

(JK, Mṣb, K, TA;) *contr. of* ^{وَحْشٌ}; (TA;) as also ^{أَهْلَةٌ}. (K.) You say [Domestic asses]: (JK, TA:) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.)

أَهْلَةٌ The quality of having a right, or just title, to a thing; worthiness, or desert; meetness, or fitness; in Pers. سزاواری : (Golius, app. from a gloss. in a copy of the KL :) the state, or quality, of meetness, or fitness, [of a person,] for the bindingness of the rights which the law imposes for one or upon him. (TA.)

إِهَالَةٌ *Grease* : (*S:*) or *melted grease* : (*Msb:*) or *fat* : or *melted fat* : or *olive-oil* : and *anything that is used as a seasoning or condiment* : (*K:*) such as *fresh butter*, and *fat*, and *oil of sesame* : (*TA:*) or *melted fat of a sheep's tail* and *the like*. (*JK.*) Hence, سُرْعَانَ ذَا إِهَالَةً, a prov., mentioned in art. سَرْعَع ; (*K,* TA:*) or, as some say, وَشْكَانَ. (*TA.*)

أَهْلٌ, (JK, S, Mṣb, K,) [said by those unacquainted with the verb أَهْلٌ in the first of the senses explained in this art. to be] a kind of rel. n., (TA,) and **مَاهُولٌ**, (JK, K,) A place *peopled*, or *inhabited*: (Mṣb:) or a place *having people*: (JK:) or the former has this signification; and the latter signifies *having its people in it*: (ISk, K:) or the former has this last signification: (Yoo, S:) pl. of the latter **مَاهِلٌ**, occurring in a poem of Ru-beh [app. by poetic licence for **مَاهِيلٌ**]. (TA.) You say **قَرْيَةً أَهْلَةً** *A peopled, or inhabited, town or village.* (Mṣb.) **أَمْسَتْ نِيرَانَهُمْ أَهْلَةً** And *Their fires became in the evening attended by many people.* (TA.)

ثَرِيدَةٌ مَاهُولٌ — **أَهْلٌ** : **مَاهُولٌ** [A mess of crumbled bread] having much **إِهَالَةٌ**, q. v. (A, T.A.)

متّهّل Having a wife. (Har p. 571.)

مُسْتَأْهِلٌ: see **أَهْلٌ**; latter part of the paragraph.
—Also *Taking*, or *eating*, **إِهَانَةٌ**, q. v. (S.)

9

أَوْ a conjunction, (M, Mughnee, K,) to which the later authors have ascribed meanings amounting to twelve: (Mughnee:) a particle which, when occurring in an enunciative phrase, [generally] denotes doubt, and vagueness of meaning; and when occurring in an imperative or a prohibitive phrase, [generally] denotes the giving of option, or choice, and the allowing a thing, or making it allowable. (S.)—First, (Mughnee,) it denotes doubt. (T, S, M, Ms̄b, Mughnee, K.) So in the saying, *[I saw Zeyd or 'Amr]*. (T, *S, Ms̄b.) And *[A man or a woman came to me]*. (Mbr, T.) And *[in the Kur xviii. 18 and xxiii. 115, We have remained a day or part of a day]*. (Mughnee.)—Secondly, (Mughnee,) it denotes vagueness of meaning. (S, Ms̄b, Mughnee, K.) So [it may be used] in the first of the exs. given above. (Ms̄b.) And so in the saying,

