

meaning; interpreting in a manner not according to the obvious meaning:] or the reducing a thing to its ultimate intent, whether it be a saying or an action: (Er-Rághib, TA:) or تفسير signifies the "discovering, detecting, revealing, or disclosing, what is meant by a dubious expression;" and تأويل, the reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: (L and K in art. فسر, and TA in that and in the present art. :) or the former signifies the "expounding, explaining, or interpreting, the narratives which occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed;" and the latter, the explaining the meaning of that which is مُشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. (TA: [in which are some further explanations; but these add nothing of importance.])—[Hence, *أَوَّلُ نَفْطًا*, in grammar, *He rendered a word, or an expression, or a phrase, in grammatical analysis, by another word, or expression, or phrase.*]—And [hence likewise,] *تَأْوِيلٌ* signifies also The interpretation, or explanation, of a dream; the telling the final sequel, or result, thereof: (M, K:) as in the Kur xii. 101. (M.)—It is also used [as a simple subst.] to signify The end, issue, result, or final sequel, of a thing; syn. عَاقِبَةٌ; (Bd in iv. 62 and xvii. 37;) or مَآلٌ; (Jel in the same places;) or مَرَجِعٌ, and مَصِيرٌ; as in the Kur [iii. 5] وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ [But none knoweth the end, &c., thereof, except God]: (A'Obeyd, T:) or this phrase means, but none knoweth when will be the resurrection, and to what the case will eventually come, (T, M,) when the hour shall arrive, (TA,) except God: (T, M:) so says Aboo-Is-hák: (T:) and in like manner, [in the Kur vii. 51,] هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ means *Do they wait for aught save the result to which their case will come by the resurrection?* (Aboo-Is-hák, T, M:) or, the result to which it will come (Bd, Jel) in the manifestation of its truth by the appearance of the promises and threats of which it has told? (Bd:) in like manner, also, the saying, تَتَوَى اللَّهُ أَحْسَنُ تَأْوِيلًا means *The fear of God is best in respect of result*; syn. عَاقِبَةٌ. (TA.)

5: see 2, in the former half of the paragraph, in six places.—*تَأَوَّلَ فِيهِ الْخَيْرَ* He discovered in him the existence of good, or goodness, from its outward signs: and he sought, or looked for, good, or goodness, in him. (TA.) You say also, *تَأَوَّلْتُ فِي فُلَانٍ الْأَجْرَ* I sought, or looked for, recompense in (or of or from) such a one. (T.)

8: see 1, near the end of the paragraph, in two places.

10. *اسْتَأْتَلَ الرَّؤْيَا* He sought the interpretation of the dream, by consideration. (TA in art. سَأَى.)

آل A man's أَهْل [or family]; (T, S, M, Mṣb, K;) i. e. his relations: (Mṣb:) his عَشِيرَةٌ [or kinsfolk; or nearer, or nearest, relations by

descent from the same father or ancestor; &c.]; from *أَوَّلٌ* as signifying رُجُوعٌ, because recourse is had to them in all affairs: (Har p. 578:) and his household; (S, TA;) the people of his house: (Mṣb:) and his followers; (S, Mṣb, K;) including soldiers: (S, TA:) and his أَوْلِيَاءَ [i. e. friends, and the like]: (K:) those who bear a relation to him, as members to a head, (مَنْ آلَ إِلَيْهِ,) by religion or persuasion or kindred; as in the Kur iii. 9 and viii. 54 and 56 &c.: (Ibn-'Arafah:) [or in these and many other instances, it may be rendered people:] but in general it is not used save in relation to that in which is eminence, or nobility; so that one does not say, آلَ الْإِسْكَافِ, like as one says أَهْلُهُ: (K:) and it is peculiarly used as a prefix to the proper names of rational beings; not to indeterminate nouns, nor to nouns of places or of times; so that one says, آلَ فُلَانٍ, but not آلَ رَجُلٍ كَذَا, nor آلَ زَمَانٍ كَذَا, nor آلَ مَوْضِعٍ كَذَا, like as one says, أَهْلُ رَجُلٍ, and أَهْلُ زَمَانٍ كَذَا, and مَوْضِعٍ كَذَا: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, آلَهُ, but أَهْلُهُ; but his opinion in this matter is not correct: it is originally *أَوَّلٌ*; the *و* being changed into *ا*, (M, Mṣb,) as in *قَالَ* [which is originally *قَوَّلٌ*]: so say some: (Mṣb:) or it is originally أَهْلٌ, (T, M, Mṣb, K,) then *أَأَلٌ*, and then *آلٌ*: (K:) so say some, arguing thus from its having أَهْلٌ for its dim.: (T, Mṣb:) but accord. to Ks, it assumes the form *أَوِيلٌ* as a dim.: (T:) or each of these is its dim. (M, K.) By the *آل* of the Prophet are meant, accord. to some persons, His followers, whether relations or others: and his relations, whether followers or not: (Aḥmad Ibn-Yahyà, T:) or, as some say, his family (أَهْلُهُ [q. v.]) and his wives: [but it seems to be indicated that what I have rendered "and his wives" is meant as an explicative adjunct to *اهله*:] or, as some say, the people of his religion: (Esh-Sháfi'ee, T:) being himself asked who were his آل, he answered all pious persons: (Anas, TA:) but in a trad. in which it is said that the poor-rates are prohibited to him and to his آل, by this is meant those to whom was appropriated the fifth [of the spoils] instead of the poor-rates; and these were the genuine descendants of Háshim and El-Muṭṭalib. (Esh-Sháfi'ee, T.)—*يَا آلَ زَيْدٍ* and *يَا زَيْدٍ*, accord. to the Koofees, are contractions of *يَا آلَ زَيْدٍ* [O family of Zeyd]. (Mughnee, on the letter *ل*; and El-Ashmoonee on the Alfeeyeh of Ibn-Málik, section الاستغاثة. [See the letter *ل*.])—[See also *إِبِلَةٌ*.]—*شَخْصٌ* [meaning The body, or corporeal form or figure or substance, (of anything, as is said in the T,) which one sees from a distance; or, in this case, often, though not always, the person, or self]; (AA, T, S, M, K;) of a man: a metaphorical application, from *آل* as signifying أَهْلٌ and عَشِيرَةٌ; because comprising the members and the senses. (Har p. 578.)—Sometimes, it is redundant, or pleonastic; [being only used for the sake of metre in verse, or to

