

The first letter of the alphabet [according to the order in which the letters are now commonly disposed; and also according to the original order, which see in art. **ا ب ج د**]: called **ألف**. [This name, like most of the other names of Arabic letters, is traceable to the Phœnician language, in which it signifies "an ox;" the ancient Phœnician form of the letter thus called being a rude representation of an ox's head.] It is, of all the letters, that which is most frequent in speech: and some say that, in **ألم**, in the **Qur** [ch. ii. &c.], it is a name of God. (TA.) Its name is properly fem., as is also that of every other letter; [and hence its pl. is **ألفات**]; but it may be made masc.: so says **Ks**: **Sb** says that all the letters of the alphabet are masc. and fem., like as **اللسان** is masc. and fem. (M.) As a letter of the alphabet, it is abbreviated, [or short, and is written **ا**, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written **ى**,] and is pronounced with a pause after it: and it is also prolonged: (**S**, **K**, * **TA**;) [in the latter case, it is written **آ**; and] this is the case when it is made a subst.: and when it is not called a letter, [i.e. when one does not prefix to it the word **حرف**,] it is [properly] fem. (**S**.) Its dim. is **أبيّة**, meaning *an a written small, or obscure*, (**S**, **IB**), according to those who make it fem. and who say, **زَيْبَتٌ زَايَا** and **ذَيْبَتٌ ذَالَا**; but **زَوَيْتٌ زَايَا** according to those who say, **زَوَيْتٌ زَايَا**. (**IB**.)—**ألف** [properly so called] is one of the letters of prolongation and of softness and of augmentation; the letters of augmentation being ten, which are comprised in the saying, **أَلْيَوْمَ تَنْسَاهُ**, ["to-day thou wilt forget it"]. (**S**.) There are two species of **الف**; namely, **لَيْبَةٌ** [or *soft*], and **مُتَحَرِّكَةٌ** [or *movent*]; the former of which is [properly] called **ألف**; and the latter, **هَمْزَةٌ**; (**S**, **TA**;) which is a faucial letter, pronounced in the furthest part of the fauces [by a sudden emission of the voice after a total suppression, so that it resembles in sound a feebly-uttered **ع**, whence the form of the character (ء) whereby it is represented]: but this latter is sometimes tropically called **الف**; and both [as shown above] are of the letters of augmentation. (**S** in art. **او**, and **TA**.) There are also two other species of **الف**; namely, **ألف وصل** [the *alif of conjunction or connexion, or the conjunctive or connexive alif*]; and **ألف قطع** [the *alif of disjunction, or the disjunctive alif*]; every one that is permanent in the connexion of words being of the latter species; and that which is not permanent, [i. e. which is not pronounced, unless it is an **الف** of prolongation,] of the former species; and this is without exception augmentative; [but it is sometimes a substitute for a suppressed radical letter, as in **أبن**, originally **بنى** or **بنو**]; whereas the **الف** of

disjunction is sometimes augmentative, as in the case of the interrogative **الف** [to be mentioned below, and in other cases]; and sometimes radical, as in **أخذ** and **أمر**: (**S**, **TA**;) or, according to **Ahmad Ibn-Yahya** and **Mohammad Ibn-Yezed**, (**T**, **TA**;) the primary **ألفات** are three; the rest being subordinate to these: namely, **ألف أصلية** [radical *alif*], (**T**, **K**, **TA**;) as in **أكل** and **ألف** and **أخذ** (**T**) and **أخذ** (**K**); and **ألف قطعية** [disjunctive *alif*], as in **أحمد** (**T**, **K**) and **أحمر** (**T**) and **أحسن** (**T**, **K**); and **ألف وصلية** [conjunctive or connexive *alif*], (**T**, **K**;) as in **استخرج** (**T**) and **استخرج**. (**T**, **K**.)—The **الف** which is one of the letters of prolongation and of softness is called **الألف الساكنة** [the *quiescent alif*, and **الألف الهادئة**, which signifies the same]: (**MF**, **TA**;) it is an aerial letter, (**Mughnee**, **MF**, **TA**;) merely a sound of prolongation after a **فـهـا**; (**T**, **TA**;) and cannot have a vowel, (**IB**, **Mughnee**, **MF**), wherefore it cannot commence a word: (**Mughnee**;) when they desire to make it movent, if it is converted from **و** or **ى**, they restore it to its original, as in **عصوان** and **رحبان**; and if it is not converted from **و** or **ى**, they substitute for it **همزه**, as in **رسائل**, in which the **همزه** is a substitute for the **ا** in [the sing.]. **رسالة**. (**IB**.) **IJ** holds that the name of this letter is **لا**, [pronounced **lá** or **lé**, without, or with, **imáleh**, like the similar names of other letters, as **با** and **تا** and **ثا** &c.] and that it is the letter which is mentioned [next] before **ى** in reckoning the letters; the **ل** being prefixed to it because it cannot be pronounced at the beginning of its name, as other letters can, as, for instance, **ص** and **ج**; and he adds that the teachers [in schools] err in pronouncing its name **لام ألف**. (**Mughnee**.)—The grammarians have other particular appellations for **اليف**s, which will be here mentioned. (**T**, **TA**.)—**الألف المجهولة** [The *unknown alif*] is such as that in **فَاعِلٌ** [or **فَاعِلٌ**] and **فَاعُولٌ**; i. e., every **ا**, (**T**, **K**;) of those having no original [from which they are converted, not being originally **أ** nor **و** nor **ى**, but being merely a formative letter, and hence, app., termed "unknown"], (**T**), inserted for the purpose of giving fulness of sound to the **فـهـا** in a verb and in a noun; (**T**, **K**;) and this, when it becomes movent, becomes **و**, as in the case of **خواتم** and **خواتم**, becoming **و** in this case because it is movent, and followed by a quiescent **ا**, which **ا** is the **ا** of the pl., and is also **مجهولة**. (**T**.)—**ألفات المدايات** [The *alifs of prolongations*] are such as those [which are inserted for the same purpose of giving fulness of sound to the **فـهـا**] in **دانات**, for **دانات**, and **خاتم**, for **خاتم**, and **دانات**, for **دانات**. (**T**, **K**.) In like manner, **و** is inserted after a **damme**, as in **أنظور**; and **ى** after a **kesreh**,

as in **شيمان**. (**TA**.) An **الف** of this species is also called **ألف الإشباع** [The *alif added to give fulness of sound to a fet-hah preceding it*]: and so is the **الف** in **منا** used in imitation [of a noun in the accus. case; as when one says, **رأيت رجلاً**, (pronounced **رجلاً**) "I saw a man," and the person to whom these words are addressed says, **منا** *Whom?*]. (**Mughnee**.)—**ألف الصلة** [The *alif of annexation, or the annexed alif*], is that which is an annex to the **فـهـا** of a rhyme, (**T**, **K**;) and to that of the fem. pronoun **ها**: in the former case as in **بانت سعاد وأمسى حبلى أنقطعا** in which **ا** is made an annex to the **فـهـا** of the **ع** [of the rhyme]; and in the saying in the **Qur** [xxxiii. 10], **وتظنون بالله الظنونا**, in which the **ا** after the last **ن** is an annex to the **فـهـا** of that **ن**; and in other instances in the final words of verses of the **Qur-an**, as **قواريرا** and **سلسبيلاً** [in lxxvi. 15 and 18]: in the other case as in **ضربت بها** and **ممررت بها**. (**T**.) The difference between it and **ألف الوصل** is, that the latter is in the beginnings of nouns and verbs, and the former is in the endings of nouns [and verbs]. (**T**, **K**.) It is also called **ألف الإطلاقي** [The *alif of unbinding*, because the vowel ending a rhyme prevents its being مقيد, i. e. "bound" by the preceding consonant]; (**Mughnee**;) and **ألف الفاصلة** [the *alif of the final word of a verse of poetry or of a verse of the Qur-an or of a clause of rhyming prose*]. (**TA**.) [This last appellation must not be confounded with that which here next follows.]—**الألف الفاصلة** [The *separating alif*] is the **ا** which is written after the **و** of the pl. to make a separation between that **و** and what follows it, as in **شكروا** (**T**, **K**) and **كفروا**, and in the like of **يدعوا** and **يغزوا** and **يرضوا**; but when a pronoun is affixed to the verb, this **ا**, being needless, does not remain: (**T**;) also the **ا** which makes a separation between the **ن** which is a sign of the fem. gender and the heavy [or doubled] **ن** [in the corroborated form of the aor. and imperative], (**T**, **K**;) because a triple combination of **ن** is disliked, (**T**), as in **يفعلنان** and **لا تفعلنان** and **افعلنان** (**T**, **K**) and **لا تفعلنان** and **افعلنان**. (**T**.)—**ألف النون الخفيفة** [The *alif of the light, or single, noon in the contracted corroborated form of the aor. and imperative*], as in the phrase in the **Qur** [xcvi. 15], **لنسفعا بالناصية** [explained in art. **سفع**], (**T**, **K**;) and the phrase [in xii. 32], **وليكونا من الصاغرين** [And he shall assuredly be of those in a state of vileness, or ignominy], in both of which instances the pause is made with **ا** [only, without **tenween**, so that one says **لنسفعا** and **ليكونا**, and this seems to be indicated in Expositions of the **Qur-an** as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter,

I find thus written in an excellent copy of the Mughnee, with a fet-hah only instead of tenween, though I find them written in copies of the Kur-án and of the K with tenween, and for this reason only I have written them therewith in the first places above], this *l* being a substitute for the light ن, which is originally the heavy ن: and among examples of the same is the saying of El-Aqshà,

• وَلَا تَحْمَدِ الْمُتْرِينَ وَاللَّهِ فَاحْمَدًا •

[And praise not thou the opulent, but God do thou praise], the poet meaning فَاحْمَدَنَّ, but pausing with an *l*: (T:) and accord. to 'Ikrimah Ed-Dabbee, in the saying of Imra-el-Kays,

• قَفَا نَبِكَ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزِلٍ •

[what is meant is, Do thou pause that we may weep by reason of the remembrance of an object of love, and of a place of abode, for] the poet means قَفَنَّ, but substitutes *l* for the light ن; (TA;) or, accord. to some, قفا is in this case [a dual] addressed to the poet's two companions. (EM p. 4.)—

ألف العوض [The alif of exchange] is that which is substituted for the tenween (T, K) of the accus. case when one pauses upon it, (T,) as in رَأَيْتُ زَيْدًا (T, K) [and so in the copy of the Mughnee mentioned above, but in the copies of the T I find زَيْدًا,] and فَعَلْتُ خَيْرًا and the like. (T.)—

ألف التغابي [The alif of inability to express what one desires to say], (T,) or ألف التغابي [the alif of feigning negligence or heedlessness], (K,) [but the former is evidently, in my opinion, the right appellation,] is that which is added when one says إِنَّ عَمْرًا, and then, being unable to finish his saying, pauses, saying إِنَّ عَمْرًا, [in the CK عَمْرًا,] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K,) and at length saying مُنْطَلِقٌ, meaning to say, if he were not unable to express it, إِنَّ عَمْرًا مُنْطَلِقٌ, [Verily 'Omar is going away]. (T.) The *l* in a case of this kind is [also] said to be لِلتَّذَكُّرِ [for the purpose of endeavouring to remember]; and in like manner, و, when one desires to say, يَقُومُ زَيْدٌ, and, forgetting زيد, prolongs the sound in endeavouring to remember, and says يَقُومُو. (Mughnee in the sections on *l* and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in يَا عَمْرٌ يَا عَمْرًا [which is an ex. contrary to rule, as عَمْرٌ is masc. and consists of only three letters]. (T.)—

ألف الندبة [The alif of lamentation], as in وَآ زَيْدَاهُ [Alas, Zeyd!], (T, K,) i. e. the *l* after the د; (T;) and one may say وَآ زَيْدًا, without the ة of pausation. (Alfeeyeh of Ibn-Málik, and I 'Aḳ p. 272.)—

ألف الإنكار [The alif of disapproval], (T,) or ألف الإنكار [which means the same], (Mughnee,) is similar to that next preceding, as in أَأَبُو عَمْرَاهُ [What! Aboo-'Omar?], in reply to one who says, "Aboo-'Omar came;" the ة being added in this case after the letter of prolongation like as it is in وَآ فَلَانَاهُ said in lamentation. (T.) [The ex. given in the Mughnee is أَعْمَرَاهُ, as said in reply to one who says, "I met 'Amr;" and thus I find it written, with *l*; but this is a mistranscription of the inter-

rogative *l*, which see below.] In this case it is only added to give fulness of sound to the vowel; for you say, أَلرَّجُلُوهُ [What! the man? for after one has said "The man stood;" and أَلرَّجُلَاهُ in the accus. case; and أَلرَّجُلِيَهُ in the gen. case. (Mughnee in the section on و. [But in my copy of that work, in these instances, the incipient *l*, which is an *l* of interrogation, is written

ألف الإضافة [The alif that is converted from the affixed pronoun *l*], as in يَا غَلَامِي [O my boy, advance thou,] for يَا غَلَامًا أَقْبِلْ; (TA in art. حرز.) [and يَا عَجَبًا لَزِيدٍ (I 'Aḳ p. 271) O my wonder at Zeyd! for يَا عَجَبِي لَزِيدٍ

and يَا وَيْلَتِي يَا وَيْلَتَنَا, and يَا أَبَتِي يَا أَبَتَانَا, and يَا أَبَائِي يَا أَبَائِنَا. (T and TA in art. بآ.) [This is sometimes written *l*, but preceded by a fet-hah.]—

ألف المحوثة [The transmuted alif, in some copies of the K] which, as MF observes, is put for the former,] is every *l* that is originally و or *l* (T, K) movent, (T,) as in قَالٌ [originally قَوْلٌ], and بَاعٌ [originally بَعَعٌ], (T, K,) and غَزَاٌ [originally غَزَوٌ], and قَضَى [originally قَضَى], and the like of these. (T.)—

ألف التثنية [The alif of the dual, or rather, of dualization], (T, K,) in verbs, (TA,) as in يَجْلِسَانُ and يَذْهَبَانُ, (T, K,) and in nouns, (T,) as in الزَّيْدَانُ (T, K) and العَمْرَانُ; (T;) [i. e.] the *l* which in verbs is a dual pronoun, as in فَعَلَا and يَفْعَلَانُ, and in nouns a sign of the dual and an indication of the nom. case, as in جَلَانٌ. (S.)—

It is also indicative of the accus. case, as in رَأَيْتُ فَاهُ [I saw his mouth]. (S.)—

ألف الجمع [The alif of the plural, or of pluralization], as in مَسَاجِدٌ and فَوَاعِلٌ and قُرَّانٌ and جِبَالٌ (T, K) and ألف التانيث [The alif denoting the fem. gender], as in حُبْنِي (Mughnee, K) and سَكْرِي [in which it is termed مَقْصُورَةٌ shortened], and the meddih in حَمْرَاءُ (K) and نَفْسَاءُ and بَيْضَاءُ [in which it is termed مَمْدُودَةٌ lengthened]. (TA.)—

ألف الإلحاق [The alif of adjunction, or quasi-coordination; that which renders a word an adjunct to a particular class, i. e. quasi-coordinate to another word, of which the radical letters are more in number than those of the former word, (see the sentence next following,)], (Mughnee, TA,) as in أَرْطَا (Mughnee) [or أَرْطَى; and the meddih in عَلِيَاءُ &c.]—

ألف التثنية [The alif of multiplication, i. e. that merely augments the number of the letters of a word without making it either fem. or quasi-coordinate to another, unaugmented, word], as in قَبْعَتْرِي (Mughnee, TA) [correctly قَبْعَتْرِي], in which the *l* [here written *l*] is not to denote the fem. gender, (S and K in art. قبعتر,) because its fem. is قَبْعَتْرَاءُ, as Mbr. says; (S and TA in that art.;) nor to render it quasi-coordinate to another word, (K and TA in that art.,) as is said in the Lubáb, because there is no noun of six radical letters to which it can be made to be

so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as أَقْعَنْسَسَ is to إِحْرَنْجَرَ. (TA in that art.)—

ألف الوصل [The alifs of conjunction or connexion, or the conjunctive or connexive alifs], (T, K,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in أَبْنٌ (T, K) and أَبْنَرٌ (K) and أَمْرَةٌ and أَمْرُوٌ and آتْنَانٌ and آتْنَانِ and آتْنَةٌ and آسْرٌ and آسْرٌ, (T, K,) which have a kesreh to the *l* when they commence a sentence, [or occur alone, i. e., when immediately preceded by a quiescence,] but it is elided when they are connected with a preceding word, (T,) [by which term "word" is included a particle consisting of a single letter with its vowel,] and أَيْمُنٌ and أَيْمَرٌ [and variations thereof, which have either a fet-hah or a kesreh to the *l* when they commence a sentence, or occur alone,] (K,) and in the article آلٌ, the *l* of which has a fet-hah when it commences a sentence. (T.)—

ألف القطع [The alif of disjunction, or the disjunctive alif,] is in the beginnings of sing. nouns and of pl. nouns: it may be known by its permanence in the dim., and by its not being a radical letter: thus it occurs in أَحْسَنٌ, of which the dim. is أَحْسِنٌ: (I Amb, T:) in pls. it occurs in أَلْوَانٌ and أَزْوَاجٌ (I Amb, T, K) and أَلْسِنَةٌ [&c.]: (I Amb, T:) [it also occurs in verbs of the measure أُفْعَلٌ, as أُكْرَمَ; in which cases it is sometimes لِلسَّلْبِ, i. e. privative, (like the Greek alpha,) as in أُقْسَطُ "he did away with injustice," which is termed قُصُوطٌ and قُصُطٌ, inf. ns. of قُصِطَ:] it is distinguished from the radical *l*, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative *l* [to be mentioned below]; and sometimes radical, as in أَحَدٌ and أَمْرٌ; and is thus distinguished from the conjunctive *l*, which is never other than augmentative. (S.)—

ألف التفضيل والتقصير [The alif denoting excess and deficiency, i. e., denoting the comparative and superlative degrees], as in أَكْرَمٌ أَكْرَمٌ فَلَانٌ أَكْرَمٌ [Such a one is more generous, or noble, than thou], (T, K,*) and أَلْأَمْرُ مِنْكَ [more ungenerous, or ignoble, than thou], (T,) and أَجْهَلُ النَّاسِ [the most ignorant of men]. (T, K,*)—

ألف العبارة [The alif of signification], (T, K,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called الْعَامِلَةُ [the operative], as in أَنَا أَسْتَغْفِرُ اللَّهَ [I beg forgiveness of God], (T, K,) and أَنَا أَفْعَلُ كَذَا [I do thus]. (T.)—

ألف الاستفهام [The alif of interrogation, or the interrogative alif], (T, S, Mṣb in art. همز, Mughnee,) as in أَزَيْدٌ قَائِمٌ [Is Zeyd standing?], (Mughnee,) and أَزَيْدٌ عِنْدَكَ أَمْرٌ [Is Zeyd with thee, or at thine abode, or 'Amr?], (S,) and أَقَامَ زَيْدٌ [Did Zeyd stand?], said when the asker is in ignorance, and to which the answer is لَا or نَعَمْ; (Mṣb;) and in a negative phrase, as أَلَمْ نَسْرُحْ [Did we not dilate, or enlarge? in the Kur xciv. 1]. (Mughnee.)

When this is followed by another hemzeh, an l is interposed between the two hemzehs, [so that you say اَأَنْتَ, also written اَأَنْتَ,] as in the saying of Dhu-r-Rummeah,

• يَا ظَلِيَّةَ الْوَعَسَاءِ بَيْنَ جَلَا جِلٍ •
• وَبَيْنَ النَّقَا اَأَنْتَ أَمْرٌ سَالِمٌ •

[O thou doe-gazelle of El-Waqsà between Jelàzil and the oblong gibbous hill of sand, is it thou, or Umm-Sàlim?]; (T, S;) but some do not this. (T.) [It is often conjoined with اِنِّ, as in the Kùr xii. 90, اَأَنْتَ لَأَنْتَ يُوْسُفُ Art thou indeed Joseph?]. It is sometimes used to make a person acknowledge, or confess, a thing, (T, Mṣb in art. هَمَز, Mughnee,) and to establish it, (Mṣb,) as in the phrase in the Kùr [v. 116], اَأَنْتَ قُلْتَ لِلنَّاسِ or اَأَنْتَ [Didst thou say to men?], (T,) and اَأَنْتَ [Didst thou say to men?], (Mṣb in art. هَمَز,) and in اَأَنْتَ ضَرَبْتَ or اَأَنْتَ ضَرَبْتَ [Didst thou beat Zeyd?], and اَأَنْتَ ضَرَبْتَ [Zeyd didst thou beat?]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the Kùr [xxxvii. 153], اَأُصْطَفَى اَأَبْنَاتِ عَلَى اَأَبْنِينَ [Hath He chosen daughters in preference to sons?], (T,) [but see the next sentence,] and [in the same ch., verse 93,] اَأَعْبُدُونَ مَا [Do ye worship what ye hev out?]. (Mughnee.) And to express a nullifying denial, as in [the words of the Kùr xvii. 42,] اَأَفْصَاكُمْ رَبُّكُمْ بِاَأَبْنِينَ وَاَأَخَذَ مِنَ اَأَمَلَاتِكُمْ اِنَاثًا [Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters?]. (Mughnee.) And to denote irony, as in [the Kùr xi. 89,] اَأَصْلَوَاتُكَ تَأْمُرُكَ اَأَنْ تَتْرَكَ مَا يَعْبُدُ اَأَبَاؤُنَا [Do thy prayers enjoin thee that we should leave what our fathers worshipped?]. (Mughnee.) And to denote wonder, as in [the Kùr xxv. 47,] اَأَلَمْ تَرَ اَأَنْ لِي رَبِّكَ كَيْفَ مَدَّ اَأَنْظَلَ [Hast thou not considered the work of thy Lord, how He hath extended the shade?]. (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the Kùr lvii., 15,] اَأَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا [Hath not the time yet come for those who have believed?]. (Mughnee.) And to denote a command, as in [the Kùr iii. 19,] اَأَسْلِمُوا, meaning اَأَسْلِمُوا [Enter ye into the religion of El-Islám]. (Mughnee, and so Jel.) And to denote equality, occurring after سَوَاءٌ and مَا اَأَبَالِي and مَا اَأَدْرِي and لَيْتَ شِعْرِي, and the like, as in [the Kùr lxiii. 6,] سَوَاءٌ عَلَيْهِمْ اَأَسْتَغْفَرْتَ لَهُمْ اَأَمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them], and in مَا اَأَبَالِي اَأَقَمْتَ اَأَمْ قَعَدْتَ [I care not whether thou stand or sit]: and the general rule is this, that it is the hemzeh advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, سَوَاءٌ عَلَيْهِمُ اَأَلِ اَأَسْتَغْفَرُ وَعَدَمُهُ [Equal to them will be the begging of forgiveness and the not doing so], and مَا اَأَبَالِي بِقِيَامِكَ وَعَدَمِهِ [I care not for thy standing and thy not doing so]. (Mughnee.) — اَأَلِفُ اَأَلِفِ [The alif of calling, or vocative alif],

(T, S,* Mughnee,* K,) as in اَأَزِيدُ, meaning اَأَزِيدُ [O Zeyd, advance], (T, K,) and in اَأَزِيدُ اَأَقْبِلُ [O Zeyd, advance], (S,) used in calling him who is near, (S, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (S.) اَأَ, with medd, is a particule used in calling to him who is distant, (Mughnee, K,) as in اَأَزِيدُ اَأَقْبِلُ [Ho there, or soho, or holla, Zeyd, advance]. (TA.) Az says, You say to a man, in calling him, اَأَقْلَانُ and اَأَقْلَانُ and اَأَقْلَانُ (TA) or اَأَيَا. (S and K in art. اَيَا.) — اَأَيَا, for اَأَيُّ وَاَأَلَّهُ, see اَأَيُّ. — In a dial. of some of the Arabs, hemzeh is used in a case of pausing at the end of a verb, as in their saying to a woman, اَأَقُولُ [Say thou], and to two men, اَأَقُولُ [Say ye two], and to a pl. number, اَأَقُولُ [Say ye]; but not when the verb is connected with a word following it: and they say also اَأَ, with a hemzeh, [for اَأَ,] in a case of pausation. (T.) But Aḥmad Ibn-Yaḥyà says, All men say that when a hemzeh occurs at the end of a word, [i. e. in a case of pausation,] and has a quiescent letter before it, it is elided in the nom. and gen. cases, though retained in the accus. case [because followed by a quiescent l], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Hijáz, and Hudheyl, and the people of Mekkeh and El-Medeeneh, do not pronounce hemzeh [at all]: and 'Eesà Ibn-'Omar says, Temcem pronounce hemzeh, and the people of El-Hijáz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [as exhibiting two instances of a rare usage of اَأَ, or اَأَ, in a case of pausing, in the place of a suppressed word,]

• دَعَا فُلَانٌ رَبَّهُ فَاَسْعَا • اَأَلْخَيْرُ خَيْرَانِ وَاِنِ شَرُّ فَاَأَ •
• وَلَا اَأُرِيدُ اَأَلْشَّرَ اِلَّا اَأَنْ تَأَا •

[written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning, Such a one supplicated his Lord, and made his words to be heard, saying, Good is double good; and if evil be my lot, then evil; but I desire not evil unless Thou will that it should befall me]: and he says, he means, اَأَلَّا اَأَنْ تَشَاءَ; this being of the dial. of Benoo-Sa'ad, except that it is [with them] تَأَا, with a soft l [only]: also, in replying to a person who says, "Wilt thou not come?" one says, فَاَأَ, meaning فَاَأَذْهَبُ بِنَا [Then go thou with us]: and in like manner, by فَاَأَ, in the saying above, is meant فَاَأَشْرُ. (TA.) — Hemzeh also sometimes occurs as a verb; اَأَ, i. e. اَأَ with the o of pausation added, being the imperative of اَأَى as syn. with وَعَدَ. (Mughnee.) — [As a numeral, l denotes One.]

ا ب

1. اَأَبٌ (T, S, M, &c.,) aor. ٔ, (M, K,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and اَأَبٌ, (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. اَأَبٌ (T, S, M, K,) and اَأَابَةٌ (S, M, K,) and اَأَابٌ (M, K,) and اَأَابَةٌ and اَأَابٌ

and اَأَابَةٌ; (M;) and اَأَاتَّبَ [written with the disjunctive alif اَأَاتَّبَ]; (T, K;) He prepared himself, (AZ, S, M, A, K,) and equipped himself, (AZ, S, A,) for (ل) departing, or going away, (AZ, S,) or for journeying: (M, A, K:) or he determined upon journeying, and prepared himself. (T.) El-Aḥshà says,

• صَرَمْتُ وَلَمْ اَأُصْرِمْكُمْ وَكَصَارِمِ •
• اَأَخُ قَدْ طَوَى كَشْحًا وَاَبٌ لِيْذَهْبًا •

(T, S, M, TA,) i. e. I cut [in effect, while I did not really cut] you: for like one who cuts is a brother who has determined and prepared to go away. (TA.) [Hence,] وَلَا عَبَابٌ وَلَا اَأَابٌ, [or a prov. [which see explained in art. عَب]. (TA.) [And hence the saying,] هُوَ فِى اَأَابِهِ (S, M, K,) and اَأَابَتِهِ, and اَأَابَتِهِ (M,) He is in his [state of, or he is engaged in his,] preparation or equipment [for departing or journeying]. (S, M, K.) The hemzeh in اَأَبٌ is sometimes changed into و; and thus وَبٌ, inf. n. وَبٌ, signifies He prepared himself to assault, or charge, in battle. (T, TA.) — اَأَبْتُ اَأَابَتَهُ, and اَأَابَتُهُ, His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered. (M, K.) — اَأَبْتُ اَأَبَهُ i. q. قَصَدْتُ قَصْدَهُ. (K,) which signifies He tended, repaired, betook himself, or directed his course, towards him, or it: (S and Mṣb in art. قَصَد:) and also, he pursued his (another's) course, doing as he (the latter) did. (L in art. وَاَكَد.) — اَأَبْتُ اَأَبِي وَطَنِهِ. (M, K,) aor. ٔ (IDrd, M, K,) and اَأَبْتُ, (K,) inf. n. اَأَبٌ (AA, S, M, K,) and اَأَابَةٌ and اَأَابَةٌ (M, K,) and اَأَابٌ (TA,) He yearned for, longed for, or longed to see, his home. (AA, S, M, K.)

8: see 1, first signification.

10. اَأَسْتَابَهُ He adopted him as a father; an extr. form; (IAar, M;) from اَأَبٌ, a dial. var. of اَأَبٌ: (TA:) regularly, اَأَسْتَابَهُ. (M.) And اَأَسْتَابَ اَأَبًا He adopted a father. (TA in art. اَبُو.)

• see art. اَبُو. •
• اَأَبٌ Herbage, (M, K,) whether fresh or dry: (M,* K,* TA:) or pasture, or herbage which beasts feed upon, (Fr, AḤn, Zj, T, S, M, A, Mṣb, K,) of whatever kind, (AḤn, Zj,) [or] not sown by men: (Mṣb:) it is, to cattle and other beasts, what fruit is to men: (Mujáhid, T, Mṣb:) or whatever grows upon the face of the earth; (Aṭà, Th, T, M;) whatever vegetable the earth produces: (K,* TA:) and also, green herbage, or plants: (K,* TA:) and, as some say, straw, (Jel in lxxx. 31, and TA,) because cattle eat it: (TA:) or herbage prepared for pasture and for cutting: (TA:) accord. to IF, (Mṣb,) dried fruits; because prepared for winter (Bd in lxxx. 31, and Mṣb) and for journeying: (Mṣb:) pl. [of pauc.] اَأَابٌ, originally فُلَانٌ رَاعٍ لَهُ اَأَبٌ. (I' Ak p. 367.) You say, اَأَابٌ لَهُ اَأَبٌ, meaning Such a one's seed-produce

[or grain] increased, and his pasture became ample. (A.) — Also a dial. var. of **أَب**, *A father*. (T, and MF from the Tes-heel of Ibn-Málik.) — **أَبَ أَبَهُ**: see 1.

إِبَابَةٌ and **إِبَابَةٌ** *A way, or course, of acting, or conduct, or the like.* (M, K.) [See 1.]

إِبَانٌ *The time, or season, of a thing:* (Mṣb:) or *the time of the preparing, or making ready, of a thing:* (Mgh:) as, for instance, of fruit: (Mgh, Mṣb:) it is of the measure **فَعْلَانٌ**, (Mgh, Mṣb,) from **أَب** in the first of the senses assigned to it above, (Mgh,) the **ن** being augmentative; (Mṣb;) or of the measure **فَعَالٌ**, (Mgh, Mṣb,) from **أَبَنَ** “he watched” or “observed” a thing, (Mgh,) the **ن** being radical: (Mṣb:) but the former derivation is the more correct. (Mgh.) [See also art. **ابن**.]

ابجد

أَبْجَدٌ *The first of a series of eight words comprising the letters of the Arabic alphabet [in the order in which they were originally disposed, agreeing with that of the Hebrew and Aramaic, but with six additional letters: they are variously written and pronounced; generally as follows: **أَبْجَدٌ هَوَزٌ حَطِيٌّ كَلْبَنٌ سَعْفَصٌ قَرَشْتُ ثَخَذُ ضَطْفُ**: but the Arabs of Western Africa write the latter four thus: **صَعْفَصٌ قَرَشْتُ ثَخَذُ طَغَشُ**: (K and TA in art. **بجد**: [in both of which are related several fables concerning the origin of these words:]) accord. to the general opinion, the word **ابجد** is of foreign origin, [like each of the words following it,] and therefore its first letter [as well as each of the others] is a radical. (TA.) [Hence, **الأبجد** signifies *The alphabet*. You say **حُرُوفٌ الأَبجد** *The letters of the alphabet*. — It is probable (as De Sacy has observed in his *Ar. Gram.*, 2nd ed., i. 8,) that the Arabic alphabet originally consisted of only twenty-two letters: for some of the ancient Arabs called Saturday **ابجد**, Sunday **هوز**, and so on to **قرشت** inclusive; calling Friday **عروبة**. — In the lexicon entitled “*El-Eyn*,” the letters of the alphabet are arranged nearly according to their places of utterance; as follows: **ط, ز, س, ص, ض, ش, ج, ك, ق, د, غ, خ, ه, ح, د, ي, ا, و, ه, ب, ف, ن, ل, ر, ث, ذ, ظ, ت, د**, and this order has been followed in the *Tahdheeb* and *Mohkam* and some other lexicons.]*

ابد

1. **أَبَدَ**, aor. -, inf. n. **أَبُودُ**, *He remained, stayed, abode, or dwelt*, (T, S, M, K,) *constantly, continually, or permanently, without quitting*, (T, L,) *أَبَدَ* *in a place*; (T, S, M, K;) and so **أَبَدَ** having for its aor. -. (TA.) — **أَبَدَ**, (S, M, A, &c.,) aor. - and 2, (T, S, M, L, Mṣb, K,) inf. n. **أَبُودُ**; (M, L, Mṣb;) and **تَأَبَدَ**; (T, M, A, Mgh, L;) *He (a beast) became wild, or shy; syn. تَوَحَّشَ*: (S, M, A, Mgh, L, Mṣb, K:) [because wild animals live long, unless killed by accident; accord. to what is said by Aṣ and others in explanation of **أَوَابِدٌ** (sing. **أَبْدَةٌ**) applied to animals, as

meaning wild:] *took fright, and fled, or ran away at random*: (Mgh:) *took fright at, and shunned, mankind*. (T, Mṣb.) **أَبُودٌ** also signifies *The shrinking from a thing, or shunning it; syn. نَفُوزٌ*. (Kull pp. 30 and 31.) And **أَبَدَ**, (S, K,) aor. -; (K;) and **تَأَبَدَ**; (A, K;) *He (a man, S, A) became unsocial, unsociable, unfamiliar, or shy; like a wild animal; syn. تَوَحَّشَ*. (S, A, K.) — [Hence,] **أَبَدَ**, (K,) aor. -, inf. n. **أَبُودُ**, (TA,) **أَبَدَ** (a poet) *made use, in his verses, of words, or phrases, strange, unusual, unfamiliar, or far from being intelligible, (K, TA,) such as were not understood (K) at first sight, or on first consideration.* (TA.) — [And perhaps from **أَبَدَ** in the sense explained above, but more probably, I think, by the substitution of **أ** for **و**,] **أَبَدَ**, aor. -, (T, S, &c.,) inf. n. **أَبُودُ**, (L,) *He (a man, S) was angry; (T, S, M, L, K;) as also **وَبَدَ** and **وَمَدَ** and **عَبَدَ**.* (T, L.) You say, **أَبَدَ عَلَيْهِ** *He was angry with him.* (L.)

2. **أَبَدَ**, inf. n. **تَأَبَّدَ**, *He made, or rendered, perpetual.* (S, K.) [See also the pass. part. n. below.] **لَمْ أَفْعَلْ تَأَبَّدًا** is a phrase used as though meaning **لَمْ أَتْ بِأَبْدَةٍ** [I did not a deed ever to be remembered, or mentioned]. (Ḥam p. 191.) — *He, or it, made [a beast] to take fright; to become wild, or shy.* (KL.)

3. **تَأَبَّدَ**: see 1, in two places. — *He (a man) was long distant from his home; expl. by **طَالَتْ** **عُرْبَتُهُ**; (K;) or *was long in a state of celibacy; طالت, as in one copy of the K; (TA;) and became little in need, or little desirous, of women.* (K.) — *It (a place of abode or sojourning) became deserted [by mankind]: (T, M, K;) and became inhabited by wild animals.* (T, M, A.)*

أَبْدَ: see **أَبْدَ**.

أَبْدٌ *Time, syn. دَهْرٌ*, (S, M, Mṣb, K,) *in an absolute sense*: (TA:) or *a long time, syn. دَهْرٌ طَوِيلٌ*: (A, and Mgh: [and this may be meant in the S &c. by the syn. **دَهْرٌ** alone, q. v.:]) or, properly, *a long time (دهر طويل) that is unlimited*: (Mṣb, TA:) or *an extended space of time that is indivisible*; for you say **زَمَانٌ كَذَا** “the time of such a thing,” but not **أَبْدٌ كَذَا**: (Er-Rághib:) [and generally, *time, or duration, or continuance, or existence, without end; endless time, &c.; prospective eternity*; opposed to **أَزَلٌ**, which signifies “time, or duration, &c., without beginning:” (see the latter word for further explanations, &c.) each of these significations may be meant by the explanation in the S and M and K, which is also given in the Mṣb: each correctly applies in particular instances:] pl. [of pauc.] **أَبَادٌ** (S, M, Mṣb, K) and [of mult.] **أَبُودٌ** (S, M, K) [and **أَبْدُونَ**, of which an ex. will be found below]: but the use of these pls. is restricted to particular cases, to signify portions of time, or to serve as corroboratives to the sing.: (MF:) as signifying an extended indivisible space of time, [or the like,]

أَبْدٌ should have neither dual nor pl.; but **أَبَادٌ** is sometimes said, when the sing. is restricted to denote a particular part, or portion, of the whole of that to which it applies, in like manner as a generic noun is restricted to a special and partial signification: some, however, have mentioned **أَبَادٌ** as being post-classical; not of the language of the Arabs called **العَرَبُ العَرَبِيَّةُ**. (Er-Rághib.) **طَالَ الأَبْدُ عَلَى لُبْدٍ** [The time became long to Lubad, the last, and the longest of life, of Luḡmán’s seven vultures, to the term of the life of which his own term of life was decreed to extend,] is a proverb applied to any thing that has been of long duration. (M.) And you say, **رَزَقَكَ اللهُ عُمُرًا طَوِيلَ الأَبَادِ بَعِيدَ الأَمَادِ** [May God grant thee a life long in duration (lit. durations, the pl. form being used not in its proper sense, but to give intensiveness of signification), and remote in limit (lit. limits)]. (A.) And **كَانَ هَذَا فِي أَبَادِ الدَّهْرِ** *This was a long time ago.* (Mgh.) And **أَبَدٌ دَائِرٌ** (TA) and **أَبَدٌ أَبِيدٌ**, (S, M, TA,) meaning *دَائِرٌ* [in an intensive sense]; (TA;) [A long, or an endless, period of time;] like as you say, **دَهْرٌ دَاهِرٌ** (S) or **دَهْرٌ دَهِيرٌ**. (M.) [In each of these phrases, the latter word is added as a corroborative, or to give intensiveness to the signification.] **لِلْأَبْدِ** and **لِلْأَبْدِ** and [in an intensive sense, as will be seen below,] **لِلْأَبْدِ الأَبْدِ** and **لِلْأَبْدِ الأَبْدِ**, accord. to different recitals of a trad., signify *To the end of time; for ever; and for ever and ever.* (TA.) **أَبَدًا** is an adv. n., of which the signification includes all future time; [meaning *Ever*; like **قَطُّ** in relation to past time;] (El-Khafájee, El-Bedr Ed-Demámeenee, MF;) and **أَبَدًا عَلَى الأَبْدِ** signifies the same. (TA.) [So, too, does **أَبَدًا**, unless used in a limited sense known to the hearer.] When you say, **لَا أُكَلِّمُهُ أَبَدًا**, you mean, [I will not speak to him as long as I live, or henceforth, or ever; or I will never speak to him; i. e.,] from the time of your speaking to the end of your life. (Mṣb.) [In this case, **أَبَدًا** may also be considered as a mere corroborative. It is used in both these ways (لِلتَّوَكُّيدِ and لِلتَّأْسِيسِ) in affirmative as well as negative sentences. For exs. of its use in affirmative sentences, see the *Kur* xviii. 2 and iv. 60, &c.] One also says, **أَبَدَ الأَبَادِ** (T, K,) **لَا آتِيَهُ**, (S, M, A,) and **لَا أَفْعَلُهُ**, (T, M, A, K,) which, though of classical authority, is said to be no evidence of the use of **أَبَادٌ** as a pl. of **أَبْدٌ** in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as **أَزَالَ** is in the phrase **أَزَالَ الأَزَالَ**; (MF;) and **أَبَدَ الأَبْدِينَ**, (M, A, K,) in which the latter word is not a rel. n., for if so it would be **الأَبْدِيِّينَ**, but app. a pl., (M,) like **أَرْضُونَ** (M, K;) and **أَبَدَ الأَبْدِينَ**, (S, K,) like as you say, **أَبَدَ الأَبْدِيَّةِ**; (S;) and **دَهْرٌ الدَّاهِرِينَ** and **أَبَدَ الأَبِيدِ**; (T, S, M, A, K;) and **أَبَدٌ** and **أَبَدٌ**; (K;) and **أَبَدٌ** and **أَبَدٌ**; (M, K;) and **أَبَدٌ** and **أَبَدٌ**; (K;) and **أَبَدٌ**

الدَّهْرِ; (M, K; [in the T **دَهْرٌ**];) all of which phrases are the same in meaning; (K;) [i. e. *I will not do it, and I will not come to him,* (or *لا افعله* may here mean the same as *لا آتية*), *during the endless space of all future times, or time; or the like; or for ever and ever; eis aiōna τῶν αἰώνων; in seculum seculorum; in omne ævum;*] the last word in every case being a corroborative. (MF.)—Also, [for **أَبَدٌ**, and (applied to a fem. n.) **ذَاتُ أَبَدٍ**,] *Lasting: or everlasting.* (S, A, K.) So in the saying, **الدُّنْيَا أَمَدٌ وَالْآخِرَةُ أَبَدٌ**, [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr and L.) And **الْأَبَدُ** signifies [The Everlasting; i. e. God; because He alone is **الْباقى الأبدى** *The Enduring without end or cessation; for the Muslims hold that all living creatures (even the angels) must die, and be raised again to life: or] The Ancient without beginning.* (K.)—Also *Offspring that is a year old.* (K.)

أَبِدٌ *Unsocial, unsociable, unfamiliar, or shy; like a wild animal; applied to a man, and to a young camel: (S, L:) and **أَبِيدٌ**, applied to a female slave, and to a she-ass, signifies *shunning mankind, shy, or wild.* (K.) [See also **أَبَدٌ**.]—See also **أَبِدٌ**, in four places.*

أَبِدٌ: see **أَبَدٌ**.—This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except **إِبِلٌ** and **نَحِيبٌ** and **نَحِيبٌ**, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced **نَحِيبٌ** and **نَحِيبٌ**, (L,) [see **إِبِلٌ**,] and **أَبِيدٌ** and **أَبِيدٌ**, (K,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify *Prolific; that breeds, or brings forth, plentifully; (S, K;) and **أَبِيدٌ** and **أَبِيدَةٌ** (Aboo-Málik, TA) and **أَبِيدَةٌ**, (Aboo-Málik, K,) applied to a she-camel, signify the same: (Aboo-Málik, K, TA:) and **أَبِيدٌ** (Lth, ISh, L) and **أَبِيدٌ**, (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, ISh, M, L,) and to a mare, (M, L,) that brings forth every year; (Lth, ISh, L;) or applied as a pl. to the female slave and the mare and the she-ass, that breed, or bring forth: (M, L:) and **الإبْدَانُ** *the female slave and the mare.* (K, TA.) In the following saying,*

• **لَنْ يُفْلِحَ الْجَدُّ النَّكِدُ • إِلَّا بِجَدِّ ذِي الإِبْدِ •**
• **فِي كُلِّ مَا عَامِرٌ تَلْدُ •**

[Hard fortune will not depart save with the fortune which is the necessary attendant of the possessor of the female slave, as long as he possesses her, (or, if we take **ذِي** in the sense of **هَذِهِ**, *save with the fortune of this female slave,*) who every year (ما being redundant) brings forth,] **الإبْدِ** means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children;

for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, **لَنْ يُفْلِحَ الْجَدُّ النَّكِدُ إِلَّا الأَبْدُ**, meaning *Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed, or bring forth.* (M, L: [in the latter of which is added, **فِي كُلِّ عَامٍ تَلْدُ** *in every year bringing forth.*])

أَبِيدَةٌ: } see **أَبِيدٌ**.
أَبِيدَةٌ: }

أَبِيدِي: see **أَبِيدٌ**, last sentence but one.
أَبِيدِيَّةٌ [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See **أَبِيدَاتٌ**—**أَبِيدَاتٌ** a term applied to *Sayings of which the following is an ex.: **لَا آتِيكَ مَا بَلَّ بَحْرٌ صَوْفَةٌ**.* (M in art. **صَوْفٌ** [q. v.]; &c.)
أَبِيدٌ: see **أَبِيدٌ**.

أَبِيدٌ: see **أَبِيدٌ**, in three places.

أَبِيدٌ *Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And **أَبَائِدٌ** [pl. of **أَبِيدَةٌ**] Birds that remain in a country constantly, winter and summer; (T, L;) *contr. of **أَبِيدٌ**.* (A, L.)—For the phrases **أَبِيدٌ** and **أَبِيدٌ**, see **أَبِيدٌ**.—A wild animal; (M, L, Mṣb;) that shuns, and takes fright at, mankind, &c.: (L, Mṣb:) fem. with **ة**: pl. [properly fem.] **أَبَائِدٌ**, (M, Mgh, L,) and [masc. and fem.] **أَبِيدٌ**: (M, L:) and **أَبِيدٌ** is syn. with **أَبِيدٌ**; (M;) as also **أَبَائِدٌ**. (A.) Wild animals are called **أَبَائِدٌ** (S, M, L, K) and **أَبِيدٌ** (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (Aṣ, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (Aṣ, M, L.) [See also **أَبِيدٌ**.] [Hence,] **قَيْدُ الأَبَائِدِ** *The light, or active, horse, which overtakes the wild animals, and which they can hardly, or never, escape: so called because he prevents their escaping the pursuer like a shackle.* (Mṣb.) [See also art. **قَيْدٌ**.] [Hence also the saying,] **التَّعْمُرُ أَوَابِدٌ فَتَقِيدُوهَا بِالشُّكْرِ** *[Benefits are fugitive, or fleeting; therefore detain ye them by gratitude].* (A trad.)*

أَبِيدَةٌ fem. of **أَبِيدٌ**, q. v.—Also, [as a subst.,] **أَبِيدَةٌ** *a deed, (Har p. 364,) or a calamity, (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Har,) by reason of its extraordinary nature, and its grievousness: (Har:) or a great, or formidable, event, at which people take fright, or are alarmed: (TA:) or a strange, abominable, or evil, thing: (Ham p. 627:) pl. **أَبَائِدٌ**. (K.) You say, **جَاءَ فُلَانٌ بِأَبِيدَةٍ** *Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned.* (S.) See also 2.—**أَبِيدٌ** *strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;) pl. **أَبَائِدٌ**, signifying expressions of subtle meanings; so called because remote from perspicuity.* (Mṣb.)—The pl. also signifies *Strange, unusual, unfamiliar, or extraordinary, rhymes, or**

*verses, or poems; syn. **شَوَارِدٌ مِنَ القَوَافِي**, (S,) or **قَوَافٍ شَرْدٌ**. (K.) El-Farezdaq says,*

• **لَنْ تُدْرِكُوا كَرْمِي بِلُؤْمِ أَبِيكُمْ •**
• **وَأَوَابِدِي بِتَنْحَلِ الأَشْعَارِ •**

[Ye will not attain to my nobility with the ignobleness of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men]. (S.) [See **أَبِيدٌ**.]

أَبِيدٌ [Made, or rendered, perpetual]. You say, **وَقَفَ أَرْضَهُ وَقَفًا مُؤَبَّدًا** *He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited.* (T.)—Also, with **ة**, A she-camel that is wild, and intractable, or unmanageable; syn. **وَحْشِيَّةٌ مُعْتَصِمَةٌ**. (K.)

أَبِيدٌ: see **أَبِيدٌ**.

أبر

1. **أَبْرُ الكَلْبِ**, (S, K,) aor. - and **أَبَرُ**, (K,) inf. n. **أَبَرُ**, (TA,) *He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, **أَبَرُ الشَّاةِ** he gave the sheep, or goat, to eat, a needle in its fodder: for you say,] **أَبَرْتُ الشَّاةَ** *the sheep, or goat, ate a needle in the fodder.* (A.)—**أَبَرْتَهُ** *The scorpion stung him with the extremity of its tail.* (S, M, A, K.)—**أَبَرَهُ** *He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; or defamed him; (IAṣr, T, A, K;) and annoyed him, or hurt him.* (IAṣr, T, A.)
—**أَبَرٌ**, (T, S, A, Mṣb, K,) aor. - and **أَبَرُ**, inf. n. **أَبَرُ**, (M, Mṣb, K) and **إِبَارَةٌ** and **إِبَارَةٌ**, (M, K,) *He fecundated a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see **أَلْقَحٌ**); (T, S, A, Mṣb;) as also **أَبَرُ**, (S, A,) inf. n. **أَبَرُ**: (S:) or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palm-trees]: (Mṣb:) and the former (S, M, A, K) and **أَبَرُ**, (M, A, K,) *he dressed, or put into a good or right or proper state, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game.* (A Ḥn, M.) You say also, **أَبَرْتُ النَّخْلَةَ**, and **أَبَرْتُ**, and **أَبَرْتُ**, *The palm-tree was fecundated.* (Aboo-'Amr Ibn-El-'Alà, L.)—**أَبَرُ**, aor. - , *He, (a man, TA,) or it, was, or became, in a good or right or proper state.* (T, K.)**

2: see 1, in three places.

5. **أَبَرُ** *It (a palm-tree, A and Mṣb, or a young palm-tree, S) admitted, or received, fecundation: (S, A, Mṣb:) it became fecundated of itself.* (S.)

8. **أَبَرَهُ** [written with the disjunctive alif **أَبَرَهُ**] *He asked him to fecundate, or to dress, or put into a good or right or proper state, his palm-trees, or his seed-produce.* (T, S, M, *K.)—See also **أَبَرُ**.

أَبْرَةٌ *A needle; (T, Mṣb;) an iron **مِسْلَةٌ**: (M,*

ك: pl. اِبْر (T, S, M, Mḡb, K) and اِبْرًا. (M, K.) — †The *sting*, or *extremity of the tail*, of a scorpion; (S, *M, A, K;) as also مَبْرُورٌ; of which latter the pl. is مَبْرُورٌ: (A:) and of a bee. (A.) — †The *extremity of a horn*. (A.) — †The [privy] *member of a man*. (TA.) — اِبْرَةُ الذَّرَاعِ †The *extremity of the elbow*; (Zj in his Khalk el-Insán; and A;) the *extremity of the ذَّرَاعِ* [here meaning the *ulna*] of the arm, (K,) from which the *measurer by the cubit measures*; (TA;) [this being always done from the extremity of the elbow;] the *extremity of the bone from which the measurer by the cubit measures*: the extremity of the os humeri which is next to the elbow is called the *قَبِيح*; and the *زُج* of the elbow is between the *قَبِيح* and the *اِبْرَةُ الذَّرَاعِ*: (T:) or a *small bone*, the head of which is large, and the rest slender, compactly joined to the *قَبِيح*: (TA voce *قَبِيح*): or the *slender part of the ذَّرَاعِ*: (S, M: or a bone, (as in some copies of the K,) or *small bone*, (as in other copies of the K and in the M,) which latter is the right reading, (TA,) even with the *extremity of the زُنْد* [which is applied to the *ulna* and to the *radius*] of, or from, (من,) the *ذَّرَاعِ* [or *fore arm*] to the *extremity of the finger*. (M, K.) — اِبْرَةٌ also signifies †The *bone of what is termed العُرْقُوبُ* [i. e. of the *heel-tendon* of a man, or of the *hock* of a beast], (M, K,) which is a *small bone adhering to the كَعْب* [i. e. to the *ankle* or to the *hock*]: (M, TA:) and [app. more correctly “or”] the *slender part of the عُرْقُوبِ* [or *hock*] of the horse: (M, *K, *TA:) in the *عُرْقُوبَانِ* [or two *hocks*] are [what are termed] اِبْرَتَانِ, which are the *external extremity of each hock*. (S.) — See also مَبْرُورٌ.

اِبْرِي: see اِبْرًا.

اِبْرًا a subst. [signifying The *fecundation* of a palm-tree]: (S:) or it is an inf. n.: [see 1:] or it signifies a *palm-tree whereof the spadix is used for the purpose of fecundation*. (Mḡb.)

اِبْرُور: see مَبْرُورٌ.

اِبْرًا A *maker of needles*: (T, M, K:) and a *seller thereof*: or the latter is called اِبْرِي, of which اِبْرِي is a corruption. (K.) — †The *flea*. (K.) — See also اِبْرًا, in art. اِبْرًا.

اِبْر One who *fecundates* a palm-tree, or palm-trees: who *dresses*, or *puts into a good or right or proper state*, a palm-tree, or palm-trees, or seed-produce; (T, TA;) or any work of art; and hence applied to the *fecundator of the palm-tree*. (Aboo-Abd-er-Rahmán, TA.) — †There is not in it [namely the house (الدار)] any one. (TA from the Expositions of the Fḡ.)

اِبْرِي: see مَبْرُورٌ.

اِبْرِي The *place* [or *case*] of the *needle*. (K.) — †The *tongue*. (L.) — See also اِبْرَةٌ: — and مَبْرُورٌ. — Also, (T, L, K,) and مَبْرُورٌ, (T, L,) and اِبْرُورٌ, (Mḡb,) That, (Mḡb, K,) [namely] what is called *جَشْر*, (T, TT,) or *جَش*, (so in a copy of the T,) [in the L and TA it is said to be “like (what is

termed) الحش,” thus written with the unpointed ح, and without any syll. signs, perhaps a mis-transcription for حَشْر, and doubtless meaning the *anthers*, or the *pollen*,] with which palm-trees are *fecundated*. (T, L, Mḡb, K.)

اِبْرَةٌ (Lh, S, M, K) and اِبْرَةٌ and اِبْرَةٌ (M, K) †Malicious and mischievous *misrepresentation*; *calumny*; or *slander*; (Lh, S, M, K;) and the †*marring*, or *disturbance*, of the state of union or concord or friendship or love between a people or between two parties: (Lh, S, K, TA:) pl. مَبْرُورٌ. (S, M.) You say, حَبَّتْ مِنْهُرُ الْمَخَابِرِ, قَمَشَتْ بَيْنَهُرُ الْمَبْرُورِ; [Their internal states, or qualities, became bad, or evil, or corrupt, and in consequence calumnies became current among them]. (A.)

مَبْرُورٌ: see what follows.

مَبْرُورٌ A dog that has had a needle given him, to eat, in bread: (S:) and, with ة, applied to a sheep or goat (شاة) that has eaten a needle in its fodder, and in whose inside it has stuck fast; in consequence of which the animal eats nothing, or, if it eat, the eating does it no good. (TA.) It is said in a trad., الْبَلِيغُ كَالْكَلْبِ الْمَبْرُورِ, The believer is like the dog that has had a needle given to him, to eat, in bread. (S.) [Accord. to Ibr D, the meaning is, that he is generous and incautious, so that he is easily deceived.] — Also, (T, S, A,) and مَبْرُورٌ, (S,) A palm-tree *fecundated*: (T, S, A:) and the same, and seed-produce, *dressed*, or *put into a good or right or proper state*. (T, TA.) The former is the meaning in the phrase سَتَّةٌ مَبْرُورَةٌ, (T, S,) occurring in a trad., [q. v. voce مَبْرُورَةٌ, i. e. A row of palm-trees [or perhaps a tall palm-tree] *fecundated*: or, as some say, this phrase means a *ploughshare properly prepared for ploughing*. (TA.)

ابض

1. اِبْضَةٌ, aor. - (S, A, K) and اِبْضٌ, (L,) inf. n. اِبْضٌ (S) and اِبْضُ (L,) He tied, or bound, the pastern of his (a camel's) fore leg to his (the camel's) عَضُد [or arm], so that his fore leg became raised from the ground; (S, A, K;) as also اِبْضٌ (S, K:) and accord. to IAqr, اِبْضٌ signifies [simply] the act of *tying*, or *binding*. (TA.) — [Also, inf. n. اِبْضٌ, He loosed him, or it: for] اِبْضٌ also signifies the act of *loosing*; syn. تَخْلِيَةٌ; i. e. *contr.* of شَدُّ: (IAqr, K:) thus bearing two contr. significations. (TA.) — Also, (K,) inf. n. اِبْضٌ, (TA,) He hit, or hurt, his vein called the اِبْضُ. (K, TA.) — اِبْضٌ, (S, L, K,) inf. n. اِبْضٌ; (TA;) and اِبْضٌ; (S, L, K;) It (the vein called التَّسَا) became *contracted*, (S, L, K,) and *strengthened the hind legs*; (L;) as also اِبْضٌ: (S, L:) and اِبْضٌ in the hind legs signifies their *being contracted* (A, TA) and *tense*: (TA:) اِبْضٌ of the hind legs of a horse, and تَشُّجٌ [or contraction] of the vein above mentioned, are qualities approved; and the latter is known by means of the former. (AO, TA.) — اِبْضٌ also signifies The *being in a state of rest*, or *motionless*. (IAqr, K.) — And The *being in a state of motion*: (I

Aqr, K:) thus, again, having two contr. significations. (TA.)

5. اِبْضٌ He (a camel) had his pastern of his fore leg tied, or bound, to his arm, so that his fore leg became raised from the ground. (S, K.) You say, تَقَبَّضَ كَأَنَّمَا تَابَّضَ [He contracted himself as though he had his leg thus bound]. (A, TA.) — اِبْضَتْ She (a woman) sat in the posture of the اِبْضُ [app. meaning having her shanks pressed back against her thighs]. (TA.) — See also اِبْضٌ, in two places. — اِبْضَةٌ: see اِبْضَةٌ.

مَبْضٌ, or اِبْضٌ, or اِبْضٌ, or اِبْضٌ: see مَبْضٌ. — Also, the first, i. q. دَهْرٌ [Time; or a long period of time; or a period of time whether long or short; &c.]: pl. اِبْضٌ. (S, K.)

اِبْضٌ The cord, or rope, with which the pastern of a camel's fore leg is tied, or bound, to his arm, so that his fore leg is raised from the ground: (Aḡ, S, A, K:) pl. اِبْضٌ. (K.) The dim. is اِبْضِي. (S.) — A certain vein (عِرْق) in the hind leg (AO, K) of a horse. (AO.)

اِبْضٌ, (K,) or اِبْضُ النَّسَا, (Ish,) A very swift horse: (Ish, K:) as though he bound up his hind legs by the quickness with which he raised them when he put them down. (Ish.)

اِبْضِي: see اِبْضٌ.

مَبْضٌ The inner side of the knee (S, A, K) of any thing: (S:) or the inner sides of the two knees are called مَبْضَا السَّاقَيْنِ: (T, TA:) or any part upon which a man bends, or folds, his thigh: or what is beneath each thigh, in the prominent places of the lower parts thereof: or the inner side of each thigh, as far as the belly: and also the wrist; the joint of the hand in the fore arm: (TA:) and in the camel, (K,) [i. e.] in each of the fore legs of the camel, (T, TA,) the inner side of the elbow: (T, K, TA:) as also اِبْضٌ; (IDrd, K;) or, as in [some of] the copies of the S in art. اِبْضٌ, اِبْضٌ; [in one copy of the S اِبْضٌ; and in another, imperfectly written;] but some write it اِبْضٌ: and one says, اَعْدَّ يَابِضَهُ, meaning He put his hands, or arms, beneath his knees, from behind, and then carried him. (TA.) The pl. of مَبْضٌ is مَبْضٌ. (S.)

مَبْضٌ A camel having the pastern of his fore leg tied, or bound, to his arm, so that his fore leg is raised from the ground; (A, *TA;) as also اِبْضٌ: (S:) or the latter, having his fore shank bound to his arm with the اِبْضُ. (K.) — Hit, or hurt, in the vein called the اِبْضُ. (TA.)

مَبْضُ النَّسَا The crow: because it hops as though it were مَبْضٌ. (K.)

مَبْضٌ: see مَبْضٌ: and see 5. — Also Having the vein called اِبْضٌ in a tense state. (TA.)

ابط

1. اِبْطَةٌ i. q. هَبَطَةٌ, q. v.: (IAqr, Az, Sgh, K:) said of God. (K.)

5. اِبْطَةٌ He put it (a thing, S, Mgh, Mḡb) beneath his اِبْطُ [or arm-pit]; (S, Mḡb, K;) or in

his ابط. (Mgh.)— Hence, (K,) تَابَطَ شَرًّا, the surname of Thábit the son of Jábir (S, K) El-Fahmee: (S:) because they assert that the sword never quitted him: (S:) or because he put beneath his arm-pit a quiver of arrows, and took a bow, or put beneath his arm-pit a knife, and came to an assembly of Arabs, and smote some of them. (K.) It is invariable: but if you desire to express the dual or pl., you say, ذُو تَابَطٍ شَرًّا and ذُو تَابَطٍ شَرًّا, or you say كَلَامَهَا and كَلِمَتَهَا. (S.) It does not admit of the formation of a dim., nor is it abridged: (S, K:) but some of the Arabs used to say تَابَطٌ [so written with refa], using a single word, accord. to Sb, as is said in the L. (TA.) Its rel. n. is تَابِطِي. (S, K.)— [Hence also] تَابِطٌ فَلَانٌ فَلَانًا + Such a one placed such a one under his protection. (TA.)— تَابِطٌ also signifies He put his رِدَاءٌ, (S,) or garment, (Mgh, K,) under his right arm, and then threw [a portion of] it over his left shoulder, (S, Mgh, K,) in prayer, or in إِحْرَامٍ; (Mgh;) as also اضْطَبَعَ. (S.) [See also تَوَشَّحَ.]

ابط [The armpit;] the inner side of the shoulder-joint: (ISd, K:) or the part beneath the جَنَاح [which signifies the arm, upper arm, armpit, and wing, &c.]: (S, Mṣb;) also written اِبْطٌ; (Mṣb, K;) which is said to be a dial. var. by some of the moderns; but this is strange, on account of what is said respecting اِبْطٌ; (Mṣb;) for Sb says that there are only two subst. of the measure فَعْلٌ, which are اِبْطٌ and حَبْرٌ; and one epithet, namely بِلْزٌ: other instances have been mentioned, but their transmission from Sb is not established: (Mṣb. in art. اهل.) it is also said that there is no other word like اِبْطٌ; but this means, in its original form, and does not deny that there are words like it by the insertion of a second vowel like the first, such as this and many other words: (TA:) [see also اِبْطٌ:] it is fem.; (Mgh;) or masc. and fem.; (S, Mṣb;) sometimes the latter; (Lh, K;) but the making it masc. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, (S,) فَرَقَعَ السَّوْطَ حَتَّى بَرَقَتْ اِبْطُهُ [And he raised the whip so that his armpit shone]: (S, Mṣb:) the pl. is اِبْطَاتٌ. (S, Mṣb, K.)— [Hence,] ضَرَبَ اِبْطَ الْأُمُورِ وَمَغَابِنَهَا [He hit the secret and occult particulars of the affairs]. (A, TA [followed by the words وَبَوَاطِنَهَا وَبَوَاطِنَهَا, a pleonastic addition, merely explaining what goes before.])— And ضَرَبَ اِبْطَ الْبَغَاةِ [He traversed the recesses of the desert]. (TA.)— And اِبْطُ جَبَلٍ + The foot, or bottom, or lowest part, (سَفْحُ,) of a mountain. (TA.)— And اِبْطُ رَمْلٍ + The place where the main body of sand ends: (S:) or what is thin, of sand: (K:) or the lowest part of an oblong tract of sand collected together and elevated, where the main body thereof ends, and it becomes thin. (TA.)— And اِبْطُ الشِّمَالِ + Evil fortune; ill luck. (TA.)

ابط: see اِبْطٌ.

اِبْطِي [Of, or relating to, the armpit].—

اِبْطِي The axillary vein. (Golius, on the authority of Meyd.)

اِبْطٌ [The sword is beneath my armpit]: and اِبْطِي عِطَافِي وَإِبْطِي I put, or place, the sword upon my side, and beneath my armpit. (TA.) And جَعَلْتَهُ اِبْطِي I put it (namely the sword, TA) next my armpit. (K, TA.) The Hudhalee, (S, TA,) El-Mutanakhkhil, describing water to which he came to drink, (TA,) says, (S, TA,) accord. to the Deewán, but some ascribe the words to Taabbata-Sharrá, (TA,)

• شَرِبْتُ بِجَمِيهِ وَصَدَرْتُ عَنْهُ
• وَأَبْيَضُ صَارِمٌ ذَكَرُ اِبْطِي

meaning [I drank of the main body thereof, and returned from it, and a sharp steel-edged sword was] beneath my armpit: (S, TA:) or, accord. to one relation, the poet said, اِبْيَضُ صَارِمٌ ذَكَرُ: and accord. to another, وَعَضُّ صَارِمٌ: Skr says that the last word of the verse is a contraction of اِبْطِي: and Ibn-Es-Seeráfee, that it is originally اِبْطِي; and if so, it is an epithet. (TA.)

اِبْطِي: see what next precedes.

اِبْطِي: see 5.

اِبْط

1. اِبْطٌ, aor. َ, (S, Mgh, Mṣb, K, &c.,) which is the most common form, (Mṣb,) and ِ, (S, TṢ, Mgh, Mṣb,) and ً, (K,) so in the copies of the K in the place of ِ; (TA;) and اِبْطِي, aor. َ; (IDrd, Mṣb, K;) inf. n. اِبْطَانٌ (S, Mgh, Mṣb) and اِبْطِي and اِبْطِي, (K,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Mṣb;) He (a slave) ran away, or fled, (T, S, Mgh, Mṣb,) or went away, (K,) from his master, (T, Mṣb,) without [being induced to do so by] fear, or severity of work: (Mṣb, K:) thus the signification is restricted in the 'Eyn: (Mṣb:) and in this case, the law ordains that the slave shall be restored; but if the act arise from severity of work or from fear, he is not to be restored: (Lth, TA:) in the Kur xxxvii. 140, it is said of Jonas, (T, Bld,) because he fled from his people without the permission of his Lord: (Bld:) and it is also, tropically, said of a fish: (Mgh:) or he (a slave) hid himself, and then went away: (M, K:) as also تَابَقَ: (M:) or this signifies, simply, he hid, or concealed, himself: or he confined, restricted, limited, restrained, or withheld, himself: (S, K:) or it has both of the last two significations: (Sgh:) and he abstained from a thing, as from a sin, or crime. (IAar, K*) A poet says, (S,) namely, 'Ámir Ibn-Kaṣb, (AZ,) or 'Ámán Ibn-Kaṣb, or, as some say, Ghámán, (AA,)

• أَلَا قَالَتْ بَهَانٍ وَلَمْ تَابَقِي
• كَبِرَتْ وَلَا يَلِيْقُ بِكَ النَّعِيمُ

[Now surely Baháni said, and she did not hide herself, or did not restrain herself, Thou hast grown old, and enjoyment doth not befit thee]: (S:) or she did not hide herself [or her mind], but said openly: (TA:) or she did not go far

[from the person whom she addressed, or from the truth]; so says AZ, taking it from اِبْطِي as relating to a slave: (TA:) or she did not abstain from her speech, as from a sin, or crime: (IAar:) or she did not disdain, or scorn. (TA.) AHát says that he asked Aṣ respecting تَابَقِي, and he answered that he knew it not. (TA.)

5: see 1, in three places.— تَابَقَتْ She (a camel) withheld her milk. (TA.)— تَابَقِ الشَّيْءُ [or مِنَ الشَّيْءِ] He denied, or disacknowledged, the thing. (K.) One says to a man, "Verily in thee is such a quality;" and he replies, مَا أَتَابَقِي I do not deny, or disacknowledge: and one says, "O son of such a woman;" and the man replies, مَا أَتَابَقِي مِنِّي I do not deny, or disacknowledge, her. (IF.)

اِبْطِي: see اِبْطِي.

اِبْطِي A slave running away, or fleeing, &c.; a runaway, or fugitive, slave; part. n. of اِبْطِي; (Mgh, Mṣb, K;) as also اِبْطِي [but in an intensive, or frequentative, sense, i. e. who runs away, or flees, &c., much, or often; and so اِبْطِي, occurring in the K, in art. مَلَخَ]: (IF, K:) pl. اِبْطَانٌ (Mgh, Mṣb, K) and اِبْطِي. (K.)

اهل

1. اِهْلٌ, aor. َ; (S, M, K;) and اِهْلٌ, aor. ُ; (K;) inf. n. اِهْلَانَةٌ (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, اِهْلَانَةٌ, because it denotes an office, and, if so, of the latter verb, (TA,) and اِهْلٌ, (M, K,) which is of the former verb, (M, TA,) and اِهْلَةٌ [like عِلْمَةٌ]; (T;) He (a man, S) was, or became, skilled in the good management of camels (S, M, K) and of sheep or goats. (M, K.) اِهْلَانَةٌ, like كِتَابَةٌ [in measure], signifies The management, or tending, (A, K, TA,) of مَالٍ [meaning camels or other beasts]. (A, TA.) You say, هُوَ حَسَنُ اِهْلَانَةِ He is good in the management, or tending, of his مال [or camels, &c.]. (A, TA.)— اِهْلٌ, aor. َ: see 2, second signification.— اِهْلَتِ الْاِهْلُ The camels were gotten, or acquired, as permanent property. (S, TA.)— اِهْلَتِ الْاِهْلُ, aor. َ; and اِهْلَتِ, aor. ُ; (K;) inf. n. [of the former] اِهْلٌ and [of the latter] اِهْلَانٌ; (TA;) The camels became many, or numerous. (K.)— Also اِهْلَتِ الْاِهْلُ, (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. ُ and َ, inf. n. اِهْلَانٌ (S, M, K) and اِهْلٌ; (M, K;) and اِهْلَتِ; and تَابَقَتْ; (M, K;) The camels were content, or satisfied, with green pasture, so as to be in no need of water: (S, M, K:) the last verb is mentioned by Z, and he says that it is tropical, and hence اِهْلٌ applied to "a monk." (TA.)— [Hence,] اِهْلٌ الرَّجُلِ اِهْلٌ, and تَابَقَ, (S, M, K,) + The man was content to abstain from conjugal intercourse with his wife; syn. اجْتَنَزَأَ عَنْهَا; (M;) the man abstained from conjugal, or carnal, intercourse with his wife. (S, K, TA.)— [Hence also] اِهْلٌ, (K,)

inf. n. **أَبَلَ**, (TA,) † *He devoted himself to religious exercises; or became a devotee*; (K, TA;) as also **أَبَلَ**, like **فَقَّهَ**, inf. n. **أَبَالَةٌ**: or this signifies *he became a monk*. (TA.)—And **أَبَلَ**, aor. ٢, (Kr, M, K,) inf. n. **أَبَلَ**, (Kr, M,) † *He overcame, and resisted, or withstood*; (Kr, M, K;) as also **أَبَلَ**, (K,) inf. n. **تَأْبِيلٌ**; (TA;) but the word commonly known is **أَبَلَ**. (M, TA.)—Also (K, TA, but in the CK “or”) **أَبَلَّتِ الإِبِلُ** signifies *The camels were left to pasture at liberty, and went away, having with them no pastor*: (K:) or *they became wild, or shy*. (K, TA.)—And *The camels sought by degrees, or step by step, or bit by bit, after the **أَبَلَ** [q. v.], i. e. the **خَلْفَةَ** of the herbage or pasture. (TA.)—And, inf. n. **أَبُولٌ**, *The camels remained, or abode, in the place*: (M, K:) or *remained, or abode, long in the pasturage, and in the place*. (El-Moheeb, TA.)—**أَبَلَ العُشْبُ**, inf. n. **أَبُولٌ**, *The herbage became tall, so that the camels were able to feed upon it*. (K.)—**أَبَلَ الشَّجَرُ**, inf. n. **أَبُولٌ**, *The trees had green [such, app., as is termed **أَبُولٌ**] growing in its dried parts, mixing therewith, upon which camels, or the like, fatten*. (Ibn-'Abbád.)—**أَبَلَ**, inf. n. **أَبَلَ**, *He assigned to him, or gave him, (جَعَلَ لَهُ) pasturing camels, or camels pasturing by themselves*. (K.)*

2. **أَبَلَ**, (S, K,) inf. n. **تَأْبِيلٌ**, (K,) *He took for himself, got, gained, or acquired, camels; he acquired them as permanent property*. (S, K.) [See also 5.]—*He was one whose camels had become numerous*; (T, M, K;) as also **أَبَلَ**, (M, K,) inf. n. **إِبْيَالٌ**; (TA;) and **أَبَلَ**, aor. ٢, (K,) inf. n. **أَبَلَ**. (TK.)—**تَأْبِيلُ الإِبِلِ** *The managing, or taking good care, of camels*; (M;) and *the fattening of them*: (M, K:) mentioned by AHn, on the authority of Aboo-Ziyád El-Kilábee. (M.)—See also 1.

4: see 2.

5: see 1, in two places:—and see 8.—**تَأْبَلَ الإِبِلُ** *He took for himself, got, gained, or acquired, camels*; (AZ, T, M, K;) like **تَغْتَمِرُ غَنَمًا**. (AZ, T.) [See also 2.]

8. **لَا يَتَأَبَلُ**, (S, M, K,) in the O **لَا يَتَأَبَلُ**, (TA,) *He does not, or will not, keep firmly, or steadily, to the pasturing of camels, nor tend them well*; (M, K;) *he does not, or will not, manage them, or take care of them, in such manner as to put them in good condition*: (As, A'Obeyd, T, S:) or it signifies, (M, K,) or signifies also, (S,) *he does not, or will not, keep firmly, or steadily, upon them when riding them*; (T, S, M, K, TA;) used in this sense by a man excusing himself for not putting on a camel his aged father who was walking. (T.)

أَبَلَ: see **إِبِلٌ**—and **أَبَلَ**.

أَبَلَ: see **أَبَلَ**.

أَبَلَ *Skilled in the good management of camels* (S, M, K) and *of sheep or goats*; (M, K;) as also **أَبَلَ**: (S, M, K;) and **أَبَلَ بِالإِبِلِ**, and in poetry **أَبَلَ**, *skilled in the management, or care, of camels*. (T.)—A man possessing camels;

(Fr, M, K;) as also **أَبَلَ**, (M, K,) similar to **تَأْمِرٌ** and **لَابِنٌ**, (Ham p. 714,) but this is disproved by Fr; (TA;) and **أَبَلَ**, (S, M, O,) with fet-h to the ب, (S, O,) because several kesrehs together are deemed uncouth; (O;) in the K, erroneously, **أَبَلَ**, with two fet-hahs; (TA;) and **أَبَلَ** also, (M, K,) with two kesrehs. (K.)—**أَبَلَ بَعِيرٌ** *A fleshy he-camel*. (Ibn-'Abbád, K.)—**نَاقَةٌ أَبَلَ** *A she-camel blessed, prospered, or made to have increase, in respect of offspring*. (Ibn-'Abbád, K.) In one place in the K, **أَبَلَ** is put for **أَبَلَ**. (TA.)

أَبَلَ [mentioned in two places in the latter part of the first paragraph,] *The خَلْفَةَ of herbage, (K,) i. e., of dry herbage; [app. meaning what grows in the season called الصَّيْفُ, or summer, among herbage that has dried up;] growing after a year; upon which camels, or the like, fatten*. (TA.)

أَبَلَ, (T, S, M, Mṣb, K, &c.,) said by Sb to be the only subst. of this form except **أَبَلَ**, and to have none like it among epithets except **أَبَلَ**; for though other instances are mentioned, they are not of established authority; (Mṣb;) but IJ mentions, with these, **أَبَلَ** and **أَبَلَ** [which may be of established authority]; (TA;) [and to these may be added **أَبَلَ** and **أَبَلَ**, and perhaps **أَبَلَ** and **أَبَلَ**; respecting which see **أَبَلَ**]; and for **أَبَلَ** one says also **أَبَلَ**, (S, Mṣb, K, &c.,) sometimes, by way of contraction; (S, Mṣb;) or this may be a dial. var. of the former; (Kr, MF;) [*Camels: and a herd of camels: or] at the least, applied to a صَوْمَةٌ; i. e. a number [of camels] more than a دُودٌ [which is at least nine,] up to thirty; after which is the هَجْمَةُ, i. e. forty and upwards; and then, هَتِيدَةٌ, which is a hundred of **أَبَلَ**: (T:) or, accord. to Ibn-'Abbád, a hundred of **أَبَلَ**: (TA:) it is a quasi-pl. n.; (Az, S, ISd, Z, O, Mṣb, &c.;) a word having no proper sing.; (S, M, O, Mṣb;) and is of the fem. gender, because the quasi-pl. n. that has no proper sing. is necessarily fem. (S, O, Mṣb) when not applied to human beings, (S, O,) or when applied to irrational beings, (Mṣb,) and has ة added in the dim.; (S, Mṣb;) the dim. of **أَبَلَ** being **أَبَلَةٌ**: (S, Mṣb, K:) it is said in the K that it is a sing. applied to a pl. number, and is not a pl., nor a quasi-pl. n.; but in this assertion together with the saying that the dim. is as above is a kind of contradiction; for if it be a sing., and not a quasi-pl. n., what is the reason of its being fem.? (TA:) the pl. is **أَبَالٌ** (S, M, Mṣb, K) and **أَبِيلٌ** [like **عَبِيدٌ** pl. of **عَبْدٌ**, q. v.]; (Mṣb, TA;) the pl. meaning *herds [of camels]*; and in like manner **أَبَقَارٌ** and **أَبَقَارٌ** mean flocks of sheep or goats and herds of bulls or cows: (Mṣb, TA:) and the dual, **أَبَالَانِ**, means *two herds [of camels]*, (Sb, T, S, M, Mṣb,) each with its pastor; (T;) like as **أَبَقَارَانِ** means two flocks of sheep or goats: (S:) or, accord. to Ibn-'Abbád, the dual means *two hundreds of **أَبَلَ***. (TA.)—**أَبَلَ الصَّغْرَى** [*The smaller camels*] is an appella-*

tion applied to *sheep*; because they eat more than goats. (IAar in TA art. **أَبَلَ**.)—It is said in the Kur [lxxxviii. 17], **أَفَلَا يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ**, meaning, accord. to 'Aboo-Amr Ibn-El-'Alá, (T, TA,) † [*Will they not then consider the clouds that bear the water for rain, [how they are created?]*] (T, K, TA:) but accord. to him who reads **الإِبِلِ**, the meaning is, *the camels*. (T, TA.)

أَبَلَ *A blight, blast, taint, or the like*: (T, K:) thus written by IAth, agreeably with the authority of Aboo-Moosá; (TA;) occurring in a trad., in which it is said that one should not sell dates until he is secure from **أَبَلَ**; (T, TA;) but accord. to a commentary on the Nh, it is correctly written **أَبَلَ** [q. v.] (TA.)

أَبَلَ *Enmity; hostility*. (Kr, M, K.)

أَبَلَ *Unwholesomeness and heaviness of food*; (S, M, K;) originally **أَبَلَ**, like as **أَبَلَ** is originally **أَبَلَ**; (S;) as also **أَبَلَ**. (K.) It is said in a trad. that this departs from every property for which the poor-rate has been paid. (S, M.)

—See also **أَبَلَ**.—*An evil quality of herbage or pasture*. (AHn, TA in art. **أَبَلَ**.)—*A cause of harm or injury; evil; mischief*. (TA.)—*A consequence of an action, or a claim which one seeks to obtain for an injury; and a cause of blame or dispraise: having these meanings in the saying, **إِنْ فَعَلْتَ ذَلِكَ فَقَدْ خَرَجْتَ مِنْ أَبَلْتِهِ** [If thou do that, thou wilt escape from its consequence, &c.]. (T.)—*A fault, vice, or the like*. (Aboo-Málik, T.) So in the saying, **مَا عَلَيْكَ فِي هَذَا الأَمْرِ أَبَلَ** [*There is not to be charged against thee, in this affair, any fault, &c.*]. (T.)—*A crime; a sin; an unlawful action*. (K.)—*Rancour, malevolence, malice, or spite*. (IB.)*

أَبَلَ: see **أَبَلَ**.

أَبَلَ: see **أَبَلَ**.

أَبَلَ, with fet-h to the ب, because several kesrehs together are deemed uncouth, *Of, or relating to, camels*. (S.)—See also **أَبَلَ**.

أَبَلَ: see **أَبَلَ**.

أَبَلَ † *A Christian monk*; (S, M, Mṣb, K;) so called because of his abstaining (**تَأْبَهُ**) from women: (TA:) or the *chief monk*: (T:) or a *devotee*: (TA:) or an *old man, or elder*: (M:) or the *chief, or head-man, of the Christians*: (M, K:) or the *man who calls them to prayer by means of the ناقوس*; (A Heyth, M, K;) the *beater of the ناقوس*: (IDrd:) as also **أَبَلَ**, (M and K, but according to the M as meaning “a monk,”) which is either a foreign word, or changed by the relative **أَبَلَ**, or of the same class as **أَبَلَ** [in which the first letter as well as the second is augmentative], for Sb says that there is not in the language an instance of the measure **أَبَلَ**; (M;) and **أَبَلَ**, and **أَبَلَ**, and **أَبَلَ**, and **أَبَلَ**, (K,) which last is disallowed by Sb for the reason stated above; (TA;) and **أَبَلَ**, like **أَبَلَ**; and **أَبَلَ**; (K;) the last with fet-h to the hemzeh, and kesr to the ب, and with the

[first] **أَيْبِلِي** quiescent; or **أَيْبِلِي** [app. a mistranscription for **أَيْبِلِي**] is used by poetic licence for **أَيْبِلِي**, like **أَيْبِلِي** for **أَيْبِلِي**: (TA:) pl. **أَهَال** (M, K) and **أَهَال**, or **أَهَال**, [accord. to different copies of the K.] with damm [which indicates that the former is meant, though it is irregular]. (K.) By **أَيْبِلِي** is meant 'Eesà [or Jesus], (S, K.) the Messiah. (S.)—In the Syriac language it signifies Mourning, or sorrowing. (K.)—Also A staff, or stick. (M, K.)—See also **أَهَالَة**.

أَهَالَة: see the next paragraph.

أَهَالَة: see **أَهَال**.—Also A bundle of firewood; (T, S, M, K) and so **أَهَالَة**: (T, S:) or a great bundle of firewood; and so **أَهَالَة** and **أَهَالَة** (K) and **أَهَالَة**: (Bd in cv. 3; but there explained only as signifying a great bundle:) or a bundle of dry herbage; (M, TA;) and so **أَهَالَة** (K) and **أَهَال** and **أَهَالَة** (M, K) and **أَهَالَة** (K, [in the CK **أَهَالَة**]) with one of the two **س**s changed into **ي**, and mentioned by Az, but it is said in the S and O that this is not allowable, because this change may not be made in a word of the measure **فَعَالَة**, with **ة**, but only in one without **ة**, as in the cases of **دِينَار** and **قَيْرَاط**; (TA;) and **وَهْبَة** signifies the same, (K,) belonging to art. **وَهَب**. (TA.) Hence the prov., (S, TA,) **ضَغْتٌ عَلَى أَهَالَة** and **أَهَالَة**, (S, K, &c.) but the former is the more common, and **أَهَالَة**, which is allowed by Az but disallowed by J; (TA;) [lit. A handful of herbage, or the like, upon a bundle, or great bundle, of firewood, or a bundle of dry herbage;] meaning † a trial, or trying event, upon another (S, O, K) that had happened before: (S, O:) or plenty (**خَصْبٌ**) upon plenty; as though bearing two contr. significations. (K.)

أَهَالَة: see **أَهَالَة**.

أَهَالَة dim of **أَهَال**, q. v. (S, M, K.)

أَهَال: see **أَهَال**.

أَهَال: see **أَهَال**.

أَهَال A pastor of camels, (M, K, TA,) who manages them, or takes care of them, well. (TA.)

أَهَال: see the next paragraph.

أَهَال, (T, S, M, M, K,) like **عَجَوَل**, (S, M, K, [in the CK, erroneously, **عَجَوَل**]) A separate, or distinct, portion of a number of birds, and of horses, and of camels, (M, K,) and of such following one another; (K;) as also **أَهَال**, and **أَهَال**, (M, K,) and **أَهَال**, and **أَهَال**: (K:) or it signifies a bird separating itself from the row of other birds; (T, TA;) accord. to IAqr. (TA.) It is said to be the sing. of **أَهَال**: (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. **أَهَال**, like **عَجَوَل**, of which the pl. is **عَجَاجِل**: (M, K) or its sing. is **أَهَال**: (S, M, K) but he who says this adds, I have not found the Arabs to know a sing. to it: (S:) or each of these is its sing.; (M, Jel;) and so is

أَهَال: (Jel:) or its sing. is **أَهَالَة**, (Bd in cv. 3, and M, K,) originally signifying "a great bundle:" (Bd:) it is said that this seems to be its sing.; and so **أَهَال**: or the sing. may be **أَهَالَة**, like as **أَهَال** is sing. of **دَانِير**: (T:) or it has no sing., (T, S, M, Bd, M, K,) accord. to Fr (T, M, K) and Akh (S) and AO, (T, M,) like **شَمَاطِيط** (Fr, T, Bd) and **عَبَاوِد**. (AO, M, Bd.) **أَهَال** signifies, accord. to some, A company in a state of dispersion: (M:) or dispersed companies, one following another: (M, K) or distinct, or separate, companies, (Akh, S, M, K,) like leaning camels: (M, K) or companies in a state of dispersion. (AO, M, K.) One says, **جَاءَتْ إِبِلُكَ أَهَال** Thy camels came in distinct, or separate, companies. (Akh, S.) And **طَيْرٌ أَهَال** [in the Kur cv. 3 means Birds in distinct, or separate, flocks or bevs]: (Akh, S:) [or birds in companies from this and that quarter: or following one another, flock after flock: (Zj, T:) or † birds in companies; (Bd, Jel;) likened to great bundles, in respect of their compactness. (Bd.) [Respecting these birds, Fei, in the M, K, quotes many fanciful descriptions, which I omit, as absurd.]

أَهَال: see **أَهَال**, in two places.

أَهَال: see **أَهَال**.

أَهَال: see **أَهَال**, in three places:—and **أَهَال**, in two places.

أَهَال More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., **أَهَالٌ مِنْ حَنَافِيفِ الْحَنَاتِيمِ** [More skilled &c. than Honeyf-el-Hanátim]. (TA.) And the phrase, **هُوَ مِنْ أَهَالِ النَّاسِ** [He is of the most skilled &c. of men]. (S, M, K.) Mentioned by Sb, who says that there is no verb corresponding to it. (M.) [But see 1, first signification.]

أَهَال: see **أَهَال**, in two places.—**أَهَال**, (S, M, K,) and **أَهَال**, and **أَهَال**, (M,) [all pls. of **أَهَال** or **أَهَالَة**,] and **أَهَال**, (M,) Many, or numerous, camels: (S, M, K:) or this, [app. meaning the last,] as some say, put in distinct herds; (M;) and so **أَهَال**: (TA:) or gotten, gained, or acquired, for permanent possession: (M:) this last is the meaning of the last of the epithets above. (S, K.)—**أَهَال**, applied to a camel, also signifies Content, or satisfied, with green pasture, so as to be in no need of water: pl. **أَهَال**: (S, K:) and so **أَهَال**, applied to she-camels, (T, TA,) and to wild animals. (S in art. **بَل**.)—And **أَهَال** Camels seeking by degrees, or step by step, or bit by bit, after the **أَهَال** [q. v.], i. e. the **خَلْفَة** of the herbage or pasture. (TA.)—And **أَهَال** Camels left to themselves, (S, M, K, TA,) without a pastor. (TA.)

أَهَال and **أَهَال**: see **أَهَال**.

أَهَال and **أَهَال** and **أَهَال**: see **أَهَال**.

أَهَال: see **أَهَال**.

أَهَال: see **أَهَال**, in two places:—and see **أَهَال**.

أَهَال أرض مابنة A land having camels. (S, K.) **أَهَال**: see **أَهَال**.

ابن

1. **أَهَال**, aor. **أَهَال** and **أَهَال**, inf. n. **أَهَال**, He made him an object of imputation, or suspected him: and he found fault with him, or blamed him: (M:) or he cast a foul, or an evil, imputation upon him. (IAqr, T.) You say, **أَهَال** **بَشِيءٌ**, (S, K,) or **بَشِيءٌ**, (as in one copy of the S,) or **بَشِيءٌ** (Lh, M,) aor. as above, (Lh, S, M, K,) and so the inf. n., (Lh, M,) He made him an object of imputation, or suspected him, (Lh, S, M, K,) of a thing, (S, K,) or of evil, (S, accord. to one copy,) or of good, and evil: (Lh, M:) and **أَهَال** signifies the same. (M.) And **أَهَال** **بَشِيءٌ** **يُؤْتِنُ**, or **بَشِيءٌ**, Such a one is made an object of imputation, or suspected, of good, or of evil: (AA, Lh, T [as in the TT; but perhaps **يُؤْتِنُ** is a mistranscription for **يُؤْتِنُ**; for it is immediately added, **فَهُوَ مَابُونٌ**:] when, however, you say **يُؤْتِنُ** [i. e. **يُؤْتِنُ** or **يُؤْتِنُ**] alone, it relates to evil only. (AA, T. [But see 2.]) And **أَهَال** **يُؤْتِنُ** **بَكْدَا**, or **يُؤْتِنُ**, Such a one is evil spoken of by the imputation of such a thing. (S, accord. to different copies.) And it is said respecting the assembly of the Prophet, **لَا تُؤْتِنُ فِيهِ الْحَرَمُ**, (T, and so in a copy of the S,) or **لَا تُؤْتِنُ**, (so in some copies of the S,) i. e. Women (T) shall not be mentioned in an evil manner therein: (T, S:) or shall not have evil imputations cast upon them, nor be found fault with, nor shall that which is foul be said of them, nor that which ought not, of things whereof one should be ashamed. (IAqr, T.)—Also, and **أَهَال**, (M, K,) inf. n. **أَهَال**, (K,) He found fault with him, or blamed him, to his face; (M, K;) and he upbraided him, or reproached him. (M.)

2. **أَهَال**, (AZ, S,) inf. n. **أَهَال**, (K,) He watched, or observed, the thing; or he expected it, or waited for it. (AZ, S, K.)—**أَهَال**, (M,) inf. n. as above, (As, T, S, K,) He followed the traces, or footprints, or footsteps, (As, T, S, M, K,) of a thing; (As, S, K;) as also **أَهَال**. (K.) And hence the next signification. (As, T.)—**أَهَال**, (S, M,) inf. n. as above, (Sh, T, S, K,) He praised the man, or spoke well of him, (Sh, Th, T, S, M, K,) after his death, (Th, S, M, K,) or in death and in life, (Sh, T,) used in poetry to signify praise of the living; (M;) and wept for him: (S:) he praised him; and enumerated, or recounted, his good qualities or actions: you say, **أَهَال** **أَحْيَاكُمُ وَيُؤْتِنُ** [He ceased not to eulogize your living and to praise your dead]: (Z, TA:) for he who praises the dead traces his [good] deeds. (As, T.)—See also 1, in six places.

5: see 2.

أَهَال: see art. **بَنِي**.

أَهَال A knot in wood, or in a branch; (S, M, K;) or in a staff, or stick; (T;) and in a bow, (TA,) [i. e.] the place of the shooting forth of a branch in a bow, (M,) which is a fault therein; (TA;) and in a rope, or cord: (M in art. **أَهَال**.)

pl. **أَبْنٌ**. (T, S.)—Hence, (M,) † *A fault, defect, or blemish*, (T, M, K, TA,) in one's grounds of pretension to respect, (T, TA,) and in speech, or language. (M, TA.)—† Particularly *The enormity that is committed with one who is termed مَأْبُونٌ*. (TA.)—And † *Rancour, malevolence, malice, or spite*: (K, TA:) and *enmity*: pl. as above. (TA.) You say, **بَيْنَهُمْ أَبْنٌ** † (S, TA) *Between them are enmities*. (S.)—Also *The [part called] خَلْصِمَةٌ [meaning the epiglottis] of a camel*. (M, K.)

أَبْنَةٌ: see art. **بَنِي**.

إِبَانٌ The *time* of a thing; (T, S, M, K, and Mṣb in art. **أَب**;) the *season* of a thing; (Mṣb in that art. ;) the *time of the preparing, or making ready*, of a thing; (Mgh in that art. ;) as, for instance, of fruit, (S, Mgh, Mṣb,) of the fresh ripe dates, and of the gathering of fruits, and of heat or cold: (T:) or the *first* of a thing. (M, K.) You say, **أَخَذَ الشَّيْءَ بِإِبَانِهِ** *He took the thing in its time: or in, or with, the first thereof*. (M.) The **ن** is radical, so that it is of the measure **فَعَالٌ**; or, as some say, augmentative, so that it is of the measure **فَعْلَانٌ**. (TA.) [See art. **أَب**.]

مُؤَبَّنٌ occurs as meaning *Dead, or dying*; i. e., [properly,] *wept for*. (S.) [See 2.]

مُؤَبِّنٌ *A praiser of the dead*; because he traces his [good] deeds. (As, T.)

مَأْبُونٌ *Made an object of imputation, or suspected, of evil*: thus when used alone: otherwise you add **بِخَيْرٍ** [of good], and **بِشَرٍّ** [of evil]. (M, K.)—Hence, [*A catamite*;) *one with whom enormous wickedness is committed*; (TA;) i. q. **مُخْتَنٌ**. (Idem, voce **دُعُوبٌ**.)—Also *One who is imprisoned*; because suspected of a foul fault, or crime. (T.)

أَبْنَسٌ, accord. to the Mṣb; or **بَنْسٌ**, accord. to the TA.

أَبْنُوسٌ, with medd to the **ا** and **kesr** to the **ب**, (TA,) or with **ḍamm** to the **ب**, [i. e. **أَبْنُوسٌ**, and by some written **أَبْنُوسٌ**] or with the **ب** quiescent, [i. e. **أَبْنُوسٌ**,] and without **و**, [app. **أَبْنَسٌ**,] (Mṣb,) [*Ebony*;) *a thing well known, which is brought from India*: an arabicized word: (Mṣb [in which is added the proper Arabic appellation; but the word in my copy of that work is imperfectly written; app. **جَعْفَرٌ**; which, however, does not seem to be the word intended:]) some say that it is the *same as سَاسِرٌ*: others, that it is *different therefrom*: and respecting the measure of the word, authors differ. (TA.)

أبه

1. **أَبَهُ** (JK, K,) and **بِهِ** (K;) and **أَبَهُ**; aor. [of both] **يَأْبَهُ**; inf. n. **أَبَهُ**, (JK, K,) of the former, (TA,) and **أَبُوهُ**, [also of the former,] (JK,) and **أَبَهُ**, (JK, K,) which is of the latter; (TA;) *He knew it; or understood it; or knew it, or understood it, instinctively: or he recognised it readily; knew it, or understood it, readily, after he had forgotten it*. (K.) You say, **مَا أَبَيْتُ لَهُ**, (AZ, JK, S, Mgh,) aor. **أَبَهُ**, inf. n. **أَبَهُ**; (AZ, S;) and

مَا أَبَيْتُ لَهُ, (JK, S,) aor. as above, inf. n. **أَبَهُ**; (S;) *I did not know it, or understand it; or did not know of it; was not cognizant of it*: (JK, Mgh;) or *I did not have my attention roused to it after I had forgotten it*: (AZ, S;) the former is like **وَبَيْتُ**; (Mgh;) and the latter, like [وَبَيْتُ and] **نَبَيْتُ**. (S.)—**لَا يُؤْبَهُ لَهُ** (Mgh, K, TA) *He will not be cared for, minded, or regarded, because of his lowness of condition, or abjectness*. (Mgh, TA.)—**أَبَيْتُهُ بَكْدًا** *I imputed to him, or suspected him of, such a thing*. (JK, K, TA.)

2. **أَبَيْتُهُ**, inf. n. **تَأْبِيَهُ**, *I roused his attention: and I made him to know, or understand*. (K, K.) The two meanings are nearly alike. (TA.) And **أَبَيْتُهُ** *I made him to know; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice*. (IB.) 4: see 2.

5. **تَأْبَهُ** *He magnified himself; behaved proudly, or haughtily*. (JK, S, K.) You say, **تَأْبَهُ الرَّجُلُ عَلَى فُلَانٍ** *The man magnified himself against such a one, and held himself above him*. (JK, TA.) And **تَأْبَهُ عَنْ كَذَا** *He shunned, avoided, or kept himself far from, such a thing*; (JK, Z, K;) *he was disdainful of it, he disdained it, or held himself above it*. (Z, K.)

أَبِيَّةٌ *Greatness, or majesty*; (JK, S, K;) *a quality inspiring reverence or veneration*; (TA;) *goodliness and splendour*; (K;) and *goodliness of aspect*: (TA:) and *pride, self-magnification, or haughtiness*. (JK, S, K.)

أبو

1. **أَبُوْتُ**, [third pers. **أَبَا**,] (T, S, M, K,) and **أَبَيْتُ**, [third pers. **أَبَى**,] (T, M, K,) the latter accord. to Yz, (T,) aor. **أَبُو**, (TK,) inf. n. **أَبُوَّةٌ**, (Yz, T, S, Mṣb,) or this is a simple subst., (M,) *I became a father*. (T, S, M, K.)—**أَبُوْتُهُ**, (ISk, T, M, K,) aor. **أَبُوهُ**, (IAqr, ISk, T,) inf. n. **أَبَاوَةٌ**, (M, K,) *I was, (IAqr, ISk, T,) or became, (M, K,) a father to him*. (IAqr, ISk, T, M, K.)—[Hence, *I fed him, or nourished him; and reared him, or brought him up*.] You say, **فُلَانٌ يَأْبُو هَذَا**, **إِبَاوَةٌ**, inf. n. **إِبَاوَةٌ**, *Such a one feeds, or nourishes, this orphan, like as the father does his children*. (Lth, T.) And **مَا لَهُ أَبٌ يَأْبُوهُ** (ISk, T, S) *He has not a father to feed him, or nourish him, and to rear him, or bring him up*. (S.)

2. **أَبَيْتُهُ**, inf. n. **تَأْبِيَهُ**, *I said to him بأبى [meaning Mayest thou be ransomed with my father! or the like: see أَبٌ, below]*. (K, TA.) [In the CK, erroneously, **أَبَى**.]

5. **تَأْبَاهُ** *He adopted him as a father*; (M, K, TA;) as also **أَسْتَأْبَاهُ**; (M in art. **أَب**;) and so **تَأْبَاهُ**, accord. to A'Obeyd: (TA:) [or,] accord. to A'Obeyd, you say, **تَأْبَيْتُ أَبَا** *I adopted a father*: (T:) and you say also, **أَسْتَأْبَبُ أَبَا** and **أَسْتَأْبَبُ أَبَا** *he adopted a father*. (TA.)

10: see 5.

أَبٌ is originally **أَبُو**, (S, Mṣb, K,) as is shown by the first of its dual forms and of its pl. forms mentioned below; (S, Mṣb;) and signifies *A father* [in the ordinary sense: and also as mean-

ing † *an ancestor*]: (M:) as also **أَبَا**, a dial. var., (M, K,) the same in the nom. and accus. and gen. cases, like **قَفَا**: (M:) and **أَبٌ** is a dial. var. of the same, [the second letter being doubled to compensate for the **و** suppressed, as is the case in **أَخٌ**, (TA voce **أَخٌ**,)] but is rare. (Mṣb.) Accord. to the dial. commonly obtaining, when you use it as a prefixed noun, you decline it with the letters **و** and **ا** and **ى**, saying, **هَذَا أَبُوهُ** [*This is his father*], (Mṣb,) and **أَبُوكَ** [*thy father*]; (M;) and **رَأَيْتُ أَبَاهُ** [*I saw his father*]; and **مَرَرْتُ بِأَبِيهِ** [*I passed by his father*]: (Mṣb:) but accord. to one dial., you say, **هَذَا أَبَاهُ**, (Mṣb,) and **أَبَاكَ**; (M;) and **رَأَيْتُ أَبَاهُ**; and **مَرَرْتُ بِأَبَاهُ**; (Mṣb:) and accord. to one dial., which is the rarest of all, it is defective in every case, like **يَدٌ** and **دَمٌ**; (Mṣb;) and [thus] you say, **هَذَا أَبَاكَ** [&c.]. (M.) The dual is **أَبَوَانِ**, (S, M, Mṣb,) meaning [*two fathers, and*] *father and mother*; and some say **أَبَانِ**: (S, M:) you say, **هُمَا أَبَوَاهُ**, meaning *They two are his father and mother*; and in poetry you may say, **رَأَيْتُ أَبِيهِ** [*I saw his father and mother*], (T,) and **أَبِيكَ** [*thy father and mother*]; (S;) but the usual, or chaste, form is **رَأَيْتُ أَبَوَيْهِ**. (T.) The pl. is **أَبَاءٌ**; (T, S, M, Mṣb, K,) the best form, (T,) and **أَبُونَ**, (T, S, M, K,) and **أَبُو**, (M, K,) [in the CK **الْأَبُو** is erroneously put for **أَبُوَّةٌ**] and **أَبُوَّةٌ**, (Lh, T, S, M, K,*) like **هُؤُلَاءِ أَبُوكُمْ** and **هُؤُولَةٌ**: (T, S;) you say, **هؤُولَةٌ**, meaning [*These are your fathers*]; (T;) and hence, in the Kur [ii. 127], accord. to one reading, **وَاللَّهُ أَيْدِيكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ** [*And the God of thy fathers, Abraham and Ishmael and Isaac*], meaning the pl. of **أَبٌ**, i. e. **أَبِيْنِكَ**, of which the **ن** is suppressed because the noun is prefixed [to the pronoun]; (S;) and some of the Arabs say, **أَبُونَنَا أَكْرَمُ الْآبَاءِ** [*Our fathers are the most generous of fathers*]. (T.) The dim. is **أَبِيٌّ**; originally **أَبِيُو**, with the final radical letter restored. (Mṣb.)—**مَا أَبٌ** and **مَا يَدْرِي لَهُ مِنْ أَبٍ**, meaning *He knows not who is his father, and what is his father*, are sayings mentioned by Lh on the authority of Ks. (M.)—**لَا أَبَا لَكَ**, (T, S, M, K, &c.,) [accord. to the dial. of him who says **أَبَا** instead of **أَبٌ**,] as also **لَا أَبَاكَ**, and **لَا أَبَاكَ**, [the last, accord. to J, because the **ل** (meaning the **ل** in **لَكَ** in the preceding phrases) is as though it were redundant, but he seems not to have known the dial. var. **أَبَا**, and I rather think that **لَا أَبَاكَ** is for **لَا أَبَاكَ**, or the like,] and **لَا أَبَاكَ**, (Mbr, Sgh, K,) and **لَا أَبَاكَ**, (K,) which is for **لَا أَبَاكَ**, (M,) means *Thou art, in my estimation, one deserving of its being said to him, Mayest thou have no father!* it is used in the manner of a proverb, is of frequent occurrence in poetry, (M,) is said to him who has a father and to him who has not a father, and is an imprecation as to the meaning, of necessity, though enunciated as to the letter; (M, K;) and hence the saying of Jereer,

• **يَا تَيْمُ تَيْمُ عَدِيٍّ لَا أَبَا لَكَمُ** •
[O Teym, Teym of 'Adee, may ye have no

father!]; which is the strongest evidence of its being a proverb, and not having a literal meaning; for all of [the tribe of] Teym could not have one father, but all of them were fit objects of imprecation and rough speech: (M:) it is an expression of praise: (S:) [i. e.] it is an imprecation against him to whom it is addressed, not, however, said with the desire of its having effect, but on an occasion of intense love, like لَا أُمَّ لَكَ &c.: (Har p. 165:) and sometimes in dispraise, like لَا أُمَّ لَكَ and in wonder, like اللَّهُ دَرَكُ: (TA:) or, as A Heyth says, on the authority of Aboo-Sa'eed Ed-Dareer, it expresses the utmost degree of reviling; [meaning *Thou hast no known father*;] and لَا أُمَّ لَكَ expresses reviling also, but means *Thou hast no free, or ingenuous, mother*: (Meyd in Har p. 165: [see أُمَّ:] sometimes it means *Strive, or exert thyself, in thine affair*; for he who has a father relies upon him in some circumstances of his case: (TA:) accord. to Kh, it means *Thou hast none to stand thee in stead of thyself*: (ISh, TA:) Fr says that it is a phrase used by the Arabs [parenthetically, i. e.,] to divide their speech: (TA:) [thus, for instance,] Zufar Ibn-El-Háarith says,

- أُرِينِي سِلَاحِي لَا أَبَا لَكَ إِنِّي
- أَرَى الْحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيًا

[*Show thou me my weapons: (mayest thou have no father! or thou hast no father: &c.:*) verily I see the war, or battle, increases not save in perseverance]. (TA.) [Aboo-'Alee, as cited in the M, observes that the ا (meaning the final ا) in أَبَا, in the phrase لَا أَبَا لَكَ, indicates that it is a prefixed noun, and determinate; whereas the ل in لَكَ together with the government exercised upon the noun by لَا indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it seems that he was unacquainted with the dial. var. أَبَا; for لَا أَبَا لَكَ in the dial. of him who uses the form أَبَا instead of أَبْ is the same grammatically as لَا أَبْ لَكَ in the dial. of him who uses the form أَبْ.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, أَنْزِلْ عَلَيْنَا الْغَيْثَ لَا أَبَا لَكَ, and Suleymán put the best construction upon it, [as though it meant, *Send down upon us rain: Thou hast no father*], and said, I testify that He hath no father nor female companion nor offspring. (TA.) They say also, in paying honour [to a person], لَا أَبَ لِسَانِكَ, and لَا أَبَا لِسَانِكَ, (TA,) i. e. *May thy hater have no father!* or, accord. to ISk, each is a metonymical expression for لَا أَبَا لَكَ. (S in art. شَأْنًا, q. v.) — One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, لِلَّهِ أَبُوكَ, meaning *To God, purely, is attributable [the excellence of] thy father, seeing that he begat thee a generous son, and produced the like of thee!* (TA;) [or *to God be attributed (the excellence of) thy father!*] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Har p. 44.) — And هِيَ بِنْتُ أَبِيهَا, meaning *She resembles her father*

in strength of mind, or spirit, and sharpness of disposition, and in hastening, or striving to be first, to do things: said of Hafsa, by 'Aisheh. (TA.) — بِأَبِي, (TA,) or أَنْتَ بِأَبِي, (T in art. بِأَبِي,) [said to a person,] means [فَدَيْتَ بِأَبِي *Mayest thou be ransomed with my father!* (see the next sentence but one;) or] أَفْدِيكَ بِأَبِي [I will ransom thee with my father]; (T ubi supra;) or أَنْتَ مَفْدِي بِأَبِي *Thou art, or shalt be, ransomed with my father*; or فَدَيْتَكَ بِأَبِي [I have in my heart ransomed thee, or I would ransom thee, with my father]; the ب being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, بِأَبِي أَنْتَ وَأُمِّي [With my father mayest thou be ransomed, and with my mother!]. (TA.) And فِدِي بِأَبِي مَنْ وَدَدْتَهُ, i. e. *May he whom I love be ransomed with my father!*, meaning *may he [my father] be made a ransom for him [whom I love]!* (El-Wáhidee on the Deewán of El-Mutanebee, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the ي into ا: a poet says,

- وَقَدْ زَعَمُوا أَنِّي جَزَعْتُ عَلَيْهِمَا
- وَهَلْ جَزَعُ أَنْ قُلْتُ وَأَبَا هُمَا

[*And they have asserted that I have become impatient on account of them two: but is it an evidence of impatience that I said, Alas, with my father may they two be ransomed?*]; meaning وَأَبَا هُمَا. (S.) And some of the Arabs used to say, وَأَبَا أَنْتَ [Alas, with my father mayest thou be ransomed!]: this, says AM, being like وَيَلْتَا يَا for يَا وَيَلْتِي; and also بَيْبَا, with the hemzeh changed into ي, originally يَا بَيْبَا, meaning يَا بِأَبِي: and hence what is related, in a trad., of Umm-'Ateyeh; that she used not to mention the Prophet without saying, بَيْبَا [for هُوَ بِأَبِي]. (TA in art. بِأَبِي.) A woman said,

- يَا بِأَبِي أَنْتَ وَيَا فَوْقَ الْبَيْبِ

[*O thou to whom I would say, With my father mayest thou be ransomed! and O thou who art above him to whom I would address the saying, With my father mayest thou be ransomed!*]; respecting which Fr observes that the two words [أَبْ and أَب] are made as one [by prefixing the article] because of their frequent occurrence; (S;) and Aboo-'Alee says that the ي in بَيْب is substituted for ا, not necessarily; but ISk quotes the words as commencing with بَيْبَا, which is the right reading, in order that this expression may agree with الْبَيْبِ, which is derived from it: Et-Tebreezee, however, relates Abu-l-'Alà's reciting the words as ending with الْبَيْبِ; saying that this is compounded from the phrase بِأَبِي, and that therefore the ا is preserved. (TA.) [See also the first paragraph in art. بِأَبِي.] — You say also, يَا أَبَتَ [meaning *O my father*], (S, M, K,) as in يَا أَبَتَ [O my father, do thou such a thing]; (S;]

and يَا أَبَتَ; (S, M, K;) and يَا أَبَتَ; (Z in the Ksh xii. 4;) and يَا أَبَتَ; (S, M, K) when you pause after it. (S, M.) The ة, [here written ت] (Kh, M,) the sign of the fem. gender, (S, Z,) is substituted for the [pronominal] affix ي, (Kh, S, M, Z,) as in يَا أُمَّتِ; (S;) and is like the ة in عَمَّة and خَالَّة, as is shown by your saying, in pausing, يَا أَبَتَ, like as you say, يَا خَالَتَهُ: (Kh, M:) the annexing of the fem. ت to a masc. noun in this case is allowable, like as it is in حَمَامَةٌ ذَكَرَ and غَلَامٌ يَبَعَةٌ and رَجُلٌ رُبْعَةٌ and شَاةٌ ذَكَرَ: its being made a substitute for the affix ي is allowable because each of these is an augmentative added at the end of a noun: and the kesreh is the same that is in the phrase يَا أَبِي: (Z ubi supra:) the ت does not fall from أَب in the phrase يَا أَبَتَ when there is no pause after it, though it [sometimes] does from أُم in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (S.) يَا أَبَتَ is for يَا أَبَتَاهُ, (Aboo-'Othmán El-Mázinee, S, M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the ا [and ة] being suppressed; (the same Aboo-'Othmán and M;) or for يَا أَبَتَا, the ا being suppressed, like as the ي is in يَا غَلَامَ; or it may be after the manner of يَا أَبِي. (Z ubi supra.) يَا أَبَتَ is thus pronounced after the usual manner of a noun ending with the fem. ة, without regard to the fact that the ت is in the former a substitute for the suffix ي. (Z ubi supra.) يَا أَبَتَ is said in a case of pause, except in the Kur-án, in which, in this case, you say, يَا أَبَتَ, following the written text; and some of the Arabs pronounce the fem. ة, in a case of pause, ت [in other instances], thus saying, يَا طَلْحَتَ. (S.) يَا أَبَتَاهُ is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression يَا أَبَاتَ, for يَا أَبَتَاهُ; (S, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.) — أَبْ is tropically applied to signify †A grandfather, or any ancestor. (Msb.) — It is also applied to signify †A paternal uncle; as in the Kur ii. 127, quoted before. (M.) — [It is also (like أُم and إِبْن and بِنْتُ) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.] — أَبُو الْمَرْأَةِ †The woman's husband: (Ibn-Habeeb, M:) it is said in the TŞ that الْأَبْ, in certain of the dials., signifies the husband: MF deems this meaning strange. (TA.) أَبُو الْمَتْوَى †The master of the dwelling, or of the place of abode: (TA:) and †the guest. (K in art. نَوَى.) أَبُو الْأَضْيَافِ †The very hospitable man. (TA.) — أَبُو الْحَارِثِ †The lion. (TA.) أَبُو جَعْدَةَ †The wolf. (TA.) أَبُو الْحَصِينِ †The fox. (TA.) — أَبُو جَابِرٍ †Bread. (S and K in art. جَبْر.) — أَبُو مَالِكٍ †Extreme old age: (TA:) and †hunger. (MF in art. جَبْر.)

أَبْ: see أَبَا.
أَبَوَةٌ or أَبَوَاءُ: see أَبَوَةٌ.
2 *

أبوي *Of, or relating or belonging to, a father; paternal.* (S, TA.)

أبي dim. of أب, q. v. (Mṣb.)

أبوة [in copies of the K *أبواء*, and in the CK *أبواء*, both app. mistranscriptions for *أبوة*, which is well known.] *Fathership; paternity; the relation of a father.* (S, *M.) You say, *بيني وبين فلان أبوة* [Between me and such a one is a tie of fathership]. (S.)

أبي

1. *أبي*, aor. *يأبي*, (S, M, Mṣb, K,) which is anomalous, (S, M, Mṣb,) because it has no faucial letter (S, Mṣb) for its second or third radical, (Mṣb,) and *يأبي*, (M, Mṣb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and *يئبي*, which is doubly anomalous, first because the pret. is of the measure *فَعَلَ*, and this pronunciation of the *ي* of the aor. is [regularly allowable only] in the case of a verb of the measure *فَعَلَ*, aor. *يَفْعَلُ*, and secondly because it is only in an aor. like *يَبْجَلُ*, (Sb, M,) i. e., of a verb of which the first radical letter is *و* or *ي*, (TA in art. *وجل*.) and *يئبي*, (IB, [who cites as an ex. a verse ending with the phrase *حَتَّى تئبته*]) inf. n. *إِبَاءٌ* (S, M, Mgh, Mṣb, K) and *إِبَاءَةٌ* (K,) or *إِبَاءَةٌ*, (so in a copy of the M,) or *إِبَائَةٌ*, (so in the Mṣb,) *He refused; or refrained, forbore, abstained, or held back; syn. اِمْتَنَعَ*; (S, Mṣb, MF, Bd in ii. 32, Kull p. 8,) *voluntarily, or of his own free will or choice*: (Bd ubi suprâ, Kull:) [thus when used intransitively: and it is also used transitively:] you say, *أبي الأمر* *he refused assent, or consent, to the thing, or affair; disagreed to it; and did not desire [to do] it*: (Mṣr in Har p. 483:) *he did not assent to, consent to, approve, or choose, it; he disallowed it; rejected it*: (Mgh:) and *أبي الشيء* *he disliked, was displeased with, disapproved of, or hated, the thing.* (M, K.) Fr says that there is no verb with fet-ḥ to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except *أبي*: that AA adds *رَكَنَ*: but that one says *رَكَنَ* with *يُرْكَنُ* for its fut., and *رَكَنَ* with *يُرْكَنُ* for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds *قَلَى* and *غَسَا* and *شَجَا*; and Mbr adds *جَبَا*: but most of the Arabs say *يَغْلَى* and *يَجْسُو* and *يَجْسُو*. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-ḥ, or are instances of the intermixture of two dial. vars.] *أَبَيْتَ اللِّعْنَ* is a greeting which was addressed to kings in the time of ignorance; meaning *Mayest thou refuse, or dislike*, (ISk, *S, *M, *Har p. 491,) to do a thing that would occasion thy being cursed! (ISk, S, M;) or, to do that for which thou wouldst deserve the being cursed! for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Har ubi suprâ.) You say also, *أبي أن يضام* [He refused, or did not submit, to

be harmed, or injured]. (T.) [And sometimes *لا* is inserted after *أَنْ*, and is either redundant, or corroborative of the meaning of the verb, as in the case of *لا أَنْ* or *أَلَّا* after *مَنَعَ*.] It is said in the Kur ix. 32, *وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ*, meaning *But God will not consent or choose [save to complete, or perfect, his light]*. (Bd.) And in the same xvii. 91, *فَأَبَى أَكْثَرَ النَّاسِ إِلَّا كُفُورًا*, i. e. [But the greater number of men have not consented to, or chosen, aught] *save denying [its truth, or disbelieving it]*; this phrase with *إِلَّا* being allowable because it is rendered by means of a negative. (Bd.) You also say, *كَانَ يَأْبَى اللِّحْمَ* [He used to refuse, or dislike, flesh-meat], (K,) or *أَكَلَ اللِّحْمَ* [the eating of flesh-meat]. (Mgh.) And *أَبَى فَلَانُ المَاءَ* [Such a one refused, or disliked, water, or the water]: (S:) or *أَبَى مِنْ شُرْبِ المَاءِ* [he refused, or voluntarily refrained from, the drinking of water, or the water]. (AAF, M.) And *أَبَى عَلَيْهِ الأَمْرُ*, (Mgh, and Mṣr. [author of the Mgh] in Har p. 483,) and *تَأْبَاهُ* *عَلَيْهِ*, both signify *He refused him his assent, or consent, to the thing, or affair.* (Mṣr ubi suprâ, in Har.) Hence, (Mṣr ubi suprâ,) *أَبَى عَلَيْهِ*, (Mgh, and Mṣr ubi suprâ,) and *تَأْبَى عَلَيْهِ*, (T, S, and Mṣr ubi suprâ,) *He was incomppliant, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. اِمْتَنَعَ* (T, S, Mgh, and Mṣr ubi suprâ) *عَلَيْهِ*: (T:) thus explained because the objective complement (الأمر) is suppressed. (Mṣr ubi suprâ.) — *أَبَيْتَ الطَّعَامَ*, (K,) or *اللَّبْنَ*, (M, TA, [in a copy of the former of which the verb is written *أَبَيْتَ*, but this I suppose to be a mistranscription, on account of what here follows,]) like *رَضَيْتَ*, (K,) inf. n. *أَبَى*, (M, and so in some copies of the K,) or *إِبَى*, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i. e. like *رَضَى*, but perhaps this may have been supposed to be the right reading only because the verb is likened to *رَضَيْتَ*, of which *رَضَى* is the most common inf. n.,]) *I left, or relinquished, the food, (M, K,) and the milk, (M, TA,) without being satiated, or satisfied.* (M, K.) — *أَبَى الفِصِيلَ*, and *أَبَى*, inf. n. *أَبَى*, *The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food.* (M, K.) — *أَبَيْتَ* as *syn. with أَبَوْتُ*: see the latter.

4. *أَبَيْتُهُ* [in the CK, erroneously, *أَبَيْتُهُ*] *I made him to refuse it; or to refrain, forbear, abstain, or hold back, from it, voluntarily, or of his own free will or choice*: (S: [this meaning being there implied, though not expressed:]) or *I made him to dislike it, to be displeased with it, to disapprove of it, or to hate it*: (M, K:) namely, water [&c.]. (S, M.) One says, *فَلَانٌ بَحْرٌ لَا يُؤْبَى*, (ISk, S, K, * [in the CK, erroneously, *يُؤْبَى*,]) i. e., *Such a one is like a sea, or great river, that will not make thee to refuse it, or dislike it, &c.*; (K;) i. e., *that will not fail, or come to an end*, (ISk, S, K,) *by reason of its*

abundance. (ISk, S.) In like manner one says, of any water, *مَاءٌ لَا يُؤْبَى* [Water that will not fail, or come to an end]. (TA.) And *عِنْدَنَا مَاءٌ مَا* [Water that does not become scanty, or little in quantity]. (Lh, T, M.) And *أَبَى المَاءَ* *The water decreased, or became deficient.* (AA, from El-Mufaḍḍal.) And *أَبَى قَلْبٌ لَا يُؤْبَى* *A well that will not become exhausted*: (IAḡr, M:) one should not say, *يُؤْبَى*. (M, TA.) In like manner, also, one says, *كَلَّا لَا يُؤْبَى* *Herbage, or pasture, that will not fail, or come to an end.* (S.) And *عِنْدَهُ دَرَاهِمٌ لَا تُؤْبَى* *He has dirhems, or money, that will not fail, or come to an end.* (TA.) And *أَبَى المَاءَ* signifies also *The water [in a well] was, or became, difficult of access (اِمْتَنَعَ)*, so that no one was able to descend to it but by exposing himself to peril or destruction: (M:) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he exposes himself to peril, or destruction. (T, TA.)

5. *تَأْبَى عَلَيْهِ الأَمْرُ*: and *تَأْبَى عَلَيْهِ* alone: see 1, latter half of the paragraph.

أَبَيْتُهُ *A paucity, or deficiency, and revulsion, of the milk in the breast*: (Fr, TṢ:) or *a revulsion of the milk in the udder*; (K;) but the saying "in the udder" requires consideration. (TA.) You say to a woman, when she has a fever on the occasion of childbirth, *إِنَّمَا هَذِهِ الحُمَّى أَبَيْتُهُ تُدِيكُ* [This fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.] (TA.)

أَبِيَانٌ and *أَبِيَانٌ* and *أَبِيَانٌ*: see *أَب*, in four places.

أَبَاءٌ, (T, S, M,) or *أَبَاءٌ مِنَ الطَّعَامِ*, (K,) *A dislike, or loathing, of food*: (T, S, M, K:) of the measure *فُعَالٌ*, (S, M,) with damm, (S, K,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, *أَبَاءٌ أَعْزَهُ الطَّعَامَ* (T, S, M, K) *He was, or became, taken, or affected, with a dislike, or loathing, of food.* (T, S, M, K.)

أَبَاءٌ inf. n. of *أَبَى*, q. v. (S, M, &c.) — See also *أَبَيْتُهُ*.

أَبَى and *أَبَيْتُهُ*: see *أَب*, in three places. — Also, the former (*أَبَى*), *She [app. a camel, or any beast,] that refuses, or refrains from, fodder, by reason of her suffering from indigestion: and she that refuses, or refrains from, the stallion, by reason of her having little appetency.* (AA.) [See also *أَوَابٌ*, voce *أَب*.]

أَبَاءٌ *A man who refuses, or does not submit, to be harmed, or injured.* (T.)

أَبَيْتُهُ, with damm, (K,) and kesr to the *ب*, and with tesheed of this letter and of the *ي*, (TA,) [in the CK *أَبَيْتُهُ*,] *Pride; self-magnification, or greatness, or majesty*: (K:) and *إِبَاءَةٌ* [also] signifies *pride, self-magnification, or haughtiness.* (Ham p. 118.)

أَبِيَانٌ, and *أَبَى*, (S, M, Mṣb, K, TA,) and *أَبِيَانٌ*,

(S, TA,) part. ns. of **أَبَى**, signifying *Refusing; or refraining, forbearing, abstaining, or holding back [voluntarily, or of his own free will or choice]*: (S, Mṣb, TA:*) [*refusing assent or consent; &c.*:] *disliking, being displeased with a thing, disapproving of it, or hating it*: (M,*K,*TA:) or the first and second, a man *disliking, or loathing, food*: (M, K, TA:) and the third, (K,) and **أَبْيَانٌ**, (so in a copy of the M,) or **أَبْيَانٌ**, (K,) a man *who refuses, or refrains from, or dislikes, or hates, (يَأْبَى) food; or, things that are base, or mean, (M, K, TA,) and causes of dispraise or blame*: (TA:) or the second (**أَبَى**), a man *who refuses, or refrains, &c., vehemently, or much; incomplicant, unyielding, resisting, withstanding, or repugning*: (T:) and **أَبْيَانٌ** and **أَبْيَانٌ**, a man *having vehement* **أَبَاهُ** [app. **أَبَاهُ**, i. e. *dislike, or loathing, of food*; agreeably with a common quality of words of the measure **فَعْلَانٌ**]: (T, TA: [but in copy of the T, accord. to the TT, **أَبَاهُ** in this last explanation is written **أَبَاهُ**: in the TA it is without any vowel-sign:]) the pl. of **أَبٍ** is **أَبْيُونٌ** and **أَبَاةٌ** (M, K) and **أَبْيِي**, (K,) with damm, then kesr, and then teshdeed, (TA, [in the CK **أَبْيِي**, and in a copy of the M **أَبْيِينٌ**],) and **أَبَاهُ**, (M, TA,) or **أَبَاهُ**, (K, TA,) like **رَجَالٌ**: (TA: [in the CK **أَبَاهُ**]:) the pl. of **أَبِي** is **أَبْيُونٌ**; (M, K;) of which an instance occurs wherein the pl. **ن** is likened to a radical **ن**; the gen. case being written, at the end of a verse, **أَبْيِينٌ**: (M:) the pl. of **أَبْيَانٌ**, (M,) or **أَبْيَانٌ**, (K,) is **أَبْيَانٌ**. (Kr, M, K.)—[Hence,] **الْأَبْيِي** *The lion*. (K.)—And **أَبِيَّةٌ**, (M,) so in some copies of the K, but in others **أَبِيَّةٌ**, (TA,) She [app. a camel] *that dislikes, or loathes, and will not drink, water: and she that desires not the evening-food: and she (a camel) that is covered and does not conceive, or become pregnant*: (M, K:) and **أَوَابٌ**, [its pl.] *she-camels that refuse, or refrain from, the stallion*. (TA. [See also **أَبِي**].) It is said in a prov., **العَاشِيَةُ تَبِجُ الْآبِيَّةَ** [*She that is eating her evening-food, or pasturing in the evening, excites her that has no desire for that food*]; i. e., when the camels that desire not the evening-food see the camels eating that food, they follow them, and pasture with them. (M, and so in the S in art. **عَشُو**.)

مُؤَبٌ [act. part. n. of 4, q. v.] *Water failing, or coming to an end*: (TA:) or water that is *scanty, or little in quantity*. (Lh, M, TA.)

مَاءٌ مَأْبَةٌ, (M,) or **مَاءَةٌ مَأْبَةٌ**, (K,) *Water which the camels refuse, or dislike*. (M, K.)

اتب

2. **أَتَبَهَا** **إِتْبًا**, (M, K, [but in the latter the pronoun is masc.]) and **يَأْتِبُ**, (M,) or simply **أَتَبَهَا**, (S,) inf. n. **تَأْتِبُ**, (S, K,) *He put on her, or clad her with, an* **إِتْبٌ**: (S, M, K:) or **أَتَبَهَا** signifies *he put on her, or clad her with, a shift*. (AZ, T.)—**أَتَبٌ**, (M, K,) inf. n. as above, (K,) *It (a*

garment, or piece of cloth,) *was made into an* **إِتْبٌ**. (M, K.)

5. **تَأْتَبُ بِأَتْبٍ**, (M, K,) and **أَتْتَبُ**, [written with the disjunctive alif **إِتْتَبُ**], (M,) or **أَتْتَبُ**, (K, [but this I think a mistranscription,]) *He put on himself, or clad himself with, an* **إِتْبٌ**: (M, K:) or **أَتْتَبْتُ**, alone, *she put on herself, or clad herself with, an* **إِتْبٌ**. (AZ, T, S, M.)—**تَأْتَبُ الدِّرْعَ وَالسَّلَاحَ** + *He put on (i. e. on himself) the coat of mail, and the arms, or weapons*. (A.) And **تَأْتَبُ القَوْسَ** + *He put forth his shoulder-joints from the belt of the bow, [the belt being across his breast,] so that the bow was on his shoulder-blades*: (A:) accord. to AḤn, (M,) **تَأْتَبُ** signifies + a man's *putting the suspensory of the bow across the breast, and putting forth the shoulder-joints from it*, (M, K,) so that the bow is on the shoulder-joints: (M:) and you say also, **تَأْتَبُ قَوْسَهُ عَلَى ظَهْرِهِ** + [*he put his bow in the manner above described upon his back*]. (S.)—[And hence,] **تَأْتَبُ** signifies also + *He prepared himself, or made himself ready*, (K,) **لِلْأَمْرِ** [for the affair]. (TK.)—And + *He acted, or behaved, with forced hardness, firmness, strength, hardness, courage, or vehemence*. (K.)

8: see 5, in two places.

9: see 5.

بَغِيرٌ (M, K) **مُتَبِّعَةٌ** (M, K) and **إِتْبٌ**, (T, S, M, A, K) and **بَغِيرَةٌ**, (S,) or **بَغِيرَةٌ**, (M, K,) i. e., (S, M, [but in the K what here follows is given as a meaning distinct from that of **بَغِيرَةٌ**],) *a بُرْدٌ [q. v.], (S, M, K,) or piece of cloth, (S, A,) which is slit (S, M, A, K) in the middle, (S,) and worn by a woman, (A, K,) who throws it upon her neck, (S, M,) [putting her head through the slit;] having neither an opening at the bosom (a **جَيْبٌ**), nor sleeves: (S, M, A, K:) and a woman's shift: (T, M, K:) and, (K,) or accord. to some, (M,) a garment that is short, reaching half-way down the shank: (M, K:) or [a garment like] drawers, or trousers, without legs; (M, K;) i. q. **نَقِيَّةٌ**: (M:) or a shirt without sleeves, (S voce **بَغِيرٌ**, M, K,) worn by women: (S ubi suprâ:) the first explanation alone is given in most lexicons: (TA:) some say that it is *different from the إِزَارُ*; that it has no band like that of drawers or trousers, and is not sewed together after the manner of drawers or trousers, but is a shirt of which the two sides are not sewed together: (M:) or i. q. **عَلَقَةٌ** and **صِدَارٌ** and **شَوذِرٌ**; all signifying one and the same thing: (T:) pl. [of pauc.] **أَتَابٌ** (M, K [in the CK and a MS. copy of the K written **أَتَابٌ**] [originally **أَتَابٌ** which is mentioned as one of the pls. by MF] and **أَتَبٌ** [originally **أَتَبٌ** which is also mentioned as one of the pls. by MF] and by transposition **أَتُوبٌ**, (MF,) and [of mult.] **أَتُوبٌ**, (S,) or **إِتَابٌ**, (M,) or both. (K.)—[Hence,] **إِتْبٌ** also signifies + *The husk of barley*. (M, K.)*

مِثْمَلٌ *A [wrapper, or wrapping garment, such as is called] مِثْمَلٌ*. (T.)

إِتْبٌ: see **مِثْمَلٌ**.

مُؤْتَبُ الظُّفْرِ + *A man whose nail is crooked*. (K.)

امر

1. **أَمَرَ**, (M, K,) in, or in relation to, a **سَقَاءٌ** [or skin for water or milk], (TA,) signifies *The having two punctures of a seam (خُرُزَتَانِ) rent so as to become one*. (M, K.) You say, **أَمَمَتِ القُرْبَةَ**, aor. -, inf. n. **أَمَرٌ**, *The water-skin had its two punctures (خُرُزَتَاهَا) [or rather two of its punctures, agreeably with the explanation of the inf. n. in the M and K, as given above,] rent so that they became one*. (TK.)—[And hence,] *The meeting together of the* **مَسَلِكَانِ** [or *vagina and rectum*]: whence **أَمُومٌ** [q. v.] as an epithet applied to a woman. (Ḥam p. 373.)—[It seems to be indicated in the T, that one says, **أَمَرَ النِّسَاءُ**, aor. -, and **أَمَرَ**, aor. -: as meaning, or perhaps the former only, *The women assembled, or came together*: for I there find, immediately after **مَأْتَمٌ** as signifying "a place in which women assemble," "one says, **أَمَرَ**, aor. -, and **أَمَرَ**, aor. -: but it is then added that, accord. to Khálid Ibn-Yezed, **مَأْتَمٌ** is from **أَمَرَ**, aor. -:] = *I. q. فَتَّقُ* [The act of rending, rending asunder, ripping, or the like; or undoing the sewing of a thing]. (TA.)—The act of cutting. (Sgh, K.) You say, **أَمَمَهُ** *He cut it*. (TK.)—**أَمَرَ**, aor. -, also signifies *He brought together, or united, two things*. (T.) [See **أَمُومٌ**, and **مَأْتَمٌ**.]—**أَمَرَ بِالْمَكَانِ**, (Sgh, Mṣb,) with two forms of aor., [app. - and -], (Mṣb,) inf. n. **أَمَرٌ**, (Sgh, K,) or **أَمُومٌ**; (Mṣb;) and **أَمَرَ**, aor. -: (Mṣb;) *He stayed, remained, dwelt, or abode, in the place*. (Sgh, Mṣb, K.)

2: see 4.

4. **تَأْتَمِرُ**, inf. n. **أَتَمَرًا**; and **أَتَمَرًا**, inf. n. **تَأْتَمِرُ**; *He rendered her such as is termed* **أَمُومٌ**, q. v. (O, K.)

أَمُومٌ is primarily used in relation to the **سَقَاءٌ** [or skin for water or milk; as meaning] *Having two punctures of a seam (خُرُزَتَانِ) rent so that they become one*. (S.)—And hence, (S,) or from **أَمَرَ** as meaning "he brought together, or united," two things, (T,) *A woman whose* **مَسَلِكَانِ** [or *vagina and rectum*] *meet together in one, [by the rupture of the part between them,] (T, M,) becoming conjoined, so that the* **فَرْجٌ** *is enlarged thereby, (TA,) on the occasion of devirgination*; (M;) i. q. **مُفَضَّةٌ**, (T, S, M,) as some say; (T;) or **مُفَاضَةٌ**; (K;) [said in the TA to be a mistake: but **مُفَضَّةٌ** and **مُفَاضَةٌ** are said in the M, in art. **فَيْضٌ**, to have the same signification;] *a woman whose* **مَسَلِكَانِ** *have become one*: (Ḥam p. 271:) or, as some say, *small in the* **فَرْجٌ** [or *vagina*]: (M:) or it has these two contr. significations. (K.)

مَأْتَمٌ is a quasi-inf. n. of **أَمَرَ** in the last of the senses explained above. (Mṣb.) [Thus it signifies *A staying, remaining, dwelling, or abiding, in a place. But it more commonly signifies] The assembling of women [and of men also] in a case of rejoicing and of mourning*. (Ḥar p. 234.)—

It is also a noun of time from the same. (Msb.) [Thus it signifies *A time of staying or remaining, &c.*] — And it is also a noun of place from the same. (Msb.) [And thus it signifies *A place of staying or remaining, &c.* But it more commonly signifies] *A place of assembling of women [and of men also] in a case of rejoicing and of mourning*: from *أَتَمَّر*, aor. *أَتَمَّرَ*, accord. to Khálid Ibn-Yezed. (T.) — And hence, tropically, (Msb.) † *Women assembling together* (T, S, M, Mgh, Msb, K) *in a case of rejoicing and of mourning*, (T, M, Mgh, K,) or *in a case of good and of evil*: (S, Msb:) or *any assembly, (M, K,) of men and of women, (M,) in a case of mourning or of rejoicing*: (M, K:) or particularly of *young women*; (M, K,) accord. to some; but it is not so: and some assert that the word is derived from *أَتَمَّر*, in the first of the senses explained in this art.; and from *أَتَوَّر*, as an epithet applied to a woman; because it signifies *women coming together, and meeting face to face, in a case of good and of evil*: (M:) the pl. is *مَاتِمَر*. (S, Mgh.) Abu-l-'Atâ Es-Sindee says,

- عَشِيَّةَ قَامَرِ النَّائِحَاتِ وَشَقِيقَتِ
- جُيُوبِ بَأْيِدِي مَاتِمَرٍ وَخُدُودِ

[In the evening when arose the wailing women to wail, and openings at the necks and bosoms of garments were rent with the hands of assembled mourning women, and cheeks also were lacerated]: (S, M, Mgh:) i. e., *بَأْيِدِي نِسَاءٍ*. (S.) And another says,

- حَتَّى تَرَاهُنَّ لَدَيْهِ قِيَمًا
- كَمَا تَرَى حَوْلَ الْأَمِيرِ الْمَاتِمَا

[So that thou seest them (referring to women) standing in his presence, or at, or by, it, like as thou seest the assembly of men around the prince, or commander]: *المَاتِمَر* here necessarily denoting men. (M.) — Ikt says, (Msb,) it is used by the vulgar to denote *An affliction, or evil accident*; (S, Mgh, Msb;) [and Mtr adds,] and a *wailing*: (Mgh:) they say, *كُنَّا فِي مَاتِمَرِ فَلَانٍ* [meaning *We were present at the affliction of such a one*]: (S, Msb:) or *كُنَّا فِي مَاتِمَرِ بَنِي فَلَانٍ* [meaning *We were present at the affliction, and wailing, of the sons of such a one*]: (Mgh:) but the correct word in this case, (S, Mgh,) or the better, (Msb,) is *مَنَاحَةٌ*: (S, Mgh, Msb:) so says IAMB. (Mgh.) But accord. to IB, nothing forbids that it may occur in the sense of *A place of wailing*; and in the sense of *mourning, and wailing, and weeping*; for therefore do women assemble: and thus it may be in the saying of Et-Teymee, respecting Manşoor Ibn-Ziyád,

- وَالنَّاسُ مَاتِمَرٌ عَلَيْهِ وَاحِدٌ
- فِي كُلِّ دَارٍ رَنَّةٌ وَزَفِيرٌ

[The people's mourning, &c., for him was one: in every house was a moaning, and a sighing]: and in the saying of another,

- أَضْحَى بَنَاتُ السَّبِيِّ إِذْ قُتِلُوا
- فِي مَاتِمَرٍ وَالسَّبَاعُ فِي عُرْسٍ

i. e. [The daughters of the captives, when they

were slain, became, in the early part of the day,] in a state of mourning; and the beasts of prey, in a state of rejoicing. (TA.)

اتن

1. *أَتَنَّ بِالْمَكَانِ*, (S, M, Msb, K,*) aor. *أَتَنَّ*, (Msb,) or *أَتَنَّ*, (K,) inf. n. *أَتُونُ* (M, Msb, K) and *أَتَنَّ*, (K,) *He remained, continued, stayed, or abode, in the place*; (S, M, Msb, K,*) or *became fixed, or settled, therein*. (M.)

10. *اسْتَأَنَّ* [lit.] *He (an ass) became a she-ass*. (M.) The saying, *كَانَ حِمَارًا فَاسْتَأَنَّ*, said of a man, [lit.] signifies [*He was a he ass, and he became a she ass; meaning † he was mighty, or of high condition, [like the wild he-ass, and he became base, abject, or vile.* (S, TA.)] — Also, (S, TA,) or *اسْتَأَنَّ أَتَانًا*, (M,) *He (a man) purchased a she-ass*; (S;) *he took for himself a she-ass*. (S, M.)

أَتَانٌ (T, S, M, Msb, K) and *إِتَانٌ*, (K,) but one should not say *أَتَانَةٌ*, (ISk, S, Msb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IAth,) *A she-ass [domestic or wild]*: (S, M, Msb, K:) pl. (of pauc., T, S, Msb) *أَتَانٌ* and (of mult., T, S, Msb) *أَتَانٌ* (T, S, M, Msb, K) and *أَتَانٌ* and (quasi-pl. n., M) *مَاتُونَا*. (S, M, K.) — Hence, *أَتَانٌ* signifies † *A foolish and soft or weak woman*; as being likened to a she-ass. (TA.) — Also *The station of the drawer of water at the mouth of the well*; (S, M, K;) and so *إِتَانٌ*. (M, K.) And *A rock, or great mass of stone, (AA, T, S, M,) in water*; (AA, T, M;) or, as some say, *at the bottom of the casing of a well, so that it is next the water*. (AA, T.) And *A large, round mass of rock, which, when it is in shallow water, is called الصَّحْلُ*; and a she camel is likened thereto, in respect of her hardness: (S;) or *أَتَانُ الصَّحْلِ* signifies *a large mass of rock projecting from the water*: (T:) or *a mass of rock, (M, K, TA,) large and round, in the water, (TA,) at the mouth of the well, over-spread with [the green substance called] طَحْلَبٌ, so that it is smooth, (M, K, TA,) more smooth than other parts*: (M, TA:) or *a mass of rock, part of which is immerged (غَامِرٌ, M, K) in the water, (K,) and part apparent*. (M, K.) And *أَتَانُ السَّمِيلِ* signifies *A large mass of rock in the interior of the water-course, which nothing raises or moves, of the measure of the stature of a man in length and likewise in breadth*. (ISh.) — Also *The [piece of wood called] قَاعِدَةٌ [which is one of four forming the support] of the فُودَجِ [more commonly called هُوْدَجِ, q. v.]: pl. أَتَانٌ*, (K, TA,) with medd. (TA: [but in the CK *أَتَانٌ*].)

إِتَانٌ: see *أَتَانٌ*, in two places.

أَتُونٌ (T, M, Mgh, Msb, K) and *أَتُونٌ*, (K,) or, accord. to J, (Msb,) it is thus, with teshdeed, but pronounced without teshdeed by the vulgar, (S, Msb,) *A certain place in which fire is kindled, (S, Mgh,) called in Persian كُنْحَنُ [or كُنْحَنُ], pertaining to a bath: and metaphorically applied*

to † *that in which bricks are baked, and called in Persian دَشُوْرُنٌ and دَشُوْرُنٌ [or simply دَشُوْرُنٌ and دَشُوْرُنٌ]: (Mgh:) accord. to Az, (Msb,) it is that of the bath, and of the place in which gypsum is made: (T, Msb:) or the trench, hollow, or pit, of the حِمَارِ [or lime-burner, (in the CK, erroneously, the حِمَارِ)] and of the preparer of gypsum; (M, K, TA;) and the like: (K:) the pl. [said in the TA to be of the latter, but it is implied in the T and M and Mgh that it is of the former,] is *أَتَانِيْنٌ*, (T, S, M, Mgh, Msb, K, [in the CK, erroneously, *أَتَانِيْنٌ*],) by common consent of the Arabs, (Mgh,) with two *س*s, (T,) accord. to Fr, who says that they sometimes double a letter in the pl. when they do not double it in the sing., (T,) and accord. to IJ, who says that it seems as though they changed *أَتُونٌ* to *أَتُونٌ*; (M;) and [of *أَتُونٌ*, as is said in the TA and implied in the M,] *أَتَانٌ*. (M, K.) [J says that] it is said to be post-classical; (S;) [and ISd says,] I do not think it to be Arabic. (M.)*

مَاتُونَا: see *أَتَانٌ*.

اتو

1. *أَتَا*, aor. *يَأْتُو*; (Msb;) and *أَتَوْتُهُ*, (T, S, M, K,) aor. *أَتَوُهُ*; (S;) inf. n. *أَتُو*, (M, Msb,) or *أَتُوَةٌ*, (S,) or the latter is an inf. n. of un.; (T, TA;) *He came*; (Msb;) and *I came to him, or it*; (S;) the former a dial. var. of *أَتَى*, aor. *يَأْتِي*; (Msb;) and the latter, of *أَتَيْتُهُ*. (T, S, M, K.) [See art. *أتى*, to which, as well as to the present art., belong several words mentioned in this.] — *أَتَا*, aor. as above, (TK,) inf. n. *أَتُو*, (M, K, TK,) also signifies *He pursued a right, direct, straight, or even, course, in going, or pace*. (M, K, TK.) — And *He (a man, TK) hastened, made haste, or sped; or he was quick, hasty, speedy, rapid, swift, or fleet*. (M, K, TK.) — And *أَتَتِ النَّاقَةُ*, inf. n. as above, *The she-camel returned her fore legs, [drawing the feet back towards the body, and lifting them high,] in her going*. (M.) You say, *مَا أَحْسَنَ أَتُو يَدَيِ هَذِهِ النَّاقَةِ*, and *أَتَى يَدَيْهَا*, *How good, or beautiful, is this she-camel's returning of her fore legs in her going!* i. e. *رَجَعَ يَدَيْهَا فِي سَيْرِهَا*. (T, S, M.) — And *أَتُو* signifies also *The act of impelling, or propelling; particularly, of an arrow from a bow*. (TA.) See also this word below. — *أَتَوْتُهُ*, (S, M, Msb, K,) aor. *أَتَوُهُ*, (S, Msb,) inf. n. *إِتَاوَةٌ*, (S, M, Msb, K,) so accord. to A'Obeyd, (M,) and mentioned by Sgh on the authority of AZ, (TA,) and *أَتُو*, (S, TA,) [*I gave him what is termed إِتَاوَةٌ*, as meaning *the tax called خَرَجٌ*: this is the signification which seems to be indicated in the S: or] *I bribed him; gave him a bribe*. (M, Msb, K.) [See also *إِتَاوَةٌ* below.] — *أَتَتِ النَّحْلَةُ*, (T, S, M, K,) and *النَّحْلَةُ*, (M, K,) aor. *تَأْتُو*, (S,) inf. n. *إِتَاٌ*, with kesr, (Kr, M, K,) [in a copy of the T, and in two copies of the S, *أَتَاٌ*, but this is said in the M to be a subst.,] and *أَتُو*; (M, K;) and *النَّحْلَةُ* † *أَتَتِ*, inf. n. *إِتَاٌ*; (T;) *The palm-tree [and the tree]*

bore: (S:) or put forth its fruit: or showed its being in a good state: (M, K:) or bore much: (T, M, K:) and **اتآ** signifies also the increasing, or thriving, of seed-produce. (T.) — And **أتت** **الهاشية**, inf. n. **اتآ**, [in a copy of the M **اتآ**,] *The cattle, or camels &c., increased, or yielded increase.* (M, K. [In the CK, immediately before this phrase, **والشمار** is erroneously put for **والنماء**].) — **تأتى** for **أتوى**: see 1 in art. **اوى**.

4: see 1, near the end of the paragraph.

أتو an inf. n. of 1, q. v. — *A way, course, mode, or manner.* (M, K.) You say, of speech, or language, (M,) and of a speaker, or reciter of a **خطبة**, (IAar, M,) **ما زال على أتو واحد**, *It, and he, ceased not to follow one [uniform] way, &c.* (M.) — *An impulsion; a propulsion; particularly an act of shooting an arrow from a bow: so in a trad., where it is said, كتنا نرمى الاتو والاتوين*, *We used to shoot one shooting and two shootings; meaning, of arrows from bows, after the prayer of sunset.* (TA.) — *Death: or [so in the T, but in the K “and,”] a trial; or an affliction.* (T, K.) You say, **أتى على فلان أتو**, *Death came upon such a one: or a trial; or an affliction.* (ISH, T.) And **إن أتى على أتو فغلامي حر**, *If I die, [or if death befall me,] my slave shall be free.* (T.) — *A vehement sickness or disease: (T, K:) or the fracture of an arm, or of a leg.* (T.) — *A gift.* (S, K.) — *Butter; (S;) as also أتآ, (A,) or أتآ.* (TA: [in which it is said to be like **أتآ**; but this I think a mistake: see **أتآ** below.]) You say, when a skin of milk is agitated, and its butter comes, **قد جاء أتو**, *[Its butter has come].* (S, TA.) And you say, **لبن ذو أتآ**, *Milk having butter.* (A, TA.) — *A great body or corporeal form or person (شخص عظيم).* (AZ, Sgh, K.)

أتوة *A single coming; as also أتية.* (T.)

أتوان a corroborative [or imitative sequent] of **أسوان**, which signifies *grieving, mourning, or sorrowful: (TA:) or i. q. حريص [vehemently desirous; eager; &c.].* (Mirḡāt el-Loghah, cited by Golius.)

أتآ, (T, S, M,) or **اتآ**, like **كتآب**, (K, [but it is said in the M that the former is a subst. and the latter an inf. n.,] *Increase; syn. نماء, (S, M, K, [in the CK شمار is erroneously put for النماء,] and بركة: (S:) increase, and produce, or net produce, of land; as though from الاتاوة signifying الخراج: (TA:) gain, or revenue, arising from the increase of land, or from the rent thereof, or the like: (TA, and so in a copy of the S:) the produce of land, and fruits, &c.: (As, T:) what is produced of the fruits (أكال [in the CK أكال] of trees: (M, K:) the fruit of palm-trees. (S.) — See also أتو, in three places.*

أتى (S, M, Sgh, K) and **أتى** [respecting which see what follows] and **أتى**, (Sgh, K,) of all which, the first is said by A'Obeyd to be the form used

by the Arabs, (TA,) [and all belong to art. **اتى**, as well as to the present art.,] and **أتوى** (M, Sgh, K) and **أتوى** and **أتوى**, (Sgh, K,) all these, and the three preceding them, mentioned by Sgh on the authority of AA, but the last of all said by him to be strange, (TA.) *A rivulet for which a man makes a way or channel, or an easy course or passage, to his land: (S, M, K:) or a torrent, or flow of water, from another region or quarter: (M, K: [both these meanings mentioned in the M in art. اتو, and the former in art. اتى also, of that work:]) or أتى signifies a conduit of water; and any channel in which water is made to have an easy course; as also أتى, mentioned by Sb; or, as some say, this is a pl.: (M:) or any rivulet: (As, T:) or a rivulet less than the [trench called] نوى: (IB:) and سئل أتى (Lh, T, S, M) and **أتوى**, (Lh, S, M,) a torrent, or flow of water, that comes one knows not whence: (M:) or that comes when the rain that has produced it has not fallen upon the people to whom it comes: (Lh, S, M:) or that comes from a land upon which rain has fallen to a land upon which rain has not fallen. (T, M, Sgh.) — Hence, (T, M,) or the reverse is the case, (T, M, Sgh,) all the words above, (AA, T, K,) or **أتوى** and **أتى**, (S, M, Mgh, Mgh,) [the last said in the T to be the most approved,] *A stranger; or a man not of one's own people, or not of one's own kindred: (AA, T, S, M, Mgh:) or a man who asserts his relation to a people of whom he is not: (Mgh:) or أتى signifies one who is among a people of whom he is not: (As, T:) and أتوى, a stranger, who is not in his own country; or, accord. to Ks, a stranger, who is not in his own home: (T:) the pl. of this last is أتويون: (S:) [the fem. sing. is أتوية:] and the pl. fem. أتويات. (T, S, M.)**

أتوة i. q. **خراج** [i. e. *A tax, a tribute, or an impost*], (T, S, M, K,) *such, for instance, as is levied on land, (TA in the present art.,) and such as is imposed on a slave; (TA in art. ضرب; and any tax or other exaction that is taken by compulsion, or against the will, or that is apportioned to a people: (M: [in the TA “to a place” instead of “to a people:”]) and also, a bribe: or, (accord. to some, M,) particularly, a bribe for water: (M, K:) the pl. is أتوى, (T, M, K, TA, [but in some copies of the K أتوى, and accord. to copies of the S it is أتو, being written, with the article, الاتاوى; both of which appear to be wrong; for it is said to be] like علاوى and هراوى, pls. of علاوة and هراوة, (M, TA,) and like سكارى; (TA;) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into الاتاوى, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaadee: (S:) it has also for a pl. **أتوات**, (T,) and **أتى**, [in the CK, erroneously, **أتى**,] which is extr., (M, K,) as though its sing. were **أتوة**, being like **رشى**, pl. of **رشوة**, (M,) and like **أدى** **إتاوة**, (TA.) You say, **أدى إتاوة**, *أرضه* [He payed the tax of his land]; i. e. **خراجها**: (TA.)*

and **أتوة** **عليهم الإتاوة** [The tax, or tribute, or impost, was imposed upon them]; i. e. **الجباية**: and some assert it to be tropical. (TA.) You say also, **شكر فاه بإتاوة**, [He stopped (lit. bitted) his mouth with the bribe]; i. e. **بالرشوة**. (TA.)

أتى and its vars.: see **أتى**, above.

اتي

1. **أتى**, aor. **يأتى**, (Msb,) and, in the dial. of Hudheyl, **يأت**, without **ى**; (S;) and **أتته**, (T, S, M, Msb, K,) [aor. **أتته**]; and in the imperative, some of the Arabs say, **ت**, suppressing the **ا**, like as is done in **خذ** and **كل** and **مر**; (IJ, M;) inf. n. **إتيان**, (T, S, M, Mgh, Msb, K,) or this is a simple subst., (Msb.) and **إتيانة**, (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and **أتى** (T, S, M, Msb, K) and **أتى** and **أتى** and **مأتاة**; (M, K;) *He [or it] came; (Msb;) and I came to him, or it; (S, M, Mgh, Mgh, K;) or was, or became, present at it, namely, a place: (Mgh:) as also أتآ, aor. أتوه: (Msb;) and أتوته, (T, S, M, K,) aor. أتوه: (S:) for which reason, we assign the generality of the words mentioned in art. اتو to the present art. also. (M.) [Accord. to the authorities here indicated for the signification of أتى, this verb and جاء are syn.: some attempt to distinguish them; but contradict one another in so doing: the slight distinctions that exist between them will be best seen by a comparison of the exs. in this art. with those in art. جيا:] accord. to Er-Rāghib, the proper [or primary] signification of **إتيان** is *The coming with ease.* (TA.) — **أتآها**, (Mgh, Msb,) inf. n. **إتيان**, (Msb,) [lit. *He came to her,*] means † *he lay with her; syn. جامعها; (Mgh, Msb;) namely, a woman, (Mgh,) or his wife. (Msb.) Hence an expression in the Kur xxvi. 165. (TA.) — He came to the people: and hence,] *he asserted his relationship to the people, not being of them.* (Msb.) [See **أتى** in art. اتو. — **أتى به** [He came with, or brought, him, and it; or] he made him (a man), and it (a thing, such, for instance, as property), to come. (Kull.) [See also 4: and see, in what follows, other significations of أتى trans. by means of ب. Hence, **أتى بولد**, *He begot a child, or children.* And **أتت به**, *She brought him forth; gave birth to him.*] Accord. to Aboo-Is-hāk, the meaning of the words in the Kur [ii. 143] **أينما تكونوا يأت بكم الله جميعا** is, *Wherever ye be, God will bring you all back unto Himself.* (M.) [You say also, **أتى بيينة**, *He adduced a proof.*] See also 3. — **أتى الأمر**, [He entered into, engaged in, or occupied himself with, the thing, or affair: and, as also به,] *he did, executed, or performed, the thing, or affair; (M. K;) and in like manner, الذنب, [and الذنب], the crime, sin, or offence. (M.) It is said in the Kur [ix. 54], ولا يأتون الصلاة إلا وهم كسالى, meaning *And they do not enter into, or engage in, prayer, unless when they are heavy, or sluggish.* (TA.) And you say, **أتى الفاحشة**, [and **أتى الفاحشة**,***

(see Kur iv. 23 and lxx. 1.) *He entered into, engaged in, or occupied himself with, [or he did, or committed,] that which was excessively foul or evil.* (TA.) And *أَتَى بِالْجَيْدِ مِنْ قَوْلٍ أَوْ فِعْلٍ* [He said, gave utterance to, uttered, or expressed, or he brought to pass, did, or effected, what was good, or excellent; he said, or did, well, or excellently]. (Msb in art. *وجود*.) And *أَتَى بِجَرِيٍّ بَعْدَ جَرِيٍّ* [He (a horse) performed, or fetched, run after run]. (§ in art. *تأمر*, &c.) — *وَلَا يَفْلَحُ السَّاحِرُ* — *حَيْثُ أَتَى* [in the Kur xx. 72] means *كَانَ حَيْثُ أَتَى* [And the enchanter shall not prosper where he is, or wherever he may be]; (M, Bd, K;) and *where he cometh*: (Bd:) or *حَيْثُ أَتَى بِسِحْرِهِ* [where he cometh with his enchantment; or where he performeth his enchantment]: (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.) — Z mentions that *أَتَى* occurs in the sense of *صَارَ* [He, or it, became; like as we sometimes say, he, or it, came, or came to be]; like *جَاءَ* in the saying, *جَاءَ الْبِنَاءُ مُحْكَمًا*. (Kull.) [So you say, *The building became, or came to be, firm, strong, or compact.*] — The saying, in the Kur [xvi. 1], *أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ* means [The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it:] its coming hath approached. (TA.) [And in like manner,] *أَتَى فُلَانٌ*, like *عَنَى*, means *Such a one was approached by the enemy come in sight of him.* (K.) *أَتَيْتَ يَا فُلَانٌ* [Thou art approached &c., O such a one,] is said when one is warned of an enemy that has come in sight of him. (§gh, TA.) And *أَتَى عَلَيْهِمُ الْعَدُوُّ* means *The enemy came to them, [or came down upon them, for, as MF observes, أَتَى when trans. by means of عَلَى seems to imply the meaning of نَزَلَ,] overcoming, or overpowering, them.* (Bd in xviii. 40.) — Hence, *أَتَى عَلَيْهِ* [and *أَتَاهُ*, as will be seen by what follows,] † *He destroyed him, or it.* (Bd ubi supr.) And hence, from *إِتْيَانِ الْعَدُوِّ*, (Mgh,) *أَتَى عَلَيْهِ* † *Time, or fortune, destroyed him.* (M, Mgh, Msb, K.) Destruction is meant in the Kur [lix. 2], where it is said, *فَأْتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا* † [But God brought destruction upon them whence they did not reckon, or expect]. (Es-Semeen, TA.) And it is said in the Kur [xvi. 28], *فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ*, i. e. † *But God removed their building from the foundations, and demolished it upon them, so that He destroyed them.* (TA.) *أَتَى عَلَيْهِ* also signifies † *He caused it to come to an end; made an end of it; consumed it; [devoured it;] exhausted it; came to, or reached, the end of it; namely, a thing; (Kull;) as, for instance, what was in a bowl; (K in art. *جرود*;) and what was in a vessel; (K in art. *جرج*;) like *فَرَعَ مِنْهُ*: (ISd cited in the TA in art. *نكش*;) or i. q. *مر به* [which may be rendered he went away with it; but this, as an explanation of *أَتَى عَلَيْهِ*, has another meaning, which see in what follows]. (Kull.) And one says, *أَتَى فُلَانٌ* † *Destruction came to such a one from**

the quarter whence he felt secure. (TA.) And *أَتَى عَلَى يَدِ فُلَانٍ* † *Property belonging to such a one perished.* (T.) And *يُؤْتَى دُونَهُ* † *He is taken away, or carried off, and overcome.* (TA.) A poet says,

• *أَتَى دُونَ حُلُوِّ الْعَيْشِ حَتَّى أَمْرَهُ* •
• *نُكُوبٌ عَلَى أَتَاهِمْ نُكُوبٌ* •
meaning † [Misfortunes, in the footsteps of which were misfortunes,] took away [what was sweet, of life, and rendered it bitter]. (TA.) One says also, *مَنْ هَبْنَا أَتَيْتَ*, [so I find it written, but I think that the last word should be *أَتَيْتَ*, agreeably with a preceding phrase from the T,] † *Hence the trial, or affliction, came in upon thee.* (Mgh.) And *أَتَى مِنْ جَهَةِ كَذَا*, with the verb in the passive form, † *He missed [his object in respect of such a thing] by laying hold upon it when it was not fit to be laid hold upon.* (Msb.) And *أَتَى الرَّجُلَ*, [also] like *عَنَى*, † *The man was deceived, or deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true.* (TA.) — *أَتَى عَلَيْهِ* is also *syn. with مر به* [meaning *He, or it, (as, for instance, a period of time,) passed by him, or over him.*] (Msb.) You say, *أَتَى عَلَيْهِ حَوْلٌ* [A year passed over him; or he became a year old]. (S, K, Msb, in art. *حول*; &c.) — *أَتَتْ النَّاقَةُ*, and *مَا أَحْسَنَ أَتَى يَدِي هَذِهِ النَّاقَةَ*: see art. *أتو*.

2. *أَتَى لِمَاءٍ*, (T, S, M,) or *الْمَاءِ*, (K,) or both, (TA,) inf. n. *تَأْتِيَةٌ* and *تَأْتِي*, *He smoothed, made easy, or prepared, (سَهَّلَ, S, K, or هَيَّأَ, T,) the way, course, passage, or channel, of the water, (T, S, K,) in order that it might pass forth to a place; (S;) he directed a channel for it (M, TA) so that it ran to the places wherein it rested or remained.* (TA.) And *أَتَى لِأَرْضِهِ أَتِيًّا* *He made a rivulet, or a channel for water, to run to his land.* (M.) — *أَتَى اللَّهُ لِفُلَانٍ أَمْرَهُ*, inf. n. *تَأْتِيَةٌ*, (T, M, TA,) *God prepared, disposed, arranged, or put into a good or right state, [and thus rendered feasible or practicable or easy,] for such a one, his affair.* (M, TA.)

3. *أَتَاهُ*, [inf. n. as below,] *He requited, compensated, or recompensed, him.* (M, K.) The saying, in the Kur [xxi. 48], *وَإِنْ كَانَ مُنْقَالًا*, some read thus, (M, TA,) meaning [Though it be the weight of a grain of mustard,] *we will bring it [forward for requital]: others read بها*, meaning *we will give [a recompense] for it; in which case the verb is of the measure أَعْلَلُ: or we will requite for it; in which case the verb is of the measure فَاعَلُ.* (M, TA.) — *أَتَيْتُهُ عَلَى الْأَمْرِ*, (T, S, M, Msb,) inf. n. *مُؤَاتَاةٌ*, (T, S,) *I agreed with him, or was of one mind or opinion with him, upon, or respecting, the thing, or affair; I complied with him respecting it; (T, S, M, Msb;) in a good manner: (T:) the vulgar say, وَأَتَيْتُهُ (S:) this is of the dial. of the people of El-Yemen, inf. n. مُؤَاتَاةٌ; and is the form commonly current: (Msb:)*

but it should not be used, except in the dial. of the people of El-Yemen. (T.) — [Hence, app., *أَتَى* as meaning *He aided*; a signification mentioned by Golius, on the authority of Z and Ibn-Maaroof.]

4. *أَتَاهُ*, (S, M, &c.) inf. n. *إِتْيَاءٌ*, (TA,) i. q. *أَتَى بِهِ* [He came with, or brought, him, or it]; (S;) *he made it (a thing) to come, إِيَّاهُ to him; (TA;) he made, or caused, him, or it, to be present; (Ksh, TA;) he made, or caused, it (a thing) to go, pass, or be conveyed or transmitted, (syn. سَأَفَهُ) to him. (M, K.)* It is said in the Kur [xviii. 61], *إِيْتَانَا بِهِ*, i. e. *إِيْتَانَا* [Come thou to us with, or bring thou to us, our morning-meal]. (S.) — Hence, (Ksh, TA,) inf. n. as above, (T, S,) *He gave him (T, S, M, Msb, K) a thing, (M, K,) or property: (Msb:) and you say, in the sense of the [imperative] أَيْتِ [give thou]. (T.)* We read in the Kur. [v. 60, &c.] *وَيُؤْتُونَ* [And they give the portion of property which is the due of the poor]. (TA.) And in [xxvii. 23 of] the same, *وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ*, meaning *And she hath been given somewhat of everything.* (M, TA.) [You say also, *كُذِّبَ أَوْتَى كَذَا* as meaning *He was gifted, or endowed, with such a thing; as, for instance, a faculty.*] See also 3. — *أَتَيْتُ الْبُكْتَابَ* *I made a gift to the slave between whom and me was a contract that he should become free on payment of a certain sum: or I abated, or took off, somewhat of his appointed part-payments, or instalments.* (Msb.) — *مَا أَتَاكَمُ الرَّسُولُ*, in the Kur lxx. 7, means *What the Apostle giveth you, of the [spoil termed] فَيْءٌ*, (Bd, Jel,) &c.: (Jel:) or *what command he giveth you: (Bd:) or what he commandeth you [to receive]. (Kull.)* — *أُوتِيَ فِي شَيْءٍ* *A dispute, or an altercation, was held before him, respecting the meaning of a thing: [perhaps more properly signifying he was given authority to decide respecting a thing:] occurring in a trad. (Mgh.)*

5. *تَأْتَى لَهُ* (an affair, T, Mgh, Msb, K, or a thing, S, M) *was, or became, prepared, disposed, arranged, or put into a good or right state, for him; (T, S, M, Mgh, Msb, K;) and hence, it (a thing) was, or became, feasible or practicable, and easy, to him; (Mgh;) it (an affair) was, or became, facilitated, or easy, to him; (Msb;) the way thereof (i. e. of an affair) was, or became, facilitated, or easy, to him.* (TA.) The following is an ex.:

• *تَأْتَى لَهُ الدَّهْرُ حَتَّى أَنْجَبِرَ* •
[Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or competence]: (T:) or *تَأْتَى لَهُ الْخَيْرُ الْخ* [good fortune, or prosperity, became prepared, &c., for him, &c.]. (So in the TA.) And hence the saying, *هَذَا مِمَّا يَأْتِي لِي الْمَصْعُ* *This is of the things which it is feasible or practicable, and easy, to me to chew.* (Mgh.) — *He applied himself to it with gentleness, (A, S, K,) and so تَأْتَى لَهَا*, meaning *to his needful affair or business, (T,) and entered into it, engaged in it, occupied himself with it, did it, executed it, or performed it, by the*

way, or manner, proper, or suitable, to it. (As, T, S, K. [In the CK, for **أَتَاهُ مِنْ وَجْهِهِ**, we find **أَتَاهُ عَنْ وَجْهِهِ**.]) And **تَاتَى فِي أَمْرِهِ** *He used gentleness, or acted gently, in his affair.* (Msb.) — **تَاتَى لَهُ بِسَهْرٍ حَتَّى أَصَابَهُ** *He sought him leisurely or repeatedly [with an arrow, app. taking aim in one direction and then in another, until he hit him].* (Z, TA.) — **جَاءَ فُلَانٌ يَتَاتَى** is explained by Fr as meaning **يَتَعَرَّضُ لِمَعْرُوفِكَ** [Such a one came, or has come, addressing, or applying, or directing, himself, or his regard, or attention, or mind, to obtain thy favour, or bounty]. (S.) And you say, **تَاتَى لِمَعْرُوفِهِ**, meaning **تَعَرَّضَ لَهُ** [He addressed, applied, or directed, himself, &c., to obtain his favour, or bounty]. (TA.) — Some say that **تَاتَى** signifies *He prepared himself to rise, or stand.* (TA.)

10. **اسْتَأْتَى فُلَانًا** *He asked such a one to come, deeming him slow, or tardy.* (K.) — **اسْتَأْتَتِ النَّاقَةُ** *The she-camel desired to be covered;* (A, TA;) *desired the stallion;* (S, M, K;) *being excited by lust.* (S, A.)

أَتَى: see **أَتَى**.

أَتِيَةٌ *A single coming;* as also **أَتُوَةٌ**; but not **أَتِيَانَةٌ**, unless by a bad poetic licence. (T.) — See also **أَتِيَةُ الْجُرْجِ**.

أَتِيَانٌ is either an inf. n. of **أَتَى**, or a simple subst. [signifying *A coming*]. (Msb.)

أَتِيَانَةٌ an inf. n. of 1 [q. v.]: (M, K:) see also **أَتِيَةٌ**.

أَتَى: see **أَتَى** or **أَتَى**.

أَتَى as syn. with **أَتَاوَى**: see art. **أَتَاوَى**. — Also, (M, and so in some copies of the K, where it is said to be like **رَضَى**) or **أَتَى**, like **رَضَى**, (so in other copies of the K,) and **أَتَى**, (M, K,) written by some **أَتَى**, (TA,) *What falls, of wood or leaves, into a river:* (M, K:) from **الْإِتْيَانُ**: (M:) pl. **أَتَى** [in the CK **أَتَى**] and **أَتَى**. (M, K.) — **أَتَى رَجُلٌ أَتَى** *A man who is sharp, energetic, vigorous, and effective, in affairs; who applies himself to them with gentleness, and enters into them, or performs them, by the way, or manner, proper, or suitable, to them.* (M.) — **فَرَسٌ أَتَى**: see **مُسْتَأْتٍ**.

أَتِيَةُ الْجُرْجِ, (so in a copy of the M,) or **أَتِيَةٌ**, (so in some copies of the K, and accord. to the TA,) or **أَتِيَةٌ**, (so in other copies of the K,) and **أَتِيَةٌ**, (so in the M, and in some copies of the K,) or **أَتِيَةٌ**, (so in some copies of the K, and accord. to the TA,) or **أَتِيَةٌ**, (so in a copy of the K,) *The matter which comes from the wound:* (M, K:) from Aboo-Alee. (TA.)

أَتَى i. q. **حَتَّى**; (K;) a dial. var. of the latter. (TA.)

أَتِيَةُ الْجُرْجِ and **أَتِيَةٌ**: see **أَتِيَةُ الْجُرْجِ**.
Bk. I.

أَتَى [Coming; (see also **مَاتَى**;) applied to a man, &c.; and to time, meaning future: also a comer: — and hence,] *An angel.* (Mgh, Msb.)

أَتِيَةُ الْجُرْجِ: see **أَتِيَةُ الْجُرْجِ**.

مَاتَى *A place of coming.* (Msb.) [And **مَاتَاةٌ** signifies the same: or *A road, or way, by which one comes; a way of access; an approach; as also **مَاتَى**: or, more properly, a means of coming.*]

مَاتَى الْمَرْأَةِ [The place of access of the woman; i. e. the meatus of her vagina; or her vagina itself;] **مَجِيضُ**, or *place of menstruation, of the woman.* (Zj in the TA in art. **حِيضُ**.) — **وَجْهَهُ**, **مَاتَانَةٌ** and **مَاتَى الْأَمْرِ**, (S, M, K,) of the affair, (S, M, K,) by which it is, or is to be, entered into, engaged in, done, executed, or performed; like as you say **مَعْنَى الْكَلَامِ** and **مَعْنَانَهُ**, meaning the same by both. (S.) You say, **أَتَيْتُ الْأَمْرَ مِنْ مَاتَانِهِ** and **أَتَيْتُ الْأَمْرَ مِنْ وَجْهِهِ الَّذِي يُؤْتَى مِنْهُ**, (S, M,) i. e., [I entered into, engaged in, did, executed, or performed, the affair by the way, or manner, whereby it should be entered into, &c.], (S,) or **مِنْ جِهَتِهِ** [which means the same]. (M.)

مُسْتَأْتٍ: see **مُسْتَأْتٍ**.

مَاتَى: see **مَاتَى**, in three places.

مَاتَى [pass. part. n. of 1; *Come: come to:*] is of the measure **مَفْعُولٌ**; the **و** being changed into **ي** and incorporated into the **ي** which is the final radical letter. (S.) In the saying, in the Kur [xix. 62], **أَتِيًا**, **إِنَّهُ كَانَ وَعْدُهُ مَاتِيًا**, the meaning is **أَتِيًا** [Verily that which He hath promised, or the fulfilment of his promise, is coming]; like as, in the phrase **حَجَابًا مُسْتَوْرًا**, in the Kur [xvii. 47], **سَاتِرًا** is meant: or it may be a pass. part. n. [in signification as well as form]; for what cometh to thee, of that which God commandeth, thou comest thereto. (S.) It is said in a prov., **مَاتَى أَنْتَ أَيُّهَا السَّوَادُ** [lit. *Thou art come to, O thou person*], meaning *there is no escape for thee from this event.* (TA.) — Applied to a man, it also signifies **أَتَى فِيهِ** [in a sense indicated in the Kur xxvi. 165]. (TA.)

طَرِيقٌ مُتَأْتٍ *A road to which people come* (Th, M, Mgh, Msb) *much, or often;* (Mgh, Msb;) the latter word being of the measure **مَفْعَالٌ**, (Th, M, Mgh, Msb,) originally **مُتَأْتِيٌ** or **مُتَأَوٌ**; (Msb;) from **أَتَيْتُ**, (Th, M,) or **الْإِتْيَانُ**; [or from **أَتَوْتُ**]; like **دَارٌ مَحَلَّلٌ**, i. e. a house where people alight or abide much, or often: (Mgh, Msb:) *a road that is frequented* (S, M, K) and *conspicuous:* (M, K:) in [some of] the copies of the K, incorrectly, **مُتَأَتَةٌ**: (TA:) A'Obeyd has inadvertently written it without [the radical] **ء**, and in the category of **فِعْلَةٌ**. (M.) Death is thus termed in a trad., as being a way which every one travels: (TA:) and as that trad. is related, it is without [the radical] **ء**. (M.) — **مُتَأَتَةُ الطَّرِيقِ** *The main part, or middle, of the road; or the part of the*

road along which one travels: (Sh, TA:) or *the space within which the road is comprised;* (S, Msb, K;) as also **مِيدَاءُ الطَّرِيقِ**: (TA:) or this last, as also **مِيدَاءُ الطَّرِيقِ**, signifies *the measure of the two sides, and the distance, of the road.* (L in art. **مَيْتٌ**.) — **مُتَأَتَةٌ** also signifies *The extreme limit of the distance to which horses run;* (S, Msb;) and so **مِيدَاءٌ**. (S, TA.) — And i. q. **تَلْقَاءُ**. (K.) You say, **دَارِي بِمُتَأَتَةِ دَارِ فُلَانٍ** *My house is opposite to the house of such a one; facing it, or fronting it;* and so **بِمِيدَاءِ دَارِهِ**; (S;) and **بَنَى الْقَوْمَ بِمِيدَاءِ دَارِهِ**. (L in art. **مَيْتٌ**.) — And **مِيدَاءٌ وَاحِدٌ** (S) and **بُيُوتُهُمْ عَلَى مُتَأَتَةٍ وَاحِدَةٍ** (S, and L in art. **مِيدٌ**.) *The people built their houses, or constructed their tents, after one mode, manner, fashion, or form.* (L in art. **مِيدٌ**.) — **رَجُلٌ مُتَأَتٌ** *A man who requites, compensates, or recompenses; who gives much, or largely.* (M, K.)

مُسْتَوْتِي, and **مُسْتَوْتِي**, and **أَتَى**, and **فَرَسٌ مُسْتَأْتٍ**, [so I find it written, perhaps for **مُسْتَوْتٍ**, which may be a dial. var. of **مُسْتَأْتٍ**, like as **وَأَتَيْتُهُ** is of **أَتَيْتُهُ**], *A mare desiring the stallion.* (TA.)

اث

1. **أَثٌ**, aor. **أَثَّ**, (T, S, M, L, K) and **أَثَّ** and **أَثَّ**, (M, L, K,) inf. n. **أَثَانَةٌ** (T, S, M, L, K) and **أَثَانٌ** (M, L, K) and **أَثَوْتُهُ**, (M,) or **أَثَوْتُ**, (L, K,) *It (anything) was, or became, much in quantity, abundant, or numerous: and great, or large:* (M, L:) *it (herbage, or a herb,) was, or became, abundant, or plenteous, and tangled, or luxuriant;* (T, S, K;) or *abundant and tall:* (M:) *it (hair) was, or became, abundant and long.* (M, TA.) — **أَثَّتْ**, (M, K,) aor. **أَثَّ**, inf. n. **أَثَّ**, (M,) said of a woman, *She was, or became, large in the hinder parts.* (M, K.)

2. **أَثَّهُ** *He made it plain, level, smooth, soft, or easy to lie or ride or walk upon.* (M, K.)

3. **تَأَثَّتْ** *He obtained, or acquired, goods, household-goods, or furniture and utensils and the like; or abundance of the goods, conveniences, or comforts, of life;* (S;) or *property;* (S, M;) or *wealth; or what was good.* (M.)

أَثٌّ, fem. with **ة**: see **أَثِيْتُ**, in two places.

أَثَانٌ *Goods; or utensils and furniture of a house or tent; household-goods; syn. **مَتَاعٌ**;* (T, M;) or **مَتَاعٌ بَيْتٍ**; (S, Msb, K;) *of whatever kind; consisting of clothes, and stuffing for mattresses or the like, or outer garments [&c.]:* (M, TA:) or (so accord. to the M and K, but in the T "also,") *all property,* (AZ, T, S, M, K,) [consisting of] *camels, and sheep or goats, and slaves, and utensils and furniture or household-goods:* (AZ, T, S;) or *abundant property: or abundance of property:* (M, TA:) [in which last sense it is an inf. n. used as simple subst.:] or *what is made, or taken, for use, and i. q. **مَتَاعٌ**;* *not what is for merchandise: or what is new, of the utensils and furniture of a house or tent; not what is old and worn out:* (TA:) [it is a coll.

gen. n., and] the n. un. is with δ : (AZ, T, S, M, M_{sb}, K:) or it has no n. un.: (Fr, T, S, M_{sb}, K:) if you form a pl. from اثاث, you say, ثَلَاثَةٌ [originally أُثَيْتُهُ, like أُطْعِمُهُ, pl. of طَعَامٌ,] and أَثْنٌ كَثِيرَةٌ. (Fr, T.)

أَثْنٌ Much in quantity, abundant, or numerous: and great, or large: as also أَثْنٌ; (M, K;) which is, in my opinion, [says ISd, originally أَثْنٌ] of the measure فَعْلٌ: (M:) the fem. is أَثْنَةٌ: and the pl. is إِثْنَاتٌ and أَثْنَاتٌ; (M, K;*) both being pls. of the masc. and of the fem.; (K;) or the latter is pl. of the fem. only; (M,* MF;) but the former is [pl. of the masc.,] like كِرَامٌ as pl. of كَرِيمٌ, (TA.) and is pl. of the fem. also. (M.) You say, نَبَاتٌ أَثْنٌ Herbage, or a herb, that is abundant, or plenteous, and tangled, or luxuriant: (T, S:) or abundant and tall. (M.) And شَعْرٌ أَثْنٌ Hair that is abundant, and tangled, or luxuriant: (S:) or abundant (T, M) and long. (M.) And لِحْيَةٌ أَثْنَةٌ, and أَثْنَةٌ, A thick beard. (M, TA.) And امْرَأَةٌ أَثْنَةٌ A fleshy woman: (M, TA:) pl. أَثْنَاتٌ, (M,) signifying fleshy women; (S, M, K;) as also إِثْنَاتٌ: (M:) or the former of these pls. signifies tall, full-grown, women. (K.)

أَثْنِيٌّ i. q. أَثْنِيٌّ, (K,) i. e. The [three] stones which are set up and upon which the cooking-pot is placed: the [second] ث is said to be a substitute for ف, and some hold the hemzeh to be augmentative. (TA.)

اثر

1. أَثَرَ خَفَّ البَعِيرِ, aor. ٢, inf. n. أَثَرٌ, He made an incision in the foot of the camel [in order to know and trace the footprints]; as also أَثَرُهُ. (M.) And أَثَرَ البَعِيرِ He made a mark upon the bottom of the camel's foot with the iron instrument called مَشْرَةٌ in order that the footprints upon the ground might be known: (T, TT:) or he scraped the inner [i. e. under] part of the camel's foot with that instrument in order that the footprints might be traced. (S.) — أَثَرَ الحَدِيثِ (T, S, M, A, &c.) عَنِ القَوْمِ (M,) aor. ٢ (S, M, M_{sb}, K) and ٢, (M, K,) inf. n. أَثَرٌ (T, S, M, M_{sb}, K) and أَثَرَةٌ and أَثَارَةٌ, (M, K,) the last from Lh, but in my opinion, [says ISd,] it is correctly speaking a subst., and syn. with مَأْتَرَةٌ and مَأْتَرَةٌ, (M,) He related, or recited, the tradition, narrative, or story, as received, or heard, from the people; transmitted the narrative, or story, by tradition, from the people: (T, S,* M, A, L, M_{sb},* K:*) or he related that wherein they had preceded [as narrators: so I render أَنبَأَهُمْ بِمَا سَبَقُوا فِيهِ, believing هم to have been inserted by a mistake of a copyist in the M, and hence in the L also:] from الأَثَرِ. (M, L.) [See أَثَرٌ.] You say also, أَثَرَ عَنَهُ الكَذِبِ, meaning He related, as heard from him, what was false. (L, from a trad.) — أَثَرٌ, aor. ٢, (M,) inf. n. أَثَرٌ, (M, K,) also signifies Multum inivit camelus camelam. (M, K.) — أَثَرَ لِلأَمْرِ, aor. ٢, He applied, or gave, his whole attention

to the thing, or affair, having his mind unoccupied by other things. (K.) — أَثَرَ عَلَى الأمرِ He determined, resolved, or decided, upon the thing, or affair. (T, K.) — لَقَدْ أَثَرْتُ أَنْ أَفْعَلَ كَذَا وَكَذَا, (Lth, T, L,) inf. n. أَثَرٌ and أَثَرٌ, (L,) I have assuredly purposed to do such and such things. (Lth, T, L.) — See also 4. — And see 10.

2. أَثَرَ فِيهِ, inf. n. تَأَثَّرَ, He, or it, made, (M_{sb}), or left, (M, K,) or caused to remain, (S,) an impression, or a mark, or trace, upon him, or it. (S,* M, M_{sb}, K:*) It is said of a sword, [meaning It made, or left, a mark, or scar, upon him, or it,] and in like manner of a blow. (T, TA.) [Whence,] أَثَرَ فِي عِرْضِهِ [He scarred his honour]. (K in art. وَخَش.) You say also, أَثَرَ بِوَجْهِهِ [Prostration in prayer made, or left, a mark, or marks, upon his face and upon his forehead]. (T,* TA.) See also 1, first sentence. — He, or it, made an impression, or produced an effect, upon him, or it; impressed, affected, or influenced, him, or it. (The Lexicons passim.) — أَثَرَ كَذَا بِكَذَا, (T, TT,) or أَثَرَ, (K,) He, or it, made such a thing to be followed by such a thing. (T, TT, K:*)

4: see 2, last sentence. — [Hence, app.,] أَثَرُهُ, (A_s, T, M, M_{sb}), inf. n. إِثْرَارٌ, (A_s, T,) He preferred him, or it. (A_s, T, M, M_{sb}, TA.) You say, أَثَرَهُ عَلَيْهِ He preferred him before him: so in the Kur xii. 91. (A_s, M.) And أَثَرْتُ فَلَانًا [I preferred such a one before myself], from الإِثْرَارِ. (S.) And قَدْ أَثَرْتُكَ بِهِ I have preferred for thee it; I have preferred to give thee it, rather than any other thing. (T.) And كَذَا أَثَرَانِ يَفْعَلُ كَذَا He preferred doing such a thing; as also أَثَرٌ, inf. n. أَثَرٌ; and أَثَرٌ. (M.) — أَثَرٌ also signifies He chose, or elected, or selected. (K.) — And أَثَرَهُ He honoured him; paid him honour. (M, K.)

5. تَأَثَّرَ It received an impression, or a mark, or trace; became impressed, or marked. (M_{sb}.) — He, or it, had an impression made, or an effect produced, upon him, or it; became impressed, affected, or influenced. (The Lexicons passim.) — See also 8.

8. أَتَسَّرَهُ, [written with the disjunctive alif أَتَسَّرَهُ,] and تَأَثَّرَهُ, He followed his footsteps: (M, K:) or did so diligently, or perseveringly. (TA.)

10. اسْتَأَثَرَ عَلَى أَصْحَابِهِ; (ISk, S, K;) and أَثَرَ عَلَيْهِمْ, aor. ٢; (K;) He chose for himself [in preference to his companions] (ISk, S, K) good things, (K,) in partition, (TA,) or good actions, and qualities of the mind. (ISk, S.) And اسْتَأَثَرَ الشَّيْءَ (S, K,) or الشَّيْءَ, (M_{sb}), He had the thing to himself, with none to share with him in it: (S, M_{sb}, K:) and the former signifies he appropriated the thing to himself exclusively, (M, K,) عَلَى غَيْرِهِ in preference to another or others. (M.) It is said in a trad., قَالَ إِذَا اسْتَأَثَرَ اللَّهُ بِشَيْءٍ قَالَهُ، أَثَرَهُ When God appropriateth a thing to Himself exclusively, then be thou diverted from it so as to

forget it. (M.) And one says, اسْتَأَثَرَ اللَّهُ بِفُلَانٍ, (and فَلَانًا, TA,) [God took such a one to Himself,] when a person has died and it is hoped that he is forgiven. (S, M, A, K.)

أَثَرٌ, (AZ, T, S, A, L, K, &c.) said by Ya^qkoob to be the only form known to A_s, (S,) and أَثَرٌ, which is a form used by poetic licence, (M, L,) and أَثَرٌ, (M, L, K,) and أَثَرٌ, (M,) and أَثَرٌ, which is in like manner a sing., not a pl., (T, L,) and أَثَرَةٌ, (El-Leblee,) and أَثَرٌ, (K,) The diversified wavy marks, streaks, or grain, of a sword; syn. فَرْدٌ; (A_s, T, S, M, A, L, K;) and تَسَلُّلٌ; and دِيَابَجَةٌ; (AZ, T;) and its lustre, or glitter: (M, L:) pl. [of the first] أَثْرٌ: (T, M, L, K:) the pl. of أَثَرَةٌ is أَثَرٌ. (El-Leblee.) Khufaf Ibn-Nudbeh Es-Sulamee says, [describing swords,]

• جَلَامًا الصِّقْلُونَ فَأَخْلَصُوهَا
• خَفَافًا كُلُّهَا يَتَّقِي بِأَثَرِ

[The furbishers polished them, and freed them from impurities, making them light: each of them preserving itself from the evil eye by means of its lustre]: i. e., each of them opposes to thee its lustre: (S, L:) يَتَّقِي is a contraction of يَتَّقِي; and the meaning is, when a person looks at them, their bright rays meet his eye, so that he cannot continue to look at them. (L.)

أَثَرٌ The scar of a wound, remaining when the latter has healed; (A_s, Sh, T, S, M, K;) as also أَثَرٌ (S, K) and أَثَرٌ: (Sh, T:) pl. أَثَارٌ, though properly إِثَارٌ, with kesr to the ا; [but why this is said, I do not see; for إِثَارٌ is a regular pl. of all the three forms of the sing.]; and أَثْرٌ may be correctly used as a pl. (Sh, T, L.) — A mark made with a hot iron upon the inner [i. e. under] part of a camel's foot, by which to trace his footprints: (M, K:) pl. أَثْرٌ. (M.) [See also أَثَرَةٌ.] — Lustre, or brightness, of the face; as also أَثَرٌ. (M, K.) — See أَثَرٌ. — See أَثَرٌ.

أَثَرٌ: see أَثَرٌ, in three places: — and أَثَرٌ: — and see أَثَرٌ, in two places. — Also, (S, M, K,) and أَثَرٌ, (M, K,) but the latter is disallowed by more than one authority, (TA,) What is termed the خَلَاصَةٌ [q. v.] of clarified butter: (S, M, K:) or, as some say, the milk when the clarified butter has become separated from it. (M.) [See also قَشْدَةٌ.]

أَثَرٌ A remain, or relic, of a thing; (M, M_{sb}, K;) as of a house; as also أَثَارَةٌ: (M_{sb};) a trace remaining of a thing; and of the stroke, or blow, of a sword: (S:) see also أَثَرٌ: a sign, mark, or trace; opposed to the عَيْنِ, or thing itself: (TA:) a footstep, vestige, or track; a footprint; the impression, or mark, made by the foot of a man [&c.] upon the ground; as also أَثَرٌ: and an impress, or impression, of anything: (El-Wakee:) pl. أَثَارٌ (M, M_{sb}, K) and أَثْرٌ. (M, K.) [The sing. is also frequently used in a pl. sense: and the former of these pls. is often used to signify Remains, or monuments, or memorials, of anti-

quity, or of any past time.] It is said in a prov., **لَا أَطْلُبُ أَثْرًا بَعْدَ عَيْنٍ** I will not seek a trace, or vestige, [or, as we rather say in English, a shadow,] after suffering a reality, or substance, to escape me: or, as some relate it, **لَا تَطْلُبُ** seek not thou. (Har pp. 120 and 174.) And one says, **قَطَعَ اللَّهُ أَثْرَهُ** [May God cut short his footsteps]: meaning may God render him crippled: for when one is crippled, his footsteps cease. (TA.) And **فَلَانَ** [May God render him crippled]: meaning may God render him crippled: for when one is crippled, his footsteps cease. (TA.) And **فَلَانَ** **لَا يَصْدُقُ أَثْرَهُ** and **أَثْرَهُ**, Such a one, if asked, will not tell thee truly whence he comes: (M in art. صدق:) a prov. said of a liar. (TA.) And **خَرَجَتْ** (S, M, * K,) and **جِئْتُ**, (El-Wá'ee, Mṣb,) **فِي أَثْرِهِ** and **فِي إِثْرِهِ** (T, S, M, Mṣb, K,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and **عَلَى أَثْرِهِ** and **عَلَى إِثْرِهِ** (El-Wá'ee, Mṣb,) I went out, (S, &c.,) and I came, (El-Wá'ee, Mṣb,) after him: (M, A, K:) or at his heel: (Expos. of the Fṣ:) or following near upon him, or hard upon him, or near after him, or following him nearly: (Mṣb:) as though treading in his footsteps. (El-Wá'ee.) And **أَثْرَ ذِي أُثَيْرِينَ** see **أَثْرَ**. (K.)—An impress or impression, a mark, stamp, character, or trace, in a fig. sense; an effect. (The Lexicons passim.) You say, **عَلَى مَا شِئْتَهُ أَثْرَ حَسَنٍ** Upon his camels, or sheep, or goats, is an impress of a good state, or condition; of fatness, and of good tending; like **إِنَّهُ لَحَسَنُ الْأَثْرِ فِي** (ص. ص.) And **إِنَّهُ لَحَسَنُ الْأَثْرِ فِي** **مَالِهِ** Verily he has the impress of a good state, or condition, in his camels, or sheep, or goats; like **حَسَنُ الْأَثْرِ** and **الْمَسِّ**. (TA ubi supr.) And **عَلَيْهِ أَثْرٌ كَذَا** He, or it, bears the mark, stamp, character, or trace, of such a thing. (The Lexicons passim.)—[The pl.] **أَثَارٌ** also signifies Signs, or marks, set up to show the way. (K.)—Also the sing., i. q. **أَثْرٌ**, q. v. (M, L.)—Also i. q. **خَبْرٌ** [both of which words are generally held to be syn., as meaning A tradition, or narration relating or describing a saying or an action &c., of Moḥammad]: (M, K:) or, accord. to some, the former signifies what is related as received from [one or more of] the Companions of Moḥammad; (TA;) but it may also be applied to a saying of the Prophet; (Kull p. 152;) and the latter, what is from Moḥammad himself; (TA;) or from another; or from him or another: (Kull p. 152:) or the former signifies i. q. **سُنَّةٌ** [a practice or saying, or the practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad, as handed down by tradition]: (S, A:) pl. **أَثَارٌ**. (S, M.) You say, **وَجَدْتُهُ فِي الْأَثْرِ** [I found it in the traditions of the practices and sayings of the Prophet; &c.]: and **فَلَانَ مِنْ حَمَلَةِ الْأَثَارِ** [Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet; &c.]. (A.)—A man's origin; as in the sayings, **مَا يُدْرِي لَهُ أَيْنَ أَثْرٌ** It is not known where was his origin; and **مَا يُدْرِي لَهُ مَا أَثْرٌ** It is not known what is his origin. (Ks, Lh, M.)—

The term, or period, of life: so called because it follows life: (Mṣb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.)—[For the former of these two reasons,] **آثَارُهُمْ** in the Kur xxxvi. 11 means *The rewards and punishments of their good and evil lives.* (M, L.)—**آثَارٌ** is also a pl. of **أَثْرٌ**, q. v.; formed by transposition from **أَثْرٌ**. (Yaḡkoob, and M in art. **أَثْرٌ**.)

أَثْرٌ A man who chooses for himself [in preference to his companions] (ISk, S, M, K) good things, (K,) in partition, (M, TA,) or good actions, and qualities of the mind; (ISk, S;) as also **أَثْرٌ**. (M, K.)

أَثْرٌ: see **أَثْرٌ**.

أَثْرٌ: see **أَثْرٌ**, in two places:—and see **أَثْرٌ**.

أَثْرَةٌ: see **أَثْرَةٌ**.

أَثْرَةٌ: see **أَثْرَةٌ**.—A mark which is made by the Arabs of the desert upon the inner [i. e. under] part of a camel's foot; as also **تَأْتُورٌ**, and, accord. to some, **تَوْتُورٌ**; whence one says, **رَأَيْتُ أَثْرَتَهُ**, and **تَوْتُورَهُ**, I saw the place of his footsteps upon the ground: (M:) or the abrasion of the inner [i. e. under] part of a camel's foot with the instrument of iron called **مِشْرَةٌ** and **تَوْتُورٌ**, in order that his footprints may be traced. (S.) [See also **أَثْرٌ**.]—See also **أَثْرٌ**.—And see **مَأْتِرَةٌ**.—Preference. (A.) You say, **لَهُ عِنْدِي أَثْرَةٌ** He has a preference in my estimation. (A.) And **هُوَ ذُو أَثْرَةٍ عِنْدَ الْأَمِيرِ** He has a preference in the estimation of the prince, or commander. (A.) And **أَثْرَةٌ**, (T,) **فَلَانَ ذُو أَثْرَةٍ عِنْدَ فَلَانَ** (TA,) or **أَثْرَةٌ**, (T,) Such a one is a favourite with such a one. (T, TA.) See also **أَثْرَةٌ**, in two places.—**أَثْرَةٌ ذِي أُثَيْرٍ**: see **أَثْرٌ**.—**أَثْرٌ** = Dearth, scarcity, drought, or sterility, (**جَدْبٌ** [in the CK **جَدْبٌ**],) and an unpleasant state or condition. (M, K.)

أَثْرَةٌ: see **أَثْرَةٌ**.—**أَثْرَةٌ مَا**: see **أَثْرٌ**.

أَثْرَةٌ: see **أَثْرَةٌ**.—A subst. [signifying The appropriation of a thing or things to oneself exclusively: the having a thing to oneself, with none to share with him in it:] from **اسْتَأْثَرَ بِالنَّشِءِ** (S, M.) And, as also **أَثْرَةٌ** and **أَثْرَةٌ** and **أَثْرِي**, The choice for oneself [in preference to his companions] of good things, (M, * K, * TA,) in partition; (M, TA;) the choice and preference of the best of things, and taking it, or them, for oneself: (TA:) the pl. of the second is **أَثْرٌ**. (TA.) You say, **أَخَذَهُ بِلَا أَثْرَةٍ**, and **بِلَا أَثْرَةٍ**, [&c.,] He took it without a choice and preference of the best of the things, and the taking the best for himself. (T, TA.) And a poet says,

- **فَقَلْتُ لَهُ يَا دِئْبُ هَلْ لَكَ فِي أَيْحٍ**
- **يُؤَاسِي بِلَا أَثْرِي عَلَيْهِ وَلَا بَحْلِ**

[And I said to him, O wolf, hast thou a desire for a brother who will share without choice of

the best things for himself in preference to thee, and without niggardness?]. (M, TA.) See also **أَثْرَةٌ**.

أَثْرِي: see **أَثْرَةٌ**, in two places.

أَثْرِي: see **أَثْرٌ**.—[That makes a large footprint, or the like.] You say, **دَابَّةٌ أَثْرَةٌ** A beast that makes a large footprint upon the ground with its hoof, (AZ, S, M, K,) or with its soft foot, such as that of the camel. (AZ, S.)—A man possessing power and authority; honoured: pl. **أَثْرَاءٌ**: fem. **أَثْرَةٌ**. (M.)—**فَلَانَ أَثْرِي** Such a one is my particular friend: (S, K:) or is the person whom I prefer. (A.) **فَلَانَ أَثْرِي عِنْدَ فَلَانَ** Such a one is a favourite with such a one. (T.)—**أَثْرٌ ذِي أُثَيْرٍ**, and **أَوَّلٌ**

أَثْرِي, &c.: see **أَثْرٌ**.—**أَثْرٌ كَثِيرٌ أَثْرِي** [A thing very abundant, copious, or numerous]: **أَثْرِي** is here an imitative sequent, (S, K, *) like **بَيْبَرٌ**. (S.)—**الْأَثْرِيُّ** [ὁ αἰθήρ, The ether;] the ninth, which is the greatest, sphere, which rules over [all] the other spheres: [said to be] so called because it affects the others (**يُؤَثِّرُ فِي غَيْرِهِ**). (MF.) [It is also called **فَلَكُ الْأَطْلَسِ**, and is said to be next above that called **فَلَكُ الْكُرْسِيِّ**.]

أَثْرَةٌ: see **أَثْرٌ**. You say, **سَمِنَتِ الْإِبِلُ عَلَى أَثَارَةٍ**, (S, M, *) or **عَلَى أَثَارَةٍ مِنْ شَحِيرٍ** (A,) The camels acquired fat, upon, or after, remains of fat. (S, M, * A.) And **غَضِبَ عَلَى أَثَارَةٍ قَبْلَ ذَلِكَ** He became angry the more, having been angry before that. (Lh, M.) And **أَغْضَبَنِي فَلَانَ عَلَى أَثَارَةٍ غَضِبَ** Such a one angered me when anger yet remained in me. (A.) And **أَثْرَةٌ مِنْ عِلْمٍ**, and **أَثْرَةٌ**, (T, S, M, K,) and **أَثْرَةٌ**, (M, K,) or **أَثْرَةٌ**, (T,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see **أَثْرَ الْحَدِيثِ**], (T,) signify A remain, or relic, of knowledge, (Zj, T, S, M, K, and Jel in xlvi. 3 of the Kur,) transmitted, or handed down, (K, Jel,) from the former generations: (Jel:) or what is transmitted, or handed down, of knowledge: (Zj, M:) or somewhat transmitted from the writings of the former generations: (TA:) by the knowledge spoken of [in the Kur ubi supr.] is meant that of writing, which was given to certain of the prophets. (I 'Ab.)

أَثْرٌ One who relates, or recites, a tradition, narrative, or story, or traditions, &c., as received, or heard, from another, or others; a narrator thereof. (T, S, * L.) The saying of 'Omar, on his being forbidden by Moḥammad to swear by his father, **مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا أَثْرًا**, means I did not swear by him uttering (the oath) as proceeding in the first instance from myself, nor repeating (it) as heard from another particular person. (A'Obeyd, T, S, TA.)—**أَفْعَلُ هَذَا أَثْرًا مَا**, (IAḡr, T, S, K,) and **أَثْرًا** without **مَا**, (IAḡr, T,) and **أَثْرِي** (S, K,) mean I will do this the first of every thing. (S, K, *) And in like manner, after **لَقِيتُهُ** [I met him, or it], one says **أَثْرًا مَا**, [and **أَوَّلٌ ذِي أُثَيْرٍ**,] and **أَوَّلٌ ذِي أُثَيْرٍ**, (M, K,) and

اَثْرَ ذَاتِ يَدَيْنِ (M,) or ذَاتِ يَدَيْنِ (K,) and اَثْرَ ذَاتِ يَدَيْنِ (IAar, M, K,) and اَثْرَ ذَاتِ يَدَيْنِ (K,) and اَثْرَ ذَاتِ يَدَيْنِ (M, as from Lh,) or اَثْرَ ذَاتِ يَدَيْنِ (K,) and اَثْرَ ذَاتِ يَدَيْنِ (Lh, M, K:) or, as some say, اَثْرَ ذَاتِ يَدَيْنِ signifies the daybreak, or dawn; and اَثْرَ ذَاتِ يَدَيْنِ, the time thereof. (M, TA.) Fr says that اَثْرَ ذَاتِ يَدَيْنِ اَثْرًا مَّا, and اَثْرَ ذَاتِ يَدَيْنِ اَثْرًا مَّا, and اَثْرَ ذَاتِ يَدَيْنِ اَثْرًا مَّا, signify *Begin thou with this first of every thing.* (TA.) One says also, اَفْعَلُهُ, اَثْرًا مَّا, (T, M, TA,) and اَثْرًا مَّا, (M, TA,) meaning *Do thou it [at least], if thou do nothing else:* (T, M, TA:) or, as some say, *do thou it in preference to another thing, or to other things:* ما being redundant, but [in this case] not to be omitted, because [it is a corroborative, and] the meaning of the phrase is, *do thou it by choice, or preference, and with care.* (M, TA.) Mbr says that the phrase اَثْرًا مَّا اَثْرًا مَّا means *Take thou this in preference;* i. e., I give it thee in preference; as though one desired to take, of another, one thing, and had another thing offered to him for sale: and ما is here redundant. (T, TA.)

اَثْرَةٌ: see اَثْرَةٌ.

اَثْرَةٌ: see اَثْرَةٌ, in two places: and see مَثْرَةٌ, in two places.

اَثْرَةٌ (T, S, M, K, &c.) and اَثْرَةٌ (S, M, K) and اَثْرَةٌ (M, K) A generous quality or action; (AZ, S;) so called because related, or handed down, by generation from generation: (S:) or a generous quality that is inherited by generation from generation: (M, K:) a generous quality, or action, related, or handed down by tradition from one's ancestors: (A:) a cause of glorying: (AZ:) and precedence in حَسَبٍ [or grounds of pretension to respect, &c.]: pl. of the first and second, مَآثِرٌ. (AZ, T.)

اَثْرَةٌ and اَثْرَةٌ An iron instrument (S, M, K) with which the bottom of a camel's foot is marked, in order that his footprints upon the ground may be known: (M:) or, with which the inner [i. e. under] part of a camel's foot is scraped, in order that his footprints may be traced: (S, K:) or اَثْرَةٌ has a different meaning, explained above, voce اَثْرَةٌ. (M.) The مِثْرَةٌ of a horse's saddle is without hemz. (S.)

اَثْرَةٌ A camel having a mark made upon the bottom of his foot with the iron instrument called مِثْرَةٌ, in order that his footprints upon the ground may be known: (T:) or having the inner [i. e. under] part of his foot scraped with that instrument, in order that his footprints may be traced. (S.) — A sword having in its مَتْنٌ [or broad side, or the middle of the broad side, of the blade,] diversified wavy marks, streaks, or grain, or lustre or glitter: (M, K:) [in some copies of the latter of which, instead of اَثْرٌ, I find اَثْرٌ:] or having its مَتْنٌ of female, or soft, iron, and its edge of male iron, or steel: (K:) or that is said to be of the fabric of the jinn, or genii; (S, M, K,*) and not from اَثْرٌ, as signifying الغُرْبُدُ: (S, M:) so says As:

(S:) [ISd says,] مَآثِرٌ is in my opinion a pass. part. n. that has no verb: (M:) or it signifies an ancient sword, which has passed by inheritance from great man to great man. (A.) — A tradition, narrative, or story, handed down from one to another, from generation to generation. (T, S, A.)

اثف

1. اَثْفَ القَدْرِ: see 2. — اَثْفَهُ, aor. -, (T, S, M, K,) inf. n. اَثْفٌ, (T, M,) *He followed him.* (Ks, T, S, M, K.) — *He drove away, or drove away and pursued closely, or hunted, him; syn. طَرَدَهُ.* (Ibn-'Abbád, K.) — *He sought, or sought after, or pursued after, him, or it:* in which sense the aor. is -, (AA, K,) and - also. (So in some copies of the K.)

2. اَثْفَ القَدْرِ, (T, S, M, K,) inf. n. اَثْفٌ, (S, K,) *He put the cooking-pot upon the اَثْفَى [pl. of اَثْفَى, q. v.];* (T, S, M, K;) as also اَثْفَى, (M, TA,) inf. n. اَثْفٌ; (TA;) or اَثْفَى, (so in some copies of the K in art. اَثْفَى,) inf. n. اَثْفَى; (TA in that art. ;) the first of which is a dial. var. of اَثْفَى, inf. n. اَثْفَى; (S;) and اَثْفَى, whence اَثْفَى. (M.)

4: see 2.

5. اَثْفَتِ القَدْرُ *The cooking-pot was put upon the اَثْفَى.* (TA.) — اَثْفَوهُ *They surrounded him, or it:* (S, K:*) *they became around him, or it, like the اَثْفَى [or rather like the اَثْفَى]:* (M:) *they collected themselves together around him, or it.* (A, TA.) — اَثْفَتِ المَكَانَ, (T, S, K,) or اَثْفَتِ المَكَانَ, (M,) *He (a man, S) kept to the place; (T, K;) remained in it; (M;) did not quit it.* (AZ, T, S, M.) — اَثْفَتِ also signifies *He followed after him, and pressed or importuned him, and ceased not to incite him.* (T, K.) In my opinion, [says Az,] this is not in any way derived from اَثْفَى; but from اَثْفَتِ الرَّجُلَ, meaning "I followed the man." (T.) — اَثْفَتُوا عَلَى الامرِ *They aided, or assisted, one another to do, or accomplish, the thing, or affair.* (M, L.)

Q. Q. 1. اَثْفَى القَدْرِ: see 2. [But accord. to Az, in the T, اَثْفَى, as aor. of اَثْفَى, is اَثْفَى reduced to its original form; and the like is said in the S and M in art. اَثْفَى. If this be the case, اَثْفَى, q. v., may be اَثْفَى reduced in the same manner, i. e., to its original form.]

اَثْفٌ [probably a mistake for اَثْفٌ] *Continuing, permanent, constant, firm, or established:* (K, TA:) so in the Moheet. (TA.) — Also, (K, and so in a copy of the S,) or اَثْفٌ, [agreeably with analogy, and therefore more probably the correct form,] (so in other copies of the S and in the T,) *Following.* (Ks, T, S, K.)

اَثْفَى and اَثْفَى [the former of which is the more common, and this only I find in copies of the T,] *The stone [which is one of the three] whereon the cooking-pot is placed:* (A'Obeid, M, K:) it is, with the Arabs, a stone like the head of a man: (T:) the pl. is اَثْفَى and اَثْفَى; (T, S, [in which latter

it is written differently in different copies, with the article prefixed, اَثْفَى and اَثْفَى, but in both manners in art. اَثْفَى,] M, K;) the latter being allowable; (T;) or, accord. to Akh, the latter only is used by the Arabs; (M;) applied to the three stones mentioned above: (TA in art. اَثْفَى; &c. :) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called اَثْفَى, but مَنَصَّبٌ; (T;) [and this is what is meant by اَثْفَى مِنْ حَدِيدٍ in art. اَثْفَى in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. اَثْفَى.) اَثْفَى may be of the measure اَثْفَى [from اَثْفَى], and it may be of the measure اَثْفَى [from اَثْفَى; in either case originally اَثْفَى]. (A, L.) اَثْفَى signifies *The part, not detached, of a mountain; by the side of which, two pieces are put [for the cooking-pot to be set thereon].* (A'Obeid, T, K.) And hence the saying, (A'Obeid, T,) وَمَا اللهُ بِثَالِثَةِ اَثْفَى (A'Obeid, T, K) *May God smite him with the mountain;* meaning, † *with a calamity;* (Th, TA, K in art. اَثْفَى;) *with a calamity like the mountain [in greatness];* (Th, M;) for when they do not find the third of the اَثْفَى, they rest the cooking-pot [partly] upon the mountain: (M, K, in art. اَثْفَى;) or, *with difficulties, or troubles, or calamities:* (As, T:) or, *with all evil;* evils being likened to one اَثْفَى after another, and the third being the last: (T, K:) so says Aboo-Sa'eed: (T:) or, *with the last of evil; and the last of everything hateful:* (AO in Har p. 84:) or, *with a great calamity.* (Har ib.) One says also, فَلَانٌ ثَالِثَةُ اَثْفَى, meaning † *Such a one is the heaviest, most burdensome, or most troublesome, of the people.* (Har ubi supra.) — [Hence also,] اَثْفَى is a name applied to † *certain stars* [accord. to Ideler, as mentioned by Freytag in his Lex., the stars σ and τ and ν Draconis] *over against the head of the قَدْرِ;* which is the name of certain stars disposed in a round form. (AHát, K.) [Also] a name given by the vulgar to † *The three chief stars in the constellation called الشَّيْبَانُ* [i. e. Lyra]. (Kzw.) — The sing., (K,) i. e. each of the two forms thereof, but written in the copies of the S with damm [only], (TA in art. اَثْفَى,) or [only] the latter, with kesr, (M, and so in the K in art. اَثْفَى,) also signifies † *A number, (M,) or a great number, (K, and so in the S in art. اَثْفَى,) and a company, or congregated body, of men:* (M, K:) pl. as above. (M.) You say, هُمْ عَلَيْهِ اَثْفَى [They are against him one band]. (TA.) And اَثْفَى مِنْ بَنِي فَلَانٍ اَثْفَى حَسَنًا, *There remained of the sons of such a one a great number.* (S in art. اَثْفَى.)

اَثْفَى: see اَثْفَى, in two places.

اَثْفَى + مَوْتَفٌ *Short, broad, plump, and fleshy.* (K.) — And, with ة, † *A woman whose husband has two wives beside her; she being the third of them:* they being likened to the اَثْفَى of the cooking-pot. (M.) [See also مَثْفَى, in art. اَثْفَى.]

اَثْفَى القَدْرِ *A cooking-pot put upon the اَثْفَى*

[pl. of اُثْفِيَّة, q. v.]. (M, and K in art. ثغى : in some copies of the latter, مُؤْتَفَاة.) [See Q. Q. 1.]

اثنك

اُثْنَكُ and اُثْنُولُ i. q. شِمْرَاخُ [A fruit-stalk of the raceme of a palm-tree, upon which are the dates]; like عُنْكَلُ and عُنْكَوْلُ: the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are mentioned in art. ثكل, q. v. (TA.)

اثنل

1. اُثْنَلُ, aor. -, inf. n. اُثْنُولُ, It (anything, M) had, or came to have, root, or a foundation; or it was, or became, firm, or established, and firmly rooted or founded; as also اُثْنَلُ. (M, K.) — Also; inf. n. as above, It (dominion) was, or became, great; (TA;) and so اُثْنَلُ the latter verb. (M, K.) — And اُثْنَلُ, inf. n. اُثْنَالَةٌ, said of high rank, or nobility, It was, or became, old, of ancient origin, or of long standing. (TA.) — See also 5.

2. اُثْنَلُهُ, (M, K,) inf. n. اُثْنَلُ, (S, K,) He made it (his wealth, or property, M, K, and so applied it is tropical, TA) to have root, or a foundation; or to become firm, or established, and firmly rooted or founded; syn. اُصْلُهُ. (S, M, K.) — He (God, T, M, TA) made it (a man's dominion, T, M, K) to be, or become, firm, firmly established, stable, or permanent: (T;) or great: (M, K;) and he (a man) made it (a thing) lasting, or permanent. (TA.) IAqr cites the following verse,

• تُوْثِّلُ كَعْبَ عَلِيٍّ الْقَضَا •
• فَرَسِي يَغْيِرُ اَعْمَالَهَا •

[app. meaning Kaqb would oblige me to make payment, or the like, (as though establishing against me the duty of doing so,) but my Lord changes their actions,] explaining it by saying, i. e. تَلْزِمُنِي; but (ISd says,) I know not how this is. (M.) — He (God, M) made it (a man's wealth, or property,) to increase; or put it into a good, or right, state, or condition; syn. زَكَاةُ. (M, K.) — اُثْنَلْتُ بِرِجَالِهِ اُثْنَلْتُ بِرِجَالِهِ [meaning his party] by men. (TA.) — اُثْنَلْتُ عَلَيْهِ الدُّيُونَ I collected against him the debts. (TA.) — اُثْنَلْتُ اَهْلَهُ He clad his family with the most excellent of clothing: (M;) or he clad them (M, K) with the most excellent of clothing, (K,) and did good to them, or acted well towards them. (M, K.) — اُثْنَلُ, [used intransitively,] (M, K,) inf. n. as above, (TA,) He (a man, K) became abundant in his wealth, or property. (M, K.)

5. اُثْنَلُ: see 1, in two places. — Also It (a thing) became collected together. (K.) — He took for himself, got, or acquired, what is termed اُثْنَلَةٌ, i. e. مَبْرَةٌ [meaning victuals, or provision]; (M, K;) بَعْدَ حَاجَةٍ [after want]. (M.) — He took for himself, got, or acquired, a source, stock, or fund, (أَصْلُ,) of wealth, or property. (S, TA.) — And اُثْنَلُ مَالًا He collected, or gained, or acquired, wealth, or property, (M, K,) and took

it for himself: (M;) [said in the TA to be tropical:] or he collected wealth, or property, and took it for himself, or got it, or acquired it, as a source, stock, or fund: (Mgh;) and اُثْنَلُ مَالًا, inf. n. اُثْنُولُ, signifies the same as اُثْنَلُهُ. (TA.) — اُثْنَلُوا هُمُ يَتَأْتَلُونَ النَّاسَ They take اُثْنَلُ, i. e. wealth, or property, from men. (TA.) — اُثْنَلُ بئرًا He dug a well (T, S, M, K) for himself. (T, TA.)

اُثْنَلُ A kind of trees; (S, K;) a species of the طرفاء [or tamarisk; so applied in the present day; termed by Forskål (Flora Aeg. Arab. p. lxi.) tamarix orientalis]; (S, TA;) or a kind of trees, (T, M,) or a certain tree, (Mgh,) resembling the طرفاء, (T, M, Mgh,) except that it is of a better kind, (T,) or except that it is larger, and better in its wood, (M,) of which are made yellow and excellent [vessels of the kind called] اُقْدَاح, and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called عَجَل, like those of the طرفاء: (TA;) AHn says, on the authority of Abou-Ziyád, that it is of the kind termed عَضَاة, tall, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it; [app. meaning that its wood is used in forming the foundations of the walls;] its leaves are of the kind called هَدَب, [syn. with عَجَل,] long and slender, and it has no thorns; of it are made [bowls of the kinds called] قِصَاع and جِفَان; and it has a red fruit, like a knot of a rope: (M;) or a kind of large trees, having no fruit: (Msb;) or i. q. طرفاء, having no fruit: (Bq in xxxiv. 15:) n. un. with ة; (S, M, Msb, K;) explained in the A as the سَمْرَةٌ [or gum-acacia tree]: or a tall, straight [tree such as is termed] عَضَاة, of which are made the like of اُقْدَاح: (TA;) the pl. [of اُثْنَلُ] is اُثْنُولُ (M, K) and [of اُثْنَلَةٌ] اُثْنَلَاتُ. (S, K, TA (in the CK اُثْلَاتُ).) — [See also اُثْنَلَةٌ, below.] — فُلَانٌ اُثْنَلُ مَالٌ Such a one is a collector of wealth, or property. (Ibn-'Abbád.)

اُثْنَلُ n. un. of اُثْنَلُ, q. v. (S, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) — Metaphorically, (Msb,) † Honour, or reputation; or grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c.; syn. عَرَضُ; (Msb, TA;) or حَسَبُ. (S, O, K, TA.) So in the saying, يَثْنَلُ فُلَانٌ يَثْنَلُ, or فُلَانٌ يَثْنَلُ اُثْنَلَتِنَا, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, يَثْنَلُ فِي اُثْنَلَتِنَا, TA,) † Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And نَحَتَ اُثْنَلَتَهُ † He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Msb.) And فُلَانٌ تَنَحَّتْ اُثْنَلَتُهُ † [Such a one's grounds of pretension to respect, &c., are impugned]. (TA.) And هُوَ لَا تَنَحَّتْ اُثْنَلَتُهُ † He has not any vice, or fault, nor any imperfection, or defect. (Msb.) — The root, foundation, origin, source,

stock, or the like, syn. اُصْلُ; (T, S, M, Mgh, K;) of a thing, and of a man; (T;) of anything; (M;) [a source, stock, or fund,] of wealth, or property: (Mgh, TA;) pl. اُثْنَالُ. (K.) So in the saying, لَهُ اُثْنَلَةٌ مَالٌ [He has a source, or stock, or fund, of wealth, or property]. (TA.) — Victuals, or provision; syn. مَبْرَةٌ. (M, K.) — The goods, furniture, and utensils, of a house or tent; as also اُثْنَلَةٌ. (M, K.) — Apparatus, accoutrements, implements, or the like. (Ibn-'Abbád, K.) So in the saying, اُخَذْتُ اُثْنَلَةَ الشِّتَاءِ [I took the apparatus, &c., of, i. e. for, the winter]. (Ibn-'Abbád.)

اُثْنَلَةٌ: see اُثْنَلَةٌ, near the end. اُثْنَلُ, (T, S, M,) with fet-h, (S,) or اُثْنَلُ, with damm, (Mgh,) or both, (K,) † Glory, honour, dignity, nobility, or high rank. (AA, T, S, M, Mgh, K.) You say, لَهُ اُثْنَلٌ كَأَنَّه اُثْنَلُ † He has glory, or honour, &c., as though it were the mountain called Othál. (TA.) [But the next signification seems to be here more appropriate.] — † Wealth, or property. (Mgh.)

اُثْنَلُ A place of growth of trees of the kind called اُثْنَلُ [perhaps a mistranscription for اُثْنَلُ]: mentioned by Th, from IAqr. (T.) — Abundant, and luxuriant, or long, hair. (TA.) — See also مُؤْتَلٌ, in two places.

مُؤْتَلٌ: see اُثْنَلُ. اُثْنَلُ Having root, or a foundation; or firm, or established, and firmly rooted or founded: (S;) or having a permanent source, or firm foundation: (Munjid of Kr;) or of old foundation or origin: or collected together so as to [become stable or permanent, or] have root or a foundation: (T;) or old; or of ancient origin; or of long standing: (M, TA;) or permanent: (IAqr;) † applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so اُثْنَلُ: (S, TA;) and to wealth, or property: (Kr, S;) and to anything; (T, M;) and so اُثْنَلُ, and مُثْنَلُ: (M;) and اُثْنَلُ, also, has the first of these significations, applied to dominion. (T.) — Prepared, disposed, arranged, or put into a right or good state. (AA.)

مُثْنَلُ: see اُثْنَلُ. — Also Taking for oneself, getting, or acquiring, a source, stock, or fund, (أَصْلُ,) of wealth, or property: (S, TA;) or collecting wealth, or property, (T, Mgh,) and taking it for oneself, or getting it, or acquiring it, as a source, stock, or fund. (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يَأْكُلُ مِنْ مَالِهِ غَيْرَ مُثْنَلٍ مَالًا [He may eat of his wealth, or property, not taking for himself a source, stock, or fund, of wealth, or property: or, not collecting &c.]: (T, S, Mgh:*) or, accord. to Bkh, not acquiring abundance of wealth: but the former explanation is more correct lexically. (Mgh.)

اثر

1. اُثْرٌ, (Lth, S, M, &c.,) aor. -, (Lth, M, Msb, K,) inf. n. اُثْرٌ, (S, K,) or اُثْرٌ, the former being a simple subst., (Msb,) and مَأْثَرٌ, (S, K,) He fell

into what is termed **إِثْمٌ** [i. e. a sin, or crime, &c.]; (Lth, T, S, M, Mṣb, *K*) [he sinned; committed a sin, or crime;] he did what was unlawful: (M, *K*) and **تَأْتَمِرُ** signifies the same as **إِثْمٌ**: (K) it may be either an inf. n. of **أَتَمَرَ**, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like **تَنْبِيْهٌ**: (M) and is said to be used in the sense of **إِثْمٌ** in the Kur lii. 23 [and lvi. 24]. (TA.) [It should be added also, that **تَأْتَمِرُ**, like **تَكْذِبُ**, is syn. with **تَأْتَمِرُ** and **إِثْمٌ**; and, like **تَأْتَمِرُ**, may be an inf. n. of **أَتَمَرَ**, or a simple subst.: see an ex. voce **بَرُوْقٌ**.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in **تَعْلَمُ** and **نَعْلَمُ**; and as the hemzeh in **إِثْمٌ** is with kesr, the radical hemzeh [in the aor.] is changed into **ي**; so that they say **يَأْتَمِرُ** and **يَتَيْمِرُ** [for **أَتَمَرَ** and **تَأْتَمِرُ**]. (TA.) In the saying,

- نَوَقَلْتَ مَا فِي قَوْمِهَا لَمْ تَيْمِرْ
- يَفْضَلُهَا فِي حَسَبٍ وَمَيْسِرِ

the meaning is, [Shouldst thou say, thou wouldst not sin, or do wrong, in so saying,] There is not, among her people, any one who excels her [in grounds of pretension to respect, and in impress, or character, of beauty]. (M.) **أَثَمَهُ اللهُ فِي كَذَا**, aor. **أَثَمَ**, (S, K) and **أَثَمَ**, (S) or **أَثَمَ**, (K) but there is no other authority than the K for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iktitáf el-Azâhir the aor. is said to be **أَثَمَ** and **أَثَمَ**, (MF, TA,) [God reckoned him to have sinned, or committed a crime or the like, in such a thing; or] God reckoned such a thing against him as an **إِثْمٌ**: (S, K) or **أَثَمَهُ**, aor. **أَثَمَ**, (Fr, T, M, Mṣb) and **أَثَمَ**, (Mṣb), inf. n. **أَتَمَرَ** (Fr, T, Mṣb) and **أَتَمَرَ** (Fr, T, TA) and **أَتَمَرَ**, (Fr, TA,) He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed **إِثْمٌ** [i. e. sin, or crime, &c.]: (Fr, T, M) [see also **أَتَمَرَ** below:] or he (a man) pronounced him to be **أَثِمٌ** [i. e. a sinner, or the like]: (Mṣb) [or] **أَثَمَهُ**, aor. **أَثَمَهُ**, has this last signification, said of God; and also signifies He found him to be so. (T.) — You say also, **أَثَمَتِ النَّاقَةُ الْمَشْيَ**, aor. **أَثَمَ**, inf. n. **أَثَمَ**, The she-camel was slow. (M.)

2. **أَثَمَهُ**, (S, Mṣb, K) inf. n. **تَأْتَمِرُ**, (Mṣb, K) He said to him **أَثَمْتَ** [Thou hast fallen into a sin, or crime, &c.; hast sinned, &c.]. (S, Mṣb, K.) — See also 1, first and second sentences.

4. **أَثَمَهُ** He made him, or caused him, to fall into what is termed **إِثْمٌ** [i. e. a sin, or crime, &c.], (Zj, S, M, K,) or what is termed **ذَنْبٌ**. (Mṣb.) — See also 1, last sentence but one.

5. **أَتَمَرَ** He abstained from what is termed **إِثْمٌ** [i. e. sin, or crime, &c.]; (T, S, M, Mṣb, K) like **تَحَرَّجَ** meaning "he preserved himself from what is termed **حَرَجٌ**:" (Mṣb) or he did a work, or deed, whereby he escaped from what is termed **إِثْمٌ**: (TA) and he repented of what is so termed, (M, K,) and begged forgiveness of it; as though he removed the **إِثْمُ** itself by repentance and by

begging forgiveness; or sought to do so by those two means. (M.) You say also, **تَأْتَمِرُ مِنْ كَذَا** He abstained from such a thing as a sin, or crime; syn. **تَحَنَّتْ**, q. v. (S, K, in art. **حَنَتْ**.)

إِثْمٌ [accord. to some, an inf. n.; see **أَتَمَرَ**: accord. to others, only a simple subst., signifying] A sin, a crime, a fault, an offence, or an act of disobedience, syn. **ذَنْبٌ**, (S, M, Mṣb, K,) for which one deserves punishment; differing from **ذَنْبٌ** inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K "and,"] an unlawful deed: (M, K) or a deed which retards from recompense: or, accord. to Fr, what is exclusive of the [punishment termed] **حَدٌّ**: accord. to Er-Rághib, it is a term of more general import than **عُدْوَانٌ**: (TA:) **مَأْتَمِرٌ** [which is originally an inf. n. of **أَتَمَرَ**] is syn. with **إِثْمٌ**; (T, *Mgh) and so, too, is **أَتَمَرَ**, (Mṣb) or **إِثْمٌ**, signifying a deed retarding recompense: (TA:) the pl. of **إِثْمٌ** is **أَثَامٌ**: (M) and the pl. of **مَأْتَمِرٌ** is **مَأْتَمِرٌ**. (T.) — [Sometimes it is prefixed to a noun or pronoun denoting its object: — and sometimes it means † The punishment of a sin &c.: see explanations of a passage in the Kur v. 32, voce **بَاءٌ**.] — † Wine: (Aboobekr El-Iyádee, T, S, M, K) sometimes used in this sense; (S) but tropically; not properly: (IAmb) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.) — [And for a like reason,] † Contention for stakes, or wagers, in a game of hazard; syn. **قِمَارٌ**; (M, K) which is a man's destruction of his property. (M.) It is said in the Kur [ii. 216, respecting wine and the game called **الْمَيْسِرُ**], **قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ** [Say thou, In them both are great sin and means of profit to men]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.)

أَتَمَرَ: see **إِثْمٌ**. — Also The requital, or recompense, of **إِثْمٌ** [i. e. sin, or crime, &c.]: (T, S, M, Mṣb) so says Zj, (T, M,) and in like manner say Kh and Sb: (T) or punishment (Yoo, Lth, T, M, K) thereof: (Lth, T, M) and **إِثْمٌ** and **مَأْتَمِرٌ** signify the same; (M, K) the latter like **مَتَعَدٌ**. (TA. [In the CK this is written **مَأْتَمِرٌ**]) So in the Kur [xxv. 68], **يَلْقَى أَثَامًا** [He shall find a requital, or recompense, or a punishment, of sin]: (T, S, M) in my opinion, [says ISd,] the correct meaning is, he shall find the punishment of **أَثَامٌ** [or sins]: but some say, the meaning is that which here follows. (M.) — A valley in Hell. (M, K.)

إِثْمٌ: see **إِثْمٌ**: — and **أَتَمَرَ**.
أَتَمَرَ: see **أَتَمَرَ**; and **أَتَمِرٌ**.

أَثِمٌ: see **أَثِمٌ**. — Also A great, or habitual, liar; or one who lies much; and so **أَثِمٌ**. (K.) So in the Kur ii. 277: or it there signifies Burdened with **إِثْمٌ** [or sin, &c.]. (TA.) In the Kur xlv. 44, it means, accord. to Fr, The unrighteous, or sinning; like **أَثِمٌ**: (T) or the unbeliever: (TA) or, accord. to Zj, in this instance, (M,) by the **أَثِمٌ** is meant **Aboo-Jahl**. (M, K.) — Also

The commission of **إِثْمٌ** [sin, or crime, &c.,] much, or frequently; and so **أَثِمَةٌ**. (M, K.)

أَثِمَةٌ: see **أَثِمَةٌ**.
أَثَامٌ: see **أَثَامٌ**.

أَثِمٌ Falling into what is termed **إِثْمٌ** [i. e. a sin, or crime, &c.]; (S, Mṣb, *K) [sinning; committing a sin, or crime;] doing what is unlawful: (K) and in like manner, (S, Mṣb, K,) but having an intensive signification, (Mṣb) **أَثِمٌ**, and **أَثِمٌ**, (S, M, Mṣb, K) and **أَثِمٌ**: (M, Mṣb, K: [in the CK, erroneously, without teshdeed:] the pl. of the first of these three is **أَثِمَاءٌ**; that of the second, **أَثِمٌ**; and that of the third, **أَثَامُونَ**. (M.) See also **أَثِمٌ**. — **أَثِمَةٌ**, (S) and **أَثِمَاتٌ**, (S, M, K, [in the CK, erroneously, **أَثِمَاتٌ**]) A she-camel, (S) and she-camels, slow, or tardy; (S, M, K) weary, fatigued, or jaded. (K. [In the CK, we find **مُعْيِبَاتٌ** erroneously put for **مُعْيِبَاتٌ**]) Some pronounce it with **ت**. (Sgh.) [In like manner,] **مَوَاطِنٌ** signifies That is slack, or slow, in pace, or going; **الَّذِي يَكْذِبُ فِي السَّيْرِ**. (Sgh, K. [In Golius's Lex., as from the K, **الَّذِي يَكْذِبُ السَّيْرِ**.] Both are correct, signifying the same.)

تَأْتَمِرُ: } see 1.
تَأْتَمِرُ: }

مَأْتَمِرٌ: see **إِثْمٌ**, in two places: — and see **أَتَمَرَ**.
مَأْتَمِرٌ [Reckoned to have sinned, or the like;] having a thing reckoned against him as an **إِثْمٌ**: (S) or requited for what is termed **إِثْمٌ**. (Fr, T.)
مَوَاطِنٌ: see **أَثِمٌ**.

اثن

اثنى: see art. **اثنان** and **اثنان**.

اج

1. **أَجَّتِ النَّارُ**, (S, A, Mṣb) aor. **أَجَّ**, (S, Mṣb) and **أَجَّ**, (M, TA) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. **أَجِيجٌ**, (S, A, Mṣb, K,) The fire burned, burned up, burned brightly, or fiercely, (Mṣb) blazed, or flamed, or blazed or flamed fiercely; (S, A, Mṣb, K) as also **تَأَجَّتْ** (S, A, K) and **أَجَّتْ** [written with the disjunctive alif **أَجَّتْ**]: (S, K) or made a sound by its blazing or flaming. (ISd, TA.) — **أَجَّ**, aor. **أَجَّ**, (S, K, &c.) contr. to analogy, (TA) and **أَجَّ**, (Jm, TS, L, K) but this is rejected by AA, (MF), inf. n. **أَجَّ** (S) and **أَجِيجٌ**, (TA) † He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed **حَفِيفٌ**. (S, L, K, &c.) And, aor. **أَجَّ**, (T, A) inf. n. **أَجَّ**, (T, TA) † He hastened, or was quick, in his pace; walked quickly; or went a pace between a walk and a run; (T, Nh) said of a man; (Nh, from a trad.) and of a camel: (IB) or † he made a sound, or noise, in his pace or going, like that of the blazing, or flaming, of fire. (A.) You say, **أَجَّ أَجَّةَ الظَّلِيمِ**.

† [He made a rustling sound in going along, like that of the ostrich]. (A.) And **أَجَّ**, aor. ٢, [so in the TA,] inf. n. **أَجِج**, † It (a camel's saddle) made a sound or noise [produced by his running]. (AZ, TA.) And **أَجِج** signifies also † The sounding of water in pouring forth. (TA.) — **أَجَّ**, (S, K,) aor. ٢, (S, L,) inf. n. **أَجُوج**, (S, K,) It (water) was, or became, such as is termed **أَجَاج**. (S, L, K.) = **أَجَّهُ** He rendered it (namely water) such as is termed **أَجَاج**. (K.)

2. **أَجَّ النَّارَ**, (S, A, K,) inf. n. **أَجِج**, (K,) He made the fire to [burn, burn up, burn brightly or fiercely, (see 1,)] blaze, or flame, or blaze or flame fiercely. (S, A, K.) — [Hence,] **أَجَّجَ** **أَجَّجَ** † He kindled evil, or mischief, among them. (TA.)

5: see 1. — Hence **تَأَجَّجَ** also signifies It gave light; shone; or shone brightly. (TA, from a trad.) — See also 8, where a contracted form of this verb is mentioned.

8: see 1. — [Hence,] **اِثْتَجَّ النَّهَارُ** [written with the disjunctive alif **اِثْتَجَّ**] The day was, or became, intensely hot, or fiercely burning; (S, K;) as also **أَجَّجَ** and **تَأَجَّجَ**. (K.)

أَجَّةٌ Intensity of heat, and its fierce burning; (S, K;) as also **أَجِج** [inf. n. of 1], and **أَجَاجٌ**, and **أَتَجَّجَ** [inf. n. of 8]: pl. **أَجَاجٌ**. (S.) You say, **جَاءَتْ أَجَّةُ الصَّيْفِ** The intense heat, or fierce burning, of summer came. (TA.) — The sound of fire; as also **أَجِج**. (ISd, TA.) — † The sound, or noise, and commotion, of an ostrich running, and of people walking or passing along. (A.) You say, **أَجَّجَ القَلْبَ** [explained above: see 1]. (A.) — † Confusion: (S, K;) or, as also **أَجِج**, the confusion arising from the talking of a people, and the sound, or noise, of their walking or passing along. (L.) You say, **القَوْمُ فِي أَجَّةٍ** The people are in a state of confusion [&c.]. (S.)

أَجَّةٌ: see **أَجَاجٌ**.

أَجَاجٌ Anything burning to the mouth, whether salt or bitter or hot. (MF.) [Hence,] **مَاءٌ أَجَاجٌ**, (S, A, K, &c.) and **أَجَاجٌ**, (Msb,) Water that burns by its saltness: (A:) or salt water: or bitter water: (TA:) or salt, bitter water: (S, K:) or very salt water: (I'Ab:) or bitter and very salt water: (Msb:) or very salt water, that burns by reason of its saltness: or very bitter water: or water very salt and bitter, like the water of the sea: (TA:) or water of which no use is made for drinking, or for watering seed-produce, or for other purposes: (El-Hasan:) or very hot water: (TA:) the pl. is the same [as the sing.; or **أَجَاجٌ** is also used as a quasi-pl. n.]. (TA.)

أَجَاجٌ: see **أَجَاجٌ**.

أَجُوجٌ Giving light; shining; or shining brightly. (AA, S, K.)

أَجَّةٌ inf. n. of 1, which see: and see also **أَجَّةٌ**, in three places.

أَجَّجَ هَجِيرٌ أَجَاجٌ [A vehemently hot, or fiercely-burning, summer-midday]. (A.)

أَجَّجَ; fem. with ة: see **الأَوَاجِجُ**, below.

أَجُوجٌ: see **يَأْجُوجٌ**, below.

السَّمَائِرُ الأَوَاجِجُ [The fiercely-burning hot winds; the latter word being pl. of **أَجَّةٌ**, fem. of **أَجَّجَ**, which is the act. part. n. of **أَجَّجَ**]; is used by poetic licence for **الأَوَاجِجُ**. (TA.)

أَتَجَّجَ inf. n. of 8, which see: and see also **أَجَّةٌ**.

مَأْجُوجٌ: see what follows.

يَأْجُوجٌ One who walks quickly, and runs, in this and that manner. (K,*TA.) — **يَأْجُوجٌ** and **مَأْجُوجٌ**, (S, Msb, K,) imperfectly decl., (S,) [Gog and Magog;] two tribes of God's creatures; (TA;) or two great nations; (Msb;) or two tribes of the children of Japheth the son of Noah: or, as some say, the former, of the Turks; and the latter, of the Jeel [meaning Jeel-Jeelán, said in the TA in art. **جِيل**, on the authority of ISd, to be a people beyond the Deylem; and on the authority of Az, to be believers in a plurality of gods; (the Geli and Gelæ of Ptolemy and Strabo, as observed by Sale, in a note on ch. xviii. v. 93 of the Kur, on the authority of Golius in Alfrag. p. 207;)]: (Bd in xviii. 93:) [said by the Arabs to be Scythians of the furthest East; particularly those on the north of the Chinese: (Golius:) or, as some say, the descendants of Japheth, and all the nations inhabiting the north of Asia and of Europe: (Freytag:)] said in a trad., (TA,) on the authority of I'Ab, (Msb,) to compose nine tenths of mankind: (Msb, TA:) or **يَأْجُوجٌ** is the name of the males, and **مَأْجُوجٌ** is that of the females: (Msb:) he who pronounces them thus, and makes the **أ** a radical letter, says that the former is of the measure **يَفْعُولٌ**, and the latter of the measure **مَفْعُولٌ**; as though from **اِثْتَجَّجَ النَّارَ**; **أَجِج**; (Akh, S, Msb,*) or from **مَاءٌ أَجَاجٌ**; (TA;) or from **أَجَّجَ** said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bd ubi suprâ:) he who pronounces them without **ء**, making the **ل** in each an augmentative letter, says that the former is from **يَجَجَّتْ**, and the latter from **مَجَجَّتْ**: (Akh, S, K:) this is the case if they be Arabic: (TA:) but some say that they are foreign names; (Msb, TA;) their being imperfectly decl. is said to indicate this; (Bd ubi suprâ;) and if so, the **ل** in them is similar to that in **هَارُوتٌ** and **مَارُوتٌ** and **دَاوودٌ** and the like; and the **ء**, anomalous, as that in **عَالِمٌ** and the like; and their measure is **فَاعُولٌ**. (Msb.) Ru-beh used to read **يَأْجُوجٌ** and **مَأْجُوجٌ** [in the CK **مَأْجُوجٌ**]; and Aboo-Mo'ádh, **يَمَجُوجٌ**. (K.)

اجر

1. **أَجَرَهُ**, aor. ٢ and ٣, (S, Mgh, Msb, K,) which latter form of the aor., though known to most of

the lexicologists, is disacknowledged by a few of them, (TA,) inf. n. **أَجَّرَ**; (S, Msb;) and **أَجَّرَهُ**, (S, Mgh, Msb, K,) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form **أَفْعَلٌ**, not **فَاعَلٌ**, as **اِكْتَفَى** by evident inadvertence makes it to be by saying that its aor. is **يُؤَجِّرُ**, (TA,) inf. n. **إِجَارٌ**; (S;) He (God, S, A, Mgh, Msb, and a man, Mgh) recompensed, compensated, or rewarded, him, (S, A, Mgh, Msb, K,) **أَجَّرَ عَلَى مَا فَعَلَ** for what he had done. (A.) [See **أَجَّرَ**, below.] **أَجَّرَ فُلَانٌ خَمْسَةَ مِئَاتٍ مِنْ وُلْدِهِ** [Such a one became entitled to a reward for five of his children, by their death, (for it is believed that the Muslim will be rewarded in Paradise for a child that has died in infancy)], (S,) and **أَجَّرَ وُلْدَهُ**, (A,) and **أَجَّرَ فِي أَوْلَادِهِ**, (K,) mean that his children died, and became [causes of] his reward. (S, A, K.) — **أَجَّرَهُ**, (K,) aor. ٢, (S,) [He served him for hire, pay, or wages;] he became his hired man, or hireling. (S, K.) So in the Kur xxviii. 27. (TA.) — **أَجَّرَهُ**, aor. ٢, (L, Msb, K,) and ٣, (Msb, K,) inf. n. **أَجَّرَ**, (L, K,) He let him (namely his slave) on hire, or for pay, or wages; (L,*Msb,*K;) as also **أَجَّرَهُ**, inf. n. **إِجَارٌ**; (Eyn, Mgh, Msb, K;) and **أَجَّرَهُ**, inf. n. **مُؤَاجِرَةٌ**: (K:) all these are good forms of speech, used by the Arabs: (L:) or **أَجَّرَهُ** having for its inf. n. **مُؤَاجِرَةٌ** signifies he appointed him (namely another man) hire, pay, or wages, for his work; (Mj, Mgh;) or he engaged with him to give him hire, pay, or wages; (A, Mgh, Msb;) and can have only one objective complement: whereas, **أَجَّرَ** when it is of the measure **أَفْعَلٌ** it is doubly trans.; (Mgh, Msb;) so that one says, **أَجَّرَنِي مَمْلُوكُهُ** He let me his slave on hire. (Mgh.) One also says, **أَجَّرَ الدَّارَ**, aor. ٢ and ٣, inf. n. **أَجَّرَ**, He let the house on hire; and so **أَجَّرَ الدَّارَ**, [inf. n. **إِجَارٌ**]; (Msb, TA:) and **أَجَّرَهُ الدَّارَ**, [inf. n. **إِجَارٌ**], He let to him the house on hire: (S, A, Mgh, Msb:) the latter verb being of the measure **أَفْعَلٌ**, not of the measure **فَاعَلٌ**: (A, Mgh, Msb:) and the vulgar say, **وَأَجَّرَ**: (S:) some, however, say, **أَجَّرَتِ الدَّارَ**, inf. n. **أَجَّرَتِ**, making the verb of the measure **فَاعِلٌ**: (Msb, TA:) some also say, **أَجَّرَتِ الدَّارَ زَيْدًا** [I let the house to Zeyd], inverting the order of the words: (Msb, TA:) and the lawyers say, **أَجَّرَتِ الدَّارَ مِنْ زَيْدٍ** [in the same sense, like as **بَعَثَ زَيْدًا مِنْ بَعَثٍ** means the same as **بَعَثَ زَيْدًا الدَّارَ**]. (Msb: [but in the Mgh, the like of this is said to be vulgar.])

3. **أَجَّرَ**, inf. n. **مُؤَاجِرَةٌ**: see 1, latter half, in three places: and see 10. One says also, of a woman, (K,) or a whorish female slave, (TA,) **أَجَّرَتِ**, [of the measure **فَاعَلَتْ**, not **أَفْعَلَتْ** (see **مُؤَجَّرٌ**, below,)] meaning She prostituted herself for hire. (K.)

4. **أَجَّرَ**, inf. n. **إِجَارٌ**: see 1, first sentence: — and see the latter half of the same paragraph, in seven places.

8. **اِثْتَجَّرَ** [written with the disjunctive alif **اِثْتَجَّرَ**] He gave alms, seeking thereby to obtain a reward

[from God]: (L, K, &c.) and ائجر به He gave it as alms, seeking thereby a reward. (L.) ائجر for ائجر is not allowable, because ا cannot be incorporated into ت: [or, accord. to some, this is allowable, as in ائزر for ائزر, and ائمن for ائمن, &c.:] Hr allows it; and cites an ex. in a trad.; but I Ath says that the proper reading in this instance is يئجر, not ائجر; or, if the latter be allowed, it is from التجارة, not from الأجر. (L.) — الأجر عليه بكذا [in which the radical ا is changed into و because the alif preceding it is made disjunctive and with damm, (in one copy of the S, and in the L and TA, erroneously written ائجر), He was hired to do it for such a sum or thing, (see مؤجر, below,)] is from الأجرة. (S, L.)

10. استأجره. (S, K, &c.) and أجره. (K, &c.) [the latter of the measure فاعل, as has been clearly shown above, from the A and Mgh and Mṣb,] He hired him; took him as a hired man, or hireling. (S, K, TA.) You say also, استأجر الدار [He hired the house; took it on hire]. (A, Mgh.)

أجر A recompense, compensation, or reward, (S, K, &c.) for what one has done; (K, &c.) i. q. ثواب; (S, &c.) as also إجارة and إجارة and إجارة, (K, &c.) of which three forms the first is the most generally known and the most chaste, (TA,) and إجارة: (TA:) or, as some say, there is a distinction between أجر and ثواب: El-'Eyne says, in the Expos. of El-Bukháree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed ثواب; and what is obtained by supererogatory acts of religion, اجر; for ثواب is properly a substitute for a thing itself; and اجر, for the profit arising from a thing; though each is sometimes used in the sense of the other: (TA:) it is well known that اجر signifies a recompense, or reward, from God to a man, for righteous conduct; (MF;) and إجارة, recompense, compensation, hire, pay, or wages, from one man to another, for work; (Mgh, MF;) and hence الأجر; (MF;) and إجارة also has this latter signification, (Mgh, TA,) and is syn. with كرامة; (S, Mgh, K, &c.) [signifying likewise rent for a house, and the like;] but أجر is used [sometimes] in the sense of إجارة and in that of إجارة: (Mṣb:) the pl. of أجر is أجور (Mṣb, K, &c.) and إجار; (K, &c.) but the latter form was unknown to MF: (TA:) the pl. of إجارة is إجار and إجات and إجات. (Mṣb.) [One says, أجرك على الله Thy recompense is due from God. And, to console a person for the death of a relation or friend, عظم الله أجرَكَ May God largely compensate thee for him! i. e., for the loss of him.] By the expression أجر كبير in the Qur xxxvi. 10 is said to be meant Paradise. (TA.) — † A dowry, or nuptial gift; a gift that is given to, or for, a bride: (K, &c.) pl. أجور: so in the Qur xxxiii. 49 [&c.]. (TA.) — † Praise; good fame. (K, &c.) So, as some say, in the Qur xxix. 26. (TA.)

أجر and أجر: see أجر.

أجرة: see أجر, in three places.

إجيري and إجريا: see إجيري.

أجور: see أجر.

أجير (S, K, &c.) A hired man; a hireling: (L:) or of the measure فاعل in the sense of the measure مفاعل, i. e. a man with whom one has engaged to give him hire, pay, or wages: (Mgh, Mṣb:*) pl. إجار. (L, Mṣb.)

أجارة and إجارة and إجارة: see أجر, in four places. — إجارة also signifies The giving of usufructs for a compensation. (Mgh.) — And Land which its owners have let to him who will build upon it: so explained by the lawyers. (Mgh.)

إجار (S, M, I Ath, Mgh, K, &c.) and إجارة (M) and إجار (Mgh, K) The flat top, or roof, of a house, (S, M, I Ath, Mgh, K, &c.) that has not around it anything to prevent a person's falling from it: (M, I Ath:) of the dial. of the people of Syria and of El-Hijáz: (S:) pl. [of the first and second] إجار and إجارة; (A'Obeid, S, K, &c.) and [of the third] إجار. (Mgh, K, &c.)

إجار: see إجار.

إجريا (ISk, K) and إجريا (S in art. هجر) A custom; a habit. (ISk, K, and S ubi suprâ.) The hemzeh is said to be a substitute for ه [in هجريا &c.] (TA.) You say, ما زال ذلك إجريا That ceased not to be his custom, or habit. (ISk.)

أجر and أجر and أجر, and the pls. أجرون and أجرون: see what next follows.

أجر (S, Mgh, Mṣb, K, &c.) and أجر (AA, Ks, K, &c.) and أجور (S, K, &c.) and أجور and أجور (K) and أجور (as in some copies of the K) and أجور (as in some copies of the K and in the TA,) or أجور (as in other copies of the K,) and أجور [to which is erroneously added in the CK إجارة] and [the pls.] أجرون and أجرون (K) are syn., (S, K, &c.) of Persian origin, (S,) [from اگور or اگور], arabicized, (S, Mgh, K, &c.) signifying Baked bricks; (Mṣb;) baked clay, (Mgh, L,) with which one builds: (S, L:) أجر and أجور and أجر [&c.] are pls., [or rather coll. gen. ns., except the two forms ending with و and ن,] and their sings. [or rather ns. un.] are with ة, i. e. أجرة &c. (L)

أجور: see أجر.

إجار: see إجار.

مؤجر [A slave, or] a house, let on hire; (Akh, T, Mṣb;) as also مأجور; (L;) and some say, مؤجر. (Akh, Mṣb.)

مؤجر One who lets on hire [a slave, or] a house: one should not say مؤجر; for this is wrong with respect to the classical language, and abominable with respect to the conventional acceptation and common usage; a foul reproach being meant thereby [as is shown by the explanation of أجرة, given above: or, accord. to some, it is allowable when it relates to a house: (see أجرة): it seems to be disallowed only when used absolutely]. (A, Mgh.)

مأجور: see مؤجر.

مؤجر: see مؤجر.

مؤجر: see مؤجر.

مؤجر [part n. of أجرة]. Moḥammad Ibn-Bishr El-Khárijee, not [as is said in the S] Aboo-Dahbal, says, (L, &c.)

يا ليت أني بأثوابي وراحتي
عبد لإهلك هذا الشهر مؤجراً

[O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month]: (S, L, &c.) i. e. مع أثوابي. (S, &c.)

أجر: see أجر.

اجص

إجاص [The plum;] a certain fruit, (K, TA,) of the description termed فاكهة, (TA,) well known; (Mṣb, K, &c.) cold and moist; or, as some say, of moderate temperature; (TA;) which facilitates the flow of the yellow bile; (K, &c.) i. e., its juice, or water, does so, when drunk with sugar-candy (طبرزد) and manna (ترنجبين) added to it; (TA;) and allays thirst, and heat of the heart; (K, &c.) but it relaxes the stomach, and does not agree with it; and it generates a watery mixture; and its injurious effect is repelled by the drinking of sugary سنجبين [or oxymel]: it is of several kinds: (TA:) [the most common is the Damascus, or Damascene, plum:] the best is (K, TA) the Armenian, (TA,) that which is sweet and large: (K, TA:) the sour, or acid, is less laxative, and more cold: (TA:) the n. un. is with ة: (S, Mṣb, K, &c.) you should not say إنجاص; (Yaṣṣoob, S, K, &c.) or this is a word of weak authority, (K, TA,) and you say إنجاص and إنجاص like as one says إنجار and إنجار: (TA:) in the dial. of the Syrians, the إنجاص [or إنجاص or إنجاص] accord. to common modern usage among them] is the [pear which they formerly called] مشيش and [which others call] كتمري (K, &c.) it is of the growth of the country of the Arabs: (AHn:) إنجاص is an adventitious word, (S, K, &c.) or arabicized, (Mṣb,) because ج and ص do not both occur in any Arabic word: (S, Mṣb, K, &c.) or, accord. to Az, they do so occur; as, for instance, in جصص, and in صج. (TA.)

اجل

أجل 1. أوجل, aor. ٤, (Mṣb, K, &c.) inf. n. أوجل, (Mṣb,) It (a thing, Mṣb, [as, for instance, a thing purchased, and the price thereof, and a thing promised or threatened or foretold, and also payment for a thing purchased, and the fulfilment of a promise or threat or prediction, and any event,]) was, or became, delayed, postponed, kept back; [and therefore, future;] syn. تأخر (K, &c.) and أوجل, aor. ٤, inf. n. أوجل, signifies the same. (Mṣb.) [See أوجل and أوجل. The primary signification seems to be, It had a term, or period, appointed for it, at which it should fall due, or

come to pass.] = أَجَلُهُ, aor. ٠, (K,) inf. n. أَجَلَ; (TA;) and تَأْجِيلُهُ, (K,) inf. n. تَأْجِيلٌ; (TA;) and أَجَلُهُ, (K,) inf. n. مَوْجِلَةٌ; (TK;) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him. (K, TA.) Hence the phrase, أَجَلُوا مَالَهُمْ They confined, restricted, &c., their cattle from the pasturage. (TA.) = أَجَلَ عَلَيْهِمْ شَرًّا, (S, Mṣb,) or الشَّرَّ, (K,) aor. ٠ (S, Mṣb, K) and ٠, (S, K,) inf. n. أَجَلَ, (S, Mṣb,) He committed against them evil, (S, Mṣb, K,) and drew it, or procured it, to them: (Mṣb:) and (S, in the K "or") he excited it, stirred it up, or provoked it, against them: (S, K:) or, accord. to AZ, أَجَلْتُ عَلَيْهِمْ, inf. n. as above, signifies I committed a crime against them: and AA says that أَجَلْتُ عَلَيْهِمْ and جَرَرْتُ and جَلَبْتُ have one and the same signification. (TA.) — And أَجَلَ لَهُمْ, (Lh, K,) inf. n. as above, (TA,) He gained, acquired, or earned, and collected, and brought, or purveyed, and exercised skill in the management of affairs, for his family. (Lh, K.)

2. أَجَلَ الْأَجَلَ, (TA,) inf. n. تَأْجِيلٌ, (K, TA,) He defined the term, or period; (K, TA;) assigned, appointed, or specified, it. (TA.) It is said in the Kur [vi. 128], وَبَلَّغْنَا أَجَلَنَا آتَدَى, أَجَلْتُمْ لَنَا [And we have reached our term which Thou hast assigned, or appointed, for us;] meaning, the day of resurrection; (Bd, Jel;) or the term of death; or, as some say, the term of extreme old age. (TA.) And أَجَلْتُهُ, inf. n. as above, signifies I assigned, or appointed, for him, or it, a term, or period. (Mṣb.) — أَجَلْتِي He granted me a delay, or postponement. (TA.) You say, أَجَلْتِي إِلَى مَدَّةٍ, (S, K, TA) I desired, asked, demanded, or requested, of him a term, or period, [of delay, or postponement,] and he granted me a delay, or postponement, to a certain term, or period. (TA.) — See also 1.

3. مَوْجِلَةٌ, inf. n. أَجَلُهُ: see 1.

5. تَأْجَلَ i. q. تَأْجَلَ; (K, TA;) i. e. He asked, or requested, that a term, or period, should be assigned, appointed, or specified, for him. (TA.) It is said in a trad. of Mek-hool, كُنَّا مَرَابِطِينَ بِالسَّاحِلِ فَتَأْجَلَ مَتَأْجَلَ [We were keeping post on the frontier of the enemy, in the tract on the sea-coast, and] a person asked, or requested, that a term, or period, should be assigned, or appointed, or specified, for him, and that permission should be granted him to return to his family. (TA.)

10: see 2 and 5.

أَجَلَ is originally the inf. n. of أَجَلَ شَرًّا "he committed evil;" and is used to indicate the causation of crimes; and afterwards, by extension of its application, to indicate any causation: (Bd in v. 35:) one says, فَعَلْتُهُ مِنْ أَجَلِكَ, and مِنْ أَجَلِكَ, (S, K,) and أَجَلْتُهُ أَجَلَكَ, and أَجَلْتُهُ أَجَلَكَ, (so in some copies of the K,) and أَجَلَاكَ, and مِنْ أَجَلَاكَ, (K, [belonging to art. جَلَو, in which also they are mentioned,]) and مِنْ أَجَلَاكَ, and مِنْ أَجَلَاكَ, (so in some copies of the K and in the TA, [belonging to art. جَل,]) i. e. [I did it] مِنْ جَرَاكَ, (S, K, TA.)

Bk. I.

(S,) which means [originally] in consequence of thy committing it: (Bd ubi supra:) [and then, by extension of its application, as shown above, because of thee, or of thine act &c.; on thine account; for thy sake; as also لِأَجَلِكَ, which is more common in the present day:] or مِنْ جَلِّكَ: (K:) and مِنْ أَجَلِهِ كَانَ كَذَا, i. e. بِسَبَبِهِ [Because of him, or it, it was thus, or such a thing was]. (Mṣb.) An instance of its occurrence without مِنْ [or ل] is presented by the saying of 'Adee Ibn-Zeyd,

أَجَلَ أَنْ اللَّهُ قَدْ فَضَّلْتُمْ

[Because that God hath made you to have excellence, or hath preferred you]. (TA.)

فَعَلْتُهُ أَجَلَكَ, whence أَجَلْتُهُ مِنْ أَجَلِكَ, and أَجَلْتُهُ مِنْ أَجَلِ, in two places.

أَجَلَ, (S, Mughnee, K,) with the ل quiescent, (Mughnee,) is written with kesr and with fet-h [to the medial letter, i. e. أَجَلَ as well as أَجَلَ] like نَعِم [which is written نَعِم as well as نَعِم]: (TA:) it is a particle (Mughnee) denoting a reply; like نَعِم; (S, Mughnee, K;) importing acknowledgment of the truth of the speaker, to him who gives information; and the making a thing known, to him who asks information; and a promise, to him who seeks, or demands; (Mughnee;) i. e. It is as thou sayest [in the first case; and yes, or yea, in the same, and in the other cases]; (K voce بَسَل;) therefore it occurs after such sayings as "Zeyd stood" and "did Zeyd stand?" and "beat thou Zeyd?" but El-Málaḳee restricts the information to that which is affirmative, and the saying expressive of seeking or demanding to that which is without prohibition: and it is said by some that it does not occur after an interrogation: (Mughnee:) Er-Rádee says, in the Expos. of the Káfíyeh, after Z and others, that it is to denote acknowledgment of the truth of information, and does not occur after a saying in which is the meaning of seeking, or demanding: (TA:) or, accord. to Z and Ibn-Málik and others, it relates particularly to information: and accord. to Ibn-Kharoof, it occurs mostly after information: (Mughnee:) in the Expos. of the Tes-heel, it is said to be for denoting acknowledgment of the truth of information, past or other, affirmative or negative, and not to occur after an interrogation: (TA:) Akh says that it is better than نَعِم (S, Mughnee, K*) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نَعِم is better than it after an interrogation: (S, Mughnee, K:) so that when one says, سَوْفَ تَذْهَبُ [Thou wilt, or shalt, go away], thou sayest أَجَلَ [Yes]; and it is better than نَعِم: but when one says, أَتَذْهَبُ [Wilt thou go away?], thou sayest نَعِم; and it is better than أَجَلَ. (S.)

أَجَلَ The term, or period, of a thing: (S, K:) its assigned, appointed, or specified, term or period: this is the primary signification: (TA:) or the term, or period, and time of falling due, of a thing: (Mṣb:) pl. أَجَالٌ. (Mṣb, K.) — Hence, The period of women's waiting, before they may marry again, after divorce: as in the Kur ii. 231

and 232. (TA.) — The period, or extremity of time, in which falls due a debt (K, TA) and the like. (TA.) You say, بَاعَهُ إِيَّاهُ إِلَى أَجَلٍ [He sold it to him for payment at an appointed period]: and سَلَّمَ الدَّرَاهِمَ فِي طَعَامٍ إِلَى أَجَلٍ [He delivered the money for wheat, or the like, to be given at an appointed period]. (Mṣb in art. كَلَأ.) — The term, or period, of death; (K;) the time in which God has eternally decreed the end of life by slaughter or otherwise: or, as some say, the whole duration of life: and its end: a man's life being thus termed: and his death, by which it terminates: (Kull p. 17:) the assigned, or appointed, duration of the life of a man. (TA.) One says, دَنَا أَجَلُهُ, meaning His death drew near; originally, أَتَمَّ بِهَا الأَجَلَ the completion of the duration of life. (TA.) In the Kur vi. 128, (see 2, above,) the meaning is, The term of death: or, as some say, the term of extreme old age: (TA:) or the day of resurrection. (Bd, Jel.) The words of the Kur [vi. 2] ثُمَّ قَضَى أَجَلًا وَأَجَلَ [Then He decreed a term,] the term of death, and [there is a term named with Him,] the term of the resurrection: or the period between the creation and death, and the period between death and the resurrection; for أَجَلَ is applied to the end of a space of time and to the whole thereof: (Bd:) or the meaning is, the period of sleep, and the period of death: (Bd, TA:) or the period of those who have passed away, and the period of those who remain and those who are to come: (Bd:) or the period of remaining in this world, and the period of remaining in the world to come: or in both instances death is meant; [accidental, and natural;] for the أَجَلَ of some is by accidental means, as the sword, and drowning, and burning, and eating what disagrees, and other means of destruction; while some have their full periods granted to them and are preserved in health until they die a natural death: or the أَجَلَ of some is that of him who dies in a state of happiness and enjoyment; and of others, that of him who reaches a limit beyond which God has not appointed, in the natural course of this world, any one to remain therein; and to both of these, reference is made in the Kur [xvi. 72 and] xxii. 5. (TA.) — Sometimes, also, it means Destruction: and thus it has been explained as occurring in the Kur [vii. 184], where it is said, وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ [And that, may be, their destruction shall have drawn near]. (TA.)

أَجَلَ: see أَجَلَ.

أَجَلَ: see أَجَلَ.

أَجَلَ Having a delay, or postponement, granted to him, to a certain time; i. q. إِلَى وَقْتٍ. (Lth.) — See also أَجَلَ.

أَجَلَ Delayed; postponed; kept back; syn. مَتَأَخَّرَ; [but in some copies of the K, for أَجَلَ, we find أَجَلَ]; as also أَجَلَ, of which the pl. is أَجَالٌ: (K:) and therefore, (TA,) not present; future; to come; contr. of عَاجَلَ: (S, Mṣb, TA.)

and **مُتَأَجِّلٌ**, also, signifies *delayed, deferred, or postponed, to the time of the end of a period; originally, contr. of مُتَعَجِّلٌ*. (Mgh.) [See also **أَجِيلٌ**.]—[Hence,] **الْأَجَلَةُ** *The [future,] latter, ultimate, or last, dwelling, or abode, or life; the world to come; syn. الأَخِرَةُ; (K, TA;)* *contr. of العَاجِلَةُ*. (S, TA.) = *Committing a crime; or a committer of a crime.* (S, TA.)

مَوْجَلٌ *Determined, defined, or limited, as to time; applied to a writing: so in the K̄ur iii. 139: (Bd, Jel, TA:)* and to a debt; *contr. of حَالٌ*, q. v. (Mgh in art. ح.ل.)—See also **أَجِيلٌ**.

أَجَلٌ: see **مُتَأَجِّلٌ**.

اجمر

1. **أَجِمَهُ**, with kesr, [aor. َ,] (AZ, S, O,) inf. n. **أَجَمَرُ**; (KL, PS;) or **أَجِمَهُ**, aor. َ, (so in the K̄.) inf. n. **أَجَمَرُ**; (TK;) [but **أَجَمَرُ** is the form commonly known; and if it were incorrect, the author of the K̄ would probably, accord. to his usual custom, have charged J with error respecting it;] *He loathed it; disliked it; was, or became, disgusted with it; namely, food; (AZ, S, O, K;)* &c.; (K;) *from constantly keeping to it; (AZ, S, O;)* or *because of its not agreeing with him: (TA:)* *he reckoned it bad: (KL:)* and **أَجِمَهُ** also signifies *he disliked, disapproved, or hated, it; or he expressed, or showed, dislike, disapprobation, or hatred, of it; syn. نَكَرَهُ*. (TA.) = **أَجَمَرُ فَلَانًا**, aor. َ, (K,) inf. n. **أَجَمَرُ**, (TK,) *He incited, or urged, such a one to do that which he disliked, disapproved, or hated.* (K.)

2: see 4.

4. **يُؤَجِمِرُ النَّاسَ**, or **يُؤَجِمِرُ النَّاسَ**, [accord. to different copies of the K̄, the former being the reading in the TA,] *He makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K̄ voce **أَجَمَرُ**.) [Accord. to the TK̄, you say, **أَجِمَهُ مِنْهُ**, inf. n. **أَجِمَرُ**, meaning *He made him to be an object of dislike, disapprobation, or hatred, to him.*]

5. **تَأَجَمِرُ** *He (a lion) entered his أَجَمَةَ* [or *thicket*]. (K̄.) = **تَأَجِمَهُ**: see 1.

أَجْمَرٌ *Any square, roofed, house: (K̄:)* mentioned by ISd as on the authority of Yaʿqoob: but see **أَجْمَرٌ** as explained by J [in the S] on the same authority. (TA.)

أَجْمَرٌ: see **أَجْمَرٌ**. = It is also a pl. of **أَجْمَةٌ**. (M, K̄.)

أَجْمَرٌ: see **أَجْمَةٌ**.

أَجْمَرٌ *A fortress; (Mgh, Mṣb, K;)* like **أَطْمَرٌ**: (Mgh:) pl. **أَجْمَارٌ**. (Mgh, Mṣb, K̄.) **الْأَجْمَرُ** [is the name of] *A fortress (S, K̄) in El-Medeeneh, (K̄,) built of stones by the people of that city: and Yaʿqoob says that أَجْمَرٌ signifies any square, roofed, house.* (S, Sgh.) Imra-cl-K̄ays says, [describing a vehement rain,]

* **وَتِيْمَاءٌ لَمْ يَتْرَكَ بِهَا جَدْعَ نَخْلَةٍ**
* **وَلَا أَجْمًا إِلَّا مَشِيدًا بِجَنْدَلٍ**

[And Teymd, (a town so called,) it left not

therein a trunk of a palm-tree, nor a square, roofed, house, unless raised high with stones: but in the Calc. ed. of the Mo'allakāt, (p. 54,) for **أَجْمًا**, we find **أَطْمًا**, which has the same meaning]. (S, Sgh.) See also **أَجْمَرٌ**. (TA.) Accord. to AS, it is also pronounced **أَجْمَرٌ**. (S.)

أَجْمَةٌ *A thicket, wood, or forest; a collection, (Mgh, Mṣb,) or an abundant collection, (K̄,) of tangled, confused, or dense, trees, or shrubs: (Mgh, Mṣb, K̄:)* or it is of reeds, or canes: (S:) or a [place such as is termed] **مَغِيضٌ** of water collected together, in which, in consequence thereof, trees grow: (S in art. غِيض:) [or] it signifies also a bed, or place of growth, of canes or reeds: (Mgh:) the pl. is **أَجْمَاتٌ** and **أَجْمَرٌ** (S, M, K̄) and **أَجْمَرٌ** (M, K̄) and **أَجْمَرٌ** (S, M, Mgh, Mṣb, K̄,) [or rather this last is a coll. gen. n., of which **أَجْمَةٌ** is the n. un.,] and **أَجْمَرٌ** (S, M, K̄) and [pl. of pauc.] **أَجْمَارٌ**, (S, M, Mgh, K̄,) or the last but one is pl. of **أَجْمَرٌ**, (M,) and so is the last. (Lh, M, Mṣb.) And hence, *The haunt of a lion.* (TA in art. ح.ر.ب.)—**أَجْمَرٌ** [in the CK̄ **أَجَامَرٌ**] also signifies *Frogs.* (Sgh, K̄.) [App. because frogs are generally found in beds of canes or reeds.]

أَجْمَرٌ signifies **يُؤَجِمِرُ النَّاسَ**, or **يُؤَجِمِرُ النَّاسَ**; [accord. to different copies of the K̄; see 4;] i. e. *One who makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K̄.)

أَجْمَرٌ *Loathing, disliking, or regarding with disgust.* (S, TA.) = **مَأْجُورٌ** i. q. **مَأْجُورٌ** [Water that is loathed, disliked, or regarded with disgust]. (TA.)

أَجْمَرٌ: see **مَأْجُورٌ**.

اجن

1. **أَجَنَ**, (S, Mgh, Mṣb, K̄,) aor. َ and َ; (S, Mṣb, K̄;) and **أَجَنَ**, (S, Mgh, &c.,) aor. َ, (S, Mṣb,) mentioned by Yz; (S;) inf. n. of the former **أَجُونٌ** (S, Mgh, Mṣb, K̄*) and **أَجِنٌ**; (S, Mṣb, K̄;*) and of the latter **أَجِنٌ**; (S, Mgh, Mṣb, K̄;) *It (water) became altered for the worse (S, Mgh, Mṣb, K̄) in taste and colour, (S, Mgh, K̄,) from some such cause as long standing, (TA,) but was drinkable: (Mgh, Mṣb:)* or *became altered for the worse in its odour by oldness: or became covered with [the green substance called] طُحْلُبٌ and with leaves: (Mgh:)* **أَجِنٌ**, also, said of water, signifies *it became altered for the worse: (Th:)* and in the Iktitáf occurs **أَجِنٌ**, aor. َ, which is unknown, but may be a mixture of two dial. vars. [namely of **أَجِنٌ** having for its aor. َ and َ, and **يَأْجِنُ** having for its pret. **أَجِنَ**]. (L̄F) = **أَجِنٌ** *He (a قَصَّارٌ, or whitener of cloth) beat a piece of cloth or a garment [in washing it].* (S, K̄.)

أَجِنٌ: see **أَجِنٌ**.

وَجْنَةٌ (S, K̄) and **إِجْنَةٌ** and **أَجْنَةٌ** i. q. **وَجْنَةٌ** [The ball, or elevated part, of the cheek]. (S, K̄.)

أَجِنٌ: see **أَجِنٌ**.

إِجَانَةٌ (S, Mgh, Mṣb, K̄) and **إِنْجَانَةٌ**, (Lh, K̄,) the latter of the dial. of Teiyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and **إِبْجَانَةٌ**, (K̄,) with **بِ**, (TA,) *A thing well known; (K̄:)* *a vessel in which clothes are washed; (Mṣb:)* *a [vessel also called] مَرْكَنٌ, resembling a نَقْنٌ [which is a kind of basin], in which clothes are washed: (Mgh:)* or *what is called in Persian پَنگان [i. e. پَنگانٌ a small cup]: (PS:)* [it probably received this last meaning, and some others, in post-classical times: Golius explains it as meaning "lagena, phiala, crater:" adding, "hinc vulgo Fingiana [i. e. فِنْجَانَةٌ] calix vocatur: item Urceus: hydria: [referring to John ii. 6:] *Vas dimidia serae simile, in quo aqua et similia ponuntur:*" on the authority of Ibn-Maʿroof: and, on the same authority, "*Labrum seu vas lapideum instar pelvis, in quo lavantur vestes:*" pl. **أَجَائِنٌ**: (S, Mgh, Mṣb, K̄:)] meaning [also] *what resemble troughs, surrounding trees.* (Mṣb.)

أَجِنٌ (S, Mgh, Mṣb, K̄) and **أَجِنٌ** (S, Mṣb, K̄) and **أَجِنٌ** (ISd, TA) and **أَجِينٌ** (TA) *Water altered for the worse (S, Mgh, Mṣb, K̄) in taste and colour, (S, Mgh, K̄,) from some such cause as long standing, (TA,) but still drinkable: (Mgh, Mṣb:)* or *altered for the worse in its odour by oldness: or covered with [the green substance called] طُحْلُبٌ and with leaves: (Mgh:)* pl. **أَجُونٌ**; thought by ISd to be pl. of **أَجِنٌ** and **أَجِنٌ**. (TA.)

إِنْجَانَةٌ: see **إِجَانَةٌ**.

مِجْنَةٌ [in Golius's Lex. **مِجْنٌ**] *The instrument for beating used by the قَصَّارٌ [or whitener of cloth, in washing]: but better without, [written مِجْنَةٌ], because the pl. is مَوَاجِنٌ; or, accord. to IB, the pl. is مَاجِنٌ.* (TA.)

احد

2. **أَحَدَهُ**, [inf. n. **تَأْحِيدٌ**,] *He made it one; or called it one: as also وَحَدَهُ.* (TA in art. وَحَد.) You say, **أَحَدِ الْإِثْنَيْنِ** *Make thou the two to become one.* (K̄.) It is related in a trad., that Mohammad said to a man who was making a sign with his two fore fingers in repeating the testimony of the faith, [There is no deity but God, &c.,] **أَحَدٌ أَحَدٌ** [meaning that he should make the sign with one finger only]. (S.) And **أَحَدَ اللَّهِ** means *He declared God to be one; he declared, or professed, the unity of God; as also وَحَدَهُ.* (T and L in art. وَحَد.)—**أَحَدِ الْعَشْرَةِ**, (S, K̄,) inf. n. **تَأْحِيدٌ**, (K̄,) *Make thou the ten to become eleven, (S, K̄,) is a phrase mentioned by Fr on the authority of an Arab of the desert.* (S.)

8. **أَتَّحَدُ**: see art. وَحَد: and see what here next follows.

10. **اسْتَأْحَدَ** *He (a man, S) was, or became, alone, by himself, apart from others, or solitary;*

syn. انْفَرَدَ (S, K); as also اَتَّحَدَ [written with the disjunctive alif اَتَّحَدَ, originally اَتَّحَدَ or اَوْتَحَدَ (K, TA), or تَوَحَّدَ (CK).] مَا اسْتَأْخَذَ بِهِ— He did not know it; did not know, or had not knowledge, of it; did not understand it; did not know the minute circumstances of it; or did not perceive it by any of the senses; syn. لَمْ يَشْعُرْ بِهِ (L, K); i. e., a thing, or an affair: of the dial. of El-Yemen. (L.)

أَحَدٌ, originally وَحَدٌ, the و being changed into اُ, (Msb.) One; the first of the numbers; (S;) syn. [in many cases] with وَاحِدٌ (S, Msb, K); with which it is interchangeable in two cases, to be explained below: (Msb:) pl. أَحَادٌ and أُحْدَانٌ (K) and أَحَادُونَ, which last occurs in a phrase hereafter to be mentioned; (TA;) or it has no pl. in this sense; (Msb, K, TA;) and as to أَحَادٌ, it may be pl. of وَاحِدٌ, [and originally اَوْتَحَادٌ,] like اَشْهَادٌ as pl. of شَاهِدٌ, (Th, Msb,) a pl. of pauc. (Msb.) The fem. is اِحْدَى only; and this is only used in particular cases, to be shown below: (Msb:) most agree that the ي in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadriliteral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably اِحْدَى, not اِحْدَى:] (TA:) its pl. is اِحْدَاءٌ, as though the sing. were اِحْدَةٌ, like as is said of ذِكْرٌ as pl. of ذِكْرَى: one of the expositors of the Tes-heel writes اِحْدَاءٌ, with damm and then fet-h; but a pl. of this measure is not applicable to a sing. of the measure فَعْلَى, with kesr. (MF.) The dim. of اِحْدٌ is اِحْدِيٌّ; and that of اِحْدَى is اِحْدِيَّةٌ. (L in art. واحد.)—It is interchangeable with وَاحِدٌ in two cases: first, when it is used as an epithet applied to God: (Msb:) for اِلْاِحْدُ, as an epithet, is applied to God alone, (Msb, K,) and signifies *The One; the Sole; He who has ever been one and alone: or the Indivisible: or He who has no second [to share] in his lordship, nor in his essence, nor in his attributes:* (TA:) you say, هُوَ الْوَاحِدُ and هُوَ الْاِحْدُ: and in like manner, اِحْدٌ, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with وَاحِدٌ: therefore you do not say رَجُلٌ اِحْدٌ nor دِرْهَمٌ اِحْدٌ and the like [but رَجُلٌ وَاحِدٌ and دِرْهَمٌ وَاحِدٌ &c.] (Msb.) [See also وَاحِدٌ, in art. واحد.] In the phrase in the Kur [cxii. 1], قُلْ هُوَ اللهُ اِحْدٌ [Say, He is God, One God], اِحْدٌ is a substitute for اللهُ; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with وَاحِدٌ in certain nouns of number: (Msb:) you say اِحْدٌ عَشْرٌ [masc.] and اِحْدَى عَشْرَةٌ [fem.] (S) [meaning *Eleven*: and in these two cases you may not substitute وَاحِدٌ and وَاحِدَةٌ for اِحْدٌ and اِحْدَى: but] in اِحْدٌ وَعِشْرُونَ [One and twenty, and the like,] اِحْدٌ is interchangeable with وَاحِدٌ. (Msb.) Ks says, When you prefix the

article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلْتَ الْاِحْدَ الْعَشْرَ, [What did the eleven thousand dirhems?]: but the Basrees prefix it to the first only, and say, مَا فَعَلْتَ الْاِحْدَ عَشْرَ اَلْفِ دِرْهَمٍ. (S.) —In [most] cases differing from these two, there is a difference in usage between اِحْدٌ and وَاحِدٌ: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in exs. which will be found below;] and is used absolutely in negative phrases; [as will also be seen in exs. below;] whereas وَاحِدٌ is used in affirmative phrases as a prefixed noun and otherwise: the fem. اِحْدَى, also, is only used as a prefixed noun, except in numbers (Msb) [and in one other instance, which see below]. Using اِحْدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ اِحْدُ الثَّلَاثَةِ [One of the three stood]; and قَالَتِ اِحْدَاهُمَا [One of them two (females) said]; and خَذَ اِحْدَى الثَّلَاثَةِ [Take thou one of the three]. (TA.) The phrase اِحْدَى بَنَاتِ طَبِي means *A calamity*: (K:) or, as some say, (TA, but in the K “and,”) *a serpent*; (K, TA;) so called because it twists itself round so as to become like a طَبَق. (TA.) And the phrase اِحْدَى الْاِحْدِ, (L, K, TA,) in which the latter word has kesr to the ا and fet-h to the ح, and is pl. of the former, also written الْاِحْدِ, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written الْاِحْدِ,]) [lit. means *One of the ones*; and] is applied to a great, or mighty, event; (L, K, TA;) *one that is difficult, distressing, grievous, or terrible.* (L, TA.) You say, اَتَى بِاِحْدَى الْاِحْدِ [the last of which words is here again written in several copies of the K اِلْاِحْدِ] *He brought to pass a grievous, and great, or mighty, event,* (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, قُلَانُ اِحْدِ الْاِحْدِيْنَ, and وَاحِدُ الْاِحْدِيْنَ, (K, TA,) the latter in one copy of the K written الْوَاحِدِيْنَ, in which the latter word is pl. of the former, (TA,) and اِحْدٌ and اِحْدَى, (K, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written اِحْدَى اِحْدَى, and in the CK اِحْدَى الْاِحْدِ,]) and اِحْدَى الْاِحْدِيْنَ, (Et-Tes-heel,) and اِحْدَى الْاِحْدِ, (TA,) which are expressions of the utmost praise, (IAar, AHeyth, K,) [lit. *Such a man is one of the ones*; meaning] *such a one is unique among the uniques*; (TA;) *one who has no equal; unequalled; incomparable.* (IAar, Tes-heel.) It seems that the form of pl. used in the phrase اِحْدِ الْاِحْدِيْنَ is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies *One of the calamities*; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous.

(AHeyth.) In the phrase اِحْدَى الْاِحْدِ, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دَاهِيَةٌ الدَّوَاهِي, the word داهية being [an intensive epithet] from دَهَأٌ as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by داهية being meant a calamity. (Expositions of the F, TA.) AHeyth thought اِحْدِ الْاِحْدِيْنَ to be an epithet applied to a male, and اِحْدَى الْاِحْدِ to be applied to a female: but his opinion has been refuted by Ed-Demameenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], اِحْدٌ and اِحْدَى are prefixed to their own proper pls., as اِحْدُونَ and اِحْدَى; or to an epithet, as in the case of اِحْدِ الْعُلَمَاءِ [One of the learned]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ اَبْنُ اِحْدَاهَا, *He is born of noble, or generous, ancestors, both on the father's and the mother's side*; speaking of a man and of a camel. (L and K in art. واحد.) And لَا يَقْوُمُ بِهَذَا الْاَمْرِ اِلَّا اَبْنُ اِحْدَاهَا *None will manage this thing, or affair, but a noble, or generous, man.* (AZ, L in art. واحد.) And لَا يَسْتَطِيعُهَا اِلَّا اَبْنُ اِحْدَاهَا [None will be able to perform it but a noble, or generous, man]. (L in art. واحد.)—One instance is mentioned, of the occurrence, in a trad., of اِحْدَى not used as a part of a number [i. e. not as a part of the compound اِحْدَى عَشْرَةٌ] nor as a prefixed noun; viz., اِحْدَى مِنْ سَبْعٍ [One of seven]; in which سَبْعٍ is said to mean the nights of 'Ad [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fáik &c.)—Used in a negative phrase, اِحْدٌ signifies *Any one with whom one may talk or speak*: and in this manner it is used without variation as sing. and pl. and fem. (S) as well as masc. (Msb.) You say, لَا اِحْدٌ فِي الدَّارِ [There is not any one in the house]: but you do not say, فِيهَا اِحْدٌ [as meaning the contrary]. (S.) We read in the Kur [lxix. 47, this ex. of its use as a masc. pl.], قَبَا مِنْكُمْ مَنْ اِحْدٌ عَنْهُ حَاجِزِيْنَ [And not any persons of you should have withheld me from punishing him]. (S.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], لَسْتُنَّ كَاِحْدٍ مِنَ النِّسَاءِ [Ye are not like any others of women]. (S.)—It is also used in interrogative phrases; as in the saying, هَلْ اِحْدٌ رَأَى مِثْلَ هَذَا [Has any one seen the like of this?]; (A'Obeyd, L;) and in the saying, يَا حَدَّ رَاَهَا [for يا اِحْدٌ, O, has any one seen her, or it?]. (L, from a trad.)—It is [said to be] also used in the sense of شَيْءٌ [meaning *Anything*], applied to an irrational being; as in the saying, مَا بِالْاِحْدِ مِنْ اِحْدٍ اِلَّا حِمَارًا *There is not in the house anything, rational or irrational, except an ass*: so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made].

(Mṣb.) So too in the Kur ix. 11, accord. to the reading of Ibn-Mes'ood: (Mṣb:) but others there read **شَيْءٌ**, which may mean any one or any thing. (Bd, Jel.) — **الْأَحَدُ**, (K,) as also **يَوْمُ الْإِحْدِ**, (S, Mṣb,) as a proper name, (Mṣb,) is applied to *A certain day*; (K;) [*Sunday*;] *the first day of the week*; or, as some say, [i. e. as some term it,] *the second of the week*; (TA;) for the Arabs are said, by IAqr, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Mṣb in art. جمع:) it is sing., and masc.: (Lḥ:) pl. [as above, i. e.] **أَحَادٌ** (S, Mṣb, K) and **أَحْدَانٌ**: (K:) or it has no pl. (K: [but in the TA this last observation is very properly restricted, as relating only to **أَحَدٌ** as syn. with **وَاحِدٌ**, and as applied to any unknown person.]) In this sense, it has no dim. (Sb, in S, art. اَمَس.) — **الْأَحَادُ** in lexicology signifies *What have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood*: what has been transmitted by this larger number is termed **مُتَوَاتِرٌ**. (Mz 3rd نوع.)

أَحْدَى: } fems. of **أَحَدٌ**, q. v.
أَحْدَاةٌ: }

أَحْدِيَّةٌ The unity of God; (Mṣb;) as also **وَحْدَانِيَّةٌ**. (L and K in art. وُحْد.)

أَحَادٌ [accus. of **أَحَادٌ**] is imperfectly decl., because of its deviation from its original, (S, K,) both in form and in meaning; (S;) [being changed in form from **وَاحِدًا**, and in meaning from **وَاحِدًا** to **وَاحِدًا وَاحِدًا وَاحِدًا**: (see **ثَلَاثٌ**)] you say, **جَاءُوا أَحَادًا أَحَادًا أَحَادًا**, [احاد being repeated for the purpose of corroboration,] meaning, *They came one [and] one, one [and] one; or one [by] one, one [by] one.* (S, K.) The dim. of **أَحَادٌ** is **أَحِيدٌ**, perfectly decl., like **كَلْبِيٌّ** [q. v.] &c. (S, in art. ثَلث.)

أَحِيدٌ dim. of **أَحَدٌ**, q. v.

أَحِيدٌ: see **أَحَادٌ**.

أَحِيدِيٌّ dim. of **أَحْدَى** fem. of **أَحَدٌ**, q. v.

احن

1. **أَحْنٌ** (S, Mṣb, K) **عَلَيْهِ**, (S, TA,) aor. ٢, (Mṣb, K,) inf. n. **أَحْنٌ**, (Mṣb,) or **أَحْنٌ**, and **إِحْنَةٌ**, (TA,) or this last is a simple subst.; (Mṣb;) and **أَحْنٌ عَلَيْهِ**, aor. ٢, inf. n. **أَحْنٌ**; (Kr, TA;) *He retained enmity against him in his bosom, watching for an opportunity to indulge it, or exercise it; or hid enmity against him in his bosom; or bore rancour, malevolence, malice, or spite, against him*: (S, Mṣb, K:*) and *he was affected with anger* (K, TA) *against him, such as came upon him suddenly from the retention or hiding of enmity in the bosom, or from rancour, malevolence, malice, or spite.* (TA.)

3. **أَحْنَةٌ**, (TA,) inf. n. **مُؤَاحِنَةٌ**, (S, K,) *He treated him, or regarded him, with enmity, or hostility.* (S,* K,* TA.)

إِحْنَةٌ Retention of enmity in the bosom, with watchfulness for an opportunity to indulge it, or exercise it; or concealment of enmity in the bosom; or rancour, malevolence, malice, or spite: (S, Mṣb, K:) and *anger* (K, TA) *coming upon one suddenly therefrom*: (TA:) pl. **إِحْنٌ**. (S, Mṣb, K.) It is said in the S that one should not say **حِنَةٌ**; and this is disallowed by Aṣ and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and Aṣ is related to have disapproved of Et-Ṭirimmāh for using its pl. in poetry: but it is said in a trad., **مَا بَيْنِي وَبَيْنَ الْعَرَبِ حِنَةٌ** [There is not between me and the Arabs retention of enmity in the bosom, &c.]; and it occurs in another trad., in a similar phrase; and the pl., in a third trad.; therefore we say that it is a dial. var. of rare occurrence. (TA.)

اخ

أَخٌ: see art. اخو.

اخذ

أَخْتُ fem. of **أَخٌ**, q. v. in art. اخو.

أخذ

1. **أَخَذَ**, (S, A, L, &c.) in the first pers. of which, **أَخَذْتُ**, [and the like,] the **ذ** is generally changed into **ت**, and incorporated into the [augmentative] **ت**, [but in pronunciation only, for one writes **أَخَذْتُ** and the like,] aor. ٢, imperative **أَخُذْ**, originally **أَوْخُذْ**, (S, L,) which latter form sometimes occurs, [but with **و** in the place of **و** when the **!** is pronounced with **ḍamm**,] (TA,) inf. n. **أَخْذٌ** (S, L, Mṣb, K, &c.) and **تَأْخِذٌ**, (S, L, K,) the latter having an intensive signification; (MF;) and **وَأَخَذَ** is a dial. var., as mentioned by Ibn-Umm-Kāsim and others on the authority of AḤei; (MF in art. تَخَذَ;) *He took; he took with his hand; he took hold of*; (S, A, L, Mṣb, K;) a thing. (S, L.) You say, **خُذِ الْخَطَامَ** and **خُذْ بِالْخَطَامِ** *Take thou, or take thou with thy hand, or take thou hold of, the nose-rein of the camel*: (S, L, Mṣb:) the **ب** in the latter phrase being redundant. (Mṣb.) [And **أَخَذَ بِيَدِهِ**, lit. *He took his hand, or arm; meaning + he aided, or assisted, him*: a phrase of frequent occurrence.] And **أَخَذَ عَلَى يَدِ فُلَانٍ** + *He prevented, restrained, or withheld, such a one from doing that which he desired; as though he laid hold upon his hand, or arm*: (L:) and **أَخَذَ عَلَى يَدِهِ دُونَ مَا يَرِيدُهُ** [signifies the same]. (K in art. لَغْد.) — Also, inf. n. **أَخْذٌ**, *He took, or received; contr. of* **أَعْطَى**. (L.) [Hence,] **أَخَذَ عَنْهُ**, + *He received from him traditions, and the like.* (TA passim.) — + *He took, or derived, or deduced, a word, a phrase, and a meaning.* — † *He took, received, or admitted, willingly, or with approbation; he accepted.* (B, MF.) So in the Kur [vii. 198], **خُذِ الْعَفْوَ** † [Take thou willingly, or accept thou, superfluous property, or such as is easily spared by others]. (MF.) So too in the same [iii. 75], **وَأَخَذْتُمْ عَلَىٰ ذُلِكُمْ إِصْرِي** † [And do ye accept my covenant to that effect?]. (B.) [And in the phrases, **أَخَذْنَا مِيثَاقَكُمْ بِالْعَمَلِ بِمَا فِي التَّوْرَةِ**,

(Jel ii. 60,) and **عَلَى الْعَمَلِ بِمَا فِي التَّوْرَةِ**, (Idcm ii. 87,) + *We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.*] **خُذْ عَنْكَ** [is elliptical, and] means **خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالْبِرَاءَ** † [Accept thou what I say, and dismiss from thee doubt and obstinate disputation]. (S, L.) — *He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ*; (Z, Er-Rāghib, B;) which, accord. to Z and Er-Rāghib and others, is the primary signification; (MF;) and **حَصَلَ**. (B.) [See also 8.] — [*He took and kept*;] *he retained; he detained*: as in the Kur [xii. 78], **فَخُذْ أَحَدَنَا مَكَانَهُ** [Therefore retain thou one of us in his stead]. (B.) — [*He took, as meaning he took away.* Hence,] **أَخَذَ مِنْهُ السَّبِيْرَ** *Journeying, or travel, took from him strength*; (القُوَّةُ being understood;) *weakened him.* (Har p. 529.) And **أَخَذَ مِنَ الشَّارِبِ**, (Mgh,) and **مِنَ الشَّعْرِ**, (Mṣb,) *He clipped, or cut off from, (Mgh, Mṣb,) the mustache, (Mgh,) and the hair.* (Mṣb.) — *He, or it, took by force; or seized*: (B:) † *he, or it, overcame, overpowered, or subdued*: said by some to be the primary signification. (MF.) [See also **أَخَذَهُ مِنْ قُوَّةٍ**, &c., in art. علو: and **أَخَذَهُ عُلُوًّا**, &c., in art. فُوق.] It is said in the Kur [ii. 256], **لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ** † *Neither drowsiness nor sleep shall seize [or overcome] Him.* (B.) [And you say, **أَخَذَتْهُ رَعْدَةٌ** † *A tremour seized, took, affected, or influenced, him.* And **أَخَذَهُ بَطْنُهُ** † *His belly affected him with a desire to evacuate it.*] You say also, **أَخَذَ فِيهِ الشَّرَابُ** † *The wine affected him, or influenced him, so that he became intoxicated.* (TA in art. ثَمَل.) And **أَخَذَ الرَّأْسَ** (Mṣb in art. سور, &c.) and **أَخَذَ بِالرَّأْسِ** (K in art. حَمِي, &c.) † [*It had an overpowering influence upon the head*]; meaning wine. (Mṣb, K.) And **أَخَذَ بِالْحَلْقِ** [It (food, &c.) choked]. (IAqr in art. نَشَب in the TA, and S in art. بَشَع, &c.) And **لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٌ** † [*Nothing that any one may say will have any power, or effect, or influence, upon him*]; meaning that he obeyeth no one. (L in art. لَيْت.) — *He took captive.* (L, Mṣb, B.) So in the Kur [ix. 5], **فَأَقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ** [Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives]. (Bd, L, B.) — See also 2, in three places. — *He gained the mastery over a person, and killed, or slew, him*; (Zj, L;) as also **أَخَذَ**: (L:) or simply, † *he killed, or slew.* (B.) It is said in the Kur [xl. 5], **وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ**, meaning [And every nation hath purposed against their apostle] that they might gain the mastery over him, and slay him; (Zj, L;) or † that they might slay him. (B.) — † *He (God, Mṣb) destroyed a person*: (Mṣb, MF:) and † *extirpated, or exterminated.* (MF.) **فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ** [in the Kur iii. 9 and xl. 22] means *But God destroyed them for their sins.* (Jel.) — † *He punished, or chastised*; (L, Mṣb, B, K, MF;) as also **أَخَذَ**: (L, Mṣb, MF:) as in the phrases, **أَخَذَهُ بِذُنُوبِهِ**

(Mṣb, K*) and **أَخَذَهُ** **بِهِ**, inf. n. of the latter **مُؤَاخَذَةٌ**, (S, L, Mṣb, K,) † *he punished, or chastised, him for his sin, or offence*: (Mṣb:) and **أَخَذَ بِذَنْبِهِ** means † *he was restrained and requited and punished for his sin, or offence*: (L:) or, accord. to some, **أَخَذَ** signifies *he extirpated, or exterminated*; and **أَخَذَ** *he punished, or chastised, without extirpating, or exterminating*. (MF.) [For **أَخَذَ**,] some say **وَأَخَذَ**, (S, L,) which is not allowable, (K,) accord. to some; but accord. to others, it is a chaste form; (MF;) of the dial. of El-Yemen, and used by certain of the seven readers [of the *Qur-án*] in the instance of **لَا يُوَاخِذُكُمُ اللَّهُ** [ii. 225 and v. 91]; and the inf. n. in that dial. is **مُؤَاخَذَةٌ**, and the imperative is **وَأَخِذْ**. (Mṣb.) — † *He made a violent assault upon a person, and wounded him much*. (K, TA.) [You say also, **أَخَذَهُ بِلِسَانِهِ**, meaning † *He assailed him with his tongue; vituperated him; spoke against him*.] — [He took, took to, or adopted.] You say, **أَخَذَ أَخَذَهُمُ** and **أَخَذَهُمُ** &c.: see **أَخَذَ**, below. And **أَخَذَ فِي طَرِيقِ كَذَا** [*He took such a road*]: and **أَخَذَ عَنْ يَمِينِهِ أَوْ شِمَالِهِ** [*he took the way by, or on, the right of him, or it, or the left of him, or it*]. (S in art. **نَظَرُ**.) [And **أَخَذَ بِالْحِزْمِ**, and **فِي الْحِزْمِ**, (the former the more common, the latter occurring in art. **حَوَاطُ** in the K,) † *He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution*: and, like **أَخَذَ بِالثَّقَةِ**, † *he took the sure course in his affair*.] And **أَخَذَ حِذْرَهُ** † *He took care; became cautious, or vigilant*. (Bḍ in iv. 73 and 103.) [And **أَخَذَ** **بِمَا قَالَ فَلَانٌ** † *He took to, or adopted and followed, or adhered to, what such a one said*: see **حَارَظَ** p. 367; where it is said that **أَخَذَ** when thus used is made trans. by means of **بِ** because it implies the meaning of **تَشَبَّهَتْ**.] — *He took to, set about, began, or commenced*; as in the saying, **أَخَذَ يَفْعَلُ** **أَخَذَ** *He took to, set about, began, or commenced, doing such a thing*; in which case, accord. to Sb, **أَخَذَ** is one of those verbs which do not admit of one's putting the act. part. n. in the place of the verb which is its enunciative: [i. e., one may not say **فَاعَلَا** in the place of **يَفْعَلُ** in the phrase above:] and as in **أَخَذَ فِي كَذَا** *He began, commenced, or entered upon, such a thing*. (L.) — [It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words occurring therein. The following instances may be here added.] — **طَرِيقٌ يَأْخُذُ فِي رَمْلَةٍ** [*A road leading into, or through, a tract of sand*]. (K in art. **فَزَرَ**.) And **أَخَذَ بِهِمُ الطَّرِيقَ فِي غَيْرِ الْمَحَجَّةِ** [*The road lead them otherwise than in the beaten track*]. (T* and A in art. **بِهَرَجَ**.) — **مَا أَخَذْتُكَ** — **عَيْنِي مِّنْذُ حِينٍ** † *My eye hath not seen thee for some time*; like **ظَفَرْتُكَ**. (T in art. **ظَفَرَ**.) And **مَا فِي الْحَيِّ أَحَدٌ تَأْخُذُهُ عَيْنِي** [explained to me by Ibn D as meaning † *There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein*]. (TA in art. **جَهَرَ**.) — **أَخَذْتُ عَنْدَهُ يَدًا**, and **مَعْرُوفًا**: see

8. — **أَخَذَ**, aor. **أَخَذَ**, inf. n. **أَخَذَ**, (S, L, K,) *He (a young camel) suffered heaviness of the stomach, and indigestion, from the milk*: (S:) or *became disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk*. (L.) — *He (a camel, L, K, or a sheep or goat, L) became affected by mudness, or demoniacal possession*; (K;) or *by what resembled that*. (L.) — **أَخَذَتْ عَيْنُهُ**, aor. **أَخَذَتْ**, inf. n. **أَخَذَتْ**, *His eye became affected by inflammation, pain, and swelling, or ophthalmia*. (Ibn-Es-Seed, L, K,*) — **أَخَذَ**, aor. **أَخَذَ**, inf. n. **أَخَذَ**, *It (milk) was, or became, sour*. (K.) [See **أَخَذَ**.]

2. **أَخَذْتَهُ**, (S, L, K,*) inf. n. **تَأْخِذُ**, (S, L,) *She captivated, or fascinated, him, (namely, her husband,) and restrained him, by a kind of enchantment, or charm, and especially so as to withhold him from carnal conversation with other women*; (S, L, K,*) TA; as also **أَخَذْتَهُ**; and **أَخَذْتَهُ** [of which the inf. n. is app. **إِيْخَاذٌ**]. (L, TA.) A woman says, **أَخَذْتُ جَمِيلِي** *I captivate, or fascinate, my husband, by a kind of enchantment, or charm, and withhold him from other women*. (L, from a trad.) And one says, of a man, **يُؤَخِّذُ عَنْ أَمْرَائِهِ** *He withholds others [by a kind of enchantment, or charm,] from carnal conversation with his wife*. (Mṣb.) The sister of **Ṣubḥ El-'Ádee** said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, **أَخَذْتُ عَنْكَ الرَّاحِبَ وَالسَّاعِيَ وَالنَّاشِيَّ وَالْقَاعِدَ وَالْقَائِمَ وَوَلِيَّ السِّتْرِ وَالْمُتَوَكِّلَ وَالْمُتَمَكِّنَ وَالْمُتَمَكِّنَ وَالْمُتَمَكِّنَ** [*I withheld from thee by enchantment the rider and the runner and the walker and the sitter and the stander, and did not so withhold from thee the prostrate*]. (L.) And one says of a beautiful garment, **أَخَذَ الْقَلْبَ مَأْخُذَهُ** [*It captivated hearts in a manner peculiar to it*]: (K in art. **حَصَرَ**: [in the CK, incorrectly, **أَخَذَتْ** and **الْقَلْبَ**]:) and **أَخَذَ بِقَلْبِهِ** [*He, or it, captivated his heart; or [or it] pleased him, or excited his admiration*]. (TA in art. **أَلِهَ**.) — **أَخَذَ اللَّبَنَ**, inf. n. as above, *He made the milk sour*. (K.) [See **أَخَذَ**.]

3. **أَخَذَ**, inf. n. **مُؤَاخَذَةٌ**: see 1, in the middle portion of the paragraph, in five places.

4. **أَخَذَ**, inf. n., app., **إِيْخَاذٌ**: see 2.

8. **أَخَذَ** [written with the disjunctive alif **أَخَذَ**] occurs in its original form; and is changed into **أَخَذَ** [with the disjunctive alif **أَخَذَ**]; this being of the measure **افْتَعَلَ** from **أَخَذَ**, the [radical] **أ** being softened, and changed into **ت**, and incorporated [into the augmentative **ت**]: hence, when it had come to be much used in the form of **افْتَعَلَ** [thus changed], they imagined the [former] **ت** to be a radical letter [unchanged], and formed from it a verb of the measure **فَعَلَ**, aor. **يَفْعَلُ**; saying, **أَخَذَ**, aor. **يَأْخُذُ**, (S, L, Mṣb,*) inf. n. **أَخَذَ** and **أَخَذَ**, aor. **يَأْخُذُ**, (S, L, Mṣb,*) inf. n. **أَخَذَ** and **أَخَذَ**: (Mṣb:) and **أَخَذَ** [written with the disjunctive alif **أَخَذَ**], of which exs. will be found below, is also used for **أَخَذَ**; one of the two **ت**s being changed into **س**, like as **س** is changed into **ت** in **سِتٌّ** [for **سِدْسٌ**]: or **أَخَذَ** may be of the

measure **افْتَعَلَ** from **أَخَذَ**; one of the two **ت**s being suppressed; after the manner of those who say **ظَلَلْتُ** for **ظَلَلْتُ**: (S, L:) and I Ath says that **أَخَذَ**, in like manner, is of the measure **افْتَعَلَ** from **أَخَذَ**; not from **أَخَذَ**: (L and K in art. **تَخَذَ**;) but I Ath is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say **أَتَزَّرَ** from **إِزَارٌ**, and **أَتَمَّنَ** from **أَمَّنٌ**, and **أَتَهَّلَ** from **أَهْلٌ**; and there are other instances of the same kind: or, accord. to some, **أَخَذَ** is from **وَأَخَذَ**, a dial. var. of **أَخَذَ**, and is originally **أَوْتَخَذَ**. (MF.) [The various significations of **أَخَذَ** and **تَخَذَ** and **اسْتَخَذَ** will be here given under one head.] — You say, **فِي الْحَرْبِ**, (S, L, K,*) and **إِنْتَخَذُوا فِي الْقِتَالِ**, (Mṣb,) with two hemzels, (S, L, K,) or, correctly, **إِنْتَخَذُوا**, with one hemzeh, [or **إِنْتَخَذُوا**,] as two hemzels cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of **واش**, the first hemzeh being suppressed, the second remains unchanged,] *They took, or seized, (أَخَذُوا,) one another (S, L, Mṣb, K) in fight, (S, L,) and in war*; (Mṣb;) and so **أَخَذُوا**. (Mṣb.) And **إِنْتَخَذَ الْقَوْمُ** *The people, of company of men, wrestled together, each taking hold in some manner upon him who wrestled with him, to throw him down*. (L, TA.) — **أَخَذَ**, as also **أَخَذَ**, and **تَخَذَ**, aor. **أَخَذَ**, (K in art. **تَخَذَ**;) inf. n. **أَخَذَ** and **تَخَذَ**, (TA in art. **تَخَذَ**;) likewise signifies *i. q.* **أَخَذَ**, (K in art. **تَخَذَ**, and B and TA in the present art.,) as meaning *He took a thing to, or for, himself; took possession of it; got, or acquired, it*; syn. **حَازَ** and **حَصَلَ**. (B, TA.) Some read, [in the *Qur*, xviii. 76,] **لَتَأْخُذَنَّ عَلَيْهِ أَجْرًا** [*Thou mightest assuredly have taken for thyself a recompense for it*]: (S, L, K in art. **تَخَذَ**, and TA in the present art. :) this is the reading of Mujáhid, (Fr, TA,) and is authorized by I'Ab, and is that of Aboo-'Amr Ibn-El-'Alá and AZ, and so it is written in the model-copy of the *Qur*, and so the readers [in general] read: (AM, L, TA:) so read Ibn-Ketheer and the Baṣrees; he and Yaḥkoob and Ḥafṣ pronouncing the **ذ**; the others incorporating it [into the **ت**]: (Bḍ:) some read **لَتَأْخُذَنَّ**; (L and K in art. **تَخَذَ**;) but these read at variance with the scripture. (AM, L, TA.) **أَخَذَ** **أَرْضًا** is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies *i. q.* **أَخَذَهَا**. (S, L, K.) And **أَخَذَ وَلَدًا** [in the *Qur*, ii. 110, &c.,] signifies *He got a son, or offspring*. (Bḍ &c. See also below.) And **أَخَذَ**, aor. **أَخَذَ**, inf. n. **أَخَذَ** and **أَخَذَ**, also signifies *He gained, acquired, or earned, wealth, (L, and Mṣb in arts. **أَخَذَ** and **تَخَذَ**;) or a thing. (Mṣb.) — **أَخَذَ عَلَيْهِمُ يَدًا** — **عِنْدَهُمُ** and **عِنْدَهُمُ** signify alike, *i. q.* **أَخَذَ** [*He did to them a benefit, or favour; as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him*]: (Ish:) and **أَخَذْتُ عَنْدَهُ مَعْرُوفًا** means [in like manner, as also **أَخَذْتُ عَنْدَهُ مَعْرُوفًا**, and **يَدًا**, (and **أَخَذَ**) **أَخَذْتُ** has a similar meaning; see *Qur* xviii.*

85;)] *I did to him a benefit, or favour*; syn. *أَسَدَيْتُهُ إِلَيْهِ*. (Mṣb in art. سدى.) — *أَتَّخَذَ* also signifies *He made a thing*; syn. *عَمِلَ*; like *تَخَذَ*, [aor. -] inf. n. *تَخَذَ* and *تَخَذَ*: (L:) *he made, or manufactured, a bow, a water-skin, &c., مِنْ كَذَا* of such a thing: *he made, or prepared, a dish of food, a medicine, &c.*: either absolutely or for himself. (The Lexicons passim.) — Also *He made, or constituted, or appointed*; syn. *جَعَلَ*; doubly trans.; (B, Mṣb;) and so *تَخَذَ*. (Mṣb in art. تخذ.) You say, *أَتَّخَذَهُ صَدِيقًا* *He made him [or took him as] a friend*; (Mṣb in the present art.); and so *تَخَذَهُ*. (Idem in art. تخذ.) And *أَتَّخَذَهُ هَزْؤًا* [in the Kur ii. 63 and 231, &c.,] means *He made him, or it, a subject of derision*. (Bḍ, Jel.) And *أَتَّخَذَهُ وَلَدًا* [in the same, xii. 21 and xxviii. 8,] *He made him, or took or adopted him as, a son*. (Bḍ. See also above.)

10. *أَسْتَخَذَ*, written with the disjunctive alif *أَسْتَخَذَ*: see 8, in four places. [Other meanings may be inferred from explanations of *مُسْتَأْخَذٌ*, q. v. infra.]

أَخَذَ inf. n. of *أَخَذَ*, q. v. — † *A way, or manner, of life*; as also *أَخَذَ*. (S, L, K.) You say, *ذَهَبَ بَنُو فُلَانٍ وَمَنْ أَخَذَ أَخْذَهُمْ*, (S, L, K,*) and *أَخَذَهُمْ*, (L, K,) the former of the dial. of Temeem, and the latter of the dial. of El-Hijáz, (TA,) meaning † *The sons of such a one went away, or passed away, and those who took to their way of life, (S, L, K,) and adopted their manners, or dispositions*: (K:) and *مَنْ أَخَذَ أَخْذَهُمْ* and *أَخَذَهُمْ*, and *مَنْ أَخَذَهُ أَخْذَهُمْ* [in the CK *أَخَذَهُمْ*] and *أَخَذَهُمْ*, signify [virtually] the same: (K:) or *مَنْ أَخَذَ أَخْذَهُمْ* and *أَخَذَهُمْ* signify [properly] *مَنْ أَخَذَهُ أَخْذَهُمْ وَسَبَّحَهُمْ* [those whom their way of life took, or influenced]. (ISk, S, L.) One says also, *أَسْتَجَمِلَ فُلَانٌ عَلَى الشَّامِ*, *وَمَا أَخَذَ إِخْذَهُ* † [Such a one was appointed prefect over Syria,] and he did not take to that good way of life which it was incumbent on him to adopt: you should not say *أَخَذَهُ*: (AA, S, L:) or it means *and what was adjacent to it*: (Fr, L:) or, accord. to the Wá'ee, one says, in this case, *وَمَا أَخَذَ إِخْذَهُ* and *أَخَذَهُ* and *أَخَذَهُ*, with kesr and fet-h and dāmm [to the hemzeh, and with the ځ marfoogh, as in instances before]. (Et-Tedmuree, MF.) One also says, *لَوْ كُنْتُ مَتًا لَأَخَذْتُ بِأَخْذِنَا*, (S, L,) with kesr to the ى, (L,) [in a copy of the S *بِأَخْذِنَا*, which seems to be also allowable, accord. to the dial. of Temeem,] meaning *Wert thou of us, then thou hadst taken to, or wouldst take to, our manners, or dispositions, and fashion, (S, L,) and garb, and way of life*. (L.) The words of the poet,

• قَلَوُ كُنْتُمْ مَتًا أَخْدَنَا بِأَخْدِكُمْ •

IAqr explains as meaning *And were ye of us, we had caught and restored to you your camels*: but no other says so. (L.) — *نُجُومُ الْأَخْذِ* *The Mansions of the Moon*; (S, L, K;) also called *نُجُومُ الْأَنْوَاءِ*; (L; [see art. نوء];) called by the former

appellation because the moon every night enters (يَأْخُذُ) one of those mansions: (S, L:) or *the stars which are cast at those [devils] who listen by stealth [to the conversations of the angels]*: (L, K:) but the former explanation is the more correct. (L.) — See also *إِخْذٌ*.

أَخَذَ, whence *مَا أَخَذَ أَخْذَهُ*: see *أَخَذَ*. — It is also a pl. of *إِخْذٌ*; (S, L;) and of *إِخْذٌ* or *إِخْذَةٌ*, explained below with *إِخْذٌ*. (L.)

إِخْذٌ [The act of taking, taking with the hand, &c.], a subst. from *أَخَذَ*. (S, L, Mṣb.) — See also *أَخَذَ*, in nine places. — And see *إِخْذٌ*. — Also *A mark made with a hot iron upon a camel's side when a disease therein is feared*. (K.)

أَخْذٌ *Heaviness of the stomach, and indigestion, of a young camel, from the milch*. (K.) [See *أَخْذٌ*.] — See also *أَخْذٌ*.

أَخْذٌ *A young camel disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk*. (AZ, Fr, L.) [See also *صَبْحَانٌ*.] — *A camel, or a young camel, or a sheep or goat, affected by what resembles madness, or demoniacal possession*. (L.) — *A man affected with inflammation of the eye; with pain and swelling of the eye; with ophthalmia*; (S, L;) as also *مُسْتَأْخَذٌ*. (L.) See also this latter. — See also *أَخْذٌ*.

أَخْذٌ (S, L, K) and *أَخْذٌ*, (Ibn-Es-Seed, L, K,) which latter is the regular form, (L,) *Inflammation of the eye; pain and swelling of the eye; ophthalmia*. (S, L, K.)

أَخْذَةٌ [inf. n. un. of *أَخَذَ*, *An act of taking, &c.: an act of punishment, or chastisement, or the like*; as in the Kur lxix. 10: pl. *أَخْذَاتٌ*.] — *أَخَذُوا أَخْذَاتِهِمْ* *They took their places of abode*. (IAth and L, from a trad.)

أَخْذَةٌ *A manner of taking, or seizing, of a man with whom one is wrestling*: pl. *أَخْذٌ*. (L.) — *A kind of enchantment, or fascination, like سحر*, (S, L, Mṣb, * K,) which captivates the eye and the like, (L,) and by which enchantresses withhold their husbands from other women; called by the vulgar *رَبَاطٌ* and *عَقْدٌ*; and practised by the women in the time of ignorance: (TA:) or *a kind of bead (حَرَزَةٌ, S, L, K) with which one captivates, or fascinates, or restrains*; (K;) *with which women captivate, or fascinate, or restrain, men, (S, L,) and withhold them from other women*: (L:) or i. q. *رَقِيَّةٌ*. (A.) — *A pitfall dug for catching a lion*. (A, TA.) — *بَادِرٌ يَزْنِدُكَ أَخْذَةَ النَّارِ* — [Strive thou to be before the time called (that of) *أَخْذَةُ النَّارِ* with thy wooden instrument for producing fire; i. e. haste thou to use it before that time;] means *the time a little after the prayer of sunset*; asserted to be the worst time in which to strike fire. (K.)

إِخْذَةٌ: see *إِخْذٌ*.

إِخْذٌ and *إِخْذَةٌ* *A pool of water left by a torrent*: pl. *أَخْذٌ*: (AO, K:) both signify the same: (L:) or *إِخْذَةٌ* signifies *a thing like a*

pool of water left by a torrent; and *إِخْذٌ* is its pl. [or a coll. gen. n.]; and the pl. of this latter is *أَخْذٌ*, like as *كُتُبٌ* is pl. of *كِتَابٌ*, and sometimes it is contracted into *أَخْذٌ*: (S, L:) the like of this is said by Aboo-'Adnán: (L:) and *إِخْذَاتٌ* is also a pl. of *إِخْذَةٌ*, occurring in a trad., and signifying *pools which receive the rain-water, and retain it for drinkers*: (IAth, L:) or the correct word is *إِخْذٌ*, without *ة*, and it signifies *a place where beasts assemble at a pool of water left by a torrent*; and its pl. is *أَخْذٌ* (AA, A'Obeyd, L) and *أَخْذٌ*, which latter is extr.: (L:) but as to *إِخْذَةٌ*, it has a different signification, which will be found below; i. e. land of which a man takes possession for himself, &c.: (AA, L:) or *إِخْذٌ* is a coll. gen. n., and *إِخْذَةٌ* is its n. un., and signifies *a receptacle made for water to collect therein*: and *أَخْذٌ* signifies *a thing that one digs for himself, in the form of a watering-trough, which retains water for some days*; and its pl. is *أَخْذَانٌ*: (L:) and *إِخْذٌ* and *إِخْذَةٌ* also signify *a thing that one digs in the form of a watering-trough*; and the pl. is *أَخْذٌ* and *إِخْذٌ*. (L.) In a trad. of Mesrook Ibn-El-Ajda', *إِخْذٌ* are likened to the Companions of Moḥammad; and it is added, that one *إِخْذَةٌ* suffices for a rider; and one, for two riders; and one, for a company of men: (S, L:) meaning that among them were the young and the old, and the possessor of knowledge and the possessor of more knowledge. (L.) — See also *إِخْذَةٌ*.

أَخِيذٌ i. q. *مَأْخُودٌ* † [Taken; taken with the hand; &c.]. (Mṣb.) — *A captive*: (S, L, Mṣb, K:) fem. with *ة*. (S, L.) Hence the saying, *أَكْذَبُ مِنْ أَخِيذِ الْجَيْشِ* *More lying than the captive of the army*: meaning him whom his enemies have taken captive, and whom they desire to conduct them to his people, and who lies to them to his utmost. (Fr, L.) [See another ex. voce *صَبْحَانٌ*.] — *A strange, or foreign, old man*. (K.)

إِخْذَةٌ *Land which a man, (S, L, K,) or a Sultan, (S, L,) takes for himself*; as also *إِخْذٌ*: (S, L, K:) or *land which a man takes for himself, and brings into a state of cultivation after its having been waste*: (AA, Mgh, L:) or *waste land which the owner gives to him who shall cultivate it*: (Mgh:) and *land which the Imám gives to one, not being property, (K,) or not being the property of another*. (TA, as from the K.) — See also *إِخْذٌ*, in five places. — Also *The handle of a [shield of the kind called] حَجْفَةٌ*; (K; [in the L written *حَجْفَةٌ*, with the ج before the ح;]) also called its *تَقَافٌ*. (L.)

أَخِيذَةٌ *A thing that is taken by force*. (L.) [See also *أَخِيذٌ*.]

أَخْذٌ *One who takes eagerly, or greedily*: whence the saying, *مَا أَنْتَ إِلَّا أَخْذٌ نَبَاذٌ* *Thou art none other than one who taketh a thing eagerly, or greedily, and then throweth it away quickly*. (A.)

أَخْذٌ, (as in some copies of the K, in both of

the senses here explained,) or **أَخَذَ**, (as in other copies of the **ك**, and in the **L** and **TA**, [but the former is the more agreeable with the form of the pl.]) A camel beginning to become fat; (**L**, **ك**;) or to become aged: (**ك**:) pl. **أَوْأَخَذَ**. (**L**.) = Milk that bites the tongue; syn. **قَارِصٌ**. (**ك**.) [See **أَخَذَ**.]

مَأْخَذٌ [A place where, or whence, a thing is taken: pl. **مَأْخَذَاتٌ**.] [Hence,] **مَأْخَذُ الطَّيْرِ** The places whence birds are taken. (**ك**, **TA**.) — [The source of derivation of a word or phrase or meaning.] — A way [which one takes]; as in the phrase, **سَلَكَ الْمَأْخَذَ الْأَقْرَبَ** He went the nearest way. (**Msb.** in art. **خَصِرٌ**.) — [See also **2**, last sentence but one.]

أَخِيذٌ: see **مَأْخُوذٌ**.

رَجُلٌ مُؤَخَذٌ عَنِ النِّسَاءِ A man withheld [by a kind of enchantment or charm (see **2**)] from women. (**L**.)

مُؤَخَذٌ: see what follows.

مُسْتَأْخِذٌ [Requiring to be clipped; i. e.] long; applied to hair. (**ك**.) = Lowering his head, or stooping, (**Aṣ**, **S**, **L**, **ك**.) by reason of inflammation of the eyes, or ophthalmia, (**Aṣ**, **S**, **L**.) or by reason of pain, (**Aṣ**, **S**, **L**, **ك**.) or from some other cause; (**L**;) as also **أَخَذَ**, q. v. (**TA**.) Lowly, or submissive, (**AA**, **L**, **ك**.) by reason of disease; as also **مُؤَخَذٌ**. (**AA**, **L**.)

اخـر

2. أَخَرُ, (**S**, **ك**, &c.) inf. n. **تَأَخَّرَ**, (**ك**.) is trans. (**S**, **ك**, &c.) and intrans.: (**ك**:) as a trans. verb it signifies *He made to go back or backwards, to recede, retreat, retire, or retrograde: he put, or drove, back: he put, or placed, behind, or after; back, or backward: he made to be behind, or posterior, or last: he made to remain behind, hold back, hang back, or lag behind: he kept, or held, back: he postponed, put off, procrastinated, deferred, delayed, or retarded: he made backward, or late: contr. of قَدَّمَ. (**Msb.**, **TA**.) — **أَخَّرَنِي** He granted me a delay, or postponement, to a certain term, or period. (**TA** in art. **أَجَلَ**.) = For its significations as an intrans. verb, see **5**, in two places.*

5. أَخَرُ is quasi-pass. of the trans. verb **أَخَّرَ**; (**S**, **A**, **Msb**;) i. e. *He, or it, went back or backwards, drew back, receded, retreated, retired, or retrograded: became put, or driven, back: became put, or placed, behind, or after: became behind, posterior, or last: he remained behind, or in the rear; held back, hung back, lagged behind, or delayed; was, or became, backward, or late: it was, or became, kept back, postponed, put off, procrastinated, deferred, delayed, or retarded: contr. of تَقَدَّمَ: (**TA**:) and **استَأَخَّرَ** is syn. therewith; (**S**, **ك**;) and **أَخَّرَ**, inf. n. **تَأَخَّرَ**, signifies the same, being intrans. as well as trans. (**ك**.) An ex. of the latter occurs in a saying of **Mohammad** to 'Omar: **أَخِّرْ عَنِّي** Retire thou from me: or the meaning is, **أَخِّرْ عَنِّي رَأْيَكَ** [hold thou back from me thine opinion; or reserve thou thine*

opinion until after mine shall have been given]. (**TA**.) You say, **تَأَخَّرَ عَنْهُ تَأَخَّرَةً وَاحِدَةً** [He went back, &c., from him, or it, once]. (**Lh**.) And **تَأَخَّرَ عَنِ الشَّيْءِ**, or **الأَمْرِ**, *He went back, &c., from the thing, or the affair: he was, or became, behind, behindhand, or backward, with respect to it: he held back, hung back, refrained, or abstained, from it; and استَأَخَّرَ signifies the same. (The Lexicons in many places.) **فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ** ساعةً **أَخْرًا**, in the **Kur** vii. 32 and other places, means *And when their time is come, for punishment, they will not remain behind, or be respited, [any while, or] the shortest time: or they shall not seek to remain behind, by reason of intense terror*. (**Bd**.)*

10: see **5**, in three places.

أَخْرٌ [an epithet variously explained]. One says, in reviling, (**S**, **TA**.) but not when the object is a female, (**TA**.) **أَبْعَدَ اللَّهُ الْأَخْرَ**, (**Th**, **S**, **A**, &c.) and **الْأَخْرَ**, (**M**, &c.) or this latter is wrong, (**Meshárik** of 'Iyád, **Mgh**, **Msb**.) as is also **الْأَخْرَ**, (**Meshárik** of 'Iyád,) meaning † *May God alienate, or estrange, from good, or prosperity, or may God curse, him who is absent from us, (A, Msb, TA,) distant, or remote: (A, Msb:)* or *the outcast; the alienated: (Msb:)* or *him who is put back, and cast away: so says Sh: or, accord. to ISh, him who is put back, and remote from good: and he adds, I think that الْأَخْرُ is meant: (L:)* or *the base fellow: or the most ignoble: or the miserable wretch: (Et-Tedmoree and others:)* or *the last speaker: (Nawádir of Th:)* or *الْأَخْرُ is here a metonymy for the devil: (Lb:)* it is a word used [for the reason explained voce **أَبْعَدُ**] in relating what has been said by one of two persons cursing each other, to the other; (**Expositions of the Fṣḥ**;) and the phrase above mentioned is meant to imply a prayer for those who are present [by its contrasting them with the person to whom it directly applies]. (**A**.) One also says, **لَا مَرَحَبًا بِالْأَخْرِ**, [alluding to a particular person,] meaning [May the place, or land, not be ample, or spacious, or roomy,] to the remote from good. (**TA**.) It is said in a trad. of **Mázin**, **إِنَّ الْأَخْرَ قَدْ زَنَى**, *Verily the outcast, (Mgh, Msb,) or he who is remote, and held back, from good, (Mgh, TA,) hath committed adultery, or fornication: the speaker meaning himself; (Mgh, Msb;) as though he were an outcast. (Msb.)* And in another trad. it is said, **السَّأَلَةُ أَخْرٌ كَسَبَ الْمَرْءُ**, *Begging is the most ignoble [mode of] gain of man: but El-Khattábee relates it with medd, [i. e. أَخْرٌ,] explaining it as meaning begging is the last thing whereby man seeks sustenance when unable to gain [by other means]. (TA.)*

أَخْرٌ The back, hinder, or latter, part: the hindermost, or last, part: *contr. of قَدَّمَ*. (**ك**.) [See also **مُؤَخَّرٌ**; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see **أَخْرٌ**.] You say, **مِنْ أَخْرِهِ**, and **شَقَّ ثَوْبَهُ أَخْرًا**, (**S**, **ك**,*) *His garment was rent, or slit, in its back, or hinder, part,*

(**S**;) or *behind. (ك.)* And **تَأَخَّرَ أَخْرًا** [*He retired backwards*]. (**A**.) And **جَاءَ أَخْرًا**: see **أَخْرٌ**, in two places.

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخْرٌ**.

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخْرٌ**, in five places.

بَعْتُهُ بِأَخْرَةٍ I sold it (namely the article of merchandise, **TA**) with postponement of the payment; upon credit; for payment to be made at a future period; syn. **بِنِظْرَةٍ**; (**S**, **A**, **ك**;) i. e. **بِنِيسِيَةٍ**. (**S**.)

بِأَخْرَةٍ and **أَخْرَةٍ**: see **أَخْرٌ**.

أَخْرَى: see **أَخَرٌ**, of which it is the fem.: and see also **أَخْرٌ**.

أَخْرَاءُ another fem. of **أَخْرٌ**. (**ك**.)

إِخْرِيًّا and **إِخْرِيًّا** and **أَخْرِيًّا**: see **أَخْرٌ**.

أَخْرَاوِيٌّ and **أَخْرَوِيٌّ** [Relating to the other state of existence, or the world to come.]

أَخِيرًا and **أَخِيرٌ**: see **أَخْرٌ**, in five places. See also **أَخْرٌ**.

أَخْرِيٌّ dim. of **أَخْرَى**, fem. of **أَخْرٌ**, q. v. (**S**.)

أَخْرٌ a subst., of the measure **أَفْعَلٌ**, but implying the meaning of an epithet, (**S**;) from **أَخْرٌ** in the sense of **تَأَخَّرَ**, (**TA**.) *Another; the other; a thing [or person] other than the former or first; (L;)* i. q. **غَيْرٌ**; (**ك**;) as in the phrases, **رَجُلٌ آخَرٌ** another man, and **ثَوْبٌ آخَرٌ** another garment or piece of cloth: (**TA**;) or *one of two things [or persons]; (S, Sgh, Msb;) as when you say, جَاءَ الْقَوْمُ فَوَاحِدٌ يَفْعَلُ كَذَا وَآخَرٌ كَذَا* The people came, and one was doing thus, and one [i. e. another] thus: (**Sgh**, **Msb**;) originally meaning *more backward: (TA:)* fem. **أَخْرَى** (**S**, **Msb**, **ك**) and **أَخْرَاءُ**; (**ك**;) which latter is not well known: (**MF**:) pl. masc. **أَخْرُونَ** and **أَخْرٌ**; (**S**, **ك**;) [the latter irreg. as such;] and, applied to irrational things, **أَوْأَخْرٌ**, like as **أَفْأَصُلٌ** is pl. of **أَفْأَصَلٌ**: (**Msb**:) and pl. fem. **أَخْرِيَّاتٌ** and **أَخْرٌ**; (**S**, **Msb**, **ك**;) which latter is imperfectly decl.; for an epithet of the measure **أَفْعَلٌ** which is accompanied by **مِنْ** has no [dual nor] pl. nor fem. as long as it is indeterminate; but when it has the article **ال** prefixed to it, or is itself prefixed to another noun which it governs in the gen. case, it has a dual and a pl. and a fem.; but it is not so with **أَخْرٌ**; for it has a fem. [and dual] and pl. without **مِنْ** and without the article **ال** and without its being prefixed to another noun: you say, **أَخْرَيْنَ** and **بِرَجَالِ أَخْرٍ** and **مَرَرْتُ بِرَجُلٍ أَخْرٍ** and **بِنِسْوَةِ أَخْرٍ**, and **بِأَمْرَةِ أَخْرَى**, [*I passed by another man, and by other men, and by another woman, and by other women;*] therefore, as it [namely **أَخْرٌ**] is thus made to deviate from its original form, [i. e. **أَخْرٌ**, (**I'Ak** p. 287,) which is of a class of words used, when indeterminate, alike as sing. and dual and pl.,] and is [essentially and originally] an epithet, it is imperfectly decl.,

though a pl. : but when you name thereby a man, it is perfectly decl., when indeterminate, accord. to Akh, or imperfectly decl. accord. to Šb. (S, L.) The dim. of **أَخْر** is **أَوْخِر**; the **ا** with the **ء** suppressed following the same rule as the **ا** in **ضَارِب**: (TA:) and the dim. of **أُخْرَى** is **أُخْرَى**. (S.) See also **أَخْرَى** voce **أَخْرَى**. — **أَخْرَى** (S, K,) or **أَخْرَى** (K,) means *I will not do it ever*: (S, K:) or the latter, *I will not do it to the end of time*. (S.) And **أُخْرَى** **الْقَوْمِ**, *The last of the people*. (S, K.) One says, **جَاءَ فِي أُخْرَى الْقَوْمِ** *He came among the last of the people*. (TA.) And **جَاءَ فِي أُخْرَى النَّاسِ** *He came among those who were the last of the people*. (S, A, K.) [See also **أَخْر**.] — In **أَبْعَدَ** **الْأَخْر**, the last word is a mistake for **الْأَخْر**, q. v. (Meshárik of 'Iyáq.)

أَخْر, (S, Mšb, K,) an epithet, of the measure **فَاعِل**, (S,) and **أَخِير**, (S, Mšb,) *The last; aftermost; hindmost*: and the latter; *after; hinder*: and [as a subst.] *the end*: *contr. of* **أَوَّل**: [or of **أَوَّل** when used as a subst.:] (A, Mšb, K:) or of **مَتَقَدِّم**: (Lth, Mšb:) or what is *after the first or former*: (S:) fem. of the former **أَخْرَة**: (S, Mšb, K:) pl. [masc.] **أَخْرُونَ** (K, Kur xxvi. 84, &c.,) and (masc. and fem., Mšb) **أَوَاخِر** (S, Mšb) and fem. **أَخْرَات** also: (Th:) and **مَأْخِر** is syn. with **أَوَاخِر**; as in **مَأْخِر اللَّيْلِ** [occurring in the S and K in art. **جِهَر**, meaning *The last, or latter, parts, or portions, of the night*]. (TK in art. **جِهَر**.) You say, **جَاءَ أَخْرًا** and **أَخِيرًا** and **أَخْرًا** and **بِأَخْرَة**, all meaning the same [*He came lastly, or latterly*]: and in like manner, **مَا عَرَفْتَهُ إِلَّا أَخِيرًا** and **إِلَّا بِأَخْرَة** [I did not know it save at the last, or lastly, or latterly]: (S:) or **جَاءَ أَخِيرًا** and **أَخْرًا** and **بِأَخْرَة** and **أَخْرَة** and **بِأَخْرَة** and **أَخْرَة** and **بِأَخْرَة**, (K,) or **أَخْرَة** and **بِأَخْرَة**, (Lh, L,) and **إِخْرِيًا** and **أَخْرِيًا** and **إِخْرِيًا** and **أَخْرِيًا** (TA) and **أَخْرِيًا** (K) mean *he came lastly of everything*. (K.) It is said in a trad., respecting Moḥammad, **كَانَ يَقُولُ بِأَخْرَة** **إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ** *He used to say, at the end of his sitting, when he desired to rise from the place of assembly, thus and thus*: or, accord. to I Ath, it may mean, *in the last, or latter, part of his life*. (TA.) And you say, **أَخْرَة مَرَّتَيْنِ** and **أَتَيْتَكَ أَخْر مَرَّتَيْنِ** (IAq, M, K) app. meaning (M) [*I came to thee the latter of two times*]; *the second of two times*. (M, K.) And **لَا أُكَلِّمُهُ أَخْر الدَّهْرِ** *I will not speak to him [to the end of time, or] ever*. (A.) [See a similar phrase above, voce **أَخْر**.] And **جَاءُوا عَنْ أَخْرِهِمْ** [*They came with the last of them*; **عَنْ** being here syn. with **بِ**; meaning *they came all, without exception*]. (A.) [And **فِي آخِرِ الشَّهْرِ**, and **السَّنَةِ**, and **كَانَ ذَلِكَ فِي آخِرِ الشَّهْرِ**, and **أَوَاخِرِهَا**, *That was in the end of the month, and of the year; and in the last days thereof*.] And

النَّهَارُ يَجْرَعُ عَنْ أَخْرِ فَآخِرٍ [*The day lengthens*] *hour by hour*. (A.) See also **أَخْر**, last sentence. — **الْأَخْر** is a name of God, signifying [*The last; or*] *He who remaineth after all his creatures, both vocal and mute, have perished*. (Nh.) — **الْأَخْرَانِ** *The two hinder dug of the she-camel; opposed to the قَادِمَانِ*; (TA;) *the two dug that are next the thighs*. (K.) — **الْأَخْرَة**, (K,) for **الدَّارُ الْآخِرَة**, (Bd in ii. 3,) [and **الْحَيَاةُ الْآخِرَة**,] and **الْأَخْرَى**, (K,) [*The latter, ultimate, or last, and the other, dwelling, or abode, and life; i. e. the latter, ultimate, or last, and the other, world; the world, or life, to come; and the ultimate state of existence, in the world to come*]; *the dwelling, or abode, [and life,] of everlasting duration*: (K:) [each] an epithet in which the quality of a subst. predominates. (Z, and Bd ubi supr.) [Opposed to **الدُّنْيَا**. And **أَخْرَة** also signifies *The enjoyments, blessings, or good, of the ultimate state; of the other world; or of the world, or life, to come*: in which sense likewise it is opposed to **دُنْيَا**: (see an ex. of both voce **بَاع**, in art. **بِيع**: so too **أُخْرَى**.)] — **أَخْرَة الرَّحْلِ**, (S, Mšb, K,) and **السَّرِجِ**, (Mšb,) and **أَخْرَة**, (S in art. **قَدَم**, and K,) and **مُؤَخَّرَة**, (S, Mgh, Mšb, K,) which is a rare form, or, accord. to Yaḥkoob, not allowable, (S,) and **مُؤَخَّرَة**, and **مُؤَخَّرَة**, and **مُؤَخَّرَة**, (S in art. **قَدَم**, and K,) and **مُؤَخَّرَة**, (Mšb, K,) or this is a mistake, (Mgh, Mšb,) and **مُؤَخَّرَة**, (K,) but the first of all is the most chaste, (Mšb,) *The thing, (S,) or piece of wood, (Mšb,) of the camel's saddle, (S, Mšb,) and of the horse's, (Mšb,) against which the rider leans [his back]*; (S, Mšb;) *the contr. of its قَادِمَة* [by which term **قَادِمَة** is meant the **وَاسِط**]: (K:) the **وَاسِط** of the camel's saddle is the tall fore part which is next to the breast of the rider; and its **أَخْرَة** is its *hinder part*; (Az, L;) i. e. *its broad piece of wood, (Mgh,) or its tall and broad piece of wood, (Az, L,) which is against, or opposite to, (تَحَادِي), the head [and back] of the rider*: (Az, Mgh, L:) [for] the **أَخْرَة** and the **وَاسِط** are the **شُرْحَانِ**, between which the rider sits: this is the description given by En-Nadr [ISh]; and all of it is correct: there is no doubt respecting it: (Az, L:) the pl. of **أَخْرَة** is **أَوَاخِر**. (Mšb.) — **مُؤَخَّر العَيْنِ**: see **مُؤَخَّر العَيْنِ**. — **أَخْر** and **أَخِير** [accord. to some] also signify *Absent*. (K.) But see **أَخْر**, second sentence.

أَخْرِيًا: see **أَخْر**.

أَخْر dim. of **أَخْر**, q. v. (TA.)

مُؤَخَّر العَيْنِ, (T, S, A, Mgh, Mšb, K,) [in the CK **مُؤَخَّرهَا**,] said by AO, (Mšb,) or A'Obeyd, (TA,) to be better without teshdeed, from which observation it is to be understood that teshdeed in this case is allowable, though rare, but Az disallows it, (Mšb, TA,) and **مُؤَخَّرَتَا**, and **أَخْرَتَا**, (K,) [*The outer angle of the eye*]; *the part of the eye next the temple*; (S, A, Mgh, Mšb;) *the part next the لِحَاظ: (K:) opposed to its **مَقْدِم**, which is the extremity thereof next the nose: (S, Mgh, Mšb:) pl. **مَأْخِر**. (Mgh.) You say, **نَظَرْتُ إِلَى***

بِمُؤَخَّر عَيْنِهِ [*He looked at, or towards, me from (lit. with) the outer angle of his eye*]. (S.) — **مُؤَخَّر الرَّحْلِ**, and **مُؤَخَّرَتُهُ**: see **أَخْر**.

مُؤَخَّر *The back, hinder, or latter, part of anything: its hindermost, or last, part*: *contr. of* **مَقْدِم**: as in the phrase, **ضَرَبَ مُؤَخَّرَ رَأْسِهِ** [*He struck the back, or hinder part, of his head*]. (S, Mšb.) [See also **أَخْر** and **أَخِير**.] — **مُؤَخَّر الرَّحْلِ**, and **مُؤَخَّرَتُهُ**: see **أَخْر**.

المُؤَخَّر a name of God, [*The Postponer, or Delayer*]; *He who postpones, or delays, things, and puts them in their places*: [or *He who puts, or keeps, back, or backward*: or *He who degrades*]: *contr. of* **المَقْدِم**. (TA.) — **مُؤَخَّر الرَّحْلِ**, and **مُؤَخَّرَتُهُ**: see **أَخْر**.

نَخْلَة مِشْحَار *A palm-tree of which the fruit remains until the end of winter*: (AHn, K:) and *until the end of the time of cutting off the fruit of palm-trees*: (S, M, K:) *contr. of* **مِشْكَار** and **بُكُور**: pl. **مَأْخِر**. (A.)

مَأْخِر [reg. pl. of **مِشْحَار**]: see **أَخْر**, first sentence.

مَتَأَخَّر: see its verb. — [An author, or other person, of the later, or more modern, times.]

المُسْتَأَخِرِينَ in the K, Kur xv. 24 is said by Th to mean *Those who come to the mosque after others, or late*: (TA:) or it means *those who are later in birth and death*: or *those who have not yet come forth from the loins of men*: or *those who are late, or backward, in adopting the Muslim religion and in fighting against unbelievers and in obedience*. (Bd.)

أخو

1. **أَخُو**, [third pers. **أَخَا**,] (S, K,) aor. **تَأَخُو**, (S,) inf. n. **أَخُوَة**; (S, K, &c.) and **أَخِيَّت**, (K, TA,) [in the CK **أَخِيَّت**, which is wrong in respect of the pers., and otherwise, for it is correctly] with medd, (TA,) inf. n. **إِخَاءٌ** and **مُؤَاخَاةٌ**; (Lth;) and **تَأَخِيَّت**; (K;) *Thou becamest a brother* [in the proper sense of this word, and also as meaning a friend, or companion, or the like]. (S, *K, *TA.) **أَخُوَة** is also [used as] a simple subst., (TA,) signifying *Brotherhood; fraternity; the relation of brother*; as also **إِخَاءٌ** and **مُؤَاخَاةٌ**; and **تَأَخِيَّت**: (Lth, TA:) and the *relation of sister*. (S.) You say, **بَيْنِي وَبَيْنَهُ أَخُوَة** and **إِخَاءٌ** [&c., meaning] *Between me and him is brotherhood*. (JK, TA.) And **بَيْنَ السَّمَاةِ وَالْحَمَاسَةِ تَأَخِيَّتٌ** [*Between liberality and courage is a relation like that of brothers*]. (TA.) And **أَخُوَة** is a dial. var. of **أَخُوَة**, occurring in a trad. (IAth, TA.) = [It is also trans.] You say, **أَخُوْتُ عَشْرَةَ** *I was, or became, a brother to ten*. (TA.)

2. **أَخِيَّت لِلدَّابَّةِ**, (S, K,) or **الدَّابَّةِ**, (Mšb,) [so accord. to a copy of that work, but probably this is a mistranscription,] inf. n. **تَأَخِيَّةٌ**, (S, Mšb, K,) *I made an أَخِيَّة* [q. v.] *for the beast, (Mšb, K,) and tied the beast therewith*; (Mšb;) [and

so, app., أَخِيْت (which, if correct, is probably of the measure أَفْعَلْتُ); for it is related that] an Arab of the desert said to another, أَخِي لِي أَخِيَّةٌ [Make thou for me an أَخِيَّةٌ to which I shall tie my colt]. (TA.) And you say, أَخِي لِي أَخِيَّةٌ فَنَكَّرَهَا [Such a one did a benefit to such a one, and he was ungrateful for it. (TA.) [But perhaps أَخِي and أَخِي in these two exs. are mistranscriptions for أَخِي and أَخِي.]

3. أَخَاهُ (S, K,) vulgarly وَأَخَاهُ (S,) or the latter is a dial. var. of weak authority, (K, TA,) said by some to be of the dial. of Teiyi, (TA,) inf. n. مَوَآخَاةٌ and إِخَاءٌ (S, K) and وَخَاءٌ (K) and [quasi-inf. n.] إِخَاوَةٌ (Fr, K) and وَخَاوَةٌ (CK,) *He fraternized with him; acted with him in a brotherly manner:* (S, K, PS, TK:) A'Obeid mentions, on the authority of Yz, أَخِيْت and وَأَخِيْت and وَأَسِيْت and وَأَسِيْت and وَأَكَلْت and وَأَكَلْت: the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, يُوَاحِي, changing the hemzeh into و. (IB, TA.) — It is said in a trad., أَخِي بَيْنَ الْمُهَاجِرِينَ, meaning *He united the emigrants [to El-Medeeneh] with the assistants [previously dwelling there] by the brotherhood of El-Islám and of the faith.* (TA.) You say also, أَخِيْت بَيْنَ الشَّيْئَيْنِ [I united the two things as fellows, or pairs]; and sometimes one says, وَأَخِيْت, like as one says, وَأَسِيْت, for وَأَسِيْت; mentioned by ISK. (Msb.) — See also 1, in three places.

4: see 2, in three places.

5. تَأَخَّيْتُ, and the inf. n. تَأَخُّجٌ: see 1, in three places. — تَأَخَّيْتُ أَخَاهُ I adopted a brother: (S, K:) or [تَأَخَّيْتُ signifies] I called him brother. (K.) — تَأَخَّيْتُ الشَّيْءَ (S, K, TA,) or تَأَخَّيْتُ الشَّيْءَ (Msb,) I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing; (S, Msb, K, TA;) as the brother does the brother; and in the same manner the verb is used with a man for its object: but تَوَخَّيْتُ, in the same sense, is more common. (TA.) You say, تَأَخَّيْتُ مَحَبَّتَكَ I sought, &c., thy love, or affection. (TA in art. وِخَى.)

6. تَأَخَّيَا They became brothers, or friends or companions or the like, to each other. (S, TA.)

أَخٌ (S, Msb, K,) originally أَخُو (Kh, S, Msb,) as is shown by the first of its dual forms mentioned below, and by its having a pl. like أَبَاءٌ (S,) and أَخٌ (K,) with the second letter doubled to compensate for the و suppressed, as is the case in أَبٌ (TA,) and أَخَا [like أَبَا] and أَخُو (IAar, K, TA, [the last, with the article prefixed to it, erroneously written in the CK أَخُو]) and أَخُو [like دَلُو (Kr, K,) a well-known term of relationship, (K, TA,) i. e. *A brother; the son of one's father and mother, or of either of them:* and also applied to a foster-brother: (TA:) and a friend; and a companion, an associate, or a fellow: (K:) derived from أَخِيَّةٌ [q. v.]; as though one أَخٌ were

tied and attached to another like as the horse is tied to the أَخِيَّة: (Har p. 42:) or, accord. to some of the grammarians, it is from وَخَى meaning قَصَدَ; because the أَخٌ has the same aim, endeavour, or desire, as his أَخ: (TA:) when أَخٌ is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, هَذَا أَخُوكَ [This is thy brother, &c.], and مَرَرْتُ بِأَخِيكَ [I passed by thy brother, &c.], and رَأَيْتُ أَخَاكَ [I saw thy brother, &c.]: (S:) [in which it is also asserted that one does not say أَخُو without prefixing it to another noun; but this is inconsistent with the assertion of IAar and F, that أَخُو is a syn. of أَخٌ:] the dual is أَخَوَانِ (S, Msb, Kur xlix. 10, Ham p. 434,) or أَخَوَانِ, with the خ quiescent, (TA, [but this I have found nowhere else,]) and some of the Arabs say أَخَانِ (S, Msb,) and Kr mentions أَخَوَانِ, with damm to the خ, said by IB to occur in poetry, and held by ISd to be dual of أَخُو, with damm to the خ: (TA:) the pl. is إِخْوَةٌ and إِخْوَانِ (S, Msb, K, &c.) the former generally applied to brothers, and the latter to friends [or the like], (T, S,*) but not always, as in the Kur xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kur iv. 12, (S,) and إِخْوَةٌ (Fr, S, Msb, K, [in the CK أَخْوَةٌ,]) or this is a quasi-pl. n., (Sb, TA,) and أَخَوَانِ (Kr, Msb, K,) and أَخَاءٌ (S, K,) like أَبَاءٌ (S,) and أَخُو, and إِخْوَةٌ (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of ة characterizing the pl. as fem., (TA,) and إِخْوَانِ (S, Msb, K,) and إِخْوَانِ (Msb: [there written without any syll. signs, and I have not found it elsewhere.]) The fem. of أَخٌ is أَخْتٌ [meaning *A sister:* and a female friend, &c.]: (S, Msb, K, &c.) written with damm to show that the letter which has gone from it is و; (S;) the ت being a substitute for the و; (TA;) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it is the sign of the fem. gender, through inadvertence: Kh, however, says that its ت is [originally] ة [meaning ة]: and Lth, that أَخْتٌ is originally أَخَةٌ: and some say that it is originally أَخْوَةٌ: (TA:) the dual. is أَخْتَانِ (Kh:) and the pl. is أَخَوَاتٌ. (Kh, S, Msb, K.) The saying لَا أَخَا لَكَ بِفُلَانٍ [Thou hast no brother, or friend, in such a one] means لَيْسَ لَكَ بِأَخٍ [such a one is not a brother, or friend, to thee]. (S, K.) It is said in a prov., مَنْ لَكَ بِأَخِيكَ كَلْبُهُ [Who will be responsible to thee for thy brother, or thy friend, altogether? i. e., for his always acting to thee as a brother, or friend]. (JK.) And in

another, رَبِّ أَخٍ لَكَ لَمْ تَلِدْهُ أُمَّكَ [+ There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, أَخُوكَ أَمْ الذُّئْبُ [Is it thy brother, or the wolf?]; said in suspecting a thing: as also أَخُوكَ أَمْ اللَّيْلُ [Is it thy brother, or is it the night that deceives thee?]. (Har p. 554.) And another saying is, الرَّسْمُ أَخُوكَ [The spear is thy brother, but sometimes, or often, it is unfaithful to thee]. (TA.) — Ibn-'Arafel says that when أَخْوَةٌ does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, هَذَا الثَّوْبُ أَخُو هَذَا [+ This garment, or piece of cloth, is the like, or fellow, of this]: and hence the saying in the Kur [xvii. 29], كَانُوا إِخْوَانَ الشَّيَاطِينِ [+ They are the likes, or fellows, of the devils: and in the same [xliii. 47], إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتَيْهَا [+ But it was greater than its like, or fellow; i. e., than what was like to it in truth &c. (TA.) It is said in a trad., النَّوْمُ أَخُو الْمَوْتِ [Sleep is the like of death]. (El-Jámi' es-Sagheer.) One says also, لَقِيَ فُلَانٌ أَخَا الْمَوْتِ [+ Such a one met with the like of death. (Msb, TA.) And they said, لَمَّا أَخْتٌ لَهَا [+ God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And لَا أَكَلِمَةَ إِلَّا أَخَا السَّرَّارِ [+ I will not speak to him save the like of secret discourse. (As, TA.) [And hence,] أَخْتَا سَيْبِلِ [+ The two sisters of Canopus;] the two stars called الشَّعْرَى العَبُورُ and الشَّعْرَى بَا أَخَا بَكْرِ — (S and K in art. شَعْر, q. v.) or تَجِيمِر, means [+ O thou of [the tribe of] Behr, or Temeem. (Ham p. 284.) — Lh mentions, on the authority of Abu-d-Deenár and Ibn-Ziyád, the saying, الْقَوْمُ بِأَخِي الشَّرِّ, as meaning [+ The people, or company of men, are in an evil state or condition. (TA.) [But accord. to others,] one says, تَرَكْتُهُ بِأَخِي الشَّرِّ, meaning [+ I left him in an evil state or condition: (JK, Msb, K, TA:) and in a good state or condition. (TA.) — You say also, هُوَ أَخُو الصِّدْقِ [+ He is one who cleaves, or keeps, to veracity. (Msb.) — أَخُو, as a prefixed noun, is also used in the sense of أَهْلٌ, meaning [+ Worthy, or deserving, of a thing: and meet, fit, or fitted, for it. So in the phrase أَخُو ثِقَةٍ [+ Worthy, or deserving, of trust, or confidence; expl. by W (p. 91) as meaning a person in whom one trusts, or confides. And so in the prov., لَيْسَ أَخُو الْكَظَاطِ مَنْ يَسَامُهُ [+ He who is fit, or fitted, for vehement striving for the mastery is not he who turns away from it with disgust: see art. كَظ. — It is also used in the sense of دُو: as in the phrase, هُوَ أَخُو الْغَنَى [+ He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, أَخُو الْخَيْرِ [+ Possessed, or a possessor, of good, or of what is good. And in like manner,] أَخُو الْخَنَجِ means [The low, base, or abject]. (Ham p. 44.) [So too] سَيَّرْنَا سَيَّرْنَا جَاهِدٌ [+ We made him a warrior, i. e., for his always acting to thee as a brother, or friend]. (JK.) And in

[+ *Our journeying is laborious*: see an ex. in the first paragraph of art. **غدر**. (TA.) — **حَمِي** **الْأَخَوَيْنِ** + *A fever that affects the patient two days, and quits him two days; or that attacks on Saturday, and quits for three days, and comes [again] on Thursday; and so on.* (Msb.) — **دَمَّرَ** **الْأَخَوَيْنِ**: see **دَمَّرَ**, in art. **دَمَى**.

أَخَا: }
أَخُو: } see أَخ. }
أَخُو: }

أَخْت: see أَخ, in four places.

[أَخْتٌ and أَخِيَةٌ dims. of أَخ and أَخْت.]

أَخَوِي *Brotherly; fraternal; of, or relating to, a brother, and a friend or companion: and also, sisterly; of, or relating to, a sister; because you say أَخَوَاتٌ [meaning "sisters"]; but Yoo used to say أَخْتِي, which is not agreeable with analogy.* (S, TA.)

أَخَوِي: see أَخَوِي.

أَخْوَانٌ, besides being a pl. of أَخ, q. v., is a dial. var. of **أَخْوَانٌ**. (TA. [See art. **أَخْوَانٌ**].)

أَخَاوَةٌ: see 3.

أَخْوَةٌ an inf. n. of 1: and also [used as] a simple subst. (TA.) See 1. — When it does not relate to birth, it means + *Conformity, or similarity; and combination, agreement, or unison, in action.* (Ibn-'Arāfeh, TA.)

أَخِيَّةٌ, (Lth, S, Msb, K, &c.,) originally of the measure **فَاعُولَةٌ**, [i. e. **أَخْوِيَّةٌ**,] (Msb,) and **أَخِيَّةٌ**, (Lth, Msb, K,) and **أَخِيَّةٌ**, (JK, K, TA, [but in the K the orthography of these three words is differently expressed in different copies, and somewhat obscurely in all that I have seen,]) *A piece of rope of which the two ends are buried in the ground, (ISk, JK, S,) with a small staff or stick, or a small stone, attached thereto, (ISk, S,) a portion thereof, resembling a loop, being apparent, or exposed, to which the beast is tied; (ISk, JK, S;) it is made in soft ground, as being more commodious to horses than pegs, or stakes, protruding from the ground, and more firm in soft ground than the peg, or stake: (TA:) or a loop tied to a peg, or stake, driven [into the ground], to which the beast is attached: (Msb:) or a stick, or piece of wood, (K, TA,) placed crosswise (TA) in a wall, or in a rope of which the two ends are buried in the ground, the [other] end [or portion] protruding, like a ring, to which the beast is tied: (K, TA:) or a peg, or stake, to which horses are tied: (Har p. 42:) [see also **أَرَى**:] the pl. of the first is **أَوَاخِي**; (JK, S, Msb, K;*) and of the second, **أَوَاخِي**; (Msb;) and of the third, **أَخَايَا**, (JK, K,*) like as **خَطَايَا** is pl. of **خَطِيئَةٌ**. (TA.) In a trad., the believer and belief are likened to a horse attached to his **أَخِيَّة**; because the horse wheels about, and then returns to his **أَخِيَّة**; and the believer is heedless, and then returns to believe. (TA.) And in another, men are forbidden to make their backs like the **أَخَايَا***

of beasts; i. e., in prayer; meaning that they should not arch them therein, so as to make them like the loops thus called. (TA.) — Also i. q. **طَنْبٌ**; (K;) i. e. The kind of tent-rope thus called. (TA in art. **طَنْب**, q. v.) — And + *A sacred, or an inviolable, right or the like; syn. ذِمَّةٌ and حُرْمَةٌ*. (S, K.) You say, **لِفُلَانٍ أَوْأَخِي** [+ *To such a one belong sacred, or inviolable, rights, and ties of relationship and love, to be regarded*]. (S.) And **لَهُ عِنْدِي أَجِيَّةٌ** + *He has, with me, or in my estimation, a strong, sacred, or inviolable, right; and a near tie or connexion, or means of access or intimacy or ingratiating.* (TA.) — In a trad. of 'Omar, in which it is related that he said to El-'Abbās, **أَنْتَ أَخِيَّةٌ أَبَاءَ رَسُولِ اللَّهِ**, it is used in the sense of **بِقِيَّةٌ**; [and the words may therefore be rendered *Thou art the most excellent of the ancestors of the Apostle of God;*] as though he meant, thou art he upon whom one stays himself, and to whom one clings, of the stock of the Apostle of God. (TA.)

اد

1. **أَدَّتْهُ دَاهِيَةٌ**, aor. 2 (T, S, M, K) and 2, (M, K,) but this latter is strange, [anomalous,] and unknown, (TA,) and 2, (M, K,) mentioned by Lh, whence it seems that he made the pret. to be of the measure **فَعِلٌ**, or that it is co-ordinate to **أَدَّى**, aor. **يَأْتِي**, (M,) inf. n. **أَدَّ**, (T, S, M,) *A calamity befell him.* (M, K.) And in like manner, **أَدَّهُ أَمْرٌ**, aor. and inf. n. as above, *An event befell him: (M:) or oppressed him, distressed him, or afflicted him.* (Bd in xix. 91.) — See also 5.

5. **تَأَدَّدَ**; (T, K;) and **أَدَّدَ**, inf. n. **أَدَّدَ**; (TA;) i. q. **تَشَدَّدَ** [*He acted, or behaved, with forced hardness, firmness, strength, vigour, &c.*]. (T, K.)

أَدٌّ (S, M, K) and **أَدٌّ** (T, K) and **أَدٌّ** (K) *Strength; power; force: (S, M, K:) superior power or force or influence; mastery; conquest; predominance.* (M, K, TA.) — See also **إِدٌّ**, in two places. — Also, the first, *The sound of treading.* (T.)

إِدٌّ: see **أَدٌّ**. — Also, and **إِدَّةٌ**, *A wonder, or wonderful thing: (M, L, K:) a very evil, abominable, severe, thing, or affair: (S, M, A, L, K:) a calamity; (S, A, L, K;) or thus the former word signifies; (M;) as also **أَدٌّ**, (as in the copies of the K,) or **أَدٌّ**, [originally **أَدَّدَ**] of the measure **فَاعِلٌ**: (so in the S and L:) pl. (of **إِدٌّ**, M, TA) **أَدَادٌ**, (K, TA,) or **أَدَادٌ**, (T, CK, [but this, if correct, is a quasi-pl. n.]) or **أَدَادٌ**, (M,) and (of **إِدَّةٌ**, S, M) **أَدَّدَ**. (T, S, M, K.) You say also **أَدَّدَ** [meaning as above], using **إِدٌّ** as an epithet, accord. to Lh. (M.) And **أَدَّةٌ دَاهِيَةٌ** [*A very evil, abominable, or severe, calamity*]. (A.) Hence the saying in the Kur [xix. 91], **لَقَدْ جِئْتُمْ شَيْئًا إِدًّا**, *Verily ye have done a very evil, or abominable, thing: (S, M:*) or, accord. to one reading, **أَدًّا**; both meaning great, or grievous: and some of the**

Arabs say, **بَشِيءٌ إِدٌّ**, which means the same. (T, TA.)

إِدَّةٌ: see **إِدٌّ**, in two places.

أَدٌّ: see **أَدٌّ**: — and see **إِدٌّ**, in two places.

ادب

1. **أَدَّبَ**, aor. 2, inf. n. **أَدَّبَ**, *He invited (people, S, or a man, K) to his repast, or banquet; (S, K;) as also **أَدَّبَ**, (K,) or **أَدَّبَ إِلَى طَعَامِهِ**, aor. **يُؤَدِّبُ** [or **يُؤَدِّبُ**], (AZ, S,) inf. n. **إِدْبَابٌ** [originally **إِدْبَابٌ**]. (AZ, S, K.) You say, **أَدَّبَ الْقَوْمَ**, (S,) or **أَدَّبَ عَلَى الْقَوْمِ**, aor. as above, (T,) *He invited the people to his repast.* (T, S.) And **أَدَّبَهُمْ عَلَى الْأَمْرِ** *He collected them together for the affair.* (A.) And **أَدَّبُ جِيرَانِكَ لِتَشَاوَرَهُمْ** [*I will collect thy neighbours in order that thou mayest consult with them*]. (A.) The primary signification of **أَدَّبَ** is *The act of inviting.* (T.) — [Hence,] **أَدَّبَ**, aor. 2; (Msb, K;) or **أَدَّبَ**, aor. 2; (so in a copy of the M;) inf. n. **أَدَّبَ**, (M, Mgh, Msb,) or **أَدَّبَ**; (K;) *He made a repast, or banquet, (M, Msb, K,) and invited people to it; (Msb;) as also **أَدَّبَ**, (M,) aor. and inf. n. as above: (TA:) or he collected and invited people to his repast.* (Mgh.) — [Hence also, as will be seen below, voce **أَدَّبَ**,] **أَدَّبَهُ**, aor. 2, inf. n. **أَدَّبَ**, *He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul; (Msb;) and **أَدَّبَهُ**, [inf. n. **تَأْدِيبٌ**, signifies the same;] he taught him what is termed **أَدَّبَ** [or good discipline of the mind and manners, &c.; i. e. he disciplined him, or educated him, well; rendered him well-bred, well-mannered, polite; instructed him in polite accomplishments; &c.]: (S, M, A, Mgh, K;) or the latter verb, inf. n. **تَأْدِيبٌ**, signifies *he taught him well, or much, the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul: and hence, this latter also signifies he disciplined him, chastised him, corrected him, or punished him, for his evil conduct; because discipline, or chastisement, is a means of inviting a person to what is properly termed **الأَدَّبُ**.* (Msb.) — **أَدَّبَ**, aor. 2, (AZ, T, S, M, K,) inf. n. **أَدَّبَ**, (M, K,) *He was or became, characterized by what is termed **أَدَّبَ** [or good discipline of the mind and manners, &c.; i. e., well disciplined, well-educated, well-bred, or well-mannered, polite, instructed in polite accomplishments, &c.].* (AZ, T, S, M, K.)**

2: see 1.

4: see 1, in three places. — **أَدَّبَ الْبِلَادَ**, aor. and inf. n. as above, + *He filled the provinces, or country, with justice, or equity.* (K, TA.)

5. **تَأَدَّبَ** *He learned, or was taught, what is termed **أَدَّبَ** [or good discipline of the mind and manners, &c.; i. e. he became, or was rendered, well-disciplined, well-educated, well-bred, well-mannered, polite, instructed in polite accomplishments, &c.]; as also **أَسْتَدَّبَ**. (S, Mgh, K.)*

10: see 5.

أَدَبٌ (S, M, K,) or, accord. to some, أَدَبٌ (TA,) *Wonderful*; or *a wonderful thing*; syn. عَجَبٌ (S, M, K;) as also أَدَبَةٌ [used in the latter sense]. (K.) You say, أَدَبَ فُلَانٌ بِأَمْرٍ إِدَبٍ. (Aḡ, T.) *Such a one did a wonderful thing.* (Aḡ, T.) — See also أَدَبٌ, last sentence.

أَدَبٌ: see أَدَبٌ, in two places.

أَدَبٌ, so termed because it invites men to the acquisition of praiseworthy qualities and dispositions, and forbids them from acquiring such as are evil, (T, Mgh,) signifies *Discipline of the mind*; and *good qualities and attributes of the mind or soul*: (Mḡb:) or *every praiseworthy discipline by which a man is trained in any excellence*: (AZ, Mgh, Mḡb:) [*good discipline of the mind and manners; good education; good breeding; good manners; politeness; polite accomplishments*:] i. q. ظَرْفٌ [as meaning *excellence, or elegance, of mind, manners, address, and speech*]: and *a good manner of taking or receiving* [what is given or offered or imparted, or what is to be acquired]: (M, A, K:) or *good qualities and attributes of the mind or soul, and the doing of generous or honourable actions*: (El-Jawáleeḡee:) or *the practice of what is praiseworthy both in words and actions*: or *the holding, or keeping, to those things which are approved, or deemed good*: or *the honouring of those who are above one, and being gentle, courteous, or civil, to those who are below one*: (Towsheeh:) or *a faculty which preserves him in whom it exists from what would disgrace him*: (MF:) it is of two kinds, أَدَبٌ النَّفْسِ [which embraces all the significations explained above], and أَدَبٌ الدَّرْسِ [which signifies *the discipline to be observed in the prosecution of study, by the disciple with respect to the preceptor, and by the preceptor with respect to the disciple*: see “Haji Khalfæ Lexicon,” Vol. I. p. 212]: (S, Bṭl, Mgh:) [also *deportment, or a mode of conduct or behaviour, absolutely*; for one speaks of good أَدَبٌ and bad أَدَبٌ:] the pl. is آدَابٌ [which is often employed, and so is the sing. also, as signifying *the rules of discipline to be observed in the exercise of a function, such as that of a judge, and of a governor; and in the exercise of an art, such as that of the disputer, and the orator, and the poet, and the scribe; &c.*]. (Msb.) —

عِلْمُ الْأَدَبِ signifies [*The science of philology; or] the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing*; (“Haji Khalfæ Lexicon,” Vol. I. p. 215;) [and so, simply, الْأَدَبُ: which is also used to signify *polite literature*: but in this sense, and likewise] as applied to *the sciences relating to the Arabic language, [or the philological sciences, which are also termed] الْعُلُومُ الْأَدَبِيَّاتُ*, innovated in the time of El-Islám. (El-Jawáleeḡee.) — أَدَبُ الْبَحْرِ, (A, K,) or أَدَبٌ الْبَحْرِ (T, L,) † *The abundance of the water of the sea.* (T, A, L, K.)

أَدَبَةٌ: see مَادِبَةٌ: — and see also أَدَبٌ.

أَدَبٌ أَدَبِيٌّ *Of, or relating to, what is termed أَدَبٌ*,

or الْأَدَبُ. Hence, الْعُلُومُ الْأَدَبِيَّاتُ: see أَدَبٌ, last sentence but one.]

أَدَبٌ *Characterized by what is termed أَدَبٌ [or good discipline of the mind and manners, &c.; i. e. well-disciplined, well-educated, well-bred, or well-mannered; polite; instructed in polite accomplishments, or an elegant scholar; &c.]:* (T, S, M, Mgh, K:) pl. أَدَبَاءٌ. (M, K.) — See also مَوْدَبٌ.

أَدَبٌ [originally أَذَبٌ, *More, or most, characterized by what is termed أَدَبٌ; i. e. better, or best, disciplined, educated, bred, or mannered; more, or most, polite; &c.*]. You say, هُوَ مِنْ أَدَبٍ هُوَ مِنَ النَّاسِ [He is of the best disciplined, &c., of men]. (A.)

أَدَبٌ *One who invites people to a repast, or banquet*: (T, S, Mḡb:) pl. أَدَبَةٌ. (TA.)

مَادِبَةٌ: see what next follows, in two places.

مَادِبَةٌ *A repast, or banquet, to which guests are invited*; (A'Obeyd, T, S, M, Mgh, Mḡb, K;) or *made on account of a wedding*: (M, K:) as also أَدَبَةٌ (S, M, Mḡb, K,) or, accord. to A'Obeyd, this latter has a different signification, as will be seen below, (TA,) and مَادِبَةٌ (IJ,) and أَدَبَةٌ (M, K:) pl. مَادِبٌ. (S.) In a trad., the Kṡr-án is called مَادِبَةُ اللَّهِ فِي الْأَرْضِ, or مَادِبَةٌ; and A'Obeyd says that, if we read مَادِبَةٌ, the meaning is, *God's repast which He has made in the earth, and to which He has invited mankind*; but if we read مَادِبَةٌ, this word is of the measure مَفْعَلَةٌ from الْأَدَبُ, [and the meaning is, *a means which God has prepared in the earth for men's learning good discipline of the mind, &c.*; it being a noun similar to مَكْرَمَةٌ and مَكْرَمَةٌ &c.:] El-Aḡmar, however, makes both words synonymous. (T, M, TA.)

مَادِبَةٌ: see what next precedes.

أَدَبٌ مُؤَدَّبٌ *A camel well-trained and broken.* (T, L.)

مَادِبَةٌ, occurring in a verse of 'Adee, [which I do not anywhere find quoted,] She [app. a bride] for whom a repast, or banquet, has been made. (TA.)

ادر

1. أَدَرَ, aor. َ, (T, M, Mḡb, K,) inf. n. أَدْرٌ (Lth, T, S, Mgh) and أَدَرَةٌ (Lth, TA,) or أَدْرَةٌ, (as in the TT,) or أَدْرَةٌ is a simple subst., (M, K,) and so is أَدْرَةٌ (K,) *He (a man, S) had the disorder termed أَدْرَةٌ.* (T, S, M, &c.)

أَدْرَةٌ a subst. from أَدَرَ; [see أَدَرَ, below;] (K;) as also أَدْرَةٌ: (M, K:) the former signifies [*A scrotal hernia;] an inflation in the خُصِيَّةُ [or the testicle, or the scrotum]:* (T, S, S:) or *an inflation of the خُصِيَّةُ*: (Mḡb:) or *a disorder consisting in an inflation, or a swelling, of the خُصِيَّتَانِ, and their becoming greatly enlarged with matter or wind therein*: (Esh-Shiháb, on the Soorat el-Aḡzáb:) or *a largeness of the خُصَى*: (Mgh:)

and أَدْرَةٌ also signifies what is vulgarly termed قَبْلَةٌ [meaning in the present day a scrotal hernia]: or, accord. to some, i. q. خُصِيَّةٌ. (TA.) [See also I.]

أَدْرَةٌ: see أَدْرَةٌ, in two places. [See also I.]

أَدْرٌ (T, S, M, Mgh, Mḡb, K) and مَادُورٌ (M, K) *A man (S) [having a scrotal hernia; or] having an inflation in the خُصِيَّةُ [or the testicle, or the scrotum]:* (T, S, S:) or *having an inflation of the خُصِيَّةُ*: (Mḡb:) or *having his صَفَاقُ [or inner skin] ruptured, so that [some of] his intestines fall into his scrotum; the rupture being in every instance only in the left side: or afflicted by a rupture in one of his خُصِيَّتَانِ [or in either half of the scrotum]:* (M, K:) or *having a largeness of the خُصَى* (Mgh:) pl. of the former, أَدْرٌ; (Mḡb, K;) and of the latter, مَادِيرٌ. (K.) Accord. to some, (M,) خُصِيَّةٌ أَدْرَاءٌ signifies [*A testicle, or scrotum,] large, without rupture.* (M, K.)

مَادُورٌ: see أَدْرٌ.

ادمر

1. أَدَمَرَ الخُبْزَ, aor. َ, (M, Mḡb, K,) inf. n. أَدْمَرٌ; (M, Mḡb;) and أَدَمَهُ, (Mḡb, K,) inf. n. إِدْمَارٌ; (TK;) *He mixed the bread with أَدْمَرٌ [or seasoning; i. e. he seasoned it];* (M, K;) *he made the swallowing of the bread to be good, or agreeable, by means of إِدْمَارٍ [or seasoning].* (Mḡb.) You say also, أَدَمَرَ الخُبْزَ بِالسَّخْمِ, aor. َ, [*He seasoned the bread, or rendered it savoury, with flesh-meat,*] from أَدْمَرٌ and إِدْمَارٌ, signifying مَا يُؤْتَدَمَرُ بِهِ. (S.) — أَدَمَرَ القَوْمَ, aor. َ, (K,) inf. n. أَدْمَرٌ; (TA;) or أَدْمَرَهُ; (M;) or both; (TA;) *He seasoned for the people, or company of men, (أَدْمَرَ لَهُمْ, [in the CK, erroneously, إِدْمَارَهُ,]) their bread;* (M, K, TA;) i. e., *mixed it [for them] with إِدْمَارٍ.* (TA.) — [From أَدْمَرٌ in the first of the senses explained above, is app. derived the phrase,] *He mixed him, associated him, or united him in company, with his family.* (M.) [And in like manner,] *أَدَمَرَ بَيْنَهُمَا*, (T, S,) or *بَيْنَهُم*, (M, Mḡb, K,) aor. َ, (T, M, Mḡb, K,) inf. n. أَدْمَرٌ; (T, M, Mḡb;) and أَدْمَرَهُ, (T, S, M, Mḡb, K,) inf. n. إِدْمَارٌ; (T, TA;) *He (God, T, S, M, or a man, Mḡb) effected a reconciliation between them; brought them together;* (S, M, Mḡb, K; [expl. in the M and K by لَامَرٌ, for which we find in the CK لَامَرٌ;]) *made them sociable, or familiar, one with another;* (S, Mḡb, TA;) and *made them to agree:* (TA:) or *induced love and agreement between them*: held by A'Obeyd to be from أَدْمَرٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., *فَإِنَّهُ أَحْسَرَى أَنْ يُؤَدَمَرَ بَيْنَكُمَا*, meaning *For it is most fit, or meet, that there should be, between you two, love and agreement:* (T, S:) or, *that peace, or reconciliation, and friendship, should continue between you two.* (Mḡb.) And a poet says,

وَالْبَيْضُ لَا يُؤَدِمُنُ إِلَّا مُؤَدِمًا

i. e. [*And the pure, or free from faults, among*

women,] do not love any save one who is made an object of love [by his good qualities], (T, S,) a proper object of love. (T.) = ادمر (T, M, K,) aor. -, (T,) or ٢, (M, K,) inf. n. ادمر (M,) † He was, or became, to them, what is termed ادمر; (T, M, K;) i. e., one who made people to know them; (T;) or a pattern, an exemplar, an example, or one who was imitated, or to be imitated; and one by means of whom they were known: (M, K;) so says IAgar. (M.) = ادمر الأديم He pared, or removed the superficial part of, the hide: (T, *TA:) and ادمر الأديم, with medd, he pared off the ادمر [q. v.] of the hide: (TA:) or the latter signifies he exposed to view the ادمر [in the CK, erroneously, the ادمر] of the hide. (M, K.) = ادمر, aor. -, (M, K,) inf. n. ادمر; (TK;) and ادمر, aor. ٢, (M, K,) inf. n. ادمر (T, K) [or, more probably, ادمر, like سمره &c.]; He (a camel, and a gazelle, and a man,) was, or became, of the colour termed ادمر, q. v. infra. (M, K.)

2. ادمر, inf. n. ادمر, He put much ادمر [or seasoning] into it. (TA.)

4: see 1, in five places.

8. ادمر [written with the disjunctive alif ادمر] He made use of it [to render his bread pleasant, or savoury]; namely ادمر (M, *TA,) or ادمر (M.) [ادمر is explained in the T and S &c. by the words ما يؤتمر به, meaning That which is used for seasoning bread.] — ادمر العود † The wood, or branch, had the sap (الماء) flowing in it. (Z, K.)

10. ادمر He sought, or demanded, of him ادمر [or seasoning]. (Z, TA.)

ادمر: see ادمر. — هو ادمر أهله: see ادمر.

ادمر بنى أبيه: هو ادمر أهله. — ادمر: see ادمر. — ادمر: see ادمر.

ادمر: see ادمر, in two places: — and ادمر: see ادمر.

ادمر: see ادمر. — هو ادمر أهله: see ادمر.

ادمر A state of mixing, or mingling, together [in familiar, or social, intercourse]. (Lth, T, M, K.) You say, ادمر بينهما Between them two is a mixing, &c. (Lth, T.) — Also, (M, K,) or ادمر (S,) Agreement: (S, M, K, TA:) and familiarity, sociableness, companionship, or friendship. (S, TA. [The meanings in this sentence are assigned in the S only to the latter word: in the TA, only to the former.]) — And the former, Relationship. (M, K.) — And A means of access (وسيلة, Fr, T, S, M, K) to a thing, (Fr, T, S,) and to a person; (Fr, T;) as also ادمر (K.) You say, فلان ادمر Such a one is my means of access to thee. (Fr, T.) — And [hence,] A present which one takes with him in visiting a friend or a great man; in Persian ادمر. (K, L.) — هو ادمر. — In camels, A colour intermixed, or tinged, with blackness, or

with whiteness; or clear whiteness; (M, K;) or, as some say, (TA,) intense whiteness; (S, TA;) or whiteness, with blackness of the eyeballs: (Nh, TA:) and in gazelles, a colour intermixed, or tinged, with whiteness: (M, K;) or in gazelles and in camels, whiteness: (T:) and in human beings, (M, K,) a tawny colour; or darkness of complexion; syn. سمره [q. v.]; (S, M, K;) or an intermixture, or a tinge, of blackness; (Lth, T;) or intense سمره [or tawnyness]; and it is said to be from ادمر الأرض, meaning the colour of the earth: (Nh, TA:) or [in men,] i. q. حمره [which, in this case, signifies whiteness of complexion]: (TA:) accord. to AHn, it signifies whiteness; syn. بياض. (M.) [See also ادمر.]

ادمر: see ادمر. — هو ادمر أهله (M, K,) and ادمر (M,) or ادمر (K,) and ادمر (M,) or ادمر, and ادمر (K,) † He is the pattern, exemplar, example, or object of imitation, of his people, or family, by means of whom they are known: (M, K;) so says IAgar. (M.) And ادمر † I made such a one to be the pattern, exemplar, example, or object of imitation, of my people, or family. (T, S.) And فلان ادمر, and ادمر † He is a pattern, &c., to such a one. (Fr, TA.) And فلان ادمر بنى فلان † Such a one is he who makes people to know the sons of such a one. (T.) And ادمر قومه † He is the chief, and provost, of his people. (A, TA.) And ادمر قومه, and فلان ادمر قومه, and ادمر بنى أبيه † Such a one is the aider, and manager of the affairs, and the support, and right orderer of the affairs, of his people, and of the sons of his father. (A, TA.) — [The inner skin; the cutis, or derma;] the interior of the skin, which is next to the flesh; (S, M, K;) the exterior thereof being called the بشرة: (S;) or (as some say, M) the exterior thereof, upon which is the hair; the interior thereof being called the بشرة: (M, K;) and ادمر may be its pl.; [or rather, a coll. gen. n.]; or, accord. to Sb, it is a quasi-pl. n. (M.) — Accord. to some, (M,) What appears of the skin of the head. (M, K.) [See بشرة.] — And † The interior of the earth or ground; (M, K;) the surface thereof being called its ادمر: (M, TA:) or, as some say, its surface. (TA.)

ادمر A seller of [ادمر, or] skins, or hides: (TA:) and ادمر signifies the same; and particularly a seller of goats' skins. (Golius, from the larger work entitled Mirkat el-Loghah.)

ادمر: see ادمر. — ادمر: see ادمر.

ادمر (T, S, M, Mgh, Msh, K) and ادمر (the same except the K) [Seasoning, or condiment, for bread; and any savoury food;] what is used for seasoning (ما يؤتمر به, T, S, M, *Mgh, Msh, K) with bread; (T, TA;) that which renders bread pleasant and good and savoury; (IAmb, Mgh;) whether fluid or not fluid; (Mgh, Msh;) صبغ and صبغ being peculiarly applied to that which is fluid: (Mgh;) or ادمر is anything that is eaten with bread: (TA:) the pl. [of mult.] of ادمر is ادمر (Mgh, Msh,) and, by contraction, ادمر, which

is also used as the sing., (Msh,) and [pl. of pauc.] ادمر (M, K) and ادمر; (K;) or this last is pl. of ادمر. (M, Mgh, Msh, TA.) It is said in a trad., نغم الإدمر الخل [Excellent, or most excellent, is the seasoning, vinegar!]. (T, TA.) And in another, سيد ادمر الدنيا والآخرة اللحم [The prince of the seasonings of the present world and of the world to come is flesh-meat]. (TA.) — ادمر: see ادمر قومه, and هو ادمر أهله. — Anything conforming, or conformable; agreeing, or agreeable; suiting, or suitable. (M, K.) [Used also as a pl.: thus,] 'Adiyeh Ed-Dubeyreyyeh says,

كَانُوا لَبَنَ خَالِطَهُمْ إِدَامًا

[They were, to those who mixed with them in social intercourse, conformable, or agreeable.] (M.)

طعام ادمر i. q. مادومر [Seasoned]: (T:) or طعام ادمر [seasoned food]; (M, K;) food in which is ادمر. (TA.) Hence the prov., سمنكم هريق ادمر [Your clarified butter is poured into your seasoned food]; (T, TA;) applied to a niggardly man; (Har p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, into your سقاء [or skin]: (T, Har* ubi supra:) and the vulgar say, في ادمر [into your flour]. (TA.) And the saying, سمنهم في ادمر [Their clarified butter is in their seasoned food]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejah to the Prophet, إِنَّكَ لَتَكْسِبُ البعدومر وَتَطْعَمُ البادومر (M, TA) Verily thou gainest what is denied to others, or makest others to gain what they have not, of the things they want, or makest the poor to gain, (TA in art. ادمر,) and givest to eat food in which is ادمر. (TA in the present art.) [Hence also,] اطمعتك ادمر [I gave thee my excuse; or, perhaps, my virginity; see عذرة]: (K:) [or,] as some say, the meaning is, my good manners: said by the wife of Dureyd Ibn-Es-Simmeh, on the occasion of his divorcing her. (M, TA.) — And hence, (Ham p. 205, Mgh,) Tanned skin or hide; leather: (M, Ham, Mgh, Msh;) or skin, or hide, (M, K,) in whatever state it be: (M:) or red skin or hide: (M, K:) or skin, or hide, in the state after that in which it is termed ادمر; that is, when it is complete [in its tanning] and has become red: (M:) or the exterior of the skin of anything: (T:) pl. [of pauc.] ادمر (S, M, K) and ادمر and [of mult.] ادمر (M, K,) the last from Lh, and [says ISd] I hold that he who says ادمر says ادمر (M,) and ادمر (T, S, Msh, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which ادمر may be pl. (M.) — ابن ادمر and ابن ادمر: see ابن ثلاثة ادمر and ابن ادمر. — ادمر: see ادمر, in art. One says, إِنَّمَا يُعَاتَبُ الأدمر ذو البشرة [lit.] Only the hide that has the exterior part, upon which the hair grows, is put again into the tan: (T:) a prov.; (TA;) meaning, only he is disciplined, or

reproved, who is an object of hope, and in whom is full intelligence, and strength; (T, TA, and AHn in TA, art. بشر [where, however, in the TA, ذون is erroneously put for ذو];) and only he is disputed with in whom is place for dispute. (TA.) — **أَدِيمُ الْحَرْبِ** is used metaphorically for **أَدِيمُ الْحَرْبِ** † [The skin of the warriors, or of the people engaged in war or fight]. (M.) — **فُلَانٌ صَحِيحُ الْأَدِيمِ** [lit. Such a one is sound of skin] means † such a one is sound in respect of origin, and of honour, or reputation. (Har p. 135.) You say also, **فُلَانٌ بَرِيءٌ الْأَدِيمِ مِمَّا لَطَخَ بِهِ** [meaning † Such a one is clear in honour, or reputation, of that with which he has been aspersed]. (M, TA.) And † **مَرَّقَ أَدِيمِي** † He rent my honour, or reputation. (Har ubi supr.) — **أَدِيمٌ** also signifies † The surface of the earth or ground: (S, M:) [see also **أَدَمَةٌ**, last sentence:] or what appears thereof, (K,) and of the sky. (M, K.) — And † The first part of the period called **الضُّحَى**. (M, K, TA.) You say, **جِئْتُكَ أَدِيمَ الضُّحَى** † I came to thee in the first part of the day; (Lh, M;) app. meaning, **عِنْدَ أَرْتِفَاعِ الضُّحَى** [when the morning was becoming advanced; when the sun was becoming high]. (M.) — And † The whiteness of day: (IAqr, M, K, TA:) and † the darkness of night: (IAqr, M, TA:) or † the whole of the day, (M, A, K, TA,) and of the night. (A, TA.) You say, **ظَلَّ أَدِيمَ النَّهَارِ صَائِمًا وَأَدِيمَ اللَّيْلِ قَائِمًا** † He continued the whole of the day fasting, and the whole of the night standing [in prayer, &c.]. (A, TA.)

أَدِيمِي: see **أَدِيمٌ**.

أَدِيمٌ Of the colour termed **أَدَمَةٌ**: pl. **أَدِيمٌ** and **أَدِيمَانٌ**; (S, M, K;) the latter like **حَمْرَانٌ** as a pl. of **أَحْمَرٌ**: (M:) the fem. sing. is **أَدِيمَةٌ** and **أَدِيمَانَةٌ**; (S, M, K;) the latter anomalous; (K;) occurring in poetry, but disapproved (S, M) by Aq; (S;) said by Aboo-'Alee to be like **حَمْرَانَةٌ**; (M;) and the fem. pl. is **أَدِيمَاتٌ**: (S, M, K:) applied to a camel, of a colour intermixed, or tinged, with blackness, or with whiteness; or of a clear white; (M, K;) or, as some say, intensely white; (TA;) or white, and black in the eyeballs; (S;) or white; (Aq, T;) and so applied to a gazelle: (T:) or, applied to a gazelle, of a colour intermixed, or tinged, with whiteness; (M, K;) Lth, however, says that **أَدِيمَةٌ** is applied to a female gazelle, but he had not heard **أَدِيمٌ** applied to the male gazelle; (TA;) and Aq says, (S,) **أَدِيمٌ** applied to gazelles signifies white, having upon them streaks in which is a dust-colour, (S, M,) inhabiting the mountains, and of the colour of the mountains; (S;) if of a pure white colour, they are termed **أَرَامٌ**: (T, TA:) or, accord. to ISk, white in the bellies, tawny in the backs, and having the colour of the bellies and of the backs divided by two streaks of the colour of musk; and in like manner explained by IAqr: (T:) applied to a human being, **أَدِيمٌ** signifies tawny; or dark-complexioned; syn. **أَسْمَرٌ**; (S, M, K;) or, thus applied, it signifies **أَحْمَرُ اللَّوْنِ**

[which, in this case, means white of complexion]; (TA;) and the pl. is **أَدِيمَانٌ**. (S.) The Arabs say, **قَرَيْشُ الْإِبِلِ أَدَمٌ وَصَبَهَا**, meaning *The best of camels are those of them which are أَدَمٌ and those of them which are صَبَهَا*; [see **أَصْبَهُ**]; like as Kureysh are the best of men. (M.) — Also [Adam,] the father of mankind; (S, M, K;) and likewise **أَدِيمٌ**; but this is extr.: (K:) there are various opinions respecting its derivation; but [these it is unnecessary to mention, for] the truth is that it is a foreign word, [i. e. Hebrew,] of the measure **فَاعَلٌ**, like **أَزْرٌ**: (MF:) and [therefore] its pl. is **أَوَادِيمٌ**. (S, M, K.)

أَدِيمِي [Of, or relating to, Adam: and hence, human: and a human being:] a rel. n. from **أَدِيمٌ**. (TA.)

أَدِيمَةٌ † Level, hard, but not rugged, ground: (Aq;) or hard ground without stones; (K;) from **أَدِيمٌ** signifying the "surface" of the earth or ground: (TA:) or ground somewhat elevated; not much so; only found in plains, and producing vegetation, which, however, is disapproved, because its situation is rugged, and little water remains in it: (Ish:) pl. **أَيَادِيمٌ**, (Aq, Esh-Sheybānee, IB, K,) which J erroneously says has no sing.: (K:) for he says, [in the S,] **أَيَادِيمٌ** signifies hard and elevated tracts (**مَتُونٌ**) of ground; and has no sing. (TA.)

مُؤَدِمٌ, as in an ex. cited above, (see 1,) *Made an object of love*; (T, S;) a proper object of love. (T.) — **رَجُلٌ مُؤَدِمٌ مَبْشَرٌ** † A man who is skilful, and experienced in affairs, (M, K,) who combines [qualities like] softness of the interior skin and roughness of the exterior skin: (T, S, M, K:) or who combines softness and hardness, or gentleness and force, with knowledge of affairs: (T:) or who combines such qualities that he is suited to hardship and to easiness of circumstances: (Aq, T:) or, accord. to IAqr, having a thick and good skin: (M:) or beloved: (TA:) the fem. is with **ة**: (M, K:) you say, **امْرَأَةٌ مُؤَدِمَةٌ مَبْشَرَةٌ**, meaning † a woman goodly in her aspect and faultless in her intrinsic qualities: and sometimes the former epithet, with and without **ة**, as applied to a woman and to a man respectively, is put after the latter. (M.) See also art. **بَشَرٌ**.

مَادِيمٌ: see **أَدِيمٌ**, in four places.

ادو

4. **أَدَاةٌ** *He took his* [q. v.]; (M;) he prepared himself; (M, K;) [mentioned in the latter in art. **أَدَى**]; or equipped, or accoutred, himself; or furnished, or provided, himself with proper, or necessary, apparatus, equipments, or the like; (M;) or he was, or became, in a state of preparation; (Yaḥkoob, T, S;) **لِلسَّفَرِ** for journeying, or the journey: (Yaḥkoob, T, S, M, K:) part. n. **مُؤَدٍ**. (Yaḥkoob, T, S.) And † **تَادَى** *He took his* [or prepared himself, &c.], **لِلْأَمْرِ** for the affair: (M:) or † **تَادَى** he prepared, furnished, equipped, or accoutred, himself for the affair;

(Ibn-Buzurj, Az, TA;) from **الْأَدَاةُ**: (Az, TA:) or † the former of these two verbs, (so in some copies of the S and K,) or † the latter of them, (so in other copies of the S and K, and in the TA,) he took his **أَدَاةٌ** [or equipments, &c., i. e. he prepared himself,] for [the vicissitudes of] fortune: (S, K:) and † **تَادَوْا**, inf. n. **تَادٍ**, they took the apparatus, equipments, or the like, that should strengthen, or fortify, them against [the vicissitudes of] fortune &c.: (T:) [accord. to some,] **التَّادِي** is [irregularly derived] from **الآدُ**, meaning "strength." (TA.) — **هوَ**, or became, completely armed; (T, TA;) part. n. as above; (T, S, M, Mṣb;) from **الْأَدَاةُ**: (T, TA:) or he was, or became, strong by means of weapons and the like; part. n. as above: (Mṣb:) or he was, or became, strong [in an absolute sense]; (S, K;) [mentioned in the latter in art. **أَدَى**];) said of a man; from **الْأَدَاةُ**; (S;) part. n. as above. (K.) — **أَدَاهُ** is originally **أَعْدَاهُ**; the second **ا** [in **ا**, for **ا**,] being hemzeh substituted for **ع** in the original; meaning *He aided, or assisted, him*: [or he avenged him:] or it may be from **الْأَدَاةُ**; meaning *he made him to have, or gave him, or assigned to him, weapons, or arms.* (Ham p. 387.) [In either case, it should be mentioned in the present art.; as **أَعْدَى** belongs to art. **عَدُو**, and **الْأَدَاةُ** has for its pl. **الْأَدَوَاتُ**.] You say, **أَدَاهُ عَلَيَّ كَذَا**, aor. **يُؤَدِيهِ**, inf. n. **أَدَاءٌ**, *He strengthened him, and aided him, or assisted him, against such a thing, or to do such a thing.* (S.) And **أَدَاهُ عَلَيَّ فُلَانٌ**, meaning **أَعْدَاهُ** and **أَعَانَهُ** [He avenged him of such a one; or he aided, or assisted, him against such a one]. (M and K in art. **عَدَى**.) And **مَنْ يُؤَدِينِي عَلَيَّ فُلَانٌ** *Who will aid me, or assist me, against such a one?* (S.) The people of El-Hijáz say, **عَلَيَّ فُلَانٌ**, **إِسْتَأْدَيْتُهُ** † **عَلَيَّ فُلَانٌ**, meaning **إِسْتَعْدَيْتُهُ** **فَاعْدَانِي** (T, S) and **أَعَانِي** (T) [I asked of him (namely the Sulṭán, T, or the Emeer, S) vengeance of such a one, or aid against such a one, and he avenged me of him, or aided me against him].

5: see 4, in two places.

6: see 4, in three places.

10. **أَسْتَأْدَاهُ عَلَيَّ** *He asked of him aid, or assistance, against him; or vengeance of him*: (T, S, M, K:*) or he complained to him of his (another's) deed to him, in order that he might exact his (the complainant's) right, or due, from him. (TA.) See also 4, last sentence.

أَدَاةٌ An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling: syn. **أَلَّةٌ**: (T, S, M, Mṣb, K:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; **أَدَاةُ الْحَرْبِ** signifying *weapons, or arms*: (Lth, T:) and for an affair [of any kind]: (M:) [applied also to the apparatus of a camel, or of a camel's saddle, &c.: (see **جَنْجَنٌ**):] and † **أَدَاوَةٌ** signifies the same; (M, TA;) and † **أَدَاوَةٌ** (TA:) and † **أَدِيٌّ**, (S, TA,) like **غَنِيٌّ**, (TA,) [in some copies of the S **أَدِيٌّ**,] signifies *apparatus,*

equipments, equipage, accoutrements, furniture, gear, tackling, implements, tools, or the like; syn. أَهْبَةٌ: (S, TA:) the pl. of أَدَاةٌ is أَدَوَاتٌ. (T, S, Mṣb, K.) You say, أَخَذَ أَدَاتَهُ [He took his apparatus, &c.; or prepared, furnished, equipped, or accoutred, himself]; (S, M, K;) لِلْأَمْرِ [for the affair], and لِلسَّفَرِ [for journeying, or the journey], (M,) and لِلدَّهْرِ [for the vicissitudes of fortune]: (T, S, K;) and it is related on the authority of Ks, that they said أَخَذَ هَدَايَتَهُ; substituting ه for ل. (Lh, M). And أَخَذْتُ لِدَيْكَ [I took for that affair its apparatus, &c.]. (S, TA.) And نَحْنُ عَلَى صَلَاةٍ [We are in a state of preparation for prayer]. (S, TA.) — [Hence, in grammar, A particle; as being a kind of auxiliary; including the article ال, the preposition, the conjunction, and the interjection; but not the adverbial noun.]

أَدَى: see أَدَاةٌ, in three places. — Also A journey; or a journeying: from لِسْفَرٍ. (M.)

أَدَاةٌ: see أَدَاةٌ.

أَدَاةٌ i. q. مَطْبَرَةٌ; (S, M, Mgh, Mṣb, K;) i. e. A small vessel [or bag] of skin, made for water, like the سَطِيحَةٌ: (TA:) or, as some say, only of two skins put face to face: (M, TA:) pl. أَدَاوِي; (S, Mgh, Mṣb, K;) originally, by rule, أَدَائِي; which is changed, as in the cases of فَعَائِلٌ and مَطَايَا, from the measure فَعَائِلٌ to the measure فَعَائِي, so that the و in أَدَاوِي is a substitute for the augmentative ل in the sing., and the final alif [written ي] in أَدَاوِي is a substitute for the و in the sing. (S.) — See also أَدَاةٌ.

أَدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَى; like as the noun أَدَى in art. اِدَى is irregularly formed from the verb أَدَى in that art.]. You say, هُوَ أَقْوَاهُ, meaning أَقْوَاهُ and أَعْدَاهُ [It is the strongest kind of thing, and, app., the most effectual to aid or assist, or to avenge]. (TA.) — See also art. اِدَى.

أَدَى part. n. of the intrans. verb اِدَى [q. v.]. (T, S, M, &c.) — [And act. part. n. of اِدَاهُ.] — مُودٍ, without ء, is from اِدْوَى signifying “he perished” [&c.]. (S.)

ادى

2. اِدَاهُ, (T, S, M, &c.) inf. n. تَادِيَةٌ (T, S, K) and اِدَاةٌ, (T,) or the latter is a simple subst., (S, M, Mṣb, K,) [and so, accord. to the Mṣb, is the former also, but this is a mistake,] He made it, or caused it, to reach, arrive, or come [to the appointed person or place &c.]; he brought, conveyed, or delivered, it; syn. اِوَصَلَهُ; (M, Mṣb, K;) namely, a thing; (M;) as, for instance, اِلْمَانَةُ اِلَى اَهْلِهَا [the thing committed to his trust and care, to its owner]: (Mṣb:) he delivered it, gave it up, or surrendered it: (T:) he payed it, or discharged it; (S, K;) namely, his debt, (S,) a bloodwit, a responsibility, and

the like; (Mṣb in art. غُورم;) [and hence,] اِدَى مَا عَلَيْهِ [he acquitted himself of that which was incumbent on him; or payed, or discharged, what he owed]: (T:) he performed, fulfilled, or accomplished, it; namely, [for instance,] الْحَجَّ [the pilgrimage]; (Mṣb in art. قَضَى;) and in like manner, اِلْمَنَاسِكِ [the religious rites and ceremonies of the pilgrimage]. (Jel in ii. 196, and Mṣb ubi suprâ.) It is said in the Kur [xlv. 17], اُنْ اِدُوا اِلَى عِبَادِ اللّٰهِ, meaning Deliver ye to me [the servants of God,] the children of Israel: or, as some say, the meaning is, اِدُوا اِلَى اللّٰهِ [perform ye to me that which God hath commanded you to do, O servants of God]: or it may mean listen ye, or give ye ear, to me; as though the speaker said, اِدُوا اِلَى سَعْتِكُمْ; the verb being used in this sense by the Arabs. (T.) And one says, لَهْ تَادَيْتُ لَهْ, (K, TA,) and اِلَيْهِ, in the place of لَهْ, meaning اِدَيْتُهُ; (TA;) i. e. I payed him his due, or right. (K, TA.) And a man says, مَا اِدْرِى كَيْفَ اَتَادَى [I know not how to pay]. (TA.) One says also, اِدَى عَنْهُ [meaning He payed, or made satisfaction, for him]: and اِدَى عَنْهُ اَلْحَرَجَ [He payed for him, or in his stead, the land-tax]. (Mgh in art. جَزَا.) [Hence,] El-Akhnas says,

فَادَيْتُ عَنِّي مَا اسْتَعْرْتُ مِنَ الصَّبَا
وَلِلْمَالِ عِنْدِي الْيَوْمَ رَاجٌ وَكَاسِبٌ

i. e. But I have put away from me [what I had borrowed, or assumed, of the foolishness of youth, and amorous dalliance,] and now I am [or there is at my abode] a keeper and collector to the camels, or cattle, or property. (Ham p. 346.) — اِدَى اِلَى كَذَا is a phrase often used as meaning It brought, conducted, led, or conduced, to such a thing or state; as, for instance, crime to punishment or to ignominy.]

4. اِدَى, intrans. and trans.: see art. اِدْو.

5. تَادَى اِلَيْهِ الْخَبْرَ The information, or news, reached him. (S.) — See also 2, in two places.

10. اِدَاهُ مَا لَهَا He desired, or sought, to obtain from him property, or sued, or prosecuted, him for it, or demanded it of him, (S, K,) and extracted it, (S,) or took it, or received it, (K,) from him. (S, K.) — See also art. اِدْو.

اِدَاةٌ a subst. from 2 [signifying The act of making, or causing, to reach, arrive, or come to the appointed person or place &c.; of bringing, conveying, or delivering; of giving up, or surrendering; payment, or discharge, of a debt &c.; the act of acquitting oneself of that which is incumbent on him; performance, fulfilment, or accomplishment]. (S, M, Mṣb, K.) — [Hence,] اِدَاةٌ هُوَ حَسَنُ الْاِدَاةِ He has a good manner of pronouncing, or uttering, the letters. (TA.) — اِدَاةٌ as a term of the law signifies The performance of an act of religious service [such as prayer &c.] at the appointed time: opposed to قَضَاةٌ, performance at a time other than that which is appointed. (Mṣb and TA in art. قَضَى.)

اِدَى: see art. اِدْو.

اِدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb اِدَى; like as the noun اِدَى mentioned in art. اِدْو is irregularly formed from the verb اِدَى]. You say, هُوَ اِدَى لِلْاِمَانَةِ [He is more, or better, disposed to deliver, give up, or surrender, the thing committed to his trust and care] (T, S, M, K) مِنْكَ [than thou], (S,) or مِنْ غَيْرِهِ [than another than he]. (M, K.) [Az says,] the vulgar say, اِدَى لِلْاِمَانَةِ; but this is incorrect, and not allowable; and I have not known any one of the grammarians allow اِدَى, because اِفْعَلٌ denoting wonder [and the comparative and superlative degrees] is not formed but from the trilateral [verb], and one does not say, اِدَى in the sense of اِدَى: the proper phrase is اِحْسَنُ اِدَاةً. (T.) — See also art. اِدْو.

اِدْو: see art. اِدْو.

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اِدٌ a word denoting past time: (Lth, T, S, M, L, Mughnee, K;) it is a noun, (S, L, Mughnee, K,) indecl., with its last letter quiescent; and properly is prefixed to a proposition; (S, L, K;) as in اِدٌ قَامَ زَيْدٌ [I came to thee when Zeyd stood], and اِدٌ زَيْدٌ يَقُومُ [When Zeyd was standing]. (S, L.) The proposition to which it is prefixed is either nominal, as in [the words of the Kur viii. 26,] اِدٌ اَنْتُمْ قَلِيلٌ [And remember ye when ye were few]; or verbal, having the verb in the pret. as to the letter and as to the meaning, as in [the Kur ii. 28, &c.,] اِدٌ قَالَتْ رَبُّكَ لِلْمَلٰٓئِكَةِ [And when thy Lord said unto the angels]; or verbal with the verb in the pret. as to the meaning but not as to the letter, as in [the Kur ii. 121,] اِدٌ يَرْفَعُ اِبْرٰهِيْمَ الْقَوَاعِدَ [And when Abraham was rearing the foundations]; all three of which kinds are comprised in the Kur where it is said, [ix. 40,] اِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللّٰهُ اِدٌ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثٰنِيْ اَثْنَيْنِ اِدٌ هُمَا فِي الْغَارِ اِدٌ يَقُوْلُ لِصَاحِبِهِ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا [If ye will not aid him, verily God aided him, when those who disbelieved expelled him, being the second of two, when they two were in the cave, when he was saying to his companion, Grieve not thou, for God is with us]. (Mughnee.) But sometimes one half of the proposition is suppressed, as in اِدٌ ذَاكَ, [also written اِدَاكَ,] meaning اِدٌ ذَاكَ اِدٌ ذَاكَ كَانَتْ [When that was so], or اِدٌ ذَاكَ كَانَتْ [When that was, i. e. then, at that time]. (Mughnee.) And sometimes the whole of the proposition is suppressed, (M, Mughnee,) as being known, (Mughnee,) and tenween is substituted for it; the اِدٌ receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the اِدٌ and the tenween, (M,) and thus one says, اِدٌ يَوْمَئِذٍ; the kesreh of the اِدٌ not being, as Akh holds it to be, the kesreh of declension, although اِدٌ here occupies the place of a noun governed in the gen. case by another prefixed to it, (M, Mughnee,) for it still requires a proposition

to be understood after it, (Mughnee,) and is held to be indecl. (M, Mughnee) by general consent, like **كِر** and **مَنْ**, (M,) as being composed of two letters. (Mughnee.) [J says,] when **إِذ** is not prefixed to a proposition, it has tenween: (S:) and hence Aboo-Dhu-eyb says, (S, M,)

• **نَهَيْتَكَ عَنْ طَلَابِكَ أَمْرَ عَمْرٍو**
• **بِعَاقِبَةٍ وَأَنْتَ إِذْ صَحِيحٌ**

[I forbade thy suing Umm-'Amr in health, thou being then sound]; (S, M, L, Mughnee, TA; [but in two copies of the S, for **بِعَاقِبَةٍ**, I find **بِعَاقِبَةٍ**; and in the L it is without any point;]) in which [J says] the poet means **حِينَئِذٍ**, like as one says **يَوْمَئِذٍ** and **لَيْلَتِئِذٍ**: (S:) and Fr says that some of the Arabs say, **كَانَ كَذَا وَكَذَا وَهُوَ إِذْ صَبِيٌّ**, meaning **هُوَ إِذْ ذَاكَ صَبِيٌّ** [Such and such things were, he being then a boy]. (T.) **إِذِي** also occurs for **إِذ** [app. **إِذِي**, but whether this or **إِذِي** is not clear in the MS. from which I take this]. (M.) When **إِذ** is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely **حِينَئِذٍ** [At that time, or then], and **يَوْمَئِذٍ** [In, or on, or at, that day], and **لَيْلَتِئِذٍ** [In, or on, or at, that night], and **عَدَاتِئِذٍ** [In, or on, that morning], and **عَشِيَّتِئِذٍ** [In, or on, that evening], and **سَاعَتِئِذٍ** [In that hour: or at that time; then], and **وَقْتِئِذٍ** [In that year], [and **عَامِئِذٍ** At that time; then]; but they did not say **الْأَيَّامِئِذٍ**, because **الْأَيَّامِئِذٍ** denotes the nearest present time, except in the dial. of Hudheyl, in which it has been found to occur. (T.) When it is followed by a verb, or by a noun not having the article **ال** prefixed to it, or [rather] by any movent letter, the **ذ** of **إِذ** is quiescent; but when it is followed by a noun with **ال**, [or by any **أ**,] the **ذ** is mejroorah, as in the saying,

• **إِذِ الْقَوْمِ كَانُوا نَارِلِينَ بِكَاطِمِهِ**

[When the people, or company of men, were alighting, or taking up their abode, at Kadhimeh]. (T.) — In general, (Mughnee, K,) it is an adverbial noun denoting past time, (M, Mughnee, K,) when it is a noun denoting such time, (Mughnee, K,) as in **وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ** [explained above], (M,) and in **فَقَدْ نَصَرَهُ اللَّهُ إِذْ** [also explained above, and in other instances already mentioned]: (Mughnee, K:) in the former of which instances, AO says that it is redundant; (M, Mughnee;) but Aboo-Is-hák says that this is a bold assertion of his; (M;) [and IHsh says,] this assertion is of no account, and so is that of him who says that it here denotes certainty, like **قَدْ**: (Mughnee:) [J holds the opinion of AO on this point; for he says,] **إِذ** is sometimes redundant, like **إِذَا**, as in the saying in the **Kur** [ii. 48], **وَإِذْ وَأَعَدْنَا مُوسَى**, meaning **وَأَعَدْنَا مُوسَى** [And We appointed a time with Moses; but instances of this kind are most probably elliptical: see the next sentence]. (S.) As a noun denoting past time, it is [said to be] also an objective complement of a verb, as in [the **Kur** vii. 84,] **وَإِذْ كُنْتُمْ قَلِيلًا** [And remember ye when ye were few]: (Mughnee, K:)

and generally in the commencements of narratives in the **Kur**, it may be an objective complement of **وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ** understood, as in [before cited], and the like. (Mughnee: but see the third of the sentences here following.) As such, it is [said to be] also a substitute for the objective complement of a verb, as in [the **Kur** xix. 16,] **وَإِذْ كُنْتُمْ فِي الْكِتَابِ مَرِيمَ إِذْ أَنْتَبَدْتُ** [And mention thou, or remember thou, in the Scripture, Mary, the time when she withdrew aside], where **إِذ** is a substitute of implication for **مَرِيمَ**. (Mughnee, K: but see the second of the sentences here following.) As such, it also has prefixed to it a noun of time, of such a kind that it is without need thereof, as in **يَوْمَئِذٍ**, or not of such a kind that it is without need thereof, as in [the **Kur** iii. 6,] **بَعْدَ إِذْ هَدَيْتَنَا** [After the time when Thou hast directed us aright]. (Mughnee, K.) And it is generally asserted, that it never occurs otherwise than as an adverbial noun, or as having a noun prefixed to it; that in the like of **وَإِذْ كُنْتُمْ قَلِيلًا**, it is an adverbial noun relating to an objective complement suppressed, i. e. **وَإِذْ كُنْتُمْ قَلِيلًا** [And remember ye the grace of God towards you when ye were few]; and in the like of **وَإِذْ أَنْتَبَدْتُ**, that it is an adverbial noun relating to a suppressed prefixed noun to [that which becomes by the suppression] the objective complement of a verb, i. e. [in this instance] **وَإِذْ كُنْتُمْ قَلِيلًا** [And mention thou, or remember thou, the case of Mary]: and this assertion is strengthened by the express mention of the [proper] objective complement in [the **Kur** iii. 98,] **وَإِذْ كُنْتُمْ قَلِيلًا** [And remember ye the grace of God towards you when ye were enemies]. (Mughnee.) — Also, (Mughnee, K,) accord. to some, (T, Mughnee,) it is used (T, Mughnee, K) as a noun (Mughnee, K) to indicate future time, (T, Mughnee, K,) and **إِذَا** is said to denote past time, (T,) [i. e.] each of these occurs in the place of the other; (TA;) the former being used to indicate future time in the **Kur** [xxxiv. 50], where it is said, **وَلَوْ تَرَى إِذْ فُزِعُوا** [And couldst thou see the time when they shall be terrified], meaning the day of resurrection; this usage being allowable, says Fr, only because the proposition is like one expressing a positive fact, since there is no doubt of the coming of that day; (T;) and in [the **Kur** xcix. 4,] **يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا** [On that day, she (the earth) shall tell her tidings]; (Mughnee, K;) this being generally regarded as similar to the expression of a future event which must necessarily happen as though it had already happened; but it may be urged in favour of those who hold a different opinion that it is said in the **Kur** [xl. 72 and 73], **فَسَوْفَ يَعْلَمُونَ إِذِ الْأَغْلَالُ فِي** **أَعْنَاقِهِمْ** [They shall hereafter know, when the collars shall be on their necks]; for **يَعْلَمُونَ** is a future as to the letter and the meaning because of its having **سَوْفَ** conjoined with it, and it governs **إِذَا**, which is therefore in the place of **إِذَا**. (Mughnee.) — It also indicates a cause, as in [the **Kur** xliii. 38,] **لَنْ يَنْفَعَكَ الْيَوْمَ إِذْ ظَلَمْتُمْ** [It will not profit you this day, since, or because, ye have acted wrongfully], (Mughnee, K,) i. e. because

of your having acted wrongfully in the sublunary state of existence; (Bd, Mughnee;) but it is disputed whether it be in this instance a particle in the place of the causative **ل**, or an adverbial noun: (Mughnee:) Aboo-'Alee seems to hold that **إِذْ ظَلَمْتُمْ** [as meaning *when ye have acted wrongfully*] is a substitute for, or a kind of repetition of, **الْيَوْمَ**; an event happening in the present world being spoken of as though it happened in the world to come because the latter immediately follows the former. (IJ, M, L, Mughnee.) You say also, **الْحَمْدُ لِلَّهِ إِذْ جِئْتِ** [Praise be to God because, or that, thou camest, or hast come]. (S in art. **جَاءَ**.) — It is also used to denote one's experiencing the occurrence of a thing when he is in a particular state; (S, L;) or to denote a thing's happening suddenly, or unexpectedly; (S, Mughnee, K;) like **إِذَا**; (S;) and in this case is only followed by a verb expressing an event as a positive fact, (S, L,) and occurs after **بَيْنَمَا** and **بَيْنَمَا**; (Mughnee, K;) as [in exs. voce **بَيْنَمَا** and] in **بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ** [While I was thus, or in this state, lo, or behold, or there, or then, at that time, (accord. to different authorities, as will be seen below,) Zeyd came]; (S, L;) and as in the saying of a poet,

• **اسْتَقْدِرِ اللَّهَ خَيْرًا وَأَرْضِينَ بِهِ**
• **فَبَيْنَمَا الْعَسْرُ إِذْ دَارَتْ مَيَاسِيرُ**

[Beg thou God to appoint for thee good, and do thou be content therewith; for while there has been difficulty, lo, easy circumstances have come about]: (Mughnee, K:*) but it is disputed whether it be [in this case] an adverbial noun of place, (Mughnee, K,) as Zj and AHei hold; (TA;) or of time, (Mughnee, K,) as Mbr holds; (TA;) or a particle denoting the sudden, or unexpected, occurrence of a thing, (Mughnee, K,) as IB and Ibn-Málik hold; (TA;) or a corroborative, i. e. [grammatically] redundant, particle, (Mughnee, K,) an opinion which Ibn-Ya'eesh holds, and to which Er-Rádee inclines. (TA.) — It is also a conditional particle, but only used as such coupled with **مَا**, (S, L, Mughnee,*) and causes two aorists to assume the mejzoom form, (Mughnee,) as when you say, **إِذَا مَا تَأْتِي أَتَكَ** [When, or whenever, thou shalt come to me, I will come to thee], like as you say, **إِن تَأْتِي وَقْتًا**, **إِن تَأْتِي** [If thou come to me at some, or any, time, I will come to thee]; and you say also **إِذَا مَا أَتَيْتَ** [like as you say, **إِن أَتَيْتَ**, using the pret. in the sense of the future]: (S, L:) it is a particle accord. to Sb, used in the manner of the conditional **إِن**; but it is an adverbial noun accord. to Mbr and Ibn-Es-Sarráj and El-Fárisee. (Mughnee.) — [What I have translated from the S, L, K, and TA, in this art., is mostly from **فصل الهمزة** باب **الذال**: the rest, from **الالف اللينة** باب **الذال**.]

إذا

إِذَا denotes a thing's happening suddenly, or unexpectedly; (Mughnee, K;) or one's experiencing the occurrence of a thing when he is in a particular state; (S;) like **إِذَا**: (S voce **إِذَا**;) it pertains only to nominal phrases; does not require to

be followed by a reply, or the complement of a condition; does not occur at the commencement of a sentence; and signifies the present time, (Mughnee, K,) not the future; (Mughnee;) as in *إِذَا الْأَسَدُ بِالْبَابِ* [I went forth, and lo, or behold, or there, or then, at that present time, (accord. to different authorities, as will be seen below,) the lion was at the door]; and (in the saying in the Kur [xx. 21], TA,) *إِذَا هِيَ حَيَّةٌ* [And lo, or behold, &c., it was a serpent running]; (Mughnee, K;) and in the saying, *خَرَجْتُ إِذَا زَيْدٌ قَائِمٌ*, which means *I went forth, and Zeyd presented himself to me suddenly, or unexpectedly, at the time, by standing.* (S, TA.) Accord. to Akh, it is a particle, (Mughnee, K,) and his opinion is rendered preferable by their saying, *خَرَجْتُ إِذَا زَيْدًا بِالْبَابِ* [I went forth, and lo, or behold, verily Zeyd was at the door]; for [إِذَا] cannot here be a noun governed in the accus. case, as] what follows *إِنَّ*, which is with *kesr*, does not govern what precedes it: (Mughnee:) accord. to Mbr, it is an adverbial noun of place: accord. to Zj, an adverbial noun of time. (Mughnee, K.) Ibn-Málik adopts the first of these opinions; Ibn-'Oṣfoor, the second; (Mughnee;) and so El-Fenjedeeh; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from *المُفَاجَاةُ*; [agreeably with the explanation cited above from the S;] but others hold that the word which governs it in the accus. case is the enunciative, which is either expressed, as in *خَرَجْتُ إِذَا زَيْدٌ جَالِسٌ* [I went forth, and there, in that place, or then, at that time, Zeyd was sitting], or meant to be understood, as in *فَإِذَا الْأَسَدُ* [And there, or then, the lion was present]; or if it be supposed to be [itself] the enunciative, its governing word is *مُسْتَقَرٌّ* or *اسْتَقَرَّ* [understood]: and in the last of the phrases here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being *فَبِالْحَاضِرَةِ الْأَسَدُ* [And among the things present was the lion]; but not accord. to the opinion of Zj, because a noun signifying time cannot be the enunciative of one signifying a corporeal thing; nor accord. to the opinion of Akh, because a particle cannot be used to denote the enunciative of such a thing; or, as signifying time, it may be the enunciative of such a thing if we suppose a prefixed noun to be suppressed, the meaning of *فَإِذَا الْأَسَدُ* being *حُضُورُ الْأَسَدِ* [And then was the presence of the lion]. (Mughnee.) You may say either *خَرَجْتُ إِذَا زَيْدٌ جَالِسٌ* or *جَالِسًا* [I went forth, and lo, or behold, &c., Zeyd was sitting or Zeyd was there sitting], with the nom. as an enunciative and with the accus. as a denotative of state. (Mughnee.) The Arabs said, *قَدْ كُنْتُ أَطْلُنُ أَنَّ الْعَقْرَبَ أَشَدَّ نَسْعَةً مِنْ الزُّبُورِ* [I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is (as vehement as) she], and also, *فَإِذَا هُوَ أَيَّامًا*, which Sb disallowed, in contending with Ks, who allowed it, and appealed for confirmation thereof to certain Arabs, whose judgment was pronounced in his favour;

but it is said that they were bribed to give this judgment, or that they knew the place which Ks held in the estimation of Er-Rasheed; and if the latter expression be of established authority, it is irregular and unchaste. (Mughnee.) — It also denotes the complement of a condition, like *فَ*, (S, Mṣb,) with which it is in this case syn., (Mṣb,) as in the words of the Kur [xxx. 35], *وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ إِذَا هُمْ يَقْنَطُونَ* [And if an evil befall them for that which their hands have sent before, (i. e. for sins which they have committed,) then they despair]. (S, Mṣb.) — It is also an adverbial noun denoting future time, (S, Mṣb, Mughnee, K,*) and implying the meaning of a condition, (Mṣb, Mughnee,) and this is generally the case when it is not used in the manner first explained above. (Mughnee.) In this case it is not used otherwise than as prefixed to a proposition, (S, Mughnee,) which is always verbal, as in the words of the Kur [xxx. 24], *ثُمَّ إِذَا دَعَاكُمْ دَعْوَةٌ مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ* [Then, when He shall call you, or when He calleth you, (for, as in Arabic, so in English, a verb which is properly present is often tropically future,) with a single call from out the earth, lo, or behold, or then, ye shall come forth], in which occur both the usages of *إِذَا* here mentioned; (Mughnee;) and in the phrase, *إِذَا جِئْتَ أَكْرَمْتِكَ* [When thou shalt come, I will treat thee with honour]; (Mṣb;) and in the phrase, *أَجْبُوكَ إِذَا أَحْمَرَّ البُسْرُ* [I will come to thee when the full-grown unripe dates shall become red], and *إِذَا قَدِمَ فَلَانَ* [when such a one shall arrive], which shows it to be a noun because this is equivalent to *يَوْمَ يَقْدَمُ فَلَانَ* [on the day when such a one shall arrive]: (S:) or in the phrase *قُمْ إِذَا أَحْمَرَّ البُسْرُ* [and in many other cases] it denotes time divested of any accessory idea, the meaning being [Arise thou] at the time of the full-grown unripe dates' becoming red: and so in the saying of Esh-Sháfi'ee, If a man were to say, *أَنْتِ طَائِقٌ إِذَا لَمْ أُمَّتِي لَمْ أَطْلَقْكِ* [Thou art divorced when I do not divorce thee], and then be silent for a time sufficient for the divorce to be pronounced therein, she would be divorced; but should he make it dependent upon a thing in the future, the divorce would be delayed to that time, as if he said, *إِذَا أَحْمَرَّ البُسْرُ* [using it in the sense first assigned to this phrase above]. (Mṣb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboodhu-cyb,

• وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغِبَتْهَا •
• وَإِذَا تُرِدُّ إِلَى قَلِيلٍ تَتَّقِعُ •
[And the soul is desirous when thou makest it desirous; and when thou reducest it, or restrictest it, to little, it is content]. (Mughnee.) When it is immediately followed by a noun, as in [the phrase in the Kur lxxxiv. 1,] *إِذَا السَّمَاءُ أَنْشَقَّتْ*, the noun is an agent with a verb suppressed, explained by what follows it; contr. to the opinion of Akh; (Mughnee;) the complete phrase being *إِذَا أَنْشَقَّتْ السَّمَاءُ أَنْشَقَّتْ* [When the heaven shall be cleft, (when) it shall be cleft]; and in like

manner, *إِنَّ*, as in the saying, in the Kur [ix. 6], *وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ*. (I'Ak p. 123.) And in the saying of the poet,

• إِذَا بَاهِلِي تَحْتَهُ حَنْظَلِيَّةٌ •
• لَهُ وَلَدٌ مِنْهَا فَذَاكَ الْمَدْرَعُ •

كَانَ is meant to be understood after *إِذَا* [so that the meaning is, *When a Bahílee (a man of the tribe of Bahílee) has, or shall have, as his wife a Handhaleeyeh (a woman of the tribe of Handhaleh, who were renowned for generosity), he having offspring from her, that (offspring) is, or will be, the mail-clad.* (Mughnee.) — Sometimes it denotes past time, (Mughnee, K,) like as *إِذَا* sometimes denotes future time, (Mughnee,) as in [the saying in the Kur lxii. 11,] *وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا* [And when they saw merchandise or sport, they dispersed themselves to it]. (Mughnee, K.) [Thus] it occurs in the place of *إِذَا*, like as *إِذَا* occurs in the place of *إِذَا*. (TA.) — And sometimes it denotes the present time; and this is after an oath, as in [the phrase in the Kur xcii. 1,] *وَاللَّيْلِ إِذَا يَغْشَى* [By the night when it covereth with its darkness]. (Mughnee, K.) — It also occurs in the sense of the conditional *إِنْ*, as in the saying, *أَكْرَمَكَ إِذَا أَكْرَمْتَنِي*, meaning *إِنْ أَكْرَمْتَنِي* [I will treat thee with honour if thou treat me with honour]: (T:) [for] what is possible is made dependent upon it as well as what is known to be certain, as in the phrases, *إِذَا جَاءَ زَيْدٌ* [If Zeyd come] and *إِذَا جَاءَ رَأْسُ الشَّهْرِ* [When the beginning of the month shall come]; or, accord. to Th, there is a difference between *إِذَا* and *إِنْ*; (Mṣb;) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, *إِنْ جَاءَ زَيْدٌ* and *إِذَا جَاءَ رَأْسُ الشَّهْرِ*. (Mṣb in art. ان.) — When a verb in the first person sing. of the pret. is explained by another verb after it immediately preceded by *إِذَا*, [تَقُولُ is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in *لُجْنُهُ إِذَا أَدْرَتْهُ* [meaning Thou sayest (of a thing) لُجْنُهُ when, or if, thou hast turned it about in thy mouth]. (MF in art. لوج. See also أُقَى; last sentence but one.) — It is sometimes redundant, like as *إِذَا* is sometimes [accord. to some], as in the saying of 'Abd-Menáf Ibn-Ribā El-Hudhalee,

• حَتَّى إِذَا اسْلُكُوهُمْ فِي فُتَايِدَةٍ •
• سَلًّا كَمَا تَطْرُدُ الْجَمَالَ الشُّرَدَا •

[Until they made them to pass along Kutáideh, (here meaning a certain mountain-road so named, S in art. قُتِد,) urging on, like as the owners, or attendants, of camels drive those that take fright and run away]; for it is the end of the poem: or he may have abstained from mentioning the enunciative because of its being known to the hearer. (S.) When *إِذَا* is preceded by *حَتَّى*, [as in this instance,] it is generally held that *إِذَا* is not

governed by **حَتَّى** in the gen. case, but is still an adverbial noun, **حَتَّى** being an inceptive particle without government. (Mughnee.) — As to what it is that governs **إِذَا** in the accus. case, there are two opinions; that it is its conditional proposition; or a verb, or the like, in the complement thereof: (Mughnee, **ك**;) the former is the opinion of the critical judges; so that it is in the predicament of **مَتَى** and **حَتَّى** and **أَيَّانَ**. (Mughnee.) — Sometimes it is used so as not to denote a condition, as in the words of the **Qur** [xlii. 35], **وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ** [And when, or whenever, they are angry, they forgive], in which it is an adverbial noun relating to the enunciative of the inchoative after it; for if it denoted a condition, and the nominal proposition were a complement, it would be connected by **فَ**: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) — See also what follows.

إِذَا, (Msb, TA, the latter as on the authority of Lth,) with **tenween**, (TA,) or **إِذْن**, (T, S, M, Msb, Mughnee, **ك**), the first as on the authority of Lth,) written in the former manner, (TA,) or in the latter, (T,) when connected with a following proposition, (T, TA,) and in a case of pause written **إِذَا**, (T, S, M, Msb, Mughnee, **ك**, TA,) and therefore the Bagrees hold that in other cases it should be written **إِذَا**, (Msb,) though El-Mázinee and Mbr hold that it should be in this case also with **ن**, while Fr holds that it should be written with **ل** when it governs, and otherwise with **ن**, in order to distinguish between it and [the adverbial noun] **إِذَا**: (Mughnee:) a particle, (S, Msb, Mughnee, TA,) accord. to the general opinion; and accord. to this opinion, it is a simple word, not compounded of **إِذ** and **أَنْ**; and as being simple, it is that which renders an aor. mansoob, not **أَنْ** suppressed and meant to be understood after it: some say that it is a noun: (Mughnee:) [but a knowledge of its meaning is necessary to the understanding of the reason given for asserting it to be a noun.] It denotes a response, or reply, corroborating a condition; (Lth, T, TA;) or compensation, or the complement of a condition; (Msb;) or a response, or reply, (Sb, S, Mughnee, **ك**;) in every instance; (TA;) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, **ك**;) though not always: (Mughnee, TA:) and its virtual meaning is [Then; i. e., in that case; or] if the case, or affair, be as thou hast mentioned, (M, **ك**, TA,) or as has happened: (M, TA:) [and hence,] accord. to those who say that it is a noun, the original form of the phrase **إِذْنُ أُكْرِمَكَ** [Then, or in that case, or if the case be so, I will treat thee with honour, said in reply to one who says "I will come to thee,"] is **إِذَا جِئْتَنِي أُكْرِمَكَ** [When thou shalt come to me, I will treat thee with honour]; then the proposition [جِئْتَنِي] is thrown out, and **tenween** [or **ن**] is substituted for it, (Mughnee,) for which reason, and to distinguish between it and [the adverbial] **إِذَا**, the Koofees hold that it should be written with **ن**, (Msb,) and **أَنْ** [preceded by **يَجِبُ عَلَيَّ** or the like] is sup-

pressed and meant to be understood [as that which renders the aor. mansoob; so that when one says **إِذْنُ أُكْرِمَكَ**, it is as though he said **إِذَا جِئْتَنِي إِذْنُ أُكْرِمَكَ** *When thou shalt come to me, it will be incumbent, or obligatory, on me to treat thee with honour*]. (Mughnee.) It renders an aor. following it mansoob on certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present: (TA:) **إِذَا** must commence the phrase in which the aor. occurs; (Mughnee, TA;) [or, in other words,] the aor. must not be syntactically dependent upon what precedes **إِذَا**: (TA:) and there must be nothing intervening between **إِذَا** and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative **لَا**: (Mughnee:) therefore, to a person who says, "To-night I will visit thee," (S,) or who says, "I will come to thee," (Mughnee,) you say, **إِذْنُ أُكْرِمَكَ** [Then, or in that case, &c., I will treat thee with honour]; (T, S, Mughnee;) and to one who says, "I will treat thee with honour," you say, **إِذَا أَجِئْتُكَ** [Then, or if the case be so, I will come to thee]. (TA.) When the verb after **اذن** has the present signification, it does not govern: (S, Mughnee, TA:) therefore, to a person who says, "I love thee," you say, **إِذْنُ أَطْنُكَ** *صادقاً* [Then, or if the case be so, I think thee veracious]; for this is a mere reply: (Mughnee:) and to one talking to thee, **إِذَا أَطْنُكَ كَارِبًا** [Then I think thee to be lying]. (TA.) When it is put in a middle place, (S,) not commencing the phrase, (Mughnee,) the verb after it not being syntactically dependent upon what is before it, (S, TA,) it does not govern: (S, Mughnee, TA:) therefore, to one who says, "I will come to thee," (Mughnee, TA,) you say, **أَنَا إِذْنُ أُكْرِمَكَ** [I, in that case, will treat thee with honour]: (S, Mughnee, TA:) for **اذن** among the words which govern verbs is likened to **الظَّنُّ** among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, **إِذَا أُكْرِمَكَ إِذَا** [I will treat thee with honour in that case]. (S.) The saying [of the poet, or rájiz],

لَا تَتْرُكْنِي فِيهِمْ شَطِيرًا

إِنِّي إِذَا أَهْلِكَ أَوْ أَطِيرًا

is explained by regarding it as an instance of the suppression of the enunciative of **إِن**, so that the meaning is, **إِنِّي لَا أَقْدِرُ عَلَى ذَلِكَ**, and then a new phrase commences [wherefore the verse means *Do not thou leave me among them remote, or a stranger: verily I cannot endure that: in that case I should perish, or I should flee*]. (Mughnee.) When it is immediately preceded by a conjunction such as **وَ** or **فَ**, the aor. may be either marfooa or mansoob. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is marfooa, (T, Mughnee,) as in the saying, **إِذْنُ أَخُوكَ يُكْرِمَكَ** [Then, or in that case, thy brother will treat thee with honour], (T,) or **إِذَا يَا عَبْدَ اللَّهِ أُكْرِمَكَ** [Then, or in that case, O 'Abd-Allah, I will treat thee with honour]; but Ibn-'Oqfoor allows the intervention of an

adverbial noun [without annulling the government]; and Ibn-Bábhádh, that of the vocative, and of a prayer; and **Ks** and **Hishám**, that of a word governed by the verb; but **Ks** in this case prefers **naṣb**; and **Hishám**, **refa**. (Mughnee.) When you put an oath in the place of the noun, you make the aor. mansoob, as in the saying, **إِذَا وَاللَّهِ تَنَامَ** [Then, or if the case be so, by God, thou wilt sleep]: but if you prefix **ل** to the verb with the oath, you make the aor. marfooa, saying, **إِذْنُ وَاللَّهِ لَتَتَدَمَّرَ** [Then, or if the case be so, by God, assuredly thou wilt regret, or repent]. (T.) When you introduce a particle between it and the aor., you make the latter either marfooa or mansoob, saying, **لَا أُكْرِمَكَ إِذْنُ لَ أُكْرِمَكَ** [Then, or in that case, I will not treat thee with honour]. (T.) — Sometimes the **أ** is rejected, and they say, **ذَنْ لَ أَفْعَلُ** [Then, (a word exactly agreeing with **ذَنْ** in sound as well as in meaning,) or in that case, I will not do such a thing]. (M, **ك**, TA.) — **IJ** relates, on the authority of **Khálid**, that **إِذَا** is used in the dial. of **Hudheyl** for **إِذ**. (M.) — [**إِذْن** or **إِذَا** is mentioned and explained in the **S** and **ك** and **TA** in art. **اذن**, and in the **TA** in **باب الالف اللينة** also.]

اذر

أَذَارُ The sixth of the Greek [or Syrian] months [corresponding to March O. S.]. (**ك**;) [This is not to be confounded with **أَذْرُ** or **أَذَرُ**, which is the ninth month of the Persian calendar.]

اذن

1. **أَذِنَ لَهُ** (T, S, M, Msb, **ك**) and **أَذِنَهُ** (M, **ك**;) aor. =, (T, Msb, **ك**;) inf. n. **أَذِنٌ**, (T, S, Msb, **ك**;) *He [gave ear or] listened to it, (T, S, M, Msb, **ك**;) or him: (T, S, M, **ك**;) or it signifies, (**ك**;) or signifies also, (M,) he listened to it, or him, pleased, or being pleased. (M, **ك**;) It is said in a trad., (T,) **مَا أَذِنَ اللَّهُ لَشَيْءٍ كَأَذِنِهِ لِنَبِيِّ يَتَعَنَّى** (T, S) *God hath not listened to anything [in a manner] like his listening [to a prophet chanting the Kur-án]. (T.)* And in the **Qur** [lxxxiv. 2 and 5], **وَأَذِنَتْ لِرَبِّهَا** *And shall listen to its Lord, (M, Bd, Jel,) and obey; (Jel;); i. e., shall submit to the influence of his power as one listens to the commander and submits to him. (Bd.)* And you say, **أَذِنَ لِلْهَوَى** *He listened and inclined to sport, or play. (M.)* — [Hence, perhaps,] **أَذِنَ لِرَائِحَةِ الطَّعَامِ** *He desired eagerly, or longed for, the food, [perceiving its odour,] (Ish, **ك**;) and inclined to it. (Ish, TA.)* — [Hence also, app.,] **أَذِنَ لَهُ فِي الشَّيْءِ**, (S, M, **ك**;) or **فِي كَذَا**, (T,) or **فِي كَذَا**, (Msb,) aor. =, (T, **ك**;) inf. n. **أَذِنٌ**, (T, S, M, **ك**;) or this is a simple subst., (Msb,) and **أَذِينٌ**, (**ك**;) [as though originally signifying *He gave ear to him in respect of such a thing; and then] he permitted him, allowed him, or gave him permission or leave, to do the thing, or suck a thing. (M, Msb, **ك**;) [See also **إِذْن**, below.] You say, **أَذِنْتُ لِلْعَبْدِ فِي التِّجَارَةِ** [I gave permission, or leave, to the slave to traffic]. (Msb.) —**

أَذِنَ لَهُ عَلَيْهِ He took, or got, permission, or leave, for him from him. (M.) You say, لِي إِذْنٌ عَلَى الْأَمِيرِ (S, TA) Take thou, or get thou, permission for me from the commander, or governor, or prince. (TA.) El-A'azz Ibn-'Abd-Allah says,

- وَإِنِّي إِذَا صَنَنْتُ الْأَمِيرَ بِإِذْنِهِ
- عَلَى الْإِذْنِ مِنْ نَفْسِي إِذَا شِئْتُ قَادِرٌ

[And verily I, when the prince is niggardly of his permission, am able to take permission of myself when I will]. (TA.) And a poet says,

- قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارَهَا
- تَشْدُنْ فَإِنِّي حَمُومًا وَجَارَهَا

[I said to a door-keeper, near by whom was her house, take thou, or get thou, permission for me to enter, for I am her husband's father, and her neighbour]: meaning, says Aboo-Ja'afar,

لِتَأْذُنْ; for the suppression of the ل is allowable in poetry, and the pronunciation with kesr to the ت is accord. to the dial. of him who says أَذِنْتُ. (S.) — أَذِنَ بِالشَّيْءِ (S, M, Mṣb, K,) aor. ٤, (S, M, K,) inf. n. إِذْنٌ and أَذْنٌ and أَذَانٌ and أَذَانَةٌ (M, K,) He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it. (S, M, Mṣb, K.) It is said in the Kur [ii. 279], فَادْنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ (S, M, K) Then be ye informed, or apprized, of war [that shall come upon you] from God and his apostle: (M, K:) or then be ye sure, or assured, &c. (T.) [See also إِذْنٌ, below.] — أَذِنْتُ (S, M, K,) inf. n. إِذْنٌ (T,) He hit, or hurt, his ear; (T, S, M, K;) or struck his ear; (so in some copies of the S;) and أَذِنْتُ signifies the same, (M, K,) inf. n. إِذْنٌ. (TA.) [See also 2.] — أَذِنٌ [as though originally signifying He had his ear hit or hurt;] he complained, or had a complaint, of his ear; (K;) said of a man. (TA.)

2. أَذِنَهُ (S, M, K,) inf. n. تَأْذِينٌ (K,) He wrung, or twisted, (عَرَبَ) his (a boy's, S) ear: (S, K:) or he struck, (ضَرَبَ, TA,) or struck with his finger, or filipped, (نَقَرَ, M, TA,) his ear. (M, TA.) [See also أَذِنَهُ.] They say, (in a prov., TA in art. جَوَزَ) لِكُلِّ جَابِهِ جَوْزَةٌ ثُمَّ يُؤَدِّنُ (M, TA,) i. e. For every one that comes to water is a single watering for his family and his cattle; then his ear is struck, to apprize him that he has nothing more to receive from them: (TA in the present art., and the like is said in the same in art. جَوَزَ) or, † then he is repelled from the water: (TA in art. جَوَزَ) [for أَذِنَهُ signifies also] — † He repelled him, (IAar, T, M, K,) namely, a man, (IAar, T, M,) from drinking, (K,) and did not give him to drink. (M, K.) You say also, اذِنُوا عَنِّي أَوْلِيَا, [in which the pronoun appears, from the context, to relate to camels,] † Send ye away from me the first ones of them. (En-Nadr, T.) — أَذِنَ النَّعْلَ (inf. n. as above, S,) He put to the sandal what is termed أَذْنٌ, q. v. infra: (S, M, K:) and in like manner

one says with respect to other things. (S, K.) — أَذِنَ (M, K,) inf. n. as above, (K,) also signifies He made known, or notified, a thing (بَشْرًا); (M, K;) he proclaimed, or made proclamation; syn. نَادَى: (Jel in vii. 42, and Bd and Jel in xii. 70 and xxii. 28:) Sb says that some of the Arabs make أَذِنٌ and أَذِنٌ to be syn.: but some say that the former signifies he called out publicly; and the latter, i. q. اَعْلَمَ [he made to know, &c.: see 4]. (M, TA.) It is said in the Kur [xxii. 28], وَأَذِنَ فِي النَّاسِ بِالْحَجِّ (M) And proclaim thou, among the people, the pilgrimage. (Bd, Jel.) — Also, (S, K,) or أَذِنَ بِالصَّلَاةِ (Mṣb,) inf. n. as above, (M, K,) or أَذِنٌ (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of وَدَعٌ and وَدَعٌ and كَلَّمَ كَلَامًا and سَلَّمَ سَلَامًا &c. (Mṣb,) He called to prayer; (M, K;) he notified, or made known, or proclaimed, [i. e., chanted, from the مِثْدَنَةُ,] the time of prayer; (S, Mṣb, TA;) and أَذِنٌ signifies the same, (K,) inf. n. إِذْنٌ. (TA.) IB says, the phrase أَذِنَ الْعَصْرَ, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being أَذِنَ بِالْعَصْرِ [The time of the prayer of afternoon was proclaimed, i. e., chanted], with the verb in the pass. form, and with the preposition to connect it with its subject. (Mṣb.) — You say also, أَذِنَ بِإِرْسَالِ إِبِلِهِ He spoke of sending away his camels. (En-Nadr, T.)

4. أَذِنَهُ: see 1, last sentence but one. — [Hence, app.,] inf. n. إِذْنَانٌ, † He prevented him, or forbade him; (K;) and repelled him. (TA.) [See also 2.] — And † It (a thing, M) pleased, or rejoiced, him, (M, K,) and he therefore listened to it. (M.) — أَذِنَهُ, inf. n. إِذْنَانٌ (T, Mṣb,) in the place of which the subst. أَذِنٌ is also used, (T,) signifies اَعْلَمْتُهُ [I made him to know, or have knowledge; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice: and I made it known, notified it, or announced it]: (T, Mṣb:) and أَذِنْتُ, also, signifies اَعْلَمْتُ [as meaning I made to know, &c.: and I made known, &c.]. (Mṣb.) You say, أَذِنَهُ بِالْأَمْرِ (T, K,) [in the CK, erroneously, اَذِنَهُ,] or بِالْأَمْرِ (S,) and أَذِنَهُ بِالْأَمْرِ (M, K,) inf. n. إِذْنَانٌ (T,) meaning اَعْلَمَهُ [He made him to know, or have knowledge of, the thing; informed, apprized, advertised, or advised, him of it; gave him information, intelligence, notice, or advice, of it; made it known, notified it, or announced it, to him]; (T, S, M, K;) as also أَذِنَهُ. (M.) So, accord. to one reading, in the Kur [ii. 279], فَادْنُوا بِحَرْبٍ مِنَ اللَّهِ Then make ye known, or notify ye, or announce ye, war from God. (M. [For the more common reading, see 1, latter part.]) And so in the Kur [vii. 166], وَإِذْ تَأَذَّنَ رَبُّكَ And when thy Lord made known, or notified, or announced: (Zj, S, M, K:*) or the meaning here is, swore: (M, K:*) [for] you say, تَأَذَّنَ لِيَفْعَلَنَّ أَذِنٌ, meaning he swore that he would assuredly do [such a thing]: (M:) Lth

says that تَأَذَّنْتُ لِيَفْعَلَنَّ كَذَا وَكَذَا signifies the making the action obligatory. (T.) You say also, تَأَذَّنَ فِي الْأَمْرِ فِي النَّاسِ (نادَى) among the people, with threatening (S, K) and prohibition; i. e. اَعْلَمَ and تَعَدَّمَ. (S.) And you say of a building that has cracked in its sides, اَذِنَ بِالْإِنهَادِ, [It gave notice of becoming a ruin and of falling down]. (Mṣb in art. دَعُو.) [See also a similar ex. in a verse cited voce الَا. And hence,] اَذِنَ الْعُشْبُ [in the CK (erroneously) اَذِنٌ] † The herbage began to dry up; part of it being still succulent, and part already dried up. (M, K, TA.) And اَذِنَ الْحَبُّ † The grain put forth its اَذِنَةٌ, or leaves. (TA.) See also 2, latter half, in two places. — أَذِنٌ and أَذِنٌ are [also] used in one and the same sense [as meaning He knew; had knowledge; or became informed, apprized, advertised, or advised, of a thing]; like as one says اَيَقَنَ and تَيَقَّنَ. (S, TA.) You say, تَأَذَّنْ, meaning اَعْلَمْ [Know thou]; like as you say تَعَلَّمْ, meaning اَعْلَمْ. (M.)

5: see 4, in eight places.

10. اسْتَأَذَنَهُ He asked, or demanded, of him permission, or leave, (M, Mṣb, K,) فِي كَذَا to do such a thing. (Mṣb.) [You say, اسْتَأَذِنَ meaning He asked, or demanded, permission, or leave, to enter, or to come into the presence of another; and to go. And اسْتَأَذِنَ فِي الدُّخُولِ عَلَيْهِ, and, elliptically, اسْتَأَذِنَ عَلَيْهِ, He asked, or demanded, permission, or leave, to go in to him.]

أَذِنٌ: see أَذِنٌ.

أَذِنٌ [is held by some to be an inf. n., like أَذِنٌ: (see 1:) by others, to be] a simple subst.; (Mṣb;) signifying Permission; leave; or concession of liberty, to do a thing: and sometimes command: and likewise will; (Mṣb, TA;) as in the phrase بِإِذْنِ اللَّهِ by the will of God: (Mṣb:) or, accord. to El-Harállec, the withdrawal, or removal, of prevention or prohibition, and the giving of power or ability, in respect of being and creation: or, accord. to Ibn-El-Kemál, the rescission of prohibition, and concession of freedom of action, to him who has been prohibited by law: or, accord. to Er-Rághib, the notification of the allowance or permission of a thing, and of indulgence in respect of it; as in اِلْتِطَاعٌ بِإِذْنِ اللَّهِ, [in the Kur iv. 67,] meaning [but that he may be obeyed] by the will of God, and [also] by his command: (TA:) or, as explained in the Ksh, facilitation; an explanation founded upon the opinion that the actions of men are by their own effective power, but facilitated by God; and in this sense, Esh-Shiháb regards it as a metaphor, or a non-metaphorical trope: (MF:) and accommodation; syn. تَوْفِيقٌ; (Hr in explanation of a clause of iii. 139 of the Kur [which see below];) but Es-Semeen says that this requires consideration. (TA.) — Also Knowledge; syn. عِلْمٌ; (T, M, K;) and so أَذِنٌ; (M, K;) as in the saying بِأَذْنِي فَعَلَهُ (T, M, K) and بِأَذْنِي (M, K) [He did it with my knowledge]: or إِذْنٌ has a

مَادَّةٌ : } see what next follows.
مُؤَدَّةٌ :

مِيَدَّةٌ (which may also be pronounced مِيَدَّةٌ, Mṣb) The place [generally a turret of a mosque] upon which the time of prayer is notified, made known, or proclaimed; (T, M, *K;*) i. q. مَنَارَةٌ [which has this meaning and others also]; (AZ, T, S, Mṣb;) as also مُؤَدَّةٌ: (AZ, T:) or it signifies, (as in some copies of the K,) or signifies also, (as in other copies of the same,) i. q. مَنَارَةٌ: and صُومَعَةٌ: [see these two words:] (K:) or i. q. مَنَارَةٌ, meaning صُومَعَةٌ; (Lh, M, TA;) by way of comparison [to the turret first mentioned]:

but as to مَادَّةٌ, it is a vulgar word: (TA:) the pl. is مَادِّنٌ, agreeably with the original form of the sing. (Mṣb.)

مُؤَدِّنٌ One who notifies, makes known, or proclaims, [by a chant,] the time of prayer; (M, *Mṣb, K;*) [i. e., who chants the call to prayer;] as also مُؤَدِّنٌ. (M, K.)

مَأْذُونٌ, as meaning A slave permitted, or having leave given him, by his master, to traffic, is used for مَأْذُونٌ لَهُ, (Mṣb, TA,) by the lawyers. (Mṣb.) — Also Having his ear hit, or hurt; and so مُؤَدِّنٌ. (TA.)

ادى

1. أُدِي, aor. ʿ, inf. n. أُدِي, (T, M, Mṣb, K,) in [some of] the copies of the K written اُدَا, and so by IB, (TA,) and اُدَا, (CK, [but not found by me in any MS. copy of the K nor in any other lexicon,]) and, accord. to IB, اُدَا and اُدِي, (TA,) or these two are simple subst.; (M, K;) and تَأْدَى; (T, S, M, Mṣb, K;) [He was, or became, annoyed, molested, harmed, or hurt;] he experienced, or suffered, slight evil, [i. e., annoyance, molestation, harm, or hurt,] less than what is termed ضَرَرٌ; (El-Khattābēe;) or he experienced, or suffered, what was disagreeable, or hateful, or evil, (Mṣb, K,) in a small degree; (K;) بِهِ [by him, or it]; (T, S, M, K;) [and مِنْهُ from him, or it:] تَأْدَى signifies the being affected by what is termed الأذى [i. e. what annoys, molests, harms, or hurts, one]: and also the showing the effect thereof; which is forbidden by the saying of 'Omar, بِالنَّاسِ تَأْدَى [Avoid thou, or beware thou of, showing the being annoyed, molested, harmed, or hurt, by men]; for this is what is within one's power. (Mgh.) — Also, aor. and inf. n. as above, It (a thing) was unclean, dirty, or filthy. (Mṣb.)

4. أُدِي signifies فَعَلَ الأذى [He did what annoyed, molested, harmed, or hurt]. (M, K.) — And اُدَاهُ, (T, S, M, Mṣb, K,) aor. يُؤْدِيهِ, (S,) inf. n. اِبْدَاءُ (T, IB, Mṣb) and [quasi-inf. n.] اُدِيَّةٌ, (T,) or اُدِي and اُدَاهُ and اُدِيَّةٌ, (S, K,) but IB refuses his assent to this, saying that these three are inf. ns. of اُدِي, and MF says of اِبْدَاءُ, which is expressly disallowed by the author of the K, though he himself uses it, that others assert it to have been heard and transmitted, and to be required by rule, but he adds that he had

searched for examples of it in the language of the Arabs, and investigated their prose and their poetry, without finding this word; (TA;) [He, or it, annoyed him, molested him, harmed him, or hurt him; or] he did what was disagreeable, or hateful, or evil, to him. (Bd in xxxiii. 53, Mṣb.) It is said in the Kur [xxxiii. 47], وَدَعِ أَذَاهُمْ, meaning And leave thou the requiting of them until thou receive a command respecting them; (M, Bd, Jel;) namely, the hypocrites: (M:) or leave thou unregarded their doing to thee what is [annoying, molesting, harmful, hurtful, or] disagreeable, &c., to thee. (Bd.)

5: see 1, in three places.

أُدِي inf. n. of 1. (T, M, Mṣb, K.) [As a simple subst., A state of annoyance or molestation.] — And [Annoyance, molestation, harm, or hurt: quasi-] inf. n. of اُدَاهُ. (S, K.) — It signifies also, [like اُدِيَّةٌ and اُدَاهُ,] كُلُّ مَا تَأْدَيْتَ بِهِ [Anything by which thou art annoyed, molested, harmed, or hurt]; (T;) or مَا يُؤْدِيكَ [a thing that annoys, molests, harms, or hurts thee]: (Mgh:) or a slight evil; less than what is termed ضَرَرٌ. (El-Khattābēe.) You say, أَمَاتَ الأذى عَنِ الطَّرِيقِ He removed, or put away, or put at a distance, what was hurtful from the road, or way. (Mgh and TA in art. مِيط.) — Also A thing held to be unclean, dirty, or filthy: so in the Kur ii. 222. (Mgh, Mṣb.) [Filth; impurity: often used in this sense in books on practical law.]

أُدِيٌ Experiencing, or suffering, [annoyance, molestation, harm, hurt, or] what is disagreeable, or hateful, or evil, (M, *K, *Mṣb,) in a great, or vehement, degree; (M, K;) applied to a man; (M, Mṣb;) as also اُدِيٌّ: (M, K;) and both signify the contr.; i. e. doing what is disagreeable, or hateful, or evil, in a great, or vehement, degree. (K.) — Also, applied to a camel, That will not remain still in one place, by reason of a natural disposition, not from pain, (El-Umawee, A'Obeyd, S, M, K,) nor disease; (K;) as also اُدِيٌّ: (M:) fem. of the former اُدِيَّةٌ; (El-Umawee &c.;) and of the latter اُدِيَّةٌ. (TA.)

اُدَا: and اُدَا: see art. ادا.

اُدَاَةٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of اُدَاهُ. (S, K.) — See also اُدِي and اُدِيَّةٌ.

اُدِيَّةٌ and اُدِيَّةٌ as its fem.: see اُدِي, in three places.

اُدِيَّةٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of اُدَاهُ. (S, K.) — And a subst. from اُدَاهُ; (Mṣb;) or, as also اُدَاَةٌ, a subst. from اُدِي and تَأْدَى; (M, K;) signifying A thing that is disagreeable, or hateful, or evil, in a small degree. (K.) See also اُدِي.

اُدِيٌّ (S, M, K, &c.) with medd and teshdeed, (TA, [in the CK, erroneously, اُدِي,]) Waves (S, M, K) of the sea: (S:) or vehement waves: (TA:) or the اُطْبَاق [app. meaning rollers, because they fall over like folds,] which the wind raises from the surface of the water, less than (دُونُ) [but this

sometimes signifies above]) what are termed مَوْجٌ: (Ish, TA:) pl. اُوَادِيٌّ. (S.)

ار

1. اَرَاهَا, aor. رَوَّاهَا, (S,) inf. n. اَرَاهَا, (S, K,) Inivit eam; he compressed her. (S, K.)

اَرَاهَا, (M, TT, L, [and so in the present day,]) or اَرَاهَا, (K,) A cry by which sheep or goats are called. (M, L, K.)

مَثْرٌ A man (S,) much addicted to venery: (S, K:) so accord. to A'Obeyd, as related by Sh and El-Iyádee, but thought by Az to be مَثْرٌ, of the same measure as مَعْبِرٌ, i. e., مَفْعَلٌ, [originally مَأْبِرٌ,] from اَرَاهَا. (T.)

ارب

1. اَرَبٌ, aor. ʿ, (T, S, M, K,) inf. n. اَرَابَةٌ (AZ, T, S, M, K) and اَرَبٌ, like صَغُرٌ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to اَرَبٌ, aor. ʿ, inf. n. اَرَبٌ, S, M, K,) and knowing in affairs. (M.) [The TA assigns the former inf. n. to it when it signifies simply intelligence, and the latter when it has the more comprehensive signification of cunning.] — اَرَبٌ بِالشَّيْءِ, [aor. ʿ,] He became expert, or skilful, in the thing: (M:) or he became accustomed to, or practised or exercised in, the thing, (S, K,*) and became knowing, or skilful [therein]. (S.) — اَرَبٌ, inf. n. اَرَبٌ, is also syn. with اُنْسٌ [app. as meaning He became familiar with a person or thing]. (M.) — And اَرَبٌ بِالشَّيْءِ also signifies He devoted, or addicted, himself, or gave, or kept, to the thing: (T, K:) and he was, or became, niggardly, avaricious, or tenacious, of the thing. (T, M, TA.) — And اَرَبٌ فِي الأَمْرِ, and اَرَبٌ فِيهِ, He exerted, or employed, his power and ability in the affair, and understood it: (Ish, T:) or اَرَبٌ signifies he exerted his strength, force, or energy; or strained himself; (As, S, M;) فِي الشَّيْءِ [in the thing]; (As, S;) and فِي حَاجَتِهِ [in his needful affair, or in the accomplishment of his want]. (As, S, M.) — اَرَبٌ عَلَيْهِ He had, or obtained, power over him, or it. (M.) — اَرَبٌ, aor. ʿ, (T, S, K,) inf. n. اَرَبٌ, (T, S,) He was, or became, in want, or need. (T, S, K.) [See اَرَبْتُ it, in a later part of this paragraph.] — اَرَبٌ إِلَيْهِ, (M, Mṣb,) or بِهِ, (T,) aor. and inf. n. as above, He wanted it; was, or became, in want, or need, of it; (T, M, Mṣb;) and sought it, or desired it; (T;) namely, a thing. (T, Mṣb.) — اَرَبٌ الدَّهْرُ Fortune was, or became, hard, or adverse: (T, S, K:) as though it wanted something of us, for which it pressed hard. (M, TA.) And اَرَبٌ عَلَيْهِ He was, or became, hard upon him in his demand. (TA, from a trad.) — اَرَبَهُ, [from اَرَبٌ,] He struck upon a member, or limb, belonging to him. (K,*)

TA.) — **أَرَبٌ**, (T, S, K, TA,) *His member, or limb, (generally meaning the arm, or hand, M,) was cut off*: (M, K:) or *dropped off*: (T:) and *his members, or limbs, (generally relating to [the members, or fingers, of] the arm, or hand, TA,) dropped off, one after another, (S, K, TA,) in consequence of his being affected by the disease termed جَدَامٌ*: (TA:) and it (said of a member, or limb,) *dropped off*. (TA.) The phrase, **أَرَبْتَ** **أَرَبْتُ**, (T, TA,) or **مِنْ ذِي يَدَيْكَ**, (S, TA, [and said in the latter to be likewise found in the T, but I have consulted two copies of the T and found only **عَنْ**]) or **فِي ذِي يَدَيْكَ**, (IAar, as related by Sh,) or **مِنْ يَدَيْكَ**, (K,) but MF says that **مِنْ** in this phrase is a mistranscription, (TA,) means, *May the members [or fingers] of thy hands, or arms, drop off*: (S, K, TA:) or it means, *may what is in thy hands depart from thee, so that thou shalt be in want*: occurring in a trad. (IAar, T, TA.) And **أَرَبَ مَا لَهُ**, said by Moḥammad on the occasion of a man's coming to him and asking him to acquaint him with some work that should introduce him into Paradise, means, accord. to Kt, *May his members, or limbs, drop off, or be cut off: what aileth him?* (TA:) or, accord. to IAar, *may he become in want: what aileth him?* (T, TA:) but IAth says that this has been related in three different ways: first, **أَرَبَ**, signifying an imprecation, [as rendered above,] and used as expressive of wonder: secondly, **أَرَبَ مَا لَهُ**; i. e. **حَاجَةٌ لَهُ**; **مَا** being [syntactically] redundant, denoting littleness; the meaning being, *he has some little want*: or, as some say, *a want hath brought him: what aileth him?* thirdly, **أَرَبَ**; i. e. **هُوَ أَرَبٌ**; meaning *he is intelligent, or sagacious, or skilful*, [as is said in the T,] and *perfect: what aileth him?* or *what is his affair?* the inchoative being suppressed. (TA.) **أَرَبَ مَا لَهُ**, (M, K,*) another form of imprecation, (M,) means *What aileth him? may his arm, or hand, be cut off*: or, *may he become poor, and want what is in the hands of others*. (M, K,*) — [Hence, perhaps,] **أَرَبَتْ مَعْدَتُهُ** *His stomach became vitiated, disordered, or in an unsound state*. (K.) — **أَرَبَ** also signifies *He prostrated himself firmly, or fixedly, upon his [seven] members [mentioned in the explanations of the word أَرَبٌ]*. (T.)

2. **أَرَبَ**, inf. n. **تَأَرَبَ**, *He, or it, [made, or rendered, cunning, or intelligent, excellent in judgment, sagacious, and knowing in affairs; (see أَرَبَ)] made to have knowledge, or skill; or made to understand*. (M, TA.) — **أَرَبَ** *He was, or became, avaricious; [in a state of vehement want of a thing;] eagerly desirous*. (A'Obeyd, TA.) [See also 1.] — **أَرَبَ** *He cut up, or cut into pieces*, (T, A, Mgh,) a sheep, or goat, (A, Mgh,) *limb by limb*. (T, A, Mgh.) — **أَرَبَ** *He cut off a member, or limb, entire*. (M, TA.) — **أَرَبَ** *He made entire, or complete*, (T, S, M, K,) a thing, (S,) a lot, or portion, (T, TA,) or anything. (M.)

3. **أَرَبَهُ**, (S, A,) inf. n. **مُؤَارَبَةٌ**, (M, A,) *He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; syn. دَاهَاهُ*. (S, M, A,*)

It is said in a trad., (TA,) **مُؤَارَبَةُ الأَرَبِ جَهْلٌ وَعَنَاءٌ** [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance, and labour without profit]: (A, TA:) i. e., the intelligent is not to be outwitted. (TA.) And **أَرَبَ بِهِ** signifies *He practised an artifice, a stratagem, or a fraud, upon him*. (TA, from a trad.)

4. **أَرَبَ عَلَيْهِمُ**, (T, S, M, K,) of the measure **أَفْعَلَ**, (T,) inf. n. **إِبْرَابٌ** [originally **إِبْرَابٌ**], (K,) *He was successful against them, and overcame them*. (T, S, M, K.)

5. **تَأَرَبَ** *He affected, or endeavoured to acquire, (تَكَلَّفَ) cunning, or intelligence, and excellence of judgment, (K, TA,) and deceit, guile, or artifice, and wickedness, mischievousness, or malignity*. (TA.) [See **إِبْرَابٌ**.] — **تَأَرَبَ فِي الأَمْرِ**: see 1.

أَرَبَ: see what next follows, in two places.

إِرْبٌ *Cunning, intelligence with craft and forecast, or simply intelligence, excellence of judgment, sagacity, (T, S, M, L, K,) and knowledge in affairs; (M, L;) as also إِرْبَةٌ and إِرْبَةٌ (M, K) and إِرْبٌ (M, A,) or إِرْبٌ (L.) You say, إِرْبٌ هُوَ ذُو إِرْبٍ [He is a possessor of cunning, or intelligence, &c.]. (S.) — Intelligence and religion. (Th, M, K.) — Deceit, guile, artifice, or fraud; syn. مَكْرٌ: so in the L and other lexicons: in the K, نَكْرٌ [i. e. "cunning," &c., as above]: (TA:) and so إِرْبَةٌ; syn. حَيْلَةٌ. (K.) — Wickedness, mischievousness, or malignity; hidden rancour, malevolence, or malice. (K, TA.) [In a trad. it occurs in this sense written, in the TA, إِرْبٌ. — See also أَرَبٌ, in four places. — Also A member; a distinct and complete part of an animal body; a limb; (T, S, M, Mgh, Mṣb, K;) or such as is made complete, or entire, not wanting anything: (M:) pl. أَرَابٌ (S, M, Mgh, Mṣb) and أَرَابٌ; (S, Mgh;) the latter formed by transposition. (Mgh.) You say, قَطَعْتُهُ إِرْبًا إِرْبًا I cut him up, member by member, or limb by limb. (TA.) And أَرَابٌ أَرَابٌ عَلَى السُّجُودِ or أَرَابٌ Prostration [in prayer] is [performed] on seven members; (S, Mgh;) namely, the forehead, the hands, the knees, and the feet. (TA.) — Also The membrum genitale; the pudendum; syn. فَرْجٌ: (M, K:) but some say that this signification is not known: [see أَرَبٌ:] in some copies of the K, the explanation is written فَرْجٌ, with the unpointed ح. (TA.) — أَرَابٌ [the pl.] also signifies Pieces of flesh, or of flesh-meat. (M.)*

أَرَبَ: see **إِرْبٌ**. — **أَرَبَ** *Want, or need*; (T, S, M, Mgh, Mṣb, K;) as also **أَرَبَ** and **أَرَبَةٌ** (the same, and A) and **أَرَبَةٌ** (K) and **أَرَبَةٌ** and **أَرَبَةٌ** (T, S, M, A, Mṣb, K) and **أَرَبَةٌ** (K) and **أَرَبٌ**: (M, A:) the pl. [of **أَرَبٌ** or **إِرْبٌ**] is **أَرَابٌ**, and [of **أَرَبَةٌ**, and perhaps of the other sings. commencing with **أَرَبٌ**], **إِرَابٌ**; (M;) and the pl. of **أَرَبَةٌ** is **أَرَابَةٌ**. (T, Mṣb.) It is said in a trad., respecting Moḥammad, **كَانَ أَمَلَكُكُمْ لَأَرَبِهِ** *He had the most power, of you, over his want, and desire*: (M,*)

Mgh, * Mṣb, * TA:) IAth says that the most common reading is **لَأَرَبِهِ**, meaning **لِحَاجَتِهِ**: but some read **لِأَرَبِهِ**, [as in the M and Mgh,] i. e., either the same as above, [and so in the Mgh,] or **لِعَضْوِهِ**, by which is specially meant the membrum genitale: (TA:) but this is not known. (M.) Respecting the phrase **أَرَبَ مَا لَهُ**, see 1. You say also, **مَا إِرْبُكَ إِيَّيْ هَذَا** *What is [the reason of] thy want of this?* (A.) And **مَا لِي إِرْبٌ فِيهِ إِرْبٌ** *I have no want of it*. (A.) By **غَيْرُ إِرْبَةٍ**, in the Kur [xxiv. 31], are meant *Idiots; or persons deficient in intellect*: [from **إِرْبَةٌ** as meaning "intelligence:"] (Sa'eed Ibn-Jubeyr, S:) or *not such as have need of women*. (Jel.) **أَرَبٌ لَا حَقَاوَةَ**, (S, A,) or **أَرَبَةٌ لَا حَقَاوَةَ**, (M,) is a proverb, (S, A,) meaning *He only honours thee for the sake of something which he wants of thee; not for love of thee*: (A, Meyd:) or only thy want brought thee; not the object of paying extraordinary honour to me. (M.) [See also Freytag's Arab. Prov., ii. 690.] You say also, **أَلْحَقْ بِأَرَبِكَ مِنَ الأَرْضِ**, meaning, *Go thou whither thou wilt [so as to attain thy want]*. (A.)

أَرَبَ: see **أَرَبٌ**. — Also [Expert; skilful: (see **أَرَبٌ**, of which it is the part. n.:) or] *accustomed to, or practised or exercised in, a thing, and knowing, or skilful*. (S, TA.) See also 1, in the latter part of the paragraph. — **أَرَبٌ بِشَيْءٍ**, [or **أَرَبٌ**, (see **أَرَبٌ**),] or **أَرَبٌ**, of the measure **فَاعَلَ**, (Mṣb,) *Wanting, needing, or desiring, a thing*. (Mṣb, * TA in art. مَهْر, &c.)

أَرَبَةٌ: see **إِرْبٌ**: — and **أَرَبٌ**.
إِرْبَةٌ: see **إِرْبٌ**, in two places: — and **أَرَبٌ**, in two places.

أَرَبِيٌّ *Calamity; misfortune*: (T, S, M, A, K:) [said to be] the only word of this measure except **أَرَبِيٌّ** and **شَعْبِيٌّ** [names of two places]. (TA.)

أَرَبَانٌ (M, K): } dial. vars. of **عَرَبَانٌ** and **عَرَبُونَ**
أَرَبُونَ (TA): } and **عَرَبُونَ**. (M, * K, * TA.)
أَرَبُونَ (TA): }

أَرَبِيٌّ *Cunning, characterized by intelligence with craft and forecast, or simply intelligent [as in the S], excellent in judgment, sagacious, (T, S, * M, K,) and knowing in affairs; (M;) as also أَرَبٌ (K:) pl. of the former أَرَبَةٌ. (T, M.) — أَرَبَةٌ* *A wide, an ample, or a capacious, cooking-pot*. (K.)

أَرَبٌ *More, or most, cunning, or intelligent, excellent in judgment, or sagacious*. (A.) [See **أَرَبِيٌّ**.]

أَرَبَ: see **أَرَبٌ**.
أَرَبَ: see **أَرَبٌ**, in three places.
أَرَبَةٌ and **أَرَبَةٌ** and **أَرَبَةٌ**: see **أَرَبٌ**, in four places.
أَرَبٌ *A member, or limb, cut off entire*: (T:)

or an entire, unbroken, member, or limb: (S:) and anything made entire, complete, or perfect. (S, K.) You say, كَتَفَ مُؤَرَّبَةً *A shoulder cut off entire*, (Mgh, TA,) *having none of its flesh taken from it*, (Mgh,) *without any deficiency*. (TA.)

ارث

1. أَرِثَ: see 2.

2. أَرِثَ, (M, A,) inf. n. تَأْرِثُ, (T, S, K,) *He kindled, or lighted, a fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (T, S, M, A, K;) as also* أَرِثَ, aor. ٢, (T, K,) inf. n. أَرِثُ; (K; in a copy of the A أَرِثُ;) but this [says SM] no leading lexicographer has mentioned, nor have I found any example of it. (TA.) [See also وَرِثَ.]—[Hence,] تَأْرِثُ also signifies † *The exciting discord, dissension, disorder, strife, quarrelling, or animosity, between a people*. (S, K.) You say, أَرِثَ بَيْنَ الْقَوْمِ, (M, A,) and أَرِثَ بَيْنَهُمُ الشَّرَّ وَالْحَرْبَ, (T, TA,) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men; (T, M, A;) kindled the fire of discord, dissension, &c., [or evil, and war,] between them, or among them*. (T, TA.)

5. تَأَرَّثَتِ النَّارُ *The fire became kindled, or lighted; or it burned, burned up, burned brightly or fiercely, blazed, or flamed*. (S, M, K.)

أَرِثُ, originally وَرِثُ, (T, S,) *Inheritance; or a person's obtaining possession of property left to him by one who has died*. (MF.)—*An inheritance, or a heritage; what is inherited*. (S, A, K.)—*An old condition, case, or state of things, which the last has inherited from the first*. (S, A, K.) So in the phrase, هُوَ عَلَى إِرْثٍ مِنْ كَذَا [*He is conforming, in respect of such a thing, with an old state of things, or an old usage, which he has inherited from his ancestors*]. (S.) And in the following ex., from a trad., إِنَّكُمْ عَلَى إِرْثٍ مِنْ أَبِيكُمْ إِبْرَاهِيمَ [*Verily ye are conforming with an old state of things, or an old usage, which ye have inherited from your father Abraham*], the meaning is, that his religion was their heritage. (T, TA.) [See also وَرِثَ.]—*A remainder, or what remains*, (M, L, K,) of a thing, (K,) or of the original of a thing: (M, L:) pl. إِرَاثٌ. (L.)—And [hence, app.,] *Ashes*. (M, K.)—Also *Origin, race, or stock*. (S, M, A, K.) You say, هُوَ فِي إِرْثٍ صِدْقٍ *He is of an excellent origin, race, or stock*. (S.) And لَيْفَى إِرْثٍ مَجْدٍ [*Verily he is of a glorious origin, race, or stock*]; as also إِرْفٍ مَجْدٍ, by a change of letters. (Yaqkoob, M.) Accord. to IAqr, إِرْثٌ relates to حَسَبٍ [or grounds of pretension to respect or honour, on account of one's ancestors' or one's own deeds or qualities, &c.]; and وَرِثٌ, to property, or wealth. (M.) [See art. وَرِثَ.]

أَرِثَةٌ: see إِرَاثٌ, in three places.

إِرَاثٌ *Fire*; (T, M, L, K;) as also إِرَاثَةٌ and أَرِثٌ: (TA:) or (so accord. to the M and L,

but in the K “and”) *tinder, and the like, prepared for fire*; (M, L, K;) [as also إِرَاثَةٌ and أَرِثَةٌ; or these two words signify *a means of kindling or inflaming*; as will be seen from what follows:] or *a lump of the dung of a horse or the like, or a similar thing, with which one kindles a fire*; as also أَرِثَةٌ: (A:) or this last signifies *dung of camels or horses or the like*, (S, K,) or *wood, or a stick*, (T,) *that is prepared, or put in readiness, by the ashes*, (S, K,) or *buried in them*, (T,) *for the time when it may be wanted* (T, S, K) *for fuel*. (T.) It is said in a prov., mentioned in the collection of Meyd, التَّمِيمَةُ إِرَاثَةٌ الْعَدَاوَةِ [*Calumny, or slander, is a means of kindling, or inflaming, enmity*]. (TA: but in Freytag's Arab. Prov., ii. 773, in the place of إِرَاثَةٌ, we find أَرِثَةٌ.)

أَرِثٌ: see the paragraph next preceding.

إِرَاثَةٌ: see إِرَاثٌ, in three places.

ارح

1. أَرِحَ, aor. ٢, inf. n. أَرِحُ (S, A, M, K) and أَرِيحُ (S, A, K) and أَرِيحَةٌ, (K, [in which it is only mentioned as syn. with the first and second of these ns., so that it may be a simple subst.,]) *It (perfume) diffused, or exhaled, its odour*; (S, A;) as also تَأَرِحَ: (A:) *it had a hot, or strong, odour*; syn. تَوَهِجَ رِيحُهُ. (S, A, K.)—*It (a place) was, or became, strongly fragrant*. (M, K.) = أَرِحَ: see 2, in three places.

2. أَرِحَ, [and app. أَرِحَ also,] *He perfumed a thing; made it fragrant*. (Ham p. 135.)—[Both also app. signify *He made perfume to diffuse, or exhale, its odour: or made it to have a hot, or strong, odour*.—And hence,] أَرِحَ, inf. n. تَأْرِحُ; (S, K;) and أَرِحَ, (TA,) aor. ٢, (TK,) inf. n. أَرِحُ; (K, TA;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity*, (S, K, TA,) *between, or among, the people, or company of men, like* أَرِثَ, (S, TA,) and أَرِحَ فِي الْحَرْبِ *in war*. (TA.) And أَرِحَ الْحَرْبَ, (S, K, TA, and Ham ubi suprâ,) and أَرِحَهَا, (TA,) † *He kindled war, or the war*; (S, TA, and Ham ubi suprâ;) and in like manner, النَّارُ *the fire*. (IAqr, Ham.)

5: see 1.

أَرِحٌ (L) and أَرِيحٌ and أَرِيحَةٌ (ISd, TA) *A sweet odour*: (ISd, L, TA:) pl. of the last, أَرَايِحُ. (ISd, TA.) [See also 1.]

أَرِحٌ *Perfume diffusing, or exhaling, its odour: having a hot, or strong, odour*. (TA.)—Applied also to a place: you say, مَكَانٌ أَرِيحٌ *A strongly fragrant place*: (M, K;) and بَيْتٌ أَرِيحٌ بِالطَّيِّبِ [*a house, or chamber, fragrant, or strongly fragrant, with perfume*]. (A.)

أَرِيحٌ: }
أَرِيحَةٌ: } see أَرِحٌ.

أَرَايِحُ (K) and مَرِيحٌ (TA) † *A liar: and one*

who excites discord, dissension, disorder, strife, quarrelling, or animosity, among people. (K, TA.)

مَرِيحٌ: see what next precedes.

المُرِّيحُ † *The lion*. (K.)

ارخ

1. أَرَخَ الْكِتَابَ: see 2.

2. أَرَخَ الْكِتَابَ, (S, Mgh, M, K,) inf. n. تَأْرِخُ; (S, Mgh;) and أَرَخَهُ, (IKtt, M, K,) inf. n. أَرِخَ; (TA;) but the former is the more common, (M, K,) and the latter is by some rejected, though correct accord. to IKtt and others; (MF;) and أَرِخَهُ, (K,) inf. n. مَوَارِخَةٌ; (TA;) as also وَرِخَهُ, inf. n. تَوْرِخُ; (S, Mgh, M, K;) in which the و is a substitute for the ٢; (Yaqkoob, M, K;) a form seldom used; (M, K;) *He dated the writing, or letter; inscribed it with a date, or note of the time when it was written*. (S, Mgh, M, K.) You say also, أَرَخَ الْكِتَابَ يَوْمَ كَذَا *He inscribed the writing, or letter, with the date of such a day*. (S, L.) And أَرَخَ الْبَيِّنَةَ *He dated, or mentioned the date of, the evidence, proof, or voucher: in the contr. case saying, أَطْلَقَ*. (M, K.) Some say that تَأْرِخُ is an arabicized word, (L, M, K,) borrowed by the Muslims from the people of the Bible: [i. e., from the Jews or Christians; app. from the Hebr. יָרַח the “moon,” or יָרַח “a month;” or from the Chald. יָרַח “a month;” as observed by Golius:] (L:) others say that it is [pure] Arabic: (M, K, TA:) some, that it is formed by transposition from تَأْخِيرٌ. (TA.)

3: see 2.

أَرِخَةٌ: see what next follows.

تَأْرِخُ inf. n. of 2.—Also, [as a subst., generally pronounced without ٢,] *A date; an era; an epoch*; (M, K;) and أَرِخَةٌ is a subst. [signifying the same,] from أَرِخَ. (K.) تَأْرِخُ الْهِجْرَةِ is *The era, or epoch, of the Emigration [or Flight (for such it really was)] of Moḥammad [from Mekkeh to El-Medeeneh], (L, M, K,) which his companions, in the time of 'Omar, agreed to make their era, commencing the year from the first appearance of the new moon of [the month] El-Moḥarram, [two months before the Flight itself,] and making the day to commence from sunset*: (M, K;) it is also called تَأْرِخُ الْمُسْلِمِينَ *the era, or epoch, of the Muslims*. (L.)—Also *The utmost limit, term, or time, of anything: whence the saying, فَلَانَ تَأْرِخُ قَوْمِهِ* *Such a one is the person from whom date the nobility, or eminence, and dominion, or authority, of his people*. (Eg-Ṣoolee, Mgh, TA.)—[Also, *A chronicle; a book of annals; a history*: pl. تَوَارِيخُ, from تَوْرِخُ.]

مَوْرِخٌ *A chronicler; a writer of annals; a historian*.]

ارز

شجر الصنوبر. *The pine-tree*; syn. *شجر الصنوبر*: (K:) or this is called *ارز*, and *ارز* is the pl.: (A'Obeyd, S:) [or rather *ارز* is a coll. gen. n., and *ارزة* is the n. un.:] or the *male of that kind of tree*; (AHn, K;) as also *ارزة*; (K;) and the author of the Minháj adds, it is *that which does not produce fruit; but pitch (زفت) is extracted from its trunks and roots, and its wood is employed as a means of light, like as candles are employed; and it grows not in the land of the Arabs*: A'Obeyd says, *ارزة* is the name of a tree well known in Syria, called with us *صنوبر*, because of its fruit: he says also, I have seen this kind of tree, called *ارزة*, and it is called in El-'Irák *صنوبر*, but this last is the name of the fruit of the *ارز*: (TA:) or *i. q. عرعر* [a name given to the cypress and to the juniper-tree]. (K.) It is said in a trad., *مثل الكافر مثل الارزة المجذبة* [The similitude of the unbeliever is the similitude of the pine-tree standing firmly upon the ground until it is pulled up at once]: respecting which AA and AO say that it is *الارزة*, with fet-ḥ to the ر; meaning the tree called *الارزن*: but A'Obeyd thinks this to be a mistake, and that it is *الارزة*, with the ر quiescent. (L.)

ارز: see *ارز*: and see also *ارز*.

ارز: } see *ارز*.
ارز: }

ارزة: see *ارز*, in five places.

ارزة The tree called *ارزن* [which is a hard kind, from which staves are made]: (AA, S, K:) some say that it is *ارزة*, of the measure *فاعلة*; but A'Obeyd disapproves of this. (TA.) See also *ارز*.

ارز and *ارز* and *ارز* and *ارز* (S, Mgb, K) and *ارز* and *ارز* (Kr, K) and *ارز* (S, Mgb, K) and *ارز* (S, K,) the first of which is the form commonly obtaining among persons of distinction; the last but one, that commonly obtaining among the vulgar; (TA;) and the last, of the dial. of 'Abd-El-Kays; (S, TA;) [Rice:] a certain grain, (S, K,) well known: (K:) [said in the TA to be a species of *بر*; but this is an improper explanation: there are several kinds; Egyptian and Persian and Indian; and the best kind is the *جوهرى* [perhaps a mistake for *مصرى*, or Egyptian]: it is cold and dry in the second degree; or, as some say, moderate; or, as some say, hot in the first degree; and its husk is poisonous. (El-Minháj, TA.)

ارز: } see *ارز*.
ارز: }

ارزة: see *ارزة*.

ارش

1. *ارش*, (TA,) aor. 2, (TK,) inf. n. *ارش*, (K, TA,) He scratched with the nails, or lacerated, him, [a man,] or it, [the skin, or (as in the TK)

the face,] little or much, so as to bring blood or not; syn. *خدشه*. (K, TA.) [This signification is probably derived from *ارش* as syn. with *تارش*, in which sense it seems to be the inf. n. of an obsolete verb.] — *ارش*, (TA,) inf. n. as above, (K, TA,) He gave him (K, TA) the fine, or mulct, for a wound. (TA.) — *ارشوه*, inf. n. as above, They sold the milk of their camels for the water of his well. (Sgh.) — *ارش*, like *عنى*, (Sgh,) inf. n. as above, (Sgh, K,) He sought to obtain, or demanded, the fine, or mulct, for a wound. Sgh, K.*

2. *ارش* بين القوم, (S, L, Mgb,) and *بين الرجلين*, (TA,) inf. n. *تارش*, (S, Mgb,) He made mischief; or excited disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; (S, L, Mgb, TA;) between, or among, the people, or company of men, (S, L, Mgb,) and between the two men: (TA:) accord. to some, its original is *حرس*. (Mgb.) — And *ارش النار*, inf. n. as above, He kindled the fire; or made it to burn: (S, K:) and in like manner, *الحرب* + war, or the war. (S.)

8. *اترش منه خماشك* [written with the disjunctive alif *اترش*] Take thou from him the fine, or mulct, for thy *خماشة*, q. v. (K.) — *اترش للخماشة* [He surrendered himself to pay the fine, or mulct, for the injury termed *خماشة*,] is like *استسلم للقصاص*. (K.)

ارش The making mischief; or exciting disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; [like *تارش*; see 2, and see also 1;] syn. *فساد* [in the sense of *افساد*]; (Mgb;) and *اغراء*. (K.) — *Disagreement, discord, or dissension; and contention, or altercation*: you say, *بينهما ارش* Between them two is disagreement, &c. (K.) — *A fine, or mulct, for a wound*: (S, Mgh, Mgb, K:) from the first of the significations in this paragraph; (Mgb;) or from its being one of the causes of contention, or altercation; or, accord. to AM, from the same word as inf. n. of *ارش* in the first of the senses explained in this art.; accord. to IF, originally

ارش: (TA:) pl. *اروش*. (Mgh, Mgb.) Hence the saying mentioned by IAar, *انتظرنى حتى تعقل فلئس لك عندنا ارش إلا الأسنة* [Wait thou for me until thou accept a fine for a wound in lieu of retaliation; for thou hast no compensation for a wound to receive from us except the spear-heads]: meaning, thou shalt not slay a man for whom we will ever give bloodwit. (L, TA.) — *What is diminished [of the price] by reason of a defect in a garment or piece of cloth*: as being a cause of contention, or altercation. (K, TA.) — *What is payed [by way of adjustment of the difference] between freedom from defect and defect in an article of merchandise*: (Kt, K:) for when the purchaser of a garment or piece of cloth as being free from defect discovers in it a hole or other defect, contention ensues between him and the seller. (TA.) — *A bribe*. (Abou-Nahshal, Sh, K.)

ارش Scratched with the nails, or lacerated,

little or much, so as to bleed or not. Ru-beh says,

فقل لداك المزعج المحنوش

اصبح فما من بشر ماروش

Then say thou to that man who is disquieted by envy, and as though he were stung, Act thou gently, for [there is no scarf-skin scratched; meaning,] my honour is uninjured, having in it no defect nor scratch. (L, TA.)

ارض

1. *ارضت الارض*, (S, K,) [in two copies of the S *ارضت*, but this is evidently a mistake,] with damm, (S,) like *كرمت*, (K,) inf. n. *اراضة*, (S, M, K,) The land became thriving, or productive; (S, K;) as also *استارضت*; (TA;) it became pleasing to the eye, and disposed by nature to yield good produce; (K, TA;) it became fruitful, and in good condition; (M;) it collected moisture, and became luxuriant with herbage; it became soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) and *ارضت الارض*, (K,) aor. 2, (TA,) the land became abundant in herbage, or pasture. (K.) — *ارض*, inf. n. *اراضة*, is also said of a man, meaning + He was, or became, lowly, or submissive, and naturally disposed to good, or to do good. (L, TA,) — *ارض الارض* He found the land to be abundant in herbage, or pasture. (K.)

— *ارضت الخشبة*, (S, A, Mgb, TA,) in the pass. form, (Mgb,) like *عنى*, (TA,) aor. *تورض*, (S, TA,) inf. n. *اروض*, (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add *ارضت*, aor. *تاروض*, inf. n. as above; (TA;) [and so in a copy of the S in the place of what here precedes;] The piece of wood was, or became, eaten by the *اروضت القرحة*, q. v. (S, A, Mgb, TA.) — *اروض*, (S, M, K,) aor. 2, (S, K,) inf. n. *اروض*, (S, M,) The ulcer, or sore, became blistered, (S, M, K,) and wide, (M,) and corrupt (S, M, K) by reason of thick purulent matter, (S,) and dissundered; (M;) so says As; (TA;) as also *استاروضت*. (Sgh, K.) — *اروض*, like *عنى*, (K,) inf. n. *اروض*; (TA;) or *اروض*, like *سمع*, aor. 2, inf. n. *اروض*; (L;) He was, or became, affected with *زكام* [or rheum]. (L, K.)

2. *اروض*, (TK,) inf. n. *تارويض*, (K,) He departed the herbage of the earth, or land: and he sought after it: (K:) or, accord. to some, *تارويض* denotes this latter signification with respect to a place of alighting, or abiding: (TA:) and you say [also], *تاروض المنزل* he sought after, and chose, the place for alighting, or abiding: (M, TA:) and *تركت الحى يتاروضون للمنزلة* I left the tribe seeking after a tract of country in which to alight, or abide. (TA.) — *He, or it, rendered heavy*; [app. meaning slow, or sluggish; see 5;] syn. *ثقل*. (Ibn-'Abbád, K.) — *He made to tarry; to tarry and wait, or expect; or to be patient, and tarry, and wait, or expect*. (Ibn-'Abbád, K.)

4. *أَرْض*, inf. n. *إِبْرَاضَ*: see 5. **مَا أَرْضَ هَذَا** = *How abundant is the herbage (عُشْب) of this place!* or, as some say, *مَا أَرْضَ هَذِهِ الْأَرْضِ* *How level, or soft, and productive, and good, is this land!* (Lh, AHn.) = *أَرْضَهُ* (S, K, [in the CK, incorrectly, *أَرْضَهُ*]) inf. n. as above, (S,) *He (God) caused him to be affected with زَكَام [or rheum].* (S, K.)

5. *تَارَضَ* It (herbage) became in such a state that it might be cut. (S, K.) = *He clave, or kept, to the ground, not quitting it:* (A:) and *أَرْضَ*, inf. n. *إِبْرَاضَ*, he remained upon the ground: and *تَارَضَ بِالْمَكَانِ* he remained fixed in the place, not quitting it: or he waited, or expected, and stood upon the ground: and, as also *بِالْمَكَانِ* *استَارَضَ*, he remained, and tarried, or tarried in expectation, in the place: or he remained fixed therein: (TA:) and *تَارَضَ* alone, he tarried, loitered, stayed, waited, or paused in expectation: (S, TA:) and he was, or became, heavy, slow, or sluggish, inclining, or propending, to the ground; (S, K;) [as also *استَارَضَ*, accord. to IB's explanation of its act. part. n.] You say, *فُلَانٌ إِنْ رَأَى مَطْعَمًا أُعْرَضَ* [Such a one, if he see food, cleaves, or heeps, to the ground, not quitting it; and if he obtain food, turns away: or *تَارَضَ* may here be rendered agreeably with the explanation next following]. (A, TA.) — *جَاءَ فُلَانٌ يَتَارَضُ لِي* (S, K, * TA) *Such a one came asking, or petitioning, for a thing that he wanted, to me;* syn. *يَتَصَدَّى*, and *يَتَعَرَّضُ*; (S, K, TA;) and *تَضَرَّعَ* is also a syn. of *تَارَضَ*, used in this manner. (TA.) = See also 2, in two places.

10: see 5, in two places. — *استَارَضَ السَّحَابَ* *The clouds expanded, or spread: or, as some say, became fixed, or stationary.* (M, TA.) = See also 1, first signification: = and see 1 again, last signification but one.

الأَرْضُ [The earth;] that whereon are mankind: (TA:) [and earth, as opposed to heaven: and the ground, as meaning the surface of the earth, on which we tread and sit and lie; and the floor: without ال signifying a land, or country: and a piece of land or ground: and land, or soil, or ground, considered in relation to its quality:] it is fem.: (S, A, Mṣb, K:) and is a coll. gen. n.; (S, A, K;) of which the n. un. should be *أَرْضَةٌ*, but this they did not say: (S:) or a pl. having no sing.; (A, K;) for *أَرْضَةٌ* has not been heard: (K:) its pl. is *أَرْضَاتٌ* (S, K,) in [some of] the copies of the *أَرْضَاتٌ*, (TA,) for they sometimes form the pl. of a word which has not the fem. ة with ا and ت, as in the instance of *عُرْسَاتٌ*; (S;) and *أَرْضُونَ*, [which is more common,] (AZ, AHn, S, Mgh, Mṣb, K,) with fet-ḥ to the ر, (AZ, AHn, Mgh, Mṣb,) and with و and ن, though a fem. has not its pl. formed [regularly] with و and ن unless it is of the defective kind, like *ثَبَّةٌ* and *ظَبَّةٌ*, but they have made the و and ن [in this instance] a substitute for the ا and ت which they have elided [from *أَرْضَاتٌ*], and have left the fet-ḥah of

the ر as it was; (S;) but they also said *أَرْضُونَ* (AZ, AHn, S,) sometimes, making the ر quiescent; (S;) and *أَرْضُ* (AZ, AHn, Mṣb, K) is sometimes used as a pl., as in the saying *مَا أَكْثَرَ أَرْضَ بَنِي فُلَانٍ* [How many are the lands of the sons of such a one!]; (TA;) and another [and very common] pl. is [*أَرْضِ*, with the article written] *الأَرْضِ*, contr. to rule, (S, Mṣb, K,) as though they had formed a pl. from *أَرْضَ*; (S;) thus written in all the copies of the S; [accord. to SM; but in one copy of the S, I find *كَاتِبُهُمُ جَمَعُوا الأَرْضَ* and in another, *أَرْضًا*]; and in one copy [is added], “thus it is found in his [J’s] handwriting;” but IB says that correctly he should have said *أَرْضِي*, like *أَرْضِي*; for as to *أَرْضُ*, its regular pl. would be *أَوَارِضُ*; and [SM says] I have found it observed in a marginal note to the S that the pl. of *أَرْضُ* would be *أَوَارِضُ*, like as *أَكَابِبُ* is pl. of *أَكَابٍ*; and wherefore did he not say that *الأَرْضِ* is a pl. of an unused sing., like *نِيَالٌ* and *أَهَالٌ*, so that it is as though it were pl. of *أَرْضَاةٌ*, like as *نِيَالٌ* is pl. of *نِيَالَةٌ*? yet if any one should propose the plea that it may be formed by transposition from *أَرْضُ*, he would not say what is improbable; its measure being in this case *أَعَالِفٌ*; the word being *أَرْضِي*, and the ة being changed into ي: (TA:) accord. to Abu-l-Khattāb, (S,) *أَرْضُ* is also a pl. of *أَرْضُ*, (S, K,) like as *أَهَالٌ* is a pl. of *أَهْلٌ*; (S;) but IB says that, in the opinion of the critics, the truth with respect to what is related on the authority of Abu-l-Khattāb is, that from *أَرْضُ* and *أَهْلٌ* are formed *أَرْضِ* and *أَهَالِ*, as though they were pls. of *أَرْضَاةٌ* and *أَهْلَاةٌ*; like as they said *نِيَالٌ* and *نِيَالَةٌ*, as though this were pl. of *نِيَالَةٌ*. (TA.) It is said in proverbs, *أَجْمَعُ مِنَ الأَرْضِ* [More comprehensive than the earth]: (TA:) and *أَمِنُ مِنَ الأَرْضِ* [More trustworthy than the earth, in which treasures are securely buried]: and *أَشَدُّ مِنَ الأَرْضِ* [Harder than the earth, or ground]: (A, TA:) and *أَذَلُّ مِنَ الأَرْضِ* [More vile, or more submissive, than the earth, or ground]. (TA.) And you say, *مَنْ أَطَاعَنِي كُنْتُ لَهُ أَرْضًا* [Whoso obeyeth me, I will be to him as ground whereon one treads]; denoting submissiveness. (A, TA.) And *فُلَانٌ إِنْ ضُرِبَ فَأَرْضٌ* [Such one, if he be beaten, is like ground]; i. e. he cares not for beating. (A, TA.) One says also, *لَا أَرْضُ لَكَ* [Mayest thou have no land, or country! or thou hast no land, or country]; like as one says, *هُوَ أَرَبٌ أَرْضِي*. (S, K.) — [And hence,] *هُوَ أَرَبٌ أَرْضِي* *He is a stranger, (A, K, TA,) of whom neither father nor mother is known.* (TA.) — *أَبْنُ الأَرْضِ* [with the art. ال prefixed to the latter word] is *A certain plant, (AHn, K,) which comes forth upon the summits of the [hills called] أَكَامٌ, having a stem (أَصْلٌ), but not growing tall, (AHn,) which resembles hair, and is eaten, (AHn, K,) and quickly dries up; (AHn;) a species of بَقْلٌ, as also *بَنَاتُ الأَرْضِ*: (S in art. *بَنِي*;) and *بَنَاتُ**

*plants: (M in art. *بَسْر*;) and the places which are concealed from the pastor. (S in that art.) Also The pool that is left by a torrent: (T in art. *بَنِي*;) and *بَنَاتُ الأَرْضِ* pools in which are remains of water: (IAqr in TA art. *بَسْر*;) and rivulets. (T in art. *بَنِي*.) — *أَرْضُ* is also used to signify † *A carpet; or anything that is spread: and in this sense, in poetry, it is sometimes made masc. (Mṣb.) — And † Anything that is low. (S, K.) And † The lower, or lowest, part of the legs of a horse or the like: (S, K:) or the legs of a camel or of a horse or the like: and the part that is next to the ground thereof. (TA.) You say *أَرْضٌ بَعِيرٌ شَدِيدٌ الأَرْضِ* † *A camel strong in the legs. (TA.) And *فَرَسٌ بَعِيدٌ مَا بَيْنَ أَرْضِهِ وَسَمَائِهِ* † *A horse that is large and tall. (A, TA.) — Also, of a man, † The knees and what is beneath, or below, (lit. after,) them. (TA.) — And of a sandal, † [The lower surface of the sole;] the part that touches the ground. (TA.) = A febrile shivering; a tremor: (S, K:) or vertigo: or it signifies also vertigo arising from a relaxed state, and occasioning a defluxion from the nose and eyes. (TA.) I’Ab is related to have said, on the occasion of an earthquake, *أَزَلَّتْ الأَرْضُ أَرَبِي أَرْضُ*, (S,) i. e. [Hath the earth been made to quake, or is there in me] a tremor? or a vertigo? (TA.) [*أَهْلُ الأَرْضِ*] signifies *A certain class of the jinn, or genii; by whom human beings are believed to be possessed, and affected by an involuntary tremor; whence it seems that this appellation may perhaps be from *أَرْضُ* as signifying “a tremor.” See *مَأْرُوضٌ*: and see *حَبَلٌ*, as explained in the S.] — Also *Rheum*; syn. *زَكَامٌ*: (S, K:) in this sense masc.; or, accord. to Kr, fem., on the authority of Ibn-Aḥmar. (TA.) = See also *مَأْرُوضٌ*.*****

أَرْضُ: see *أَرْضَةٌ*.

أَرْضَةٌ: see what next follows.

إِرْضَةٌ of herbage, *What suffices the camels, or other pasturing animals, for a year: (IAqr, AHn, M:) or abundant herbage or pasture; as also † *أَرْضَةٌ* and † *إِرْضَةٌ*. (K.)*

أَرْضَةٌ [The wood-fretter;] a certain insect that eats wood, (S, A, Mṣb, K,) well known; (A, K;) it is a white worm, resembling the ant, appearing in the days of the [season called] ربيع: (TA:) there are two kinds: one kind is small, like the large of the ذر [or grubs of ants]; and this is the bane of wood in particular: (AHn, TA:) or this kind is the bane of wood and of other things, and is a white worm with a black head, not having wings, and it penetrates into the earth, and builds for itself a habitation of clay, or soil; and this is said to be that which ate the staff of Solomon [as is related in the Kur xxxiv. 13, where it is called دَابَّةُ الأَرْضِ, as is said in the A]: (TA:) the other kind [is the termite, or white ant; termes fatale of Linn.; called by Forskål (in his Descr. Animalium &c., p. 96,) termes arda, destructor; and this] is like a large common ant, having wings; it is the bane of everything that is of wood, and of plants; except that it does not attack what is moist, or succulent; and it has legs: (AHn, TA:)

the pl. is **أَرْضٌ** (AḤn, Mṣb, TA) and **أَرْضَاتٌ**; (Mṣb); or, as some [more properly] say, **أَرْضٌ** is a quasi-pl. [or coll. gen.] n. (AḤn, TA.) It is said in a prov., **أَكَلُ مِنَ الْأَرْضِ** [More consuming than the wood-fretter, or the termite]. (TA.) And in another, **أَفْسَدُ مِنَ الْأَرْضِ** [More marring, or injuring, or destructive, than the wood-fretter, or the termite.] (A, TA.)

أَرْضَةٌ: see **أَرْضٌ**.

إَرْضَةٌ: see **أَرْضَةٌ**.

أَرُوضٌ: see **أَرْضٌ**.

أَرْضٌ أَرْضَةٌ part. n. of **أَرْضٌ**. — You say **أَرْضٌ أَرْضَةٌ** (S, A, K) and **أَرْضَةٌ** (TA) Land that is thriving, or productive; (S, A, K;) pleasing to the eye; (AA, S, A, K;) and disposed by nature to yield good produce: (A, K, TA:) or fruitful; increasing in plants or herbage: (IAḡr:) or level, or soft: (IṢh:) or that collects moisture, and becomes luxuriant with herbage; that is soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AḤn:) it also signifies a wide land; syn. **عَرْضَةٌ**: (TA:) and **إَرْضٌ** [as pl. of **أَرْضٌ**] is syn. with **عَرْضٌ** and **وَسَاعٌ**; (AA, K, TA;) as though the **ء** were a substitute for the **ع**. (TA.) — **أَرْضٌ** is also an imitative sequent to **عَرْضٌ**; (S, K;) as in the phrase **شَيْءٌ عَرْضٌ أَرْضٌ** [A very wide thing]: (S;) or it signifies fat, as an epithet: (K;) some use it in this sense without **عَرْضٌ**, applied to a kid. (S.) And you say, **أَرْضَةٌ عَرْضَةٌ أَرْضَةٌ** [A very wide, or wide and fat, woman; or, as seems to be indicated in the TA in art. **عَرْضٌ**, prolific and perfect]; and in like manner, **مُؤْرَضَةٌ**. (TA.) You say also **رَجُلٌ أَرْضٌ**, (S,) and **لَنْخِرٌ أَرْضٌ**, (A.) A man lowly, or submissive; (S;) naturally disposed to good, or to do good. (S, A.) And **رَأْبَةٌ**: see **أَرْضٌ**.

هُوَ أَرْضَهُمْ بِهِ He is the most adapted, meet, suited, fitted, or fit, of them, for it; or most worthy of them of it. (K.) And **هُوَ أَرْضَهُمْ أَنْ** **يَفْعَلَ ذَلِكَ** He is the most adapted, &c., or most worthy, of them to do that. (Aṣ, S.)

أَرْضَةٌ: see **أَرْضٌ**.

مَأْرُوضٌ Wood eaten by the **أَرْضَةُ** [or wood-fretter, or termite, but generally meaning the former]; (S, A, Mṣb, K;) as also **أَرْضٌ**. (TA.) — A person affected with **حَبَلٌ** [q. v.] from the jinn, or genii, and [what are called] **أَهْلُ الْأَرْضِ**, (S, K,) i. e. (so accord. to the S and TA, but in the K “and”) he who moves about his head and body involuntarily. (S, K.) — A person affected with **رُكَامٌ** [or rheum]: (S, K:) accord. to Ṣgh, [who seems, like J, not to have known **أَرْضٌ**] from **أَرْضَهُ**; (Ṣgh, TA;) whereas by rule, [if from **أَرْضَهُ**] it should be **مُؤْرَضٌ**. (TA.)

أَرْضٌ مُسْتَأْرَضَةٌ, and **وَدِيَّةٌ مُسْتَأْرَضَةٌ**, A young palm-tree, and a small young palm-tree, having a root in the ground: such as grows forth from the trunk of the mother-tree is called **رَأْكِبٌ**.

Bk. I.

(S, K.) — **مُسْتَأْرَضٌ** also signifies Heavy, slow, or sluggish, inclining, or propending, to the ground. (IB.)

ارط

1. [The unaugmented verb from this root seems to be unknown, if it were ever in use, for it is not mentioned, though the pass. part. n., **مَأْرُوطٌ**, is mentioned as having three significations, which see below.]

2: see 4.

4. **أَرَطَتِ الْأَرْضُ**, (AHeyth, K,) of the measure **أَفْعَلَتِ**, [originally] with two alifs, (TA,) [aor. **يُؤْرَطُ**, inf. n. **إِرْطًا**.] The land produced the kind of trees called **أَرَطِيٌّ** [or **أُرَطِيٌّ**]; (AHeyth, K;) as also **أَرَطَتِ**, inf. n. **إِرْطًا**; or this is a corruption, attributable to J: so says the author of the K, following AHeyth: but it is no corruption, for it is mentioned by the authors on verbs and by IṢd and others; (MF, TA;) for instance, by AḤn, in his book on plants, and by IF, in the Mj: (TA:) [and J mentions it in its proper place, in art. **رَطِيٌّ**, as well as in the present art.:] **أَرَطَتِ**, with the **ر** musheddedeh, has also been found in the handwriting of certain of the men of letters; but this is a corruption. (K.)

أَرَطِيٌّ A colour like that of the **أَرَطِيٌّ** [or **أُرَطِيٌّ**]. (Sgh, K.)

فَعْلِيٌّ, (Mbr, S, K,) of the measure **أَرَطِيٌّ**, because you say **أَدِيمٌ مَأْرُوطٌ**, [explained below,] (Mbr, S,) the alif (Mbr, S, K) ending it (Mbr) [written **ي**] being a letter of quasi-coordination, (S, K,) not to denote the fem. gender, (Mbr, S,) its n. un. being **أُرْطَاءَةٌ**, (Mbr, S, K,) wherefore it is with tenween when indeterminate, but not when determinate: (S, K:) or it is of the measure **أَفْعَلٌ**, (Mbr, S,) the last letter being radical, (Mbr,) because you say **أَدِيمٌ مَرُوطِيٌّ**, (Mbr, S,) and in this case it should be mentioned among words with an infirm letter [for the last radical], and is with tenween both when determinate and when indeterminate; (S;) [but this is a mistake, for when it is determinate, it can be with tenween only if used as a proper name; therefore,] IB observes, that if you make its last letter radical, its measure is **أَفْعَلٌ**, and a word of this measure, if a subst., is imperfectly decl. when determinate, but perfectly decl. when indeterminate: (TA:) [the author of the K copies the error of the S, saying, “or its alif is radical,” (meaning its last letter,) “and in this case it is always with tenween;” and he adds, “or,” (for which he should have said “and,”) its measure is **أَفْعَلٌ**: to all which it is necessary to add, that some of the grammarians hold it to be also of the measure **فَعْلِيٌّ**, ending with a fem. alif, and therefore assign to it no n. un.:] A kind of tree, (S, K,) of those growing in sands, (S, TA,) resembling the kind called **عَضَاءٌ**, growing as a branch [in the TA **عَضْبًا**, for which I read **عَضْبًا**] from a single stem, to the height of the stature of a man, the leaves whereof are what are termed **هَدَبٌ** [q. v., and are included among those termed

خُوصٌ, (AḤn, TA,) and its flower is like that of the **خِلَافٌ** [or **salix ægyptia**], (AḤn, K,) save in being smaller, the colour being one; and the odour thereof is pleasant: it grows in sands, and therefore the poets make frequent mention of the wild bulls' and cows' taking refuge among this and other trees of the sands, burrowing at their roots to hide themselves there, and to protect themselves from the heat and cold and rain, but not among the trees in hard ground, for burrowing in the sand is easy: (AḤn, TA:) its fruit is like the **عَنْابٌ** [or **jujube**], bitter, and is eaten by camels in its fresh moist state, and its roots are red, (AḤn, K,) intensely red: (AḤn, TA:) AḤn adds, a man of the Benoo-Asad informed me, that the leaves (**هَدَبٌ**) of the **ارطِيٌّ** are red like the red pomegranate: its fruit also is red: (TA:) the dual is **أُرْطَيَانٌ**: (AḤn, TA:) and the pl. **أُرْطَيَاتٌ** and **أُرَاطِيٌّ** and **أُرَاطٌ**, (AḤn, K,) in the accus. case **أُرَاطِيٌّ**. (TA.)

أُرْطَوِيٌّ: } see what next follows.
أُرْطَاوِيٌّ: }

مَأْرُوطٌ A hide tanned with **أُرْطِيٌّ**; (S, K;) i. e. with the leaves thereof; (S in art. **رَطِيٌّ**;) as also **مُؤْرَطِيٌّ**; (TA;) and so **مَرُوطِيٌّ**. (S.) — A camel having a complaint from eating **أُرْطِيٌّ**: (L, K:*) and a camel that eats **أُرْطِيٌّ**, (AZ, S, K,) and keeps to it; (K;) as also **أُرْطَوِيٌّ** (AZ, S, K) and **أُرْطَاوِيٌّ**. (Ibn-'Abbād, Sgh, L, K.)

مُؤْرَطِيٌّ: see what next precedes.

ارف

2. **الْأَرْضُ** and **الدَّارُ**, (T, M, Mgh,) namely **أَرْفًا**, (T, M,) inf. n. **تَأْرِيفٌ**, (T,) He set, or put, limits, or boundaries, [أَرْفًا] to it; (M, Mgh;) and marked it out: (Mgh:) or he divided it; and set, or put, limits, or boundaries, to it: (T:) namely the house, and the land. (T, M.) And **عَلَى الْأَرْضِ**, (S, Mgh, Mṣb,) or **عَلَى الْمَالِ**, inf. n. as above, (K,) The property, (S, Mgh, Mṣb,) or the land, (K,) had limits, or boundaries, set, or put, to it, (S, Mṣb, K,) or around it; (Mgh;) and was divided. (K.) When this is done, it is said that there is no **شُعْبَةٌ** [or right of preemption] with respect to the property. (S, Mgh, Mṣb.) — **تَأْرِيفٌ** also signifies The tying a rope, or cord, *sa as to form a knot or knots.* (K.)

إِرْثٌ مَجْدٌ *i. q.* **إِنَّهُ لَفِي إِرْثٍ مَجْدٍ** [Verily he is of a glorious origin, race, or stock]: mentioned by Yaḡkoob as an instance of a change of letters. (M.)

أَرْفَةٌ A limit, or boundary, (Aṣ, T, S, M, Mgh, Mṣb, K,) making a separation (Mṣb) between two pieces of land; (Mṣb, K;) a sign, or mark, (Aṣ, T, S, Mgh,) of the limits, or boundaries, between two pieces of land: (S:) and a separation between houses and estates: (M:) and a dam between two pieces of land sown or for sowing: (Th, M:) Yaḡkoob asserts that its **ف** is a substitute for the **ث** of **أَرْثَةٌ** [which is, however, less com-

mon]: (M:) the pl. is **أَرْفٌ**, (T, S, M, &c.), signifying, accord. to Lh, like **أَرْثٌ**, limits, or boundaries, between two pieces of land [&c.]; (T;) and it is said in a trad., that these cut off **الشُّفْعَةَ** [i. e. the right of preemption]; (T, S, Mgh;) meaning, in the language of the people of El-Hijáz, signs, or marks, and limits, or boundaries. (T.) Th relates that an Arab woman said, **جَعَلَ عَلَيَّ زَوْجِي أَرْفَةً لَا أَجُوزُهَا**, i. e. *My husband set me a sign, or mark, [or limit,] beyond which I should not pass.* (M.) And **أَرْفَةٌ أَجَلٌ** signifies *An extreme limit of a period of existence.* (TA, from a trad.)—Also *A knot.* (Sgh, K.)

أَرْفِي *A measurer of land, (K, * TA,) who marks it with limits, or boundaries.* (TA.)

هُوَ مَوْأَرْفِي *He has his limit, or boundary, next to mine, in dwelling, and in place: (K:) a phrase like هُوَ مَتَاخِي.* (TA.)

ارق

1. **أَرْقٌ**, aor. َ, inf. n. **أَرْقٌ**, (T, S, K, &c.) *He was sleepless, or wakeful, or sleep departed from him, (JK, T,) by night: (T;) i. q. سَهَرٌ (S, Mgh, Sgh, K) بِاللَّيْلِ; (Sgh, K;) or i. q. سَهَدَ: (S, and L and K in art. سَهَدَ:) or sleep departed from him by reason of a malady, or a distracting accident or event: (M:) or he was sleepless or wakeful (سَهَرٌ) in a case that was disliked, or evil; سَهَرٌ having a general sense: (M, F:) or he shut his eyes one while and opened them another, [being unable to continue sleeping,] whereas سَهَرٌ signifies he did not sleep at all: (Deewán of the Hudhalees, cited by Freytag in his Lex. :) or **أَرْقٌ** signifies *sleeplessness, or wakefulness, engendered by anxiety and grief: (Har p. 162:) and أَشْتَرَقَ [with the disjunctive alif written اِيْتَرَقَ] signifies the same as أَرْقٌ. (S, K.)*—**أَرْقَتِ النَّخْلَةَ** [and **أَرْقَتِ الزَّرْعَ**] *The palm-tree [and the seed-produce] was affected, or smitten, by what is termed أَرْقَانٌ. (JK.)**

2. **أَرْقِي**, (JK, S, K, *) inf. n. **أَرْقِي**, (S, Mgh,) *Such a thing rendered me, or caused me to be, sleepless or wakeful; (JK, S, Mgh, * K; *) as also أَرْقِي (K,) inf. n. اِبْرَاقٌ. (TA.)*

4: see 2.

8: see 1.

أَرْقَانٌ: see **أَرْقَانٌ**.

أَرْقٌ: see what next follows.

أَرْقٌ *Sleepless or wakeful (S, K) by night (K) [by reason of a malady, or a distracting accident or event, &c. (see 1)]; as also أَرْقٌ (IF, K) and أَرْقٌ and أَرْقٌ; or the last signifies habitually so. (TA.)*

أَرْقٌ: see what next precedes.

أَرْقَانٌ and **أَرْقَانٌ** and **أَرْقَانٌ** (JK, S, K) and **أَرْقَانٌ** and **أَرْقَانٌ** (K) *i. q. بَرَقَانٌ; (JK, S, K;) بَرَقَانٌ being a dial. var. of this last; (S;) or the hemzeh is a substitute for the ي; (L;) and بَرَقَانٌ is the word most commonly*

known; (K;) *A blight, or disease, which affects, or smites, seed-produce: (JK, S, K;) and a disease [namely jaundice] which affects, or smites, man, (S, K,) causing the person to become yellow [or blackish]; (TA;) it is a disease which changes the colour of the person excessively to yellowness or blackness, by the flowing of the yellow or black humour to the skin and the part next thereto, without putridity. (Ibn-Seenà [Avicenna], K.)*

أَرْقَانٌ: see **أَرْقَانٌ**.

أَرْقٌ: see **أَرْقٌ**.

زَرْعٌ مَأْرُوقٌ *Seed-produce affected, or smitten, with a blight, or disease, (JK, S, K,) such as is termed أَرْقَانٌ; (JK, S;) as also مَبْرُوقٌ [from بَرَقَانٌ]: (S, K;) and نَخْلَةٌ مَأْرُوقَةٌ a palm-tree affected, or smitten, therewith. (JK, TA.)*

ارك

1. **أَرْكَتِ الإِبِلَ**, aor. َ and َ, inf. n. **أَرْوَكٌ**, *The camels fed upon the kind of tree called أَرَاكٌ: (S, Mgh, K;) or remained, or continued, among trees of that kind, (ISK, S, K,) i. e., what are termed حَمَضٌ, (ISK, S,) eating them: (K:) or found, or lighted on, any trees whatever, and remained, or continued, among them; (K:) or, accord. to As, kept in a place (بِمَكَانٍ), not removing therefrom: (ISK, S;) or remained, or continued, in a place for the purpose of feeding upon the أَرَاكٌ: and hence the signification next following, which is tropical. (Er-Rághib.)—**أَرَاكٌ بِالْمَكَانِ**, (S, Mgh, K,) aor. and inf. n. as above, (Mgh, TA,) † *He (a man, S) remained, continued, or abode, in the place, (S, Mgh, K,) not quitting it; (TA;) as also أَرَاكٌ, aor. َ, (K,) inf. n. أَرَاكٌ. (TA.)*—And **أَرَاكٌ**, (K,) inf. n. **أَرَاكٌ** and **أَرَاكٌ**, (TA,) + *He persisted, or persevered, syn. أَصْرَ (K,) i. e. أَمَرَ (T, K,) in an affair. (T, K.)*—And, (K,) inf. n. **أَرَاكٌ**, (TA,) + *He held back, or drew back, (تَأَخَّرَ) in an affair. (K.)*—**أَرَاكٌ الإِبِلَ**, (K,) aor. َ, (TA,) inf. n. **أَرَاكٌ**, (K,) *He fed the camels, or made them to feed, upon the kind of tree called أَرَاكٌ: or made them to remain, or continue, among trees of that kind: or brought them to any trees whatever, and made them to remain, or continue, among them. (K.)*—**أَرَاكٌ الأَمْرَ فِي عُنُقِهِ**, (L, K,) inf. n. **أَرَاكٌ**, so in the L, (TA,) + *He compelled him, or constrained him, to do the thing, or affair; or made him to keep, or cleave, to it. (L, K.)*—**أَرَاكَتِ الإِبِلَ**, aor. َ, (S, K,) inf. n. **أَرَاكٌ**; (S;) and **أَرَاكَتِ**, aor. َ; and **أَرَاكَتِ**; (K;) *The camels had a complaint, or suffered pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرَاكٌ. (S, K.)**

2. **أَرَاكَبَا**, inf. n. **أَرَاكَبٌ**, *He concealed her (namely a woman, TA) by means of an أَرَاكَبَةٌ, q. v. (K.)*

8. **اِشْتَرَكَ** [written with the disjunctive alif اِشْتَرَكَ] *It (the kind of tree called أَرَاكٌ) became firm, strong, or compact, and big: (O, K;) or attained*

to maturity: (K:) or became tangled, or luxuriant, and abundant. (TA.)

أَرَاكٌ: see **أَرَاكٌ**.—**أَرَاكٌ لَهْ إِرَاكٌ** *Herbage in which the camels remain, or continue. (Ibn-'Abbád, K.)*

أَرَاكٌ أَرَاكٌ *Abundant, and tangled, or luxuriant, trees of the kind called أَرَاكٌ; (K, TA; [in the CK أَرَاكٌ, but said in the TA to be like كَتَفٌ];) as also مُؤْتَرِكٌ. (K.)*—**أَرْضٌ أَرَاكَةٌ** *Land abounding with the kind of trees called أَرَاكٌ. (K.)*—**إِبِلٌ أَرَاكَةٌ** and **أَرَاكِي**, [the latter being the pl.] *Camels having a complaint, or suffering pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرَاكٌ. (S, K.)*

أَرَاكٌ *The [kind of trees termed] حَمَضٌ; (AHn, K;) as also أَرَاكٌ: (Ibn-'Abbád, K;) and (K) certain trees of the kind termed حَمَضٌ, (T, S, Mgh, K,) well known, bearing what resemble bunches of grapes, (T, TA,) and of which sticks for cleaning the teeth are made, (AHn, Aboo-Ziyád, Mgh, K,) that is, of its branches, (AHn, Aboo-Ziyád, Mgh,) and of its roots, which latter are more esteemed for this purpose: (Aboo-Ziyád:) it is the best of the trees of which the branches are used for this purpose, and the best of those upon which beasts feed with respect to the odour of the milk [yielded by those beasts]: (AHn:) or one of the large thorny trees, upon which camels feed: the milk of [the camels that feed upon] it is the best of milk: and it is not allowable to prohibit the public from feeding their beasts upon it: (Mgh:) or a kind of tall, smooth, or soft, tree, abounding with leaves and branches, the wood of which is weak, and which has a fruit in bunches, or racemes, called بَرِيرٌ, one [bunch] of which will fill the hand: (Mgh:) n. un. with ة: (S, Mgh:) pl. (of the n. un., T) **أَرَاكٌ** (T, K) and **أَرَاكٌ**, (IB, K,) which is a form sometimes used, and is also pl. of the n. un. (IB.)—*A piece of land (K, TA) in which are trees of the kind thus called. (TA.)**

أَرَاكٌ: see the end of the next paragraph.

أَرَاكَةٌ *A raised couch (سَرِيرٌ) in a حَجَلَةٌ, (K, and Jel in xviii. 30,) which is a tent, or pavilion, or chamber, (بَيْتٌ) adorned with cloths and curtains, [or a kind of curtained canopy or alcove or the like,] for a bride; (Jel ubi supra;) a raised couch (سَرِيرٌ) in a حَجَلَةٌ, and having before it a curtain; when alone, not thus called: (TA:) or a bed, or thing spread upon the ground to sit or lie upon, in a حَجَلَةٌ: (Zj, TA:) or a raised couch (سَرِيرٌ), absolutely, whether in a حَجَلَةٌ or not: (TA:) or [in the CK "and"] anything upon which one reclines such as is termed سَرِيرٌ or فَرَاشٌ or مَنَصَّةٌ: (K, TA:) or [in some copies of the K "and"] a raised couch (سَرِيرٌ) ornamentally furnished and decorated, in a [tent, or pavilion, or the like, such as is termed] قَبَّةٌ, or in a chamber, or an apartment, (بَيْتٌ, [or by this may be meant here a tent of any kind, though I think that in this instance it more probably denotes an inner apartment, or an alcove,]) which, when there is not in it a سَرِيرٌ, is termed حَجَلَةٌ: (S, Sgh, K;) accord. to Er-Rághib, so named because*

originally made of [the wood of] the **أَرَاك**; or because it is a place of abode; from **أَرَاك بِالْمَكَانِ** "he abode in the place." (TA:) pl. **أَرَاكُ** (S, K) and [coll. gen. n.] **أَرَاكُ**. (K.)

إِبِلٌ أَرَاكِيَّةٌ: see what next follows.

إِبِلٌ أَرَاكِيَّةٌ Camels feeding upon the kind of tree called **أَرَاك**; (S, Mgh) as also **أَرَاكِيَّةٌ**: (K:) or remaining, or continuing, among trees of that kind, i. e., what are termed **حِمَضٌ**: or keeping in a place, not removing therefrom: (S:) pl. **أَرَاكُ**. (S, Mgh.) Their milk is said to be the best of milk. (TA.)

قَوْمٌ مُؤَرِّكُونَ A people, or company of men, alighting and abiding by trees of the kind called **أَرَاك**, (K,) feeding their camels upon those trees. (AHn, K.)

أَرَاكٌ مُؤْتَرِكٌ: see **أَرَاكٌ**

ارم

1. **أَرَمَهُ**, (S, Har p. 99,) aor. -, inf. n. **أَرَمٌ**, (S,) **He took away, or removed, its أَرَمَةٌ**, or **أَرَمَةٌ**: (Har ubi supra:) [he extirpated it; eradicated it:] he ate it. (S.) You say, **أَرَمْتَ السَّائِمَةَ المَرَعَى**, aor. as above, **The pasturing beasts consumed, or made an end of, the pasturage, not leaving of it anything.** (AHn, M.) And **أَرَمَ مَا عَلَى أَرَمِ مَا عَلَى**, (T,) or **الْمَائِدَةِ**, (Th, M, K,) aor. as above, (M,) **He ate what was on the table,** (Th, T, M, K,) **not leaving anything.** (K.) And **أَرَمْتُمُ السَّنَةَ**, (AHeyth, T, M, K,) aor. 2, (so in the T, as on the authority of AHeyth,) inf. n. as above, (M,) **The year of dearth, or drought, or sterility, extirpated them; (T;) or devoured them; (AHeyth, T;) or cut them off.** (M, K.) And **أَرَمْتَ السَّنَةَ** **أَرَمْتَ السَّنَةَ** **The year of dearth, or drought, or sterility, devoured everything [of our property or cattle].** (S.) And **أَرَمْتَ الأَرْضَ المَيِّتَ** **The earth consumed the dead body.** (T.) — **أَرَمَ المَالُ**, aor. -, **The property, or cattle, perished, or came to nought.** (TA.)

أَرَمٌ: see **أَرَمٌ**.

أَرَمٌ [part. n. of **أَرَمٌ**]. You say **أَرَمٌ أَرَمَةٌ**, meaning **Land upon which rain has not fallen for a long time:** (T:) or **land which does not give growth to anything.** (TA.) [Not to be confounded with **أَرَمَةٌ**, q. v.] — See also what next follows.

أَرَمٌ (T, S, M, K) and **أَرَمٌ**, (M, K,) like **كَتَفٌ**, (K,) or **أَرَمٌ**, (so in a copy of the M,) and **أَرَمِيٌّ** and **أَرَمِيٌّ**, (M, K,) from **لَه**, (TA,) or **أَرَمِيٌّ**, from **لَه**, (so in a copy of the M,) and **أَرَمِيٌّ**, from **لَه**, (TA,) and **أَرَمِيٌّ**, (M, K,) from **لَه**, (TA,) and **أَرَمِيٌّ**, (T, K,) **A sign, or mark, set up to show the way;** (M, K;) **stones set up as a sign, or mark, to show the way in the desert:** (S:) or particularly **one belonging to [the tribe of] 'Ad:** (M, K:) accord. to ISh, the **أَرَمِ** is [a thing] like a man in a standing posture upon the

head of a hill, whereby one is directed to the right way, and whereby the land is marked, composed of stones set one upon another, and is only the work of the Muslims, and such is made by people in the present day, upon the road: (T:) or such as was made by the people in the time of ignorance, who were accustomed, when they found a thing in their way and could not take it with them, to leave upon it some stones, whereby to know it, until, when they returned, they took it: (TA:) the pl. [of pauc.] is **أَرَامٌ** and [of mult.] **أَرَامٌ**: (ISh, T, S, M, K:) or **أَرَامٌ** signifies the graves, or sepulchres, of [the tribe of] 'Ad. (M, K.) — **أَرَامٌ** in the phrase **أَرَامٌ ذَاتُ العِمَادِ** (see art. **عَمَد**) is a proper name; but whether of a place, or a tribe, or an individual, is disputed: it is commonly believed to be the name of **The terrestrial paradise of Sheddád the son of 'Ad:** see Bð lxxxix. 6.]

أَرْضٌ أَرَمَةٌ Land in which there is not a root, or stock, of a tree; as though it were **أَرَمَةٌ** [or extirpated]: (O:) or land in which neither root nor branch is left; as also **أَرَمَةٌ**. (M, K.)

أَرَمِيٌّ and **أَرَمِيٌّ** and **أَرَمِيٌّ** and **أَرَمِيٌّ**: see **أَرَمٌ**.

أَرَامٌ: see what next follows.

أَرَامَةٌ (T, M, K) and **أَرَامَةٌ**, (M, K,) the latter of the dial. of Temeem, (TA,) or this is not allowable, (T,) or **أَرَامٌ**, (S,) or this is the pl., (M, K,) [or a coll. gen. n.,] **The root, or base, or lowest part, syn. أَصْلٌ**, (T, S, M, K,) of a tree (T, S) of any kind; (T;) and of a hora: (S:) or, of a tree, [or plant, the root-stock, or rhizoma, or] the part from which branch off the **عُرُوقُ** [or roots properly so called]. (K in art. **عُرُق**. [See an instance of its use voce **جَنِبَةٌ**; another, voce **جَنْثٌ**; and another, voce **جَزْرٌ**].) — And [hence,] **† The origin, or stock, of a man:** (TA:) **† The origin of حَسَبُ** [or grounds of pretension to respect or honour, &c.]. (Har p. 99.)

أَرَامَةٌ (S, K, TA [in the CK, erroneously, **أَرَامَةٌ**]) **An extirpating year of dearth or drought or sterility:** (S:) or a year of dearth &c. cutting off people. (K.)

أَرْضٌ أَرَامَةٌ: see **أَرَامَةٌ**, in two places.

ارى

1. **أَرَتِ الدَّابَّةَ مَرْبَطَهَا**, (M, K,) and **مَعْلَمَهَا**, [aor. **أَرَى**, (M,) **The beast kept to its place where it was tied, (M, K,) and to its manger.** (M.) — **أَرَتِ الدَّابَّةَ إِلَى الدَّابَّةِ**, (K,) aor. as above, (S,) and so the inf. n., (TA,) **The beast joined itself, or became joined, to the beast, and kept with it to one manger.** (S, K.)

2. **أَرَيْتُ للدَّابَّةِ**, (S, M, K,) and **الدَّابَّةَ**, (M, K,) inf. n. **أَرِيَّةٌ**, (S, M, K,) **I made for the beast an أَرِيَّةٌ** [q. v.], (S, M,) or an **أَرِيَّةٌ**. (K:) [in the CK **أَرِيَّةٌ**; but this and **أَرِيَّةٌ** are probably mistakes of copyists.] — **أَرَى الشَّيْءَ**, inf. n. as above, **He rendered the thing permanent, or steadfast; confirmed it; established it.** (M, K.) Hence, in

a trad., **اللَّهُمَّ أَرِ مَا بَيْنَهُم**, i. e. **O God, make permanent, or confirm, or establish, what is between them, of love, or affection;** said in praying for a man and his wife. (M, TA.) **Mohammad** is also related to have said, with this intention, **اللَّهُمَّ أَرِ بَيْنَهُمَا**, meaning **O God, render permanent, or confirm, the union, or concord, or love, of them two;** (A'Obeyd, TA;) or **cause union to subsist, and render permanent, or confirm, love, or affection, between them two:** (IAth, TA:) or **اللَّهُمَّ أَرِ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَةَ** **أَرِ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَةَ** **meaning O God, confine each of them two to the other, so that the heart of neither may become turned away to any but that other:** the correct form of speech, however, is **عَلَى صَاحِبِهِ**, unless it be like **فَلَانًا** **تَعَلَّقْتُ فَلَانًا** **تَعَلَّقْتُ فَلَانًا**. (IAmb, TA.)

4. **أَرَيْتُ الدَّابَّةَ** **I joined the beast to another beast, and made it to keep with the other to one manger:** (S, in the present art.; and K:) or **أَرَيْتُ الدَّابَّتَيْنِ** **I joined the two beasts together, and made them both keep to one manger.** (So accord. to the S in art. **وَأَر**.)

5. **تَأَرَى بِالْمَكَانِ** **He remained, stayed, or abode, in the place:** (S, Mgh, Mghb:) or **he became confined, or he confined himself, therein;** (T, M, K;) as also **أَتَرَى** [written with the disjunctive alif **أَيْتَرَى**]. (M, K.) — **تَأَرَى عَنْهُ** **He remained behind him, not going with him; held back, or hung back, from him.** (M, K.)

8: see 5.

أَرِيٌّ

أَرِيَّةٌ

أَرِيٌّ

أَرِيٌّ

see what next follows.

أَرَى, (T, S, M, Mgh, Mghb, K,) with medd and teshdeed, (TA,) [originally **أَرَوِيٌّ**] of the measure **تَأَرَى بِالْمَكَانِ**, (T, S, Mgh, Mghb,) from **تَأَرَى** as explained above, (Mgh,) or hence this verb, (Mghb,) and **أَرَى**, (M, K,) [but accord. to the latter, the second form may be either thus (as it is written in the M) or **أَرَى**, (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by **الْأَرِيٌّ وَيُخَفَّفُ**, (in the CK, erroneously, **وَيُخَفَّفُ**), and in another place in the K we find it written **أَرِيَّةٌ**, or, as in the CK, **أَرِيَّةٌ**.) **The place of confinement of a beast:** (ISk, T, S:) or **i. q. أَحِيَّةٌ**; (M, Mgh, Mghb, K;) used in this sense by the Arabs; (Mgh, Mghb;) or sometimes having this application; meaning **a rope to which a beast is tied in its place of confinement;** (S:) or **a loop of a rope to which a beast is tied in that place:** (Mgh:) so called because it withholds beasts from escaping: (TA:) sometimes, (Mghb,) improperly, (ISk, T, S,) by the vulgar, and by the lawyers, (Mgh,) applied to a manger: (ISk, T, S, Mgh, Mghb:) pl. **أَوَارِيٌّ** (T, S, Mgh, Mghb) and **أَوَارٍ**. (S.) — Hence, **أَوَارِيٌّ** is metaphorically applied to **† The places (أَحْيَارٌ) that are made, in shops, for grain and other things:** and to **† the water-tanks, or troughs,**

in a bath. (Mgh.) — El-'Ajjáj says, describing a [wild] bull, and his covert,

وَأَعْتَادَ أَرِيَابًا لَهَا أَرِي

meaning [And he frequented lodging-places] having a firm foundation for the quiet of the wild animals therein [as having been from the first occupied by such animals and unfrequented by men]. (S.) — أَرِي is also said to signify Land of a kind between even and rugged. (M.)

أَرِيَّة: see أَرِي.

از

1. أَزَّتِ الْقَدْرُ. (S, K,) or الْبُرْمَةُ, (A,) aor. 2 (S, K) and أَزَّ, (K,) inf. n. أَزِيْرُ (S, A, K) and أَزَّزُ (K,) The cooking-pot made a sound in boiling: (S, accord. to an explanation there given of the inf. n.; and A:) or boiled: (S:) or boiled vehemently; (K;) as also أَزَّتَتْ [written with the disjunctive alif اِيْتَرَّتْ], (S, K,) inf. n. أَزَّتَزُ (S;) and أَزَّتَتْ (K,) inf. n. أَزَّتَزُ (TA) or all signify it boiled not vehemently. (K.) It is said in a trad., كَانَ يَصَلِّي وَيَجُوفُهُ أَزِيْرُ كَأَزِيْرِ الْمِرْحَلِ مِنَ الْبَيْتَاءِ [He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of weeping]: (S, A, Mgh:) this is said of Mohammad: أَزِيْرُ meaning boiling, or the sound thereof. (Mgh.) — أَزَّتِ السَّحَابَةُ The cloud made a sound from afar. (K.) [In this instance, the TA assigns only one form to the aor., namely أَزَّ, and gives only أَزَّ and أَزِيْرُ as inf. ns.] أَزِيْرُ signifies The sounding of thunder; (S, A,*) and of a mill-stone. (A.) You say, هَاتِنِي أَزِيْرُ الرَّعْدِ [The sounding of the thunder terrified me]: and صَدَعْنِي أَزِيْرُ الرَّحَى [The sounding of the mill-stone made my head to ache]. (A, TA.) — Also, inf. n. أَزِيْرُ, It flamed, or blazed, like fire in firewood, and was in motion, or in a state of commotion. (AO.) — أَزَّ بِالْقَدْرِ, [aor. 2,] inf. n. أَزَّ, He kindled a fire, or made it to burn or to burn fiercely, beneath the cooking-pot, in order that it might boil: or you say, أَزَّ الْقَدْرَ, inf. n. as above, meaning he collected firewood beneath the cooking-pot so that the fire flamed, or blazed: and he made the fire to flame, or blaze, beneath the cooking-pot. (TA.) And أَزَّ النَّارَ (K,) aor. 2, inf. n. أَزَّ, (TA,) He kindled the fire, or made it to burn or to burn fiercely. (K, TA.) — أَزَّ الشَّيْءَ (K,) aor. 2, inf. n. أَزَّ and أَزِيْرُ (TA,) He put the thing into a state of violent motion or commotion: (ISd, K:) so accord. to IDrd: (ISd:) but Ibráheem El-Harbee explains أَزَّ only as signifying the act of moving. (TA.) — أَزَّهُ (A, TA,) aor. 2, (TA,) inf. n. أَزَّ (S, TA,) He put him in motion; disquieted him; (A,* TA;) stirred up, roused, or provoked, him; and incited, urged, or instigated, him; (S,* A,* TA;) كَذَا عَلَى كَذَا (A, TA,*) It is said in the Kur [xix. 86], أَمْرًا أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تُوْهِمُهُمْ أَنَا Seest thou not that we have sent the devils against the unbelievers inciting them strongly to acts of

disobedience? (S, TA.) Or أَزَّ signifies The inciting a man to do a thing by artifice, or cunning, and gentleness. (El-Harbee.)

5. تَأَزَّتِ الْقَدْرُ: see 1.

8. هُوَ يَأْتِرُ مِنْ كَذَا: see 1. — He becomes angry, and distressed, and disquieted or disturbed, by reason of such a thing. (A, TA.)

أَزَّةٌ A sound, or noise. (TA.)

أَزِيْرُ inf. n. of 1. — Sharpness; syn. حِدَّة. (TA.)

ازب

1. أَزَبَ, aor. 2, (A, K,) inf. n. أَزِبُ (TK,) It (water) flowed or ran; (A, K;) like وَزَبَ. (TA.)

مِيزَابٌ (S, A, Mgh, Mṣb, K,) and مِيزَابٌ (S, Mṣb,) A water-spout; a pipe, or channel, that spouts forth water: (Mgh, TA:) or that by which water pours down from a high place: (Towsheeh:) or a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF in art. زوب:) the former is from the verb above mentioned: (A, K:) or it is arabicized, (A, Mgh, K,) from the Persian, (Mgh, K,) signifying "make water:" (K:) its pl. is مَازِيْبٌ (ISK, S, Mgh, Mṣb:) and the pl. of مِيزَابٌ is مِيزَابِيْبٌ and مِيزَابِيْبٌ, from وَزَبَ, said of water, meaning "it flowed," (Mgh, Mṣb,) accord. to IAqr; (Mgh;) or this is arabicized; or post-classical: (Mṣb:) but مِيزَابٌ, without 2, is altogether disallowed by Yaakoob [i. e. ISk]: (Mgh:) it is also called مِيزَابٌ (T, S, Mṣb,) accord. to IAqr; (T, Mṣb;) but this is disallowed by ISk, Fr, and AHát, (Mṣb,) and by Az [the author of the T]; (Mgh;) and مِيزَابٌ also, accord. to IAqr and Lth and others, as is mentioned in the T. (Mṣb.)

ازج

2. أَزَجَ, inf. n. تَأْزِيْجٌ (Mṣb, K,) He built a structure of the kind called أَزْجٌ, and made it long: (K:) or he built a house, or chamber, in the form of what is so called. (Mṣb.)

أَزْجٌ A certain kind of structure; (S, K;) or a house, or chamber, built in a long, or an oblong, form; (Mgh, L, Mṣb;) called in Persian اَوْسْتَانٌ (Mgh, L,) and also, in the same language, سَعْجٌ and كَمْرٌ: (Mgh:) [i. e. an oblong, arched, or vaulted, structure or edifice; (such as a bridge; see قَنْطَرَةٌ;) a portico, gallery, or piazza; accord. to Golius and Freytag, aedificii genus oblongum et fornicatum, porticus instar; to which Freytag adds, portæ arcus superior:] or, accord. to some, a roof: (Mṣb:) pl. [of pauc.] أَزْجَاجٌ (S, Mṣb, K,) and أَزْجَةٌ (S, K,) and [of mult.] أَزْجَةٌ. (K.)

ازر

1. أَزَّرَهُ, aor. 2, (TK,) inf. n. أَزِّرُ (IAqr, K,) It surrounded, or encompassed, it, (IAqr,* K,* TA,) namely, a thing. (TK.) — See also 2, in two places: and see 3.

2. أَزَّرَهُ, inf. n. تَأْزِيْرُ, He put on him, or clad

him with, an إِزَارَ; (S;) as also أَزَّرَهُ. (TA.) — It covered it: (K,* TA:) as in the phrase, أَزَّرَ النَّبْتُ الْأَرْضَ The herbage covered the ground, or land. (TA.) — He repaired the lower part of it, (namely, a wall,) and thus made that part like an إِزَارَ: (Mgh, Mṣb:*) he cased [the lower part of] it, (namely, a wall,) and thus strengthened it. (A.) — He strengthened him, or it; (K, TA;) as also أَزَّرَهُ (Fr,) inf. n. أَزَّرُ. (Fr, K.) [See also 3.]

3. أَزَّرَهُ (Fr, S, A, Mṣb,) for which the vulgar say وَأَزَّرَهُ (Fr, S,) the latter an extr. form, (K,) inf. n. مَوْأَزَّرَةٌ; (Mṣb, K;) and أَزَّرَهُ; (TA;) He aided, assisted, or helped, him; (Fr, S, A, Mṣb, K;*) and strengthened him. (Mṣb.) [See also 2.] You say, أَزَّرْتُ الرَّحْلَ عَلَى فُلَانٍ I aided, assisted, or helped, and strengthened, the man against such a one. (Zj.) And أَزَّرْتُ كَذَا فَاذْرِنِي أَزَّرْتُ كَذَا فَاذْرِنِي I desired to do such a thing, and such a one aided, assisted, or helped, me to do it. (A, TA.) — أَزَّرَ الزَّرْعَ بَعْضُهُ بَعْضًا (A,) inf. n. as above, (K,) The seed-produce became tangled, or luxuriant, (A, K,) one part reaching to another, (A,) and one part strengthening another; (K;) as also تَأَزَّرَ الزَّرْعُ: (TA:) or تَأَزَّرَ signifies the herbage became tangled, or luxuriant, and strong. (S.) — أَزَّرَ الشَّيْءُ الشَّيْءَ (TA,) inf. n. as above, (K,) The thing equalled, or was equal to, the thing: the thing matched, or corresponded to, the thing. (K,* TA.) In some copies of the K, in the place of الْمَوَاسَاةِ, is found الْمَوَاسَاةُ: the former is the correct reading. (TA.)

5: see 8, in two places: — and see also 3, in two places.

8. أَتَزَّرَ (S, Mgh, Mṣb,) originally أَتَزَّرَ (Mgh, Mṣb,) and أَتَزَّرَ بِالْإِزَارِ (S,) and أَتَزَّرَ بِهِ (K,) He put on, or wore, the إِزَارَ: (S, Mgh, Mṣb, K:) أَتَزَّرَ is wrong, (Nh,) or vulgar, (Mgh,) and should not be said: it occurs in certain of the trads., but is probably a corruption of the relaters: (K:) or it is a correct form, [like التَّحَدُّ &c., (see art. اخذ)] (Mṣb, MF,) accord. to El-Karmánee and Sgh and others. (MF.)

أَزْرٌ Strength. (IAqr, S, A, K.) — And (or as some say, TA) Weakness: thus bearing two contr. significations. (IAqr, K.) — And The back. (IAqr, S, K.) أَشْدُدْ بِهِ أَزْرِيْ, in the Kur [xx. 32], means Strengthen Thou by him my back: (IAqr, S:) or confirm Thou by him my strength: or strengthen Thou by him my weakness. (IAqr.) — Aid, assistance, or help. (Mṣb.)

— Also, (S,) or أَزْرٌ (K,) The place, (K,) or part of [each of] the two flanks, (S,) where the إِزَارُ is tied in a knot. (S, K.)

أَزْرٌ: see مَأْزِرٌ

أَزْرٌ: see إِزَارٌ

أَزْرَةٌ Any particular mode, or manner, of putting on, or wearing, the إِزَارَ. (S, K.) You say, إِنَّهُ لِحَسَنُ الْإِزْرَةِ [Verily he has a good manner of putting on, or wearing, the إِزَارَ]. (A.) And أَتَزَّرَ إِزْرَةَ حَسَنَةً He put on, or wore, the إِزَارَ in

a good manner. (S.) And it is said in a trad., *إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ عَلَيْهِ فِيهَا إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ عَلَيْهِ فِيهَا* [The believer's mode of wearing the *ازر* is to have it reaching to the middle of the shank; and there shall be no sin chargeable to him with respect to what is between that and the two ankles]. (TA.)

إِزْرٌ, masc. and fem., and *إِزْرَةٌ*, and *مِثْرٌ*, (S, Mṣb, K,) and *مِثْرَةٌ*, (Lh,) and *إِزْرٌ*, (K,) *A thing well known*; (S, Mṣb); [a waist-wrapper;] a wrapper for covering, or which covers, the lower part of the body, [from the waist downwards, concealing the thighs, and generally the upper half, or more, of the shanks, (see *أَزْرٌ*, or *أَزْرَةٌ*, and *أَزْرَةٌ*)] not sewed: or such as is beneath the shoulders, or on the lower half of the body: the *رداء* is that which covers the upper half of the body; or that which is upon the shoulders and back; and this also is not sewed: each of these explanations is correct: (MF:) or *i. q. مَحْفَةٌ*: (K:) [in the present day, *إِزْرٌ*, vulgarly pronounced *إِيزْرٌ*, is also applied to a woman's outer covering, or wrapper, of white calico; described in my "Modern Egyptians:" and *مِثْرٌ*, to a pair of drawers: and app., in post-classical writings, to anything resembling a waist-wrapper, worn on any part of the person, and in any manner; sometimes as a turban:] and *إِزْرٌ* also signifies anything with which one is veiled, concealed, or covered: (Th, K:) its pl. is *أَزْرَةٌ*, (S, Mṣb, K,) a pl. of pauc., (S, Mṣb,) and (of mult., S, Mṣb) *أَزْرٌ* (S, Mṣb, K) and *أَزْرٌ*, (K,) which is of the dial. of Temeem, or, accord. to MF, a contraction of *أَزْرٌ*: (TA:) and the pl. of *مِثْرٌ* is *مَازِرٌ*. (Mṣb.) You say, *شَدَّ لِلأَمْرِ مِثْرَهُ* † *He prepared himself for the thing, affair, or business.* (A.) And *شَدَّ المِثْرَ* † *He abstained from sexual intercourse: or he prepared himself for religious service.* (TA, from a trad.) And *أَخْضَرَ إِزْرِي* † *(The place of) my ازر became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue.* (Ḥar p. 494.) And *دَارِي إِزْرِي* [My house is my covering]: said by Es-Sarawee to IAqr, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) — † *Continenence; chastity.* (K, TA.) You say, *فُلَانٌ عَفِيفٌ إِزْرًا*, and *المِثْرُ* † *Such a one is continent, abstaining from women with whom it is unlawful to him to have commerce: (A'Obeyd:) and in like manner, فُلَانٌ طَيِّبٌ إِزْرًا.* (TA in art. حَجْر.) — † *One's wife: (S, M, K:) or one's self: (IKt, Suh:) or one's wife and family: or one's family and self.* (TA.) One says, *فَدَى إِزْرِي* † *May my wife be a ransom for thee: (Aboo-Omar El-Jarmee, S:) or myself.* (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Alkabeh, *لَنَمْنَعَنَّكَ* † *We will assuredly defend thee from that from which we defend our wives and our families: or ourselves.* (TA.) — † *A eve.*

(K, TA.) [But see *مَوْزَرَةٌ*.] And *إِزْرٌ إِزْرٌ* is *A cry by which a eve is called to be milked.* (K.)

إِزْرَةٌ: see *إِزْرٌ*.

أَزْرٌ, and *أَزْرَةٌ*, [which is the fem.,] † *A horse, and a mare, white in the hinder part, (A, TA,) which is the place of the إِزْرُ of a man; (TA;) [i. e., it corresponds to the lower part of the body of a man:] when the whiteness descends to the thighs, the epithet مُسْرَوٌ is employed: (A:) or the former signifies a horse white in the thighs, and having his fore parts black, or of any colour: (AO, K:) pl. *أَزْرٌ*. (A.)*

مِثْرٌ: see *إِزْرٌ*, in five places.

مِثْرَةٌ: see *إِزْرٌ*.

شَاةٌ مَوْزَرَةٌ † *A ewe, or she-goat, that is [black in the hinder part] as though attired with a black إِزْرٌ.* (A; [in which is added, *إِزْرٌ لَهَا*, which may mean, "and one says, She has an *ازر*;" or "and one calls her *ازر*;" but more probably the former is meant thereby;] and K; [in which *نَعَجَةٌ*, "a ewe," is put in the place of *شَاةٌ*.]) — *أَيْدٌ مَوْزَرَةٌ* † *Aid [made] effective and powerful: (K, TA:) occurring in a trad. (TA.)*

هُوزِرَاتٌ for *مَازِرَاتٌ*: see art. *وزر*.

ازف

1. *أَزْفٌ*, aor. *زَفٌ*, inf. n. *أَزْفٌ* (S, Mṣb, K) and *أَزُوفٌ*, (Mṣb, K,) *It (departure) was, or became, or drew, near: (S, Mṣb, K:) and in like manner, a time.* (TA.) Hence, in the *Qur* [liii. 58], *أَزْفَتِ الأَرْفَةُ* *The resurrection draweth near.* (S, Mṣb.) — *He (a man) hastened, or was quick: (S, K:) or he drew near, and hastened, or was quick.* (A, TA.)

4. *أَزْفَنِي* *He (a man, TA) incited me, or urged me, to hasten, or be quick: (K, TA:) it is of the measure أَفْعَلَنِي.* (TA.)

5. *تَأَزَفٌ* *The stepping with contracted steps.* (K.) But see *خَطُوْ مَتَازِفٌ*, below. (TA.)

6. *تَأَزَفُوا* *They drew near together, one to another.* (IF, K.)

أَزْفٌ, applied to a man, *Hastening, or quick: (S, TA:) and endeavouring to hasten, or be quick.* (TA.)

الأَرْفَةُ *The resurrection: so in the Qur liii. 58, (S, Mṣb,) and xl. 18: (Bd:) or in the latter place it means the near event, or case, of being on the brink of the fire [of Hell]: or, as some say, death.* (Bd.)

مَتَازِفٌ, of the measure مُتَفَاعِلٌ, applied to a man, (TA,) *Short; (S, A, K:) as being contracted in make; (A, TA;) having his several parts near together.* (S, K.) [In the CK it is written *مَتَازِفٌ*, in this sense and others, following.] — *A strait, or narrow, place.* (O, L, K.) — *A contracted stepping: you say, خَطُوْ مَتَازِفٌ: so in the O and L. (TA.) — † A man (Sgh, TA) evil in disposi-*

tion; narrow-minded: (Sgh, K, TA:) weak; cowardly. (TA.)

ازق

1. *أَزَقٌ*, aor. *زَقٌ*; (K;) and *أَزِقٌ*, aor. *زَقٌ*; (IDrd, K;) inf. n. (of the former, TA) *أَزَقٌ*, (S, O, K,) and (of the latter, TA) *أَزِقٌ*, (IDrd, K,) or the latter is used by poetic licence for the former; (Aḡ, Sgh;) *He, or it, (said of a man, MF, or of a man's bosom or mind, K,) became strait, or straitened; (IDrd, S,* O,* K, MF;) أَزِقٌ being thus syn. with أَزَلٌ: (S, O:) or it (a man's bosom or mind) became straitened in war or fight; (K:) or he (a man) became straitened in his bosom or mind, in war or fight: (TA:) as also تَأَزَقٌ, with respect to both these significations; (K;) or this signifies it (a man's bosom or mind) became strait, or straitened; like تَأَزَلٌ; (Fr, S;) and تَأَزَقٌ signifies the same as تَأَزَقٌ. (Z, in Golius.) [See also 10.] — *أَزَقَهُ*, inf. n. *أَزَقٌ*, *He straitened him: the verb being trans. and intrans. (MF.)**

5 and 6: see 1.

10. *أَسْتُزِقُ عَلَى فُلَانٍ* *The place became strait to such a one, (K, TA,) so that he was unable to go forth [into it, to war or fight].* (TA.)

مَازِقٌ *A place of straitness, or a strait place, (S, K, TA,) in which people fight.* (TA.) And hence, *A place of war or fight.* (S.) And *مَازِقُ العَيْشِ* *The place of straitness of life, or living.* (Lh.) Pl. *مَازِقٌ*. (TA.)

ازل

1. *أَزَلَ*, (S, K,) aor. *زَلٌ*, inf. n. *أَزَلٌ*, (S,) *He (a man) became in a state of straitness, or narrowness, and suffering from dearth or drought or sterility.* (S, K.) [See also the pass. form of the verb here following; and see 5.] — *أَزَلَهُ*, aor. as above, (K,) and so the inf. n., (TA,) *He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him; (K,* TA;) and straitened him; in consequence of distress, or adversity, and fear.* (TA.) — *He shortened his (a horse's) rope, [or tether,] and then left him to pasture at pleasure (Lth, K, [in the CK, شَبَبَهُ is put for سَبَبَهُ]) in the place of pasturage.* (Lth.) — *أَزَلُوا مَازِقَهُمُ*, (S,) or *أَمَوَالَهُمُ*, (K,) aor. as above, (S,) *They confined, restricted, or debarred, their cattle from the place of pasturage, (S,) or did not take, or send, them forth thereto, (K,) in consequence of fear, (S, K,) or dearth or drought or sterility.* (K.) — *It is said in a trad. respecting Ed-Dejjál, and his besieging the Muslims in Beytel-Makdis, [or Jerusalem,] فَيُؤَزِّلُونَ أَزْلًا شَدِيدًا* *And they will be straitened with a vehement straitening.* (TA.) And *أَزَلَ النَّاسُ* signifies *The people suffered, or were afflicted with, drought, or want of rain.* (TA.)

4. *أَزَلَتِ السَّنَةُ* *The year became severe, distressful, calamitous, or adverse.* (TA.) — *أَزَلَهُمُ اللهُ* *God afflicted them with drought, or want of rain.* (TA.)

5. *تَأَزَلُ* *It (a man's bosom or mind) became*

strait, or straitened; (Fr, S, K;) as also **أَزْرَقُ** (Fr, S.)

أَزْلٌ *Straitness; distress; difficulty*; (S,* K;) and *drought, or want of rain*. (TA.) — *Vehe- mence of might, or of strength, in war, or fight; of courage, valour, or prowess: or of war, or fight: or of fear: or of punishment: syn. شِدَّةُ بَأْسٍ*. (TA.) — It is also used as an epithet, meaning *Strait; narrow; confined*. (Ham p. 399.)

أَزْلٌ *A calamity*; (K;) because of its distressing character. (TA.) — *Lying, or falsehood*. (Yaq-koob, S, K.)

أَزْلٌ *i. q. قَدَمٌ* [i. e. *Eternity, with respect to past time, or considered retrospectively; existence from eternity; or ancientness*] (S, K, TA) *that is without beginning*; (TA;) or the *continuance of existence in decreed times interminable in respect of the past*; like as **أَبَدٌ** is the continuance of existence in decreed times interminable in respect of the future; (KT;) or *that [existence, or time,] which has no extremity in its beginning*; like **قَدَمٌ**; and **أَبَدٌ** is that which has no extremity in its latter part; like **بَقَاءٌ**: the former is *existence without any beginning*: (Kull p. 31:) said to be from the phrase **لَمْ يَزَلْ** ["he, or it, has not ceased" to be &c.; i. e. "has ever" been &c. (see **أَزَلِيٌّ**): or, accord. to some, from **أَزْلٌ** signifying "narrowness," because the intellect is prevented by its narrowness from perceiving its beginning: (MF:) **أَزْلٌ** is a name for *that of which the mind is prevented by its narrowness from determining the limit of the beginning*; from **أَزْلٌ** meaning "narrowness;" and **أَبَدٌ** is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from **أَبُودٌ** meaning the act of "shrinking" from a thing, or "shunning" it. (Kull pp. 30 and 31.) Hence the saying, **كَانَ فِي الْأَزْلِ قَادِرًا عَلَالِيًّا** [*He was, or has been, ever, powerful, knowing*]. (A, TA.) The phrase **أَزْلُ الْأَزَالِ** [*During the space, without beginning, of all past times; or ever, in all past times;*] is like the phrase **أَبَدُ الْآبَادِ**; said to be no evidence of the use of **أَزَالٌ** as a pl. of **أَزْلٌ** in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. **أَبَدٌ**.) [See also **أَزَلِيٌّ**.]

أَزَلِيٌّ: see **أَزْلٌ**.

أَزَلِيٌّ [*Eternal, with respect to past time; existing from eternity; or ancient without beginning*; as is implied in the S and K &c.;] a thing, or being, *which has not been preceded by non-existence*: it is applied to God: and to [his] knowledge: that which exists must be one of three kinds only: **أَزَلِيٌّ أَبَدِيٌّ** [*existing from eternity, and consequently existing to eternity*]; and this is God [who is also called **الْقَدِيمُ الْأَزَلِيُّ** the *Ancient without beginning*]: and **أَزَلِيٌّ وَلَا أَبَدِيٌّ** [*not existing from eternity nor existing to eternity*]; and such is the present world: and **أَبَدِيٌّ غَيْرُ أَزَلِيٌّ** [*existing to eternity without existing from eternity*]; and such is the world to come;

the reverse of which [last] is impossible: (TA:) it is a rel. n. from **أَزَلٌ**: or, accord. to some, it is not [genuine] Arabic: (TA:) or it is originally **يَزَلِيٌّ**, a rel. n. from **يَزَلٌ** (S, K,) a phrase applied to that which is **قَدِيمٌ**; and is formed by contraction; (S;) then, the **ي** is changed into **ا**, as being easier of pronunciation; as in **أَزَلِيٌّ**, applied to a spear, in relation to **ذُو يَزَنٍ**; (S, K,* Sgh, TA;) and as in **أَتْرَبِيٌّ**, applied to a blade, (S, Sgh, TA,) in relation to **يُتْرِبٌ**: (TA:) so say some of the learned. (S.)

أَزَلِيَّةٌ The quality, or attribute, of **أَزْلٌ** [*eternity, with respect to past time, &c.*]: but it is a forged term, not of the [genuine] language of the Arabs. (A, TA.)

أَزْوَالٌ *A severe, distressful, calamitous, or adverse, year*: pl. **أَزْلٌ**. (K.)

أَزْلٌ *A man in a state of straitness, distress, adversity, or difficulty*. (TA.) — *A man in a state of straitness in consequence of fever: or who is unable to go forth in consequence of pain: or confined, restricted, withheld, or prevented [from going forth]*. (TA.) — **أَزْلَةٌ** [*A milch camel confined, or restricted, not pasturing at pleasure, having her shank tied up to her arm, on account of her owner's fear of a hostile incursion: occurring in a poem of El-A'ashà*]. (TA.) — **أَزْلٌ أَزْلٌ**, in the K, erroneously, **أَزْلٌ**, *Severe, or vehement, straitness, distress, or difficulty*. (K,* TA.)

مَأَزِلٌ *A place of straitness, or a strait place*; (S, K;) like **مَأْرِقٌ**: (S;) or *a place of war or fight, when strait*. (Lh.) And **مَأَزِلُ الْعَيْشِ** *The place where the means of subsistence are strait, or narrow*. (Lh.)

سَنَةٌ حَمْرَاءٌ مُؤَزَّلَةٌ [*A severe year of dearth, or sterility,] afflicting with drought*. (TA, from a trad.)

مَأَزُولٌ *A horse having his rope [or tether] shortened, and then left to feed at pleasure in the place of pasturage*. (Lth.)

ازم

1. **أَزَمَ**, aor. **أَزَمَ**, inf. n. **أَزِمُ** and **أَزُومُ**, *He bit with the whole mouth, vehemently*: (K:) or *with the canine teeth*: or you say, **أَزَمَهُ**, and **أَزَمَ عَلَيْهِ**, meaning *he bit it, and then repeated [the action] upon it, not letting it go: or he seized upon it with his mouth*: (TA:) or **أَزَمَهُ** signifies [simply] *he bit it*: (S:) and **أَزَمَ عَلَيْهِ**, aor. **أَزَمَ**, inf. n. **أَزِمُ**; and **أَزَمَ**, aor. **أَزَمَ**, inf. n. **أَزِمُ**; *the same*; or *he seized, or took hold, upon it with his teeth*: (Msb:) and **أَزَمْتُ يَدَ الرَّجُلِ** *I bit the arm, or hand, of the man most vehemently*. (TA.) **أَزَمَ بِهَا** occurs in a trad. as meaning *He bit it*, (referring to a ring of a coat of mail,) and *held it between two of his central teeth*. (AO.) And in another trad., **أَزَمَ فِي يَدِهِ**, meaning *He bit his arm, or hand*. (TA.) And you say, **أَزَمَ الْفَرَسُ عَلَى قَاسِ اللَّجَامِ** *The horse seized [with his teeth, or champed,] upon the*

قَاسٍ [q. v.] *of the bit*. (K.) And **أَزَمَ** signifies also *The cutting with the canine tooth, and with a knife*, (K,) and *with other things*. (TA.) — [And hence,] **أَزَمَ عَلَيْنَا**, (S, Msb,* K,*) aor. **أَزَمَ**, inf. n. **أَزِمُ** (S) and **أَزُومُ**, (TA,) said of a time, (S, Msb,) or a year, (K,) *It was, or became, distressful, or afflictive, to us, [as though it bit us,] by drought, dearth, or scarcity*; (S, Msb, K;) and *scant in its good things*; (S;) as also **أَزَمَ**, aor. **أَزَمَ**, inf. n. **أَزِمُ**. (Msb.) And **أَصَابَتْهُمْ سَنَةٌ أَزَمَتْهُمْ**, (S, K,*) inf. n. **أَزَمَ**, (S,) *A year, or year of dearth or drought or sterility, befell them, which extirpated them*: (S, K,*) or, accord. to Sh, the verb in this sense is only with **ر**. (TA. [See art. **أَزَمَ**].) — [Hence also,] **أَزَمَ بِهِ**, (AZ, S, K,) inf. n. **أَزِمُ**, (TA,) *He clave to him, namely, his companion*; (AZ, S, K;) and *to it, namely, a place*. (K.) And **أَزَمَ عَلَيْهِ**, (K,) aor. **أَزَمَ**, inf. n. **أَزِمُ**, (TA,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it*; (K;) *he clave to it*. (TA.) And **أَزَمَ بِضِمَّتِهِ**, or **لَهَا**, (accord. to different copies of the K, the former being the reading in the TA,) and **عَلَيْهَا**, (TA,) inf. n. **أَزِمُ**, (AZ, TA,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to his ضِمَّةٌ [or lund, &c.]*. (AZ, K, TA.) — **أَزَمَ**, (Nh, K,) inf. n. **أَزِمُ**, (Nh, TA,) also signifies *He held his teeth together, one upon another*: (Nh:) [and he compressed, or put together, his lips: (see **أَزَمَ**):] and *he closed, or locked, a door*. (K, TA.) It is said in a trad., **السَّوَاكُ تَسْتَعْلِمُهُ عِنْدَ تَغْيِيرِ الْفَمِ مِنَ الْأَزْمِ** *The stick for cleaning the teeth, thou shalt use it on the occasion of the mouth's becoming altered in odour from the holding of the teeth together*. (Nh.) — [And hence,] **أَزَمَ**, (S, Nh, Msb,) inf. n. **أَزِمُ**, (Msb, K,) *He held, refrained, or abstained, from the thing*: (S, TA:) and *he held, refrained, or abstained, from desiring much*: (TA:) and *from food* (Msb, K*) and *drink*; (Msb;) as also **أَزَمَ**, aor. **أَزَمَ**, inf. n. **أَزِمُ**: (Msb:) and *from speech*; (Nh, K,*) like as does the *faster from food*: and hence, (Nh,) or from the next preceding signification, (Msb,) **حَمِيَّةٌ** [meaning as explained in what follows] is termed **أَزْمٌ**: (Nh, Msb:) but accord. to the relation commonly known, of a trad. in which **أَزْمٌ** is said to occur in the last of the senses explained above, the word is **أَزَمَ**, with **ر**, and with teshdeed in the case of the **م**. (Nh.) It is related in a trad., that 'Omar having asked El-Hārith Ibn-Keledeh, the طَبِيبُ of the Arabs, "What is the [best] remedy?" (S) or having asked him respecting [the best] medical, or curative, treatment, (Msb,) the latter said, **الْأَزْمُ**, meaning **الْحَمِيَّةُ**; (S, Msb;) both these words here meaning *The practising abstinence*; (PS;) or *the abstaining, or desisting, from eating*: (TA:) or, in this instance, (TA,) **الْأَزْمُ** signifies *the not putting in food upon food*: and (some say, TA) *the being silent*: (K, TA:) and it signifies also *strength*. (TA.) — **أَزَمَ الشَّيْءُ** *The thing became contracted; became drawn together, or compressed*; as also **أَزَمَ**, aor. **أَزَمَ**. (K.)

5. تَأْمَرُ الْقَوْمَ دَارَهُمْ (TA,) or تَأْمَرُ الْقَوْمَ (S,) *The people, or company of men, stayed, remained, or dwelt, long in their abode.* (S, TA.)

أَزْمَرُ: see أَزْمَةٌ.

أَزْمَرُ [part. n. of أَزْمَرُ; fem. with ة]: see أَزْمَةٌ.

أَزْمَةٌ [inf. n. of un. of 1: and hence,] *A single act of eating; (K, TA;) i. e. an eating but once in the course of the day; like وَجِبَةٌ [q. v.]. (TA.)* — Also, (Fr, S, Mṣb, K,) and أَزْمَةٌ and أَزْمَةٌ (Fr, K, [the last in the CK like the first,]) *Straitness, hardness, or distress; (S, Mṣb, K;) drought, dearth, or sterility: (S, Mṣb:) pl. (of the first, TA) أَزْمَرُ, (K,) [or rather this is a coll. gen. n.,] like as تَمَرٌ is of تَمْرَةٌ, (TA,) [but originally an inf. n. of أَمَرَ, q. v.] and إِزْمَرُ, (K,) like as بَدْرٌ is of بَدْرَةٌ. (TA.) Hence the trad., اِشْتَدَى أَزْمَةٌ, meaning *Become severe, O year of drought, or dearth, or sterility: then thou wilt pass away: though it has been strangely asserted that اِزْمَةٌ is here the proper name of a woman, to whom, on an occasion of her being taken with the pains of labour, these words were said by the Prophet. (TA.) You also say سَنَةٌ أَزْمَةٌ and أَزْمَةٌ, (K,) so in the copies of the K, there said to be like فَرِحَةٌ, but correctly أَزْمَةٌ, as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَمَرَ and إِزْمَرَ,] and أَزْمَةٌ, meaning *A distressful, or an afflictive, year; (K;) a year of vehement drought or dearth or sterility. (TA.)* And أَوَازِمُ [pl. of أَزْمَةٌ, used as a subst.,] signifies *Distressful, or afflictive, years. (TA.)* أَزَامِرُ, also, (K,) or, accord. to Abou-'Alee, أَزَوْمُرُ, (IB,) [each a proper name, as denoting a kind of personification,] signifies *The year of drought or dearth or sterility. (K.)* And you say, نَزَلَتْ بِهِمُ أَزَامِرُ and أَزَوْمُرُ *Severe straitness, or distress, befell them. (S, TA.)****

أَزْمَةٌ: } see أَزْمَةٌ.
أَزْمَةٌ: }

أَزَامِرُ: see أَزْمَةٌ, in two places.

أَزَامِرُ: see what next follows.

أَزَوْمُرُ: see أَزْمَرُ, in three places. — أَزَوْمُرُ: see أَزْمَةٌ, in two places. — Also, the former, *Cleaving to a thing; (K;) and so أَزَامِرُ. (Sgh, K.)*

أَزَوْمَةٌ: see أَزْمَةٌ.

أَزْمَرُ act. part. n. of أَمَرَ; *Biting with the whole mouth, vehemently: [&c.:] as also أَزَوْمُرُ (K: [in the CK the former is erroneously written أَزْمَرُ:] or the latter signifies *that has a habit of biting; or that bites much; syn. عَضُوضٌ. (Ham p. 532:) pl. of the former أَزَوْمُرُ (Ham p. 360:) and of the latter أَزْمَرُ. (Ham p. 609.) [Hence,] أَزْمَرُ The biting lion; or the lion that bites much, or vehemently; syn. الأَسَدُ العَضُوضُ. (TA.)* — [Hence also,] *The canine tooth; syn. نَابٌ; and so أَزْمَرُ; and أَزَوْمُرُ: pl. of the first أَزْمَرُ; and of the second أَزَامِرُ; and of the third أَزْمَرُ. (M, K.)**

— Also *Having his lips compressed, or put together. (AZ, S.)*

أَزْمَةٌ: see أَزْمَرُ: — and see also أَزْمَةٌ, in three places.

مَأَزِمٌ *A narrow, or strait, place; a place of narrowness or straitness; (S, K;) like مَأَزِلٌ; (S;) of a land, and of the pudendum muliebre, and of life, (K,) or of the means of subsistence; (Lh, K;) or of any kind: (TA:) any narrow road between two mountains: (S, Mṣb:) a narrow place in mountains, such that one part meets another, and the place beyond widens: (TA:) pl. مَأَزِمٌ. (S, K.)* — And hence, (Mṣb,) *A place of war or fight; (S, Mṣb;) because of the straitness of the state thereof, and the difficulty of escape from it. (Mṣb.)*

مَتَأَزِمٌ *Smitten, or afflicted, by أَزْمَةٌ [or straitness, &c.]: (K:) or expressing pain or grief, or lamenting, or complaining, on account of the straitness, or distressfulness, or afflictiveness, (شدَّةٌ and أَزْمَةٌ) of time, or fortune. (TA.)*

ازى

2. تَأَزَى الحَوْضَ, inf. n. تَأَزِيَةٌ (S, K) and تَأَزَى, or تَوَزَى, (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) *He put, or made, an إِزَاءَ [q. v.], to the watering-trough or tank; (S, K;) i. e. he put upon its mouth a stone, or a جَلَّةٌ [explained below, voce إِزَاءَ, or the like; (TA;) as also تَأَزَاهُ, inf. n. إِزَاءَةٌ; (S, TA;) or تَأَزَاهُ. (K.)*

3. مَوَازَاةٌ (S, K), inf. n. مَوَازَاةٌ (Mṣb in art. حَذُو, and TA in art. وَزَى, &c., [though it would seem from the K to be إِزَاءَةٌ,]) *He (a man, S) was, or became, over against it, or opposite to it; he faced, or fronted, him, or it. (S,* K,* TA in art. وَزَى.)* Accord. to the S, one should not say, وَازَاهُ: but it is said in a trad. respecting the prayer of fear, فَوَازَيْنَا العَدُوَّ, i. e. *And we faced, or fronted, the enemy: (TA:) and the inf. n. is مَوَازَاةٌ. (TA in art. وَزَى.)* [Its syn. حَاذَاهُ is more common.] — [Hence مَوَازَاةٌ signifying *A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together; like اِزْدَوَاجٌ &c.: see art. وَزَى.]* — [Hence, likewise,] أَزَاهُ also signifies *He contended with him, syn. جَارَاهُ; (K, TA;) and opposed, or withstood, him, syn. قَاوَمَهُ. (TA.)* Whence the saying in a trad., وَفَرَقَةَ آزَتِ المَلُوكِ, فَقَاتَلْتَهُمْ عَلَى دِينِ الله [And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God]. (TA.)

4. آزَاهُ i. q. آزَاهُ, q. v. (S, TA.) — And *He repaired, or put into a right or proper state, the إِزَاءَ [q. v.] of the watering-trough or tank. (IAḡr, TA.)* — And *He poured forth the water from its إِزَاءَ. (TA.)* — And *He poured forth upon its إِزَاءَ. (TA.)*

5: see 2.

نَاقَةٌ أَزِيَةٌ (accord. to some copies of the S,)

or أَزِيَةٌ, (accord. to other copies of the S,) or both, (IAḡr, TA,) each after the manner of a relative noun, [having no verb,] (TA,) *A she-camel that drinks from the إِزَاءَ [q. v.]: (TA:) or that will not drink save from the إِزَاءَ of the trough or tank; and عَقْرَةٌ signifies one "that will not drink save from the عَقْرُ [thereof]:" (S, TA, and IAḡr in art. عَقْرُ in the TA:) or, accord. to IAḡr, that will not come to the watering-trough or tank, to drink, until they leave it unoccupied for her; as also قَدُورٌ. (TA in the present art.)*

الإِزَاءُ i. q. الحِذَاءُ [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (Mṣb, and K &c. in art. حَذُو.) You say, هُوَ بِإِزَائِهِ *He is over against, opposite to, facing, fronting, or in front of, him; syn. بِحِذَائِهِ. (S,) or مُحَادِيهِ. (Mṣb.)* — [Hence, بِإِزَائِهِ signifies also *Corresponding to it; as when one says,] الأَبْجَلُ عَرَقٌ مِّنَ الإِنْسَانِ [The abjel is a vein of the horse and the camel, corresponding to the اكحل of man]. (TA in art. بَجَل.)* [You say also, وَضَعَ لَفْظًا بِإِزَاءِ مَعْنَى *He applied a word, or phrase, as correspondent to an idea, or a meaning.]* — إِزَاءَةٌ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هُوَ إِزَاءَةُ الأَمْرِ *He is the manager, conductor, orderer, regulator, or superintendent, of the affair. (S, Mṣb, TA.)* And in the same sense the word is used by Homeyd, in the phrase إِزَاءَةُ مَعَايِشِ [The manager, or orderer, of the means of subsistence], applied to a woman. (TA.) And in an instance in which a poet likens the إِزَاءَ of a watering-trough or tank to the [stinking animal called] ظَرْبَانٌ: (S, TA:) in this case it means *The water-drawer [of the trough or tank]. (Aḡ, IB, TA.)* [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فَلَانٌ إِزَاءَةُ مَالٍ (S) [*Such a one is] a manager, tender, or superintendent, of cattle, or camels &c.; (K,* TA;) a good pastor thereof. (TA.)* And إِزَاءَةُ الحَرْبِ *The vigorous wager, or prosecutor, of war. (K.)* And فَلَانٌ إِزَاءَةُ فَلَانٍ *Such a one is the fellow and assistant of such a one. (TA.)* And هُمْ إِزَاءُهُمْ *They are their fellows, (K, TA,) who assist them, and order, or set in order, their affairs: (TA:) or they are those who order, or set in order, their affairs. (Mṣb.)* And إِنَّهُ لِإِزَاءَةٌ حَسْبٍ *Verily he is a possessor of goodness, and of evilness. (TA.)* — Also, الإِزَاءَةُ (K,) or إِزَاءَةُ العَيْشِ (TK,) *The means of sustenance: or what has been caused, or occasioned, of plentifulness and easiness, and of superabundance, of sustenance. (K.)* — Also *The place where the water is poured into the watering-trough or tank; (Aḡ, S, K;) i. e. its fore part; [the part next to the well or other source whence it is filled;] the hinder part, where the camels stand when they come to water, being called the عَقْرُ: (S in art. عَقْرُ:) or, accord. to AZ, a mass of stone, and what is put for protection [of the brink of the trough or tank (as it is generally constructed of stones cemented and plastered with*

mud)] upon the place where the water is poured when the bucket is emptied: (§ in the present art. :) or the whole (جمع [said in the TA to be a mistake for جمع, but this I think extremely improbable,]) of what is between the watering-trough or tank and the cavity of the well, [namely,] of the [casing of stones, or bricks, called] طِي: (K:) or a stone, or skin, or جَلَّة [i. e. a thing made of palm-leaves woven together, generally used as a receptacle for dates], put [for protection] upon the mouth [or part of the border where the water is poured in] of the watering-trough or tank: (K, TA:) in the K, يَوْضِعُ عَلَيْهَا الحَوْضُ is erroneously put for يَوْضِعُ عَلَى قَمَرِ الحَوْضِ. (TA.)

أَزِيَّة: see نَاقَةَ أَزِيَّة.

اس

1: see 2, in two places.

2. أَاسَةُ (S, M, Mṣb,) inf. n. تَأَسِس (S, Mṣb, K,) He founded it; or made, or laid, a foundation, or basis, for it; (S, Mṣb;) namely, a building, (S,) or a wall: (Mṣb:) he marked out the limits of it, (namely, of a house,) and raised its foundations: he built its foundation, or basis: (K:) he commenced it; namely, a building; as also أَاسَهُ, aor. يَأْسِسُ, inf. n. أَاس: (M:) he built it; namely, a house; (TA;) as also أَاسَهُ. (K.) You say, هَذَا تَأْسِيسٌ حَسَنٌ [This is a good founding, or foundation]. (TA.) And مَنْ تَرَى يُوَسِّسُ مِنْ تَرَى يُوَسِّسُ † [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.)— أَاس زَادًا: see زَاد, in art. زود.

أَس: see what next follows, in six places.

أَس The foundation, basis, or lowest part, (S, A, Mgh, Mṣb, K,) of a building, (S, A, K,) or of a wall; (Mgh, Mṣb;) as also أَاس and أَاس (A, K) and أَاس (S, A, Mgh, Mṣb, K) and أَاس (S, K,) which is a contraction of أَاس: (S:) or the commencement of a building: and any commencement of a thing; as also أَاس and أَاس: (M:) and the origin, source, stock, or root, (أَصْلُ) of a man; as also أَاس: or of anything; (M, K;) as also أَاس (M, K) and أَاس (K:) and أَاس (K:) and the heart of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, K:) pl. أَاس (S, M, Mgh, Mṣb, K) and أَاس (M, Mṣb, K) and أَاس (M, Mgh, Mṣb, K;) the first of which is pl. of أَاس (Mgh, Mṣb,) like as أَاقَالُ is of أَقْلُ; (Mṣb;) or of أَاس, like as أَاسبَابُ is of سَبَب; (S;) or, as some say, of أَاس, [like as أَعناقُ is of عُنُقُ] so that it is a pl. pl.; (TA;) and the second, of أَاس, like as عَساسُ is of عَس; (Mṣb;) and the third, of أَاس (Mgh, Mṣb,) like as عُنُقُ is of عُنُق. (Mṣb.) You say, بَنَى بَيْتَهُ عَلَى أُسَابِهِ † [He built his house

upon its first foundation.] (A.) And قَلَعَهُ مِنْ أُسِهِ [He uprooted it from its foundation]. (A.) And قَلَعَهُ مِنْ أُسِهِ † [Such a one, the foundation of his affair, or case, is falsehood]. (A, TA.) And كَانَ ذَلِكَ عَلَى أُسِ الدَّهْرِ (S, M, A, K,) and أَاسِهِ, and أَاسِهِ (S, M, K,) † That was in old, or ancient, time; (S, M, K;) at the beginning of time; (S, A, K;) and in like manner, عَلَى أُسِ الدَّهْرِ. (A.) — Also أَاس remain, relic, trace, vestige, sign, mark, or track, of anything. (K.) You say, اخُذْ أُسَ الطَّرِيقِ, or اخُذْ الطَّرِيقِ † [accord. to different copies of the K, meaning, Take thou to the track of the way,] when one guides himself by any mark or track, or by camels' dung: but when the way is manifest, you say, اخُذْ شَرَكَ الطَّرِيقِ. (K.) أَاس also signifies The remains of ashes (M, K) between the أَانْفِئِ, q. v.: (M:) occurring in a verse of En-Nābighah Edh-Dhubyānee; but accord. to most relaters of this verse, it is أَاس. (TA.)

أَس: see أَاس, in several places.

اسب

4. أَاسَبَتِ الأَرْضُ The land produced [herbage such as is termed] عَشْبُهُ; syn. أَاعَشَبَتْ. (K.) أَاسِبُ The hair of the pubes: (M, K:) or of the pudendum: (Th, M, K:) or of the podex: (S, K:) it may be, (S,) or is said to be, (M,) from وَاسَبَ (S, M,) which signifies "herbage," or "plants," (S,) or "abundance of herbage:" (M:) the و being changed into م, as in the case of وَرَثٌ and وَرَثٌ: (S:) pl. أَاسِيبٌ, and, accord. to IJ, أَاسَابٌ. (M.) أَاسِيبٌ A ram having much wool. (M, K.)

است

أَسْتُ, signifying The podex, or the anus, (K,) or signifying the former, and sometimes used as meaning the latter, (S in art. سته,) is with a conjunctive hemzeh, [written أَاسْتُ, when not immediately preceded by a quiescence,] and its final radical letter is elided; for the original form is سَتَّة; (Mṣb;) and it is mentioned in art. سته. (K.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he seeks, أَخْطَأْتُ أَاسْتَهُ الحُقْرَةَ [His anus missed the hole in the ground]. (Meyd.) — [Hence,] أَاسْتُ الدَّهْرِ † The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, K.) One says, مَا زَالَ عَلَى أَاسْتِ الدَّهْرِ مَجْنُونًا † [He ceased not, or has not ceased, from the beginning of time, or from old time, to be insane, or mad; or] he always was, or always has been, known as being insane, or mad: like as one says, عَلَى إِسِّ الدَّهْرِ. (AZ, S.) And Aboo-Nukheyleh says,

• مَا زَالَ مُذْ كَانَ عَلَى أَاسْتِ الدَّهْرِ •
• ذَا حُمْتِي يَتَمِي وَعَقْلِي يَحْرِي •

† [He ceased not, or has not ceased, to be, since he was in the beginning of time, or in old time, i. e., from the first of his existence, a person of increasing foolishness, and of decreasing intellect]. (AZ, S.) IB says, J has erred in mentioning است in this section [of the S]; its proper place being in art. سته, where he has also mentioned it; for its hemzeh is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] س into إِس into ت, like as they have changed the [final] س of طَس into ت, making this word طَسْتُ, is a mistake; for, were it so, the hemzeh of است would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kesr]: moreover, he has attributed this assertion to AZ, who never made it, but only mentioned است الدهر with اس الدهر because of their agreement in meaning. (TA.) — [Hence also,] أَاسْتُ الكَلْبَةِ † Calamity, or misfortune: (K:) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.) — And أَاسْتُ المَتْنِ † The desert: (K:) or the wide desert. (TA.) — See also art. سته.

أَسْدِي The warp of cloth; (K;) as also أُسْدِي and أُزْدِي: (TA:) but it is improperly mentioned in this art.; for it is [originally أُسْتَوِي] of the measure أَفْعُولُ. (K.)

أَسْتُ Of, or relating to, the أَاسْتِ. (TA in art. سته.)

استاد

أَسْتَادٌ a foreign word, pronounced to be such because س and ذ do not occur in any one Arabic word, (Mṣb,) not found in the poetry of the pagan times, (Ibn-Dihyeh in TA art. ستن,) nor in the language of those times, (Shifā el-Ghaleel, ibid.,) [arabicized from the Persian أَاسْتَادُ] A master: (MF:) a skilful man, who is held in high estimation: (Mṣb:) a preceptor; a tutor; a teacher: a craftsman: (Ibn-Dihyeh; and Golius on the authority of Meyd:) [and so in the present day; as also أَاسْتَا and أَاسْتَا:] also applied by the vulgar to a eunuch; because he generally tutors children: (Shifā el-Ghaleel, and Ibn-Dihyeh:) pl. أَاسْتَاوُنَ (Har p. 377) [and أَاسَاتِيذُ and أَاسَاتِيذُ; and vulgarly, in the present day, أَاسْطَوَاتُ and أَاسْتَوَاتُ].

استبرق

سَبْرَقُ: see art. بوق, in which, and in art. سرق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. سَبْرَقُ.

اسد

أَسْدٌ (S, M, A, K,) aor. اَسَدَ, (K,) inf. n. اَسْدٌ, (TA,) † He (a man, M) was, or became, like a lion, (S, M, A, K,) in his boldness, (A,) and his

other dispositions; (S, A, TA;) as also **استأسد**; (M, A, K;) [and **تأسد**; (see **أسد**);] **عَلَيْهِ** towards him, or against him. (A.) You say **أَسَدٌ بَيْنَ الْأَسَدِ** [A lion bearing evidence of being like a lion in boldness]: an extr. phrase, like **حَقَّةٌ بَيْنَهُ الْحَقَّةُ**; (TA;) which is [said to be] the only other instance of the kind. (TA in art. **حق**.) [Hence the saying,] **إِذَا دَخَلَ قَبْدًا وَإِذَا خَرَجَ أَسَدًا** † [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see **قَبْدًا**]. (S, from a trad.) You say also, **أَسَدٌ عَلَيْهِ** meaning † *He became emboldened against him*; (TA;) as also **استأسد**. (S, Mṣb, K.) And † *He was, or became, angry with him*: (M, L, K:*) or (so accord. to the M and L, but in the K “and,”) *behaved in a light and hasty manner, or foolishly, or ignorantly, towards him*. (M, L, K:*) — **أَسَدٌ**, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) also signifies † *He (a man, S) became stupified (S, K) by fear (S) at seeing a lion*. (S, K.) Thus it has two contr. meanings. (K.) — **أَسَدٌ**, aor. -, i. q. **سَبَعٌ** [† *He bit another with his teeth, like as does the beast of prey: or he reviled, vilified, or vituperated, another; charged him with a vice or fault or the like; or assailed him with foul language, such as displeased him*]. (K.) — See also 4.

2: see 4.

4. **أَسَدُهُ**, (S, M, Mṣb, K,) or **أَسَدُهُ بِالصَّيْدِ**, (A,) inf. n. **إِسَادٌ**; (TA;) and **أَوَسَدُهُ**, (S, K,) in which the **أ** [i. e. the second **أ**, for **أَسَدُهُ** is originally **أَأَسَدُهُ**,] is changed into **و**; (S;) and **أَسَدُهُ**; (K;) † *He incited him (namely a dog) to the chase*. (S, M, A, Mṣb, K:*) — **أَسَدٌ بَيْنَ الْكِلَابِ** † *He incited the dogs to attack one another*. (A.) And **أَسَدٌ بَيْنَ الْقَوْمِ**, (S, M, A, L, Mṣb,) inf. n. **إِسَادٌ**; (Mṣb;) or **أَسَدٌ**, aor. -:; (K;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men*. (S, M, A, L, Mṣb, K.) — **أَسَدٌ سِيرَ** *He journeyed with energy*; syn. **أَسَادَهُ**; (IJ, M;) from which it is probably formed by transposition. (M.)

5: see 1.

10. **استأسد** *He called a lion*. (M.) — See 1, in two places. — † *He became accustomed, or habituated, [to a thing, as a dog to the chase,] and emboldened*; syn. **ضَرِيَ**. (Mṣb.) — † *It (a plant, or herbage,) became strong, and tangled, or luxuriant*: (S:) or *became tall and large*: or *grew to its utmost height*: (M:) or *attained its full growth, and became tangled, or luxuriant, (M,) and strong*: (TA:) or *became tall, and dry* (**جَفَّ** [perhaps a mistake for **أَتَفَّ**, as in the S and M,]) *and large, (A, TA,) and spread every way*: (A:) or *became tall, and attained its full growth*. (K.) — **أَسْتَوَسِدُ** (K, TA, [or **أَسْتَوَسِدُ**,] in the CK) † *He (a man, TA) was, or became, excited, roused, provoked, (هَيِّجَ, K, TA, in the CK) or incited*. (TA.)

أَسَدٌ [The lion;] a certain beast of prey, (M, Bk. I.

TA,) well known: (M, A, Mṣb, K:) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as subst.]: (TA:) pl. [of pauc.] **أَسَدٌ** (S, K [in the TA with two hemzehs, **أَسَدٌ**, which is the original form, but deviating from the regular pronunciation,]) and **أَسَادٌ** (S, M, K) and [of mult.] **أَسَوْدٌ** (S, M, Mṣb, K) and **أَسْدٌ** (S) and **أَسْدٌ**, (S, M, Mṣb, K,) the last two of which are contractions of the form next preceding them, (S,) and **أَسْدَانٌ** (K) and **مَأَسَدَةٌ**, (Mṣb, K,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called **أَسْدَةٌ**; (AZ, Ks, S, M, A, Mṣb, K;) or **أَسْدٌ** is applied to the male and the female, and sometimes the female is called **أَسْدَةٌ**. (Mṣb.) — **لَقِيتُ مِنْهُ أَسَدًا** is a phrase [meaning *I found him to be a man of exceeding boldness; being*] expressive of an intensive degree of boldness. (Mughnee in art. **ب**.) — **الْأَسْدُ** † *The constellation Leo*. (Kz, &c.) [See **الذَّرَاعُ**]. — And † *The star Cor Leonis, or Regulus*. (Kz, &c.) [See **الجَبِيَّةُ**].

أَسْدٌ † [Like a lion;] bold; daring; as also **أَسِيدٌ** and **مَتَأَسِدٌ** [and **مُتَأَسِدٌ** (see 10)]. (Mṣb.) You say **أَسَدٌ أَسْدٌ** [A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IAṣr, M.) — [Its fem.] **أَسْدَةٌ** [app. applied to a bitch] signifies † *Accustomed, or habituated, [to the chase,] and emboldened*; syn. **ضَارِيَةٌ**. (K, TA, in the CK) **صَارِيَةٌ**. [See also 10.]

أَسْدَةٌ A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] **حَظِيرَةٌ**. (K.) [Like **أَصِيدَةٌ**]. — [See also **أَسْدٌ**, of which it is the fem.]

أَسْدِيٌّ, with damm, (IB, K,) thus correctly written, (IB,) in the L [and S] **أَسْدِيٌّ**, (TA,) A kind of garments or cloths (**ثِيَابٌ**, S, for which is put, in the K, erroneously, **ثِيَابٌ**, TA): occurring in a poem of El-Ḥoteiāh, (S,) who likens thereto an extensive, even, waterless desert. (L.) IB says that he is in error who mentions it in the present art.: Abou'Alēe says that **أَسْدِيٌّ** and **أَسْدِيٌّ** are quasi-pls. of **سَدِيٌّ** and **سَدِيٌّ** as signifying **أَسْدِيٌّ** and **أَسْدِيٌّ**, and originally **أَسْدِيٌّ** and **أَسْدِيٌّ**; like as **أَمْعُوزٌ** is a quasi-pl. of **مَعَزٌ**. (L.) [But see art. **سَدِيٌّ** and **سَدُوٌّ**.]

أَسِيدٌ: see **أَسِيدٌ**.

إِسَادَةٌ (S, K) and **أَسَادَةٌ** (K) i. q. **وَسَادَةٌ** [A pillow, &c.]: (S, K:) like **إِشَاحٌ** for **وَشَاحٌ**. (TA.)

مُؤَسِدٌ † One who trains a dog, or dogs, to the chase. (L, Mṣb.)

مَأَسِدَةٌ A place in which are lions: (Mṣb, K:) or **أَرْضٌ مَأَسِدَةٌ** a land having lions in it: (S, A:)

or a land abounding with lions: (M, R:) pl. **مَأَسِدٌ**. (A.) — See also **أَسْدٌ**.

مَتَأَسِدٌ: }
مُتَأَسِدٌ: } see **أَسْدٌ**.

اسر

1. **أَسْرَهُ**, (S, M, A,) aor. -, inf. n. **أَسْرٌ** (S, M, K) and **إِسَارٌ**, (M, TA,) *He bound, braced, or tied, him, [namely, his captive,] or it, (S, M, A, K,) namely, his قَتَبٌ [or camel's saddle, (S, A,) or his horse's saddle, (A,) with an إِسَارٌ, i. e. a thong of untanned hide, (S, A,) by tying the two extremities of the عَرْقُوتَانِ of the camel's saddle, or of the curved pieces of wood of the horse's saddle*. (A.) — Also, aor. as above, and so the inf. n., i. e. **أَسْرٌ** (S, Mṣb) and **إِسَارٌ**, (Lth, S,) *He made him a captive; captived him; or took him a prisoner; whether he bound him with an إِسَارٌ or did not*; (S;) as also **أَسْرَهُ**, of the same form as **أَكْرَمَهُ**; (Mṣb;) and **استأسره**, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and *he imprisoned him*. (TA, from a trad.) — Also, (S, Mṣb,) inf. n. **أَسْرٌ**, (Mṣb,) † *He (God) created him, or formed him, (S, Mṣb,) in a goodly manner*. (Mṣb.) You say, **أَسْرَهُ اللَّهُ أَحْسَنَ الْأَسْرِ** *God created him, or formed him, in the best manner*. (Fr, TA.) — **أَسْرَهُ**, (S, A,) aor. **يُؤَسِّرُ**; (S;) or **أَسْرَهُ**, aor. **يَأْسِرُ**; (IKṭṭ;) or **أَسْرَهُ**; (M;) inf. n. **أَسْرٌ**, (M, and so in a copy of the S,) or the latter is a simple subst.; (M, IKṭṭ;) *He (a man, S, A) suffered suppression of his urine*. (S, M, IKṭṭ, A.) [See **أَسْرٌ**, below.]

[2. **أَسْرَهُ** *He bound, or tied, tight, fast, or firmly*. (So accord. to Golius; but for this he names no authority.)]

4: see 1.

5. **تَأَسَّرَ عَلَيْهِ فَلَانَ** † *Such a one excused himself to him, and was slow, or tardy*: (AZ, T, K:*) thus as related by Ibn-Hānee from AZ: as A'Obeyd relates it from him, **تَأَسَّرَ**; but this is a mistake: it is correctly with **ر**. (T.)

8. **يَأْتَسِرُ**, inf. n. **أَتْسَارٌ** [written with the disjunctive alif **إِتْسَارٌ**]; for **يَتْسِرُ**, inf. n. **أَتْسَارٌ**: see art. **يسر**.

10. **استأسر للعدو** *He submitted himself as a captive to the enemy*. (Mgh.) You say, **استأسر**, meaning *Be thou a captive to me*. (S.) — See also 1.

أَسْرَهُ i. q. **إِسَارَهُ**, q. v. (S.) Hence the saying, **هَذَا الشَّيْءُ لَكَ بِأَسْرِهِ** *This thing is for thee, or is thine, [lit.] with its thong of untanned hide [wherewith it is bound]; meaning, altogether*; like as one says, **بِرَمْتِهِ**. (S.) And **خَذَهُ بِأَسْرِهِ** *Take thou it all, or altogether*. (Mṣb.) And **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *The people came altogether*. (Abou-Bekr.) — **Strength of make, or form**. (M, K.) [Accord. to the copies of the K in my hands, it also signifies *Strength of natural disposition*; but instead of **وَالْخَلْقِي**, in those copies,

we should read **وَالخَلْقِ**, agreeably with other lexicons, as is implied in the TA: see 1.] You say, **فُلَانٌ شَدِيدٌ أَسْرُ الخَلْقِ** † *Such a one is of strong, firm, or compact, make, or form.* (TA.) — **شَدَدْنَا أَسْرَهