

of this measure :] other instances have been mentioned ; namely, مَكْرَمٌ and مَعُونٌ [originally مَعُونٌ and مَعْبَرٌ and مَهْلِكٌ and مَيْسِرٌ, which last occurs in the K̄ur [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 AHei, 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 K̄ur. (MF, TA.) — أَلُوكٌ also signifies A messenger. (Ibn-'Abbād, K̄.) [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.

مَأَلِكٌ is said to be the original form of مَلِكٌ [An angel ; so called because he conveys, or communicates, the message from God ; (K̄, * TA, in art. لَأَك ;) derived from أَلُوكٌ ; (M̄sb, K̄, TA ; [but in the CK is a mistake here, pointed out above, voce أَلُوكٌ ;) so that the measure of مَلِكٌ is مَعَلٌ : (M̄sb :) 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 مَلِكٌ ; but in forming the pl., they restore it to مَلَأَكٌ, saying مَلَأَكَةٌ, and مَلَأَكٌ also : (S̄ in art. ملك :) or, accord. to some, it is from لَأَكٌ "he sent;" so that the measure of مَلِكٌ is مَعَلٌ : and there are other opinions respecting it : (M̄sb :) some say that its م is a radical : see art. ملك. (TA in art. لَأَك.)

مَأَلِكٌ : }
مَأَلِكَةٌ : } see أَلُوكٌ.
مَأَلِكَةٌ :

اله

1. أَلِهٌ, aor. -, inf. n. أَلِهٌ, It, (as, for instance, the belly, T, S̄, or the head, M̄sb,) or he, (a man, T, S̄, M̄sb,) was in pain ; had, or suffered, pain ; ached. (T, S̄, M, M̄sb, K̄.) أَلِهٌ بَطْنُهُ [He was in pain, or had pain, in his belly] (M) and أَلِهْتِ بَطْنَكَ [thou wast in pain, or hadst pain, in thy belly] (T, S̄) or رَأَسَكَ [in thy head] (M̄sb) are like سَفِهَ رَأْسَهُ (M) and رَشِدَتْ أَمْرَكَ (S̄, T) and وَجَعَتْ رَأْسَكَ ; (M̄sb ;) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in صِفَتْ بِهِ ذَرْعًا and قَرِرَتْ بِهِ عَيْنًا (T ;) the regular form being أَلِهٌ بَطْنَهُ and أَلِهٌ بَطْنَكَ, (T, S̄,) as the verb is intrans. (T.)

4. أَلِهْتُهُ, (S̄, M, M̄sb, K̄,) inf. n. أَلِهْتُهُ, (S̄, M̄sb,) I caused him pain or aching. (S̄, * M, M̄sb, K̄.)

5. تَأَلَمَ He was, or became, pained : (M, * M̄sb, K̄ :*) or he expressed pain, grief, or sorrow ; lamented ; complained ; made lamentation or complaint ; moaned ; syn. تَوَجَّعَ, (T, S̄,) 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 لَأَزِمَةُ الزَّمَانِ [on account of the hardness of the time]. (TA in art. ازمر.)

أَلِمٌ : see أَلِمٌ.

أَلِمٌ Pain ; ache ; (T, S̄, M, K̄ ;) as also أَلِيمَةٌ : (T, M, K̄ :) pl. (of the former, T, M) أَلَامٌ. (T, M, K̄.) You say, مَا أَجِدُ أَلِيمَةً وَلَا أَلِمًا I do not find pain nor ache ; i. e. وَجَعًا : so says AZ : and IAqr says, أَلِيمَةٌ وَلَا أَلِيمَةٌ 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, K̄.)

أَلِمَةٌ : see أَلِمٌ.

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

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

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

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

أَلِيمٌ : see أَلِيمٌ.

المس

أَلِمَاسٌ, or أَلِمَاسٌ : see art. مَوس.

اله

1. أَلِهٌ, (S̄, and so in some copies of the K̄,) with fet-h, (S̄,) or أَلِهٌ, (Mgh, M̄sb, and so in some copies of the K̄,) like تَعَبٌ, aor. -, (M̄sb,) inf. n. أَلِهَةٌ, (S̄, M̄sb, K̄) and أَلِهَةٌ and أَلِهَةٌ, (K̄,) He served, worshipped, or adored ; syn. عَبَدَ. (S̄, M̄sb, K̄.) Hence the reading of I 'Ab, [in the K̄ur vii. 124,] وَيَذَرِكُ وَإِلَهِتَكَ [And leave thee, and the service, or worship, or adoration, of thee ; instead of وَالْأَلِهَاتِ and thy gods, which is the common reading] ; for he used to say that Pharaoh was worshipped, and did not worship : (S̄ :) so, too, says Th : and IB says that the opinion of I 'Ab is strengthened by the sayings of Pharaoh [mentioned in the K̄ur 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. -, (S̄, K̄,) inf. n. أَلِهٌ, (S̄,) He was, or became, confounded, or perplexed, and unable to see his right course ; (S̄, K̄ ;) originally وَلِهٌ. (S̄.)

— 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 ; (S̄, K̄ ;) like وَلِهٌ. (S̄.) — أَلِهٌ إِلَى فُلَانٍ 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. (K̄.) — أَلِهٌ بِالْمَكَانِ He remained, stayed, abode, or dwelt, in the place. (MF.) — أَلِهٌ لِهٌ like مَنَعَهُ, (TA,) [in the CK أَلِهٌ لِهٌ] 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. (K̄.)

2. تَأَلَمَهُ [inf. n. of أَلِهٌ He made him, or took him as, a slave ; he enslaved him ;] i. q. تَعَبَهُ. (S̄, K̄.) — [The primary signification of أَلِهٌ 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. تَأَلَمَهُ He devoted himself to religious services or exercises ; applied himself to acts of devotion. (JK, S̄, M̄sb, K̄.)

إِلَهِاتَةٌ : see إِلَهِاتَةٌ.

إِلَهِةٌ, or إِلَهِةٌ, [the former of which is the more common mode of writing the word,] is of the measure فَعَالٌ (S̄, M̄sb, K̄) in the sense of the measure مَفْعُولٌ, (S̄, M̄sb,) like كِتَابٌ in the sense of مَكْتُوبٌ, and بَسَاطٌ in the sense of مَبْسُوطٌ, (M̄sb,) meaning مَأَلُوهٌ [An object of worship or adoration ; i. e. a god, a deity] ; (S̄, M̄sb, K̄ ;) anything that is taken as an object of worship or adoration, accord. to him who takes it as such : (K̄ :) 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 أَلِهٌ : (M̄sb :) pl. أَلِهَاتٌ : (M̄sb, TA :) which signifies idols : (JK, S̄, TA :) in the K̄, this meaning is erroneously assigned to إِلَهِاتَةٌ : (TA :) [not so in the CK ; but there, إِلَهِاتَةٌ is put in a place where we should read إِلَهِاتَةٌ, or إِلَهِاتَةٌ without the article :] إِلَهِاتَةٌ [is the fem. of إِلَهِةٌ, and] signifies [the goddess : and particularly] the serpent : [(a meaning erroneously assigned in the CK to إِلَهِاتَةٌ ; as also other meanings here following :) because it was a special object of the worship of some of the ancient Arabs :] (K̄ :) or the great serpent : (Th :) and the [new moon ; or the moon when it is termed] هِلَالٌ : (Th, K̄ :) and, (S̄, K̄,) as also إِلَهِاتَةٌ, without ال, the former perfectly decl., and the latter imperfectly decl., (S̄,) and إِلَهِاتَةٌ, (IAqr, K̄,) and إِلَهِاتَةٌ, (IAqr, TA,) and إِلَهِاتَةٌ, (K̄,)