give more force to an expression;] as in the following instance:

• أَلَا قَبِي مِنْ تَذَكُّرِ آلِ لَيْلَى •
• كَمَا يَلْقَى السَّلِيمُ مِنَ الْعِدَادِ •

[I experience, from remembrance of Leylâ, or of Leylâ's person or self, the like of what the person bitten or stung by a venomous reptile experiences from the paroxysm of pain occasioned by the bite or sting]. (TA.) [See also another ex., voce *شَخْصٌ*; and another, voce *مِزْمَارٌ*.]—[Like *شَخْصٌ*, it seems to be sometimes applied to Any material thing that is somewhat high, and conspicuous: and hence, perhaps, the signification next following.]—[app. meaning The overtopping, or higher, part, or parts, of the camel]. (M, K.)—A [tent of the kind called] خَيْمَةٌ. (M.)—The poles of the خَيْمَةٌ; (M, K;) as also *آلَةٌ*; of which the pl. is *آلَاتٌ*: (K:) or *آلَةٌ* is the sing. of *آلٌ* and *آلَاتٌ*, [or n. un. of the former and pl. of the latter,] which signify the pieces of wood (خَشَبَاتٌ) upon which the خَيْمَةٌ is raised, or constructed: and hence Kutheiyir likens the legs of his she-camel to four *آلَات* of the [wood of the tree called] *طَلْحٌ*. (S.)—The pieces of wood (خَشَبٌ, T, M, K) of *خَيْمَةٍ* [or tents], (M,) stripped [of the tent-cloths]. (T, TA.)—Also, [app. because rising from the general surface of the ground,] The extremities and sides of a mountain. (M, K.)*—The *سَرَابٌ* [or mirage]: (Aḡ, T, M, K:) or peculiarly applied to that which is in the first part of the day, (K,) as though raising figures seen from a distance (شَخُوصٌ), and making them to quiver: (TA:) or that which one sees in the first part of the day, and in the last part thereof, as though raising figures seen from a distance (شَخُوصٌ); not the same as the *سَرَابٌ*: (S:) or what resembles the *سَرَابٌ*: (Mṣb:) or, as some say, that which is in the *ضَحَى* [or early part of the day when the sun is yet low], like water between the sky and the earth, [in appearance] raising figures seen from a distance (شَخُوصٌ), and making them to quiver; whereas the *سَرَابٌ* is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, the *آل* is in the first part of the day: (M:) Aḡ says that the *آل* and the *سَرَاب* are one: but others say that the former is from the *ضَحَى* [see above] to the declining of the sun from the meridian; whereas the *سَرَاب* is after the declining of the sun from the meridian to the prayer of the *عَصْر*; and in favour of their assertion they urge, that the former [in appearance] raises everything so that it becomes what is termed *آل*, i. e. *شَخْصٌ*; for the *آل* of everything is its *شَخْصٌ*; and that the *سَرَاب* [in appearance] lowers every *شَخْصٌ* in it so that it becomes [as though it were] cleaving to the ground, having no *شَخْصٌ*: Yoo says, the Arabs say that the *آل* is from the *عُدُودَةٌ* [or period between the prayer of daybreak and sunrise] to the time when the sun is very high, or near the meridian; then it is called *سَرَاب* for the rest of the day: ISk says, the *آل* is that which [in appearance] raises figures seen from a distance (شَخُوصٌ),