — **أَلِهَ بِالْمَكَانِ** *He remained, stayed, abode, or dwelt, in the place*. (**MF**.) — **أَلِهَهُ**, (**Ḳ**.) like **مَنَعَهُ**, (**TA**.) [in the **CK** **أَلِهَهُ**,] *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*. (**Ḳ**.)

2. **تَأَلَيْهِ** [inf. n. of **أَلِهَهُ** *He made him, or took him as, a slave* ; *he enslaved him* ;] i. q. **تَعَبَّدُ**. (**Ṣ, Ḳ**.) — [The primary signification of **أَلِهَهُ** 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. **تَأَلَاهُ** *He devoted himself to religious services or exercises* ; *applied himself to acts of devotion*. (**JK, Ṣ, Mṣb, Ḳ**.)

أَلِهَاتٌ : see **إِلَهِاتٌ**.

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