

this kind of fasting to be ordained by God; or, through impotence, should become insincere; or because, by fasting all the days of the year, he would do so on the days on which fasting is forbidden. See other readings voce *أَلَا* in art. (ج. الو.) — Hence also the saying, *آتِ الصَّرْبَةَ إِلَى* [meaning † *The blow, or stroke, resulted in destroying life; in slaying, or killing.* (Mgh.)] — Hence also, *أَلِ الْأَمْرِ إِلَى كَذَا* [*The affair, or case, became ultimately reduced to such a state, or condition; came to such a result; came to be thus.*] (Msb.) — Hence also, *طَبَخْتُ الشَّرَابَ* *فَالِ إِلَى قَدْرِ كَذَا* [*I cooked the wine, or beverage, and it became reduced (رَجَعُ) to such a quantity.*] (S.) And *طَبَخَهُ حَتَّى آلِ إِلَى الثَّلَاثِ أَوْ الرَّبْعِ* *He cooked it (namely نَبِيذ [i. e. must, or mead, or wort,]) until it became reduced (رَجَعُ) to the third, or to the fourth: (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حَتَّى آلِ* [*until twice the quantity, or weight, of a مَنَ became [reduced to] (صَارَ) one مَنَ.*] (Mgh.) — [Hence also, *مَجَازُ الْأَوَّلِ* *The proleptic, or anticipative, trope; as فَصِيلٌ applied to “a young camel” before it is weaned, because it is to be weaned.*] — [And hence also, app.,] *آلِ الشَّيْءِ* [*inf. n. مَالٌ, The thing [became reduced in quantity or size;] decreased; diminished; or became defective, or deficient.* (M, K.)] And *آلِ لَحْمٍ* [*The flesh of the she-camel went away, so that she became lean, or slender and lean, or lean and lank in the belly.* (T, K.)] — *آلِ* (T, S, M, K,) inf. n. *أَوَّلُ* (T, M, K,) and *إِبَالٌ* (M, K,) is also said of tar, (T, S, M,) and of honey, (S,) and of milk, (M,) and of wine, or beverage, (TA,) and of urine, (M,) or of the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state, (T,) and of oil, (M, K,) and other things, (K,) as meaning *It became thick: (T, S, M, K:) said of milk, it thickened and coagulated: (M:) said of wine, or beverage, it thickened, and became intoxicating in its utmost degree: (Az, TA:) and said of oil, it attained its full perfume, or sweetness of odour, by being well prepared or compounded.* (T.) — *مَا لَكَ تَوَوَّلُ إِلَى كَتْفَيْكَ* [*written in the TA without any vowel-signs, app. meaning † What aileth thee that thou shruggest thy shoulders? lit., drawest thyself together to thy two shoulder-blades?]* is said [to a man] *إِذَا* *أَنْصَرَ إِلَيْهِمَا وَأَجْتَمَعَ* [*when he draws himself together to them, and contracts himself;]* and is a tropical phrase: so says Z. (TA.) — *آلِ مَنْ* *فُلَانٍ* [*He escaped, or became safe or secure, from such a one: a dial. var. of وَأَلِ: (T, K:) of the dial. of the Anṣār.*] (TA.) — You say also, *آلِ*, aor. *يَأْوُلُ*; (T, Msb;) or *أَوَّلُ*, aor. *يَأْوُلُ*; (K;) meaning *He, or it, preceded; went before; was, or became, before, beforehand, first, or foremost;* (T, Msb, K;) and *came: (Msb:) with this, also, وَأَلِ* is syn.; and from it [says Az] is most probably derived *أَوَّلُ*, so that its original form is *أَوَّلُ*:

[or, as Fei says,] hence is derived the phrase, used by the vulgar, *العُشْرُ الْأَوَّلُ* with fet-ḥ to the hemzeh [as meaning “the first, or preceding, ten (nights of the month),” for *الأوَّلَى*, pl. of *الأوَّلَى*, fem. of *الأوَّلُ*; but this is generally regarded as being originally *الأوَّالُ*, from *وَأَلِ*]. (Msb.) — *آلِ*: see 2. — Accord. to Lth, (TA,) *أَلَتْ* (M, K,) aor. *أَوَّلَتْ*, inf. n. *أَوَّلٌ* (TA,) signifies *I made it (namely, milk, M, or oil &c., K) to thicken, (M, K,) and to coagulate; (M;) the verb being both intrans. and trans.: (K:) but Az says that it is not known as trans., in this sense, in the language of the Arabs [of the classical ages]. (TA.) = آلِ رَعِيَّتِهِ* (S, M, Msb, K,) aor. *يَأْوُلُ*, inf. n. *أَوَّلٌ* (S) and *إِبَالٌ* (S, M, K,) of which the simple subst. is *إِبَالَةٌ* (S, \* Msb,) *He (a prince or commander, S, or a king, M, K) ruled, or governed, his subjects; presided over their affairs, as commander or governor; (S, M, Msb, K;) and did so well: (S:) and آلِ عَلَيْهِمْ*, inf. n. *أَوَّلٌ* and *إِبَالٌ* and *إِبَالَةٌ*, [or this last, as said above, is a simple subst.,] *he presided over them; held command, or authority, over them; (M, K;) namely, a people, or company of men; (K;) or, over their affairs.* (TA.) It is said in a prov., (M,) *قَدْ آتَانَا وَإِبِلٌ عَلَيْنَا* (T, S, M) *We have ruled and been ruled; (T;) we have presided and been presided over.* (M.) — *آلِ مَالِهِ* (T, S, M, \* Msb, K,) inf. n. *إِبَالَةٌ* (T, Msb,) *He put into a good, or right, state, or condition, and managed, or tended, his مال [meaning cattle]; (T, S, M, \* K;) as also* *آلِ مَالِهِ* [written with the disjunctive alif *إِبَالَةٌ* (K,) inf. n. *إِبْتِيَالٌ* (S:) or *he managed his camels, and his sheep or goats, in such a manner that they thrive, or became in a good state or condition, by his management.* (Msb.) Lebeed describes a female singer

• *بَمَوْتَرٍ تَأْتَالُهُ* *إِبَاهُمَا* •

(T, S,) meaning *with a stringed lute, (EM p. 169,) which her thumb adjusts; (S, EM;) from* *أَلَتْ* (T, S,) signifying *I put into a good, right, or proper, state, or condition.* (T. [But see another reading in the first paragraph of art.

• (او.) You say also, *أَلَتْ الشَّيْءَ* meaning *I composed, or collected together, the thing, and put it into a good, right, or proper, state, or condition: and some of the Arabs say, *أَوَّلُ* *اللَّهِ عَلَيْكَ*, i. e. *May God compose for thee thine affair: and, by way of imprecation, *لَا أَوَّلُ* *اللَّهِ* *عَلَيْهِ شَمْلُهُ* [May God not compose for him his discomposed, disorganized, deranged, or unsettled, affair, or affairs]. (T.) — *أَلَتْ الْإِبِلَ*, inf. n. *أَوَّلٌ* and *إِبَالٌ*, also signifies *I drove the camels: (M:) or, accord. to the T, I bound the camels' udders with the أَصْرَةَ (صَرَرْتَهَا) until the time of milking, when I loosed them.* (TA.)**

2. *تَأْوِيلٌ* (TA,) *He returned it (namely, a thing, M) to him, or it; he made it, or caused it, to return to him, or it; syn. رَجَعَهُ* (M, K; in the CK رَجَعَهُ) and *آلَهُ* also signifies the same; syn. *رَدَّهُ*. (TA.) You say, *أَوَّلُ* *اللَّهِ عَلَيْكَ ضَالَّتِكَ* *to*

*thee thy stray; (T, \* TA;) cause it to return to thee; (TA;) bring together thee and it. (T.) And *أَوَّلْتُهُ إِلَى كَذَا* *I caused him, or it, to come to such a state or condition; brought, or reduced, him, or it, thereto; syn. صَيَّرْتُهُ إِلَيْهِ. (T.) — See also 1, near the end of the paragraph, in two places. — *تَأْوِيلٌ* also signifies *The discovering, detecting, revealing, developing, or disclosing, or the explaining, expounding, or interpreting, that to which a thing is, or may be, reduced, or that which it comes, or may come, to be: (S, O, TA:) you say, *أَوَّلْتُهُ*, inf. n. *تَأْوِيلٌ*; and *تَأْوِيلْتُهُ*, inf. n. *تَأْوِيلٌ*; in one and the same sense: and hence the saying of El-Aṣḥā:***

• *عَلَى أَنهَا كَانَتْ تَأْوِيلٌ حَبِّهَا* •

• *تَأْوِيلٌ رُبْعِي السَّقَابِ فَأَصْحَابًا* •

(S:) *تَأْوِيلٌ حَبِّهَا*: (so in a copy of the T: [the former word being, accord. to this reading, a contraction of *تَتَأْوِيلُ*; but this does not altogether agree with what here follows:] AO says, *تَأْوِيلٌ حَبِّهَا* means *تَفْسِيرُهُ وَمَرْجِعُهُ*: [i. e., the explanation of her love, or of the (poet's) love of her, and the state, or condition, to which it eventually came, is this:] (S:) it was small in his heart, and ceased not to grow until it became great; like as the little young camel [born in the season called رُبْع, or in the beginning of the breeding-time,] ceases not to grow until he becomes great like his mother, (T, \* S,) and has a son accompanying him: (S:) [or] *تَأْوِيلُهُ* and *أَوَّلُهُ* (M, K,) inf. n. of the former as above, (K,) when said of language, signify *دَبَّرَهُ وَقَدَّرَهُ وَفَسَّرَهُ* [he considered its end, or what it might be to which it led or pointed, and compared one part of it with another, and then explained, or expounded, or interpreted, it]: (M, K:) hence, [if the explanation in the M and K be meant to denote three distinct meanings, which I do not think to be the case,] it would seem as though *تَأْوِيلٌ* and *تَفْسِيرٌ* were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Aḥmad Ibn-Yahyā, these two words and *مَعْنَى* are all one: but *تَأْوِيلٌ* seems to me to signify *the collecting the meanings of dubious expressions by such expression as is clear, or plain, without dubiousness: or, accord. to Lth, it is the interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression; as also *تَأْوِيلٌ*: (T:) or the turning a verse of the *Kur-ān* from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the *Scripture* and the *Sunnah*: for instance, in the words of the *Kur* [vi. 95, &c.], *يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ*, if the meaning be [thus explained] “He produceth the bird from the egg,” this is *تَفْسِيرٌ*: and if [it be explained as meaning] “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is *تَأْوِيلٌ*: so says Ibn-El-Kemāl: (TA:) [hence, although it may often be rendered by *interpretation*, like *تَفْسِيرٌ*, it more properly signifies the rendering in a manner not according to the letter, or overt sense; explaining the covert, or virtual,*