او۔ اہل

[وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ] [And verily we or ye are following a right direction or in manifest error], (S, Mughnee,) in the Kur [xxxiv. 23]; (S;) the ex. being in the former. (Mughnee.) — Thirdly, (Mughnee,) it denotes the giving of option, or choice.. (T, S, M, Mughnee, K.) So in the saying, **كُلُّ الْسَّمَكَ أَوْ أَشْرَبِ الْلَّبَنَ** [Eat thou the fish, or drink thou the milk]; i. e. do not thou both of these actions; (Mbr, T, S;) but choose which of them thou wilt. (Mbr, T.) And **تَزَوَّجْ هَنْدًا أَوْ أَخْتَهَا** [Take thou as wife Hind or her sister]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, سَأَتَزَوَّجُ هَنْدًا أَوْ أَخْتَهَا, meaning I will take as wife Hind or her sister; whichever of them I choose.] — Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (T, S, Msb, Mughnee, K.) So in the saying, **جَالِسُ الْحَسَنَ أَوْ آتَنَ سِيرِينَ** [Sit thou with El-Hasan or Ibn-Seereen]. (Mbr, T, S.) And **قُمْهُ أَوْ أَقْعُدْ** [Stand thou or sit]: and the person to whom this is said may do [one or] both of these actions. (Msb.) [And similar exs. are given in the Mughnee.] But **وَلَا تُطِعْ مُنْهَرَ أَنْهَا** [in the Kur lxxvi. 24, And obey not thou, of them, a sinner or a person very ungrateful to God,] means that thou shalt not obey either of such persons: (Mbr, T, Mughnee:) in which case او is more forcible than و; for when you say to a person, **لَا تُطِعْ زَيْدًا وَعَمْرًا** [Obey not thou Zeyd and 'Amr], he may obey one of them, since the command is that he shall not obey the two. (Zj, T.) — Fifthly, (Mughnee,) it denotes unrestricted conjunction: (Mughnee, K.) So in the saying, in the Kur [iv. 46 and v. 9], **أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ** [And if any one of you cometh from the privy]; (TA;) [where, however, it may also be rendered or, though] meaning وَجَاءَ; (T, TA;) the و in this explanation being what is termed a denotative of state. (T.) So, too, accord. to AZ, in the expression **أَوْ يَرِيدُونَ** [And they exceeded that number], in the Kur [xxxvii. 147]: but see below. (TA.) And so in the words, **أَوْ أَنْ نَفْعَلْ فِي أَمْوَالِنَا مَا نَشَاءُ** [And our doing, in respect of our possessions, what we will], in the Kur [xi. 89]. (T, TA.) — Sixthly, it denotes transition, (Mughnee,) used in the sense of [the adversative particle] بُلْ, (T, S, M, Mughnee, K,) in a case of amplification of speech; (S;) accord. to Sb, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in **مَا قَامَ زَيْدٌ أَوْ مَا قَامَ عَمْرُو** [Zeyd did not stand: nay, rather 'Amr did not stand]; and **لَا يَقْعُمْ زَيْدٌ أَوْ لَا يَقْعُمْ عَمْرُو** [Let not Zeyd stand: nay, rather let not 'Amr stand]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in **أَوْ يَرِيدُونَ** [Nay, rather they exceeded that number], (Th, S, M, Mughnee,) in the Kur [xxxvii. 147, cited above]: (S:) or the meaning is, or they would exceed [that number] in your estimation: or these words with those preceding them in the same verse mean, we sent him to a multitude of whom, if ye saw them, ye would say,

They are a hundred thousand, or they exceed [that number]; (M, Mughnee;*) so that it denotes doubt on the part of men, not of God, for He is not subject to doubt: (M:) or we sent him to a hundred thousand in the estimation of men, or they exceeded [that number] in the estimation of men; for God does not doubt: (S:) or اَوْ is here used to denote vagueness of meaning: (IB, Mughnee:) or, it is said, to denote that a person might choose between saying, "they are a hundred thousand," and saying, "they are more;" but this may not be when one of the two things is the fact: or, accord. to some of the Koofees, it has the meaning of وْ: and each of these meanings, except the last, has been assigned to او as occurring in the Kur ii. 69 and xvi. 79. (Mughnee.)—Seventhly, it denotes division; (Mughnee, K;*) as in the saying [الكلمة اسم أو فعل أو حرف The word is a noun or a verb or a particle]: so said Ibn-Málik: or, as he afterwards said, in preference, it denotes separation (التغريق) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adducing as one of his exs. of this meaning the saying, وَقَالُوا كُنُوا هُودًا أَوْ نَصَارَى [in the Kur ii. 129, And they said, "Be ye Jews" or "Christians"]; because the use of و in division is better; as when you say, الْكَلْمَةُ آسِمٌ وَفَعْلٌ وَحَرْفٌ: or it denotes, accord. to some, distinction (التفصيل); and the meaning of the ex. last cited, say they, is, and the Jews said, "Be ye Jews," and the Christians said, "Be ye Christians." (Mughnee.) It is [said to be] used in this last sense (that of كُنْتَ أَكُلُ اللَّحْمَ أَوِ الْعَسلَ (التفصيل) in the saying [I used to eat flesh-meat or honey]; i. e. I used to eat flesh-meat one time and honey another time: and so in the Kur vii. 3 and x. 13.—Eighthly, (Mughnee,) it is used in the sense of the exceptive إِلَّا, (Mughnee, K,) or إِلَّا أَنْ; (M;) and in this case the aor. after it is mangooob, because of أَنْ suppressed. (Mughnee, K.) So in the saying, لَأَقْتُلَهُ أَوْ يُسْلِمَ [I will assuredly slay him or he shall become a Muslim; i. e., unless he become a Muslim]. (Mughnee. [And a similar ex. is given in the M.]) So, too, in the saying,

وَكُنْتُ إِذَا غَمَّتْ قَنَاهُ قَوْمٌ

كَسْرُ الْكُعُوبَةِ أَوْ تَسْتَقِيمَا

[*And I used, when I pinched and pressed the spear of a people, to break its knots, or joints, or its internodal portions, (the shaft being a cane,) or, i. e. unless, it became straight*]: (Mughnee, K.:*) a prov., of which the author is Ziyád El-Aajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. غمز:) thus related by Sb, the verb ending it being rendered mansoob by او; and thus he heard it from some one or more of the Arabs; but in the original verses, which are but three, it is تَسْتَقِيمُ، with refn. (IB and TA in art. غمز.) [And similar to these above are the sayings,] إِنَّهُ لِلْفَلَانِ أَوْ مَا بِنَجْدٍ قَرَظَةً [Verily it belongs to such a one or there is not, i. e. unless there be not, in Nejd, a قَرَظَة (see art. قرظة)] and لَاتَّبِعْكَ أَوْ مَا قَرَظَةً [I will assuredly come to thee or there