

مَأْتَفٌ [An accustomed place;] a place to which a man keeps or cleaves; [which he frequents, or to which he habitually resorts;] with which he is familiar, or to which he is accustomed; (Mḡb;) a place with which men or camels [or birds and the like] are familiar, &c. (K, * TA.) — And hence, Leafy trees to which animals of the chase draw near. (AZ, K.)

مُؤَلَّفُونَ, with fet-ḥ, [i. e. **مُؤَلَّفُونَ** or **مُؤَلَّفُونَ**,] Possessors of thousands; or men whose camels have become, to each, a thousand. (TA.)

مُؤَلَّفٌ and **مَأْلُوفٌ** Kept to, or clove to; applied to a thing [and to a person; and meaning when applied to the latter, with whom one is familiar, sociable, &c.]. (T.) It is said in a trad., **المؤمن مؤلف**

[The believer is one who is familiar, or sociable, &c., with others, and with whom others are familiar, &c.]. (TA.) — **المؤلفة قلوبهم** Those whose hearts are made to incline, or are conciliated, by beneficence and love or affection: (S, * Mḡb;) as used in the **Qur** [ix. 60], it is applied to certain chief persons of the Arabs, whom the Prophet was commanded to attract, or allure, and to present with gifts, (T, K,) from the poor-rates, (TA,) in order that they might make those after them desirous of becoming Muslims, (T, K,) and lest care for things which they deemed sacred, or inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of Honeyn, eighty [in the TA two hundred] camels: (T:) they were certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their acting injuriously; and to some, from a desire of their becoming Muslims, (Mḡh, Mḡb,) and their followers also; (Mḡb;) and to some, in order that they might remain steadfast as Muslims, because of their having recently become such; but when Aboo-Bekr became appointed to the government, he forbade this practice. (Mḡh, Mḡb.) — **ألف مؤلفة** [These are a thousand] made complete. (S.) — See also **مؤلفون**.

مُؤَلِّفٌ A composer of a book or books; an author.]

مَأْلُوفٌ: see **مُؤَلَّفٌ**, in two places.

الق

1. **أَلَقٌ**, (JK, K, TA,) aor. -; (K, TA;) or **أَلَقِي**, aor. -; (CK;) [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;] inf. n. **أَلَقٌ** and **إَلَقٌ**; (JK, K;) It (lightning) lied; (AHeyth, K;) [i. e.] it was without rain. (JK.) — See also 5. — Also, **أَلَقِي**, aor. -; inf. n. **أَلَقِي**, He lied; spoke falsely: whence the reading of Aboo-Jaḡfar and Zeyd Ibn-Aslam, [in the **Qur** xxiv. 14,] **إِذْ تَأَلَّفُونَهُ بِأَلْسِنَتِكُمْ** [When ye spoke it falsely with your tongues]. (TA.)

5. **تَأَلَّقِي** It (lightning) shone, gleamed, or glistened; as also **أَتَلَّقِي** [written with the disjunctive alif **أَتَلَّقِي**]; (JK, S, IJ, K;) and so **أَلَقِي**, aor. -.

(TA.) Ibn-Aḡmar has made the second trans., using the phrase **تَأَلَّقِي العيون**, either by suppressing a prep., [meaning *She shines to the eyes,*] or meaning thereby *she ravishes the eyes.* (TA.) — And **تَأَلَّقَتْ**, said of a woman, *She adorned herself*: (Sgh, K:) or *she became active and quick to engage in contention or altercation, and prepared herself for evil or mischief, and raised her head*: (IF, K:) or *she became like the إقعة* [fem. of **إَتَقِي**, q. v.]. (IAḡr.)

8: see 5, in two places.

إَتَقِي A he-wolf: fem. with **ة**: (IAḡr, S, K:) and the fem. is also applied to a she-ape or monkey; the male of which is not called **إَتَقِي**, but **قَرْدٌ**, (S, K,) and **رَبَاحٌ**. (S.) — † *Evil in disposition*, applied to a man; and so with **ة** applied to a woman: and the latter, a [demon of the kind called] **سَعْلَةٌ**; because of its evil, or malignant, nature: (TA:) and a bold woman; (Lth, K;) for the same reason. (TA.)

إِلَاقٌ [an inf. n. (see 1) used as an epithet;] *Lying, or fallacious, lightning*; (K;) *that has no rain*; (JK, K;) as also **أَلَاقٌ**: (K, * TA:) **أَلَقِي**, likewise, is an epithet applied to lightning [in the same sense; or as signifying *shining, gleaming, or glistening*: see 1 and 5]: and so is **أَلَقٌ**, as *syn. with خَلَبٌ* [that excites hope of rain, but deceives the expectation]. (TA.) — Also, applied to a man, *Lying*: (JK:) or *lying much, or often, or habitually*: (TA:) and *very deceitful, and variable in disposition*. (TA.)

أَلِيقٌ [app. an inf. n. of **أَلَقِي**; (see 5;)] The shining, gleaming, or glistening, of lightning. (TA.)

إِلَاقٌ: see **أَلَقٌ**.

