

(JK, Mṣb, K, TA;) *contr. of وَحْشِي*; (TA;) as also *أَهْلٌ*. (K.) You say *حُمُرٌ أَهْلِيَّةٌ* [Domestic asses]: (JK, TA;) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.)

أَهْلِيَّةٌ The quality of having a right, or just title, to a thing; worthiness, or desert; meetness, or fitness; in Pers. *سَزَاوَارِي*: (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: (Mṣb:) 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, *سَرَعَانٌ ذَا إِهَالَةٍ*, a prov., mentioned in art. *سَرَع*; (K, TA;) or, as some say, *وَشَكَانٌ*. (TA.)

أَهْلٌ, (JK, S, Mṣb, K,) [said by those unacquainted with the verb *أَهَلَ* 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 *ماهيل*]. (TA.) You say *قَرْيَةٌ أَهْلَةٌ* A peopled, or inhabited, town or village. (Mṣb.) And *أَمْسَتْ نِيرَانُهُمْ أَهْلَةٌ* Their fires became in the evening attended by many people. (TA.)

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

مَتَاهِلٌ Having a wife. (Har p. 571.)

مُسْتَاهِلٌ: see *أَهْلٌ*; latter part of the paragraph. = Also *Taking, or eating, إِهَالَةٌ*, q. v. (S.)

او

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, Mṣb, Mughnee, K.) So in the saying, *رَأَيْتُ زَيْدًا أَوْ عَمْرًا* [I saw Zeyd or 'Amr]. (T, S, Mṣb.) And *جَاءَنِي رَجُلٌ أَوْ امْرَأَةٌ* [A man or a woman came to me]. (Mbr, T.) And *لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ* [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, Mṣb, Mughnee, K.) So [it may be used] in the first of the exs. given above. (Mṣb.) And so in the saying,

وَإِنَّا أَوْ إِبَّاكُمُ 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 *او*. (Mughnee.)—Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, S, M, Mughnee, K.) So in the saying, *كُلِ السَّمَكِ أَوْ اشْرَبِ اللَّبَنَ* [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 *تَزَوَّجِ هِنْدًا أَوْ أُخْتَهَا* [Take thou as wife Hind or her sister]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, *سَأَتَزَوَّجُ هِنْدًا أَوْ أُخْتَهَا*, 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, Mṣb, Mughnee, K.) So in the saying, *جَالِسِ الْحَسَنَ أَوْ ابْنَ سَبْرِينَ* [Sit thou with El-Hasan or Ibn-Seereen]. (Mbr, T, S.) And *قُمْ أَوْ اقْعُدْ* [Stand thou or sit]: and the person to whom this is said may do [one or] both of these actions. (Mṣb.) [And similar exs. are given in the Mughnee.] But *وَلَا تُطِعْ مِنْهُمْ آثِمًا* [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 *وَ*; 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 مِنْكُمْ مِنَ 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 يَزِيدُونَ* [And they exceeded that number], in the Kur [xxxvii. 147]: but see below. (TA.) And so in the words, *أَوْ أَنْ نَفْعَلَ 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] *بَلْ*, (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 عَمْرٌو* [Zeyd did not stand: nay, rather 'Amr did not stand]; and *لَا يَقُمْ زَيْدٌ أَوْ لَا يَقُمْ عَمْرٌو* [Let not Zeyd stand: nay, rather let not 'Amr stand]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in *أَوْ يَزِيدُونَ* [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 *او* 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 *وَ*: 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, *الْكَلِمَةُ أَسْمٌ أَوْ فِعْلٌ أَوْ حَرْفٌ* [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 (التفريق) 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 كُونُوا هُودًا أَوْ نَصَارَىٰ* [in the Kur ii. 129, And they said, "Be ye Jews" or "Christians"]; because the use of *وَ* in division is better; as when you say, *الْكَلِمَةُ أَسْمٌ وَفِعْلٌ 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 التفصيل) in the saying, *كُنْتُ أَكُلُ اللَّحْمَ أَوْ الْعَسَلَ* [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 mansoob, because of *أَنْ* suppressed. (Mughnee, K.) So in the saying, *لَأَقْتُلَنَّكَ أَوْ يَسْلُمَ* [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 غَمَزْتُ قَنَاةَ قَوْمٍ •
• كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمًا •

[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-Ajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. *غَمَزَ*;) 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 *refa*. (IB and TA in art. *غَمَزَ*.) [And similar to these above are the sayings,] *إِنَّهُ لَفَلَانٌ أَوْ مَا يَنْجِدُ قَرْظَةً* [Verily it belongs to such a one or there is not, i. e. unless there be not, in Nejd, a قَرْظَةٌ (see art. *قَرْظَ*):] and *مَا لَاتِيكَ أَوْ مَا يَنْجِدُ قَرْظَةً* [I will assuredly come to thee or there