أَلِيقٌ, like **إِمِيعٌ**, [in a copy of the JK incorrectly written **أَلِيقٌ**,] i. q. **مَتَائِقٌ** [Shining, gleaming, or glistening]; (S, K;) applied to lightning. (JK.) — Also † An inconstant man; from **التَّالِقُ** as relating to lightning. (JK: there, in this instance, written **أَلِيقٌ**.)

أَلِيقٌ: } see **إِلَاقٌ**.
أَلِيقٌ: }

الك

1. **أَلَكَ اللَّجَامَ**, (ISd, K,) [aor. - or -;] inf. n. **أَلَكٌ**, (ISd, TA,) *He (a horse) chewed, or champed, the bit*; *syn. عَلَكَهُ*. (ISd, K.) One says, of a horse, **يَأْكُ اللَّجْمَ** *He chews, or champs, the bits*: but the verb commonly known is **يَلُوكُ**, or **يَعْلُكُ**. (Lth.) — [Hence, accord. to some, (see **أَلُوكٌ**),] **أَلَكَ**, (Mḡb, TA,) aor. -; inf. n. **أَلَكٌ** and **أَلُوكٌ**, (Mḡb,) *He acted as a messenger (رَسُولٌ) between the people*. (Mḡb, TA.) — And **أَلَكَهُ**, aor. -; inf. n. **أَلَكٌ**, *He conveyed, or communicated, to him a message*. (Kr.) — And **أَلَكَ** *He sent*. (IB in art. **لُوكٌ**.)

4. **أَلِكْنِي** is from **أَلَكٌ** signifying “he sent;” and is originally **أَلِكْنِي**; the [second] hemz

being transposed and placed after the **ل**, it becomes **أَلِكْنِي**; then the hemz has its vowel transferred to the **ل**, and is thrown out; as is done in the case of **مَلَكٌ**, which is originally **مَأَلَكٌ**, then **مَلَأَكٌ**, and then **مَلَكٌ**: (IB in art. **لُوكٌ**;) it means *Be thou my messenger; and bear thou my message*; and is often used by the poets. (S in art. **لُوكٌ**.) Accord. to IAMB, one says, **أَلِكْنِي إِلَى فُلَانٍ**, meaning *send thou me to such a one*: [but I do not know any instance in which this meaning is applicable:] and the original form is **أَلِكْنِي**; or, if from **الَلُوكُ**, the original form is **أَلِكْنِي**: and he also says that it means *be thou my messenger to such a one*. (TA.) One says also, **أَلِكْنِي إِلَيْهَا بِرِسَالَةٍ**, which should properly mean *Send thou me to her with a message*: but it is an inverted phrase; since the meaning is, *be thou my messenger to her with this message* [or rather *with a message*]: and **أَلِكْنِي إِلَيْهَا بِالسَّلَامِ** i. e. *convey thou, or communicate thou, to her my salutation; or be thou my messenger to her [with salutation]*: and sometimes this [prep.] **ب** is suppressed, so that one says, **أَلِكْنِي إِلَيْهَا السَّلَامَ**: sometimes, also, the person sent is he to whom the message is sent; as in the saying, **أَلِكْنِي إِلَيْكَ السَّلَامَ** [virtually meaning *receive thou my salutation*; but literally] *be thou my messenger to thyself with salutation*. (TA.) Lḥ mentions the phrase **أَلِكْتَهُ إِلَيْهِ**, with respect to a message, aor. **أَلِكْتَهُ**, inf. n. **إِلَاقَةٌ**; in which case, the hemz [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. **لُوكٌ**.)

5: see **أَلُوكٌ**.

10. **أَسَأَلَكُ مَأَلِكْتَهُ** *He bore, or conveyed, his message*; (K;) as also **أَسَأَلَكُ**. (TA.)

أَلُوكٌ A thing that is eaten [or rather chewed, as will be seen below]: so in the phrases, **عَلُوكُ صِدْقٍ** and **عَلُوكُ صِدْقٍ** like **هَذَا أَلُوكٌ صِدْقٍ** [This is an excellent thing that is chewed], and **مَا تَلُوكُتُ بِاللُّوكِ** [or **أَلُوكُتُ بِاللُّوكِ** (K in art. **لُوكٌ**)] like **مَا تَعَلَّجْتُ بِعَلُوجٍ** [app. meaning *I have not occupied myself in chewing with anything that is chewed*]. (TA.) — [And hence, accord. to some,] *A message, or communication sent from one person or party to another*; (Lth, S, M, K, &c.; [in the CK, after **الرِّسَالَةُ**, by which **الَلُوكُ** is explained in the K &c., we find **قَبِيلَ الْمَلِكِ مُسْتَقٌ مِنْهُ**, in which the first two words should be **قَبِيلَ الْمَلِكِ**, as in other copies of the K and in the TA; and **الَلُوكُ** is erroneously put, in the CK, for **الَلُوكُ**];) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also **أَلُوكَةٌ** (ISd, Sgh, K) and **مَأَلِكَةٌ** (Lth, S, Mḡb, K, &c.) and **مَأَلِكَةٌ** (Mḡb, K) and **مَأَلِكٌ**: (S, M, Mḡb, K, &c. :) accord. to Kr, (TA,) this last is the only word of the measure **مَفْعُلٌ**: (K, TA:) but accord. to Sb and Akh, there is no word of this measure: (TA:) [i. e. there is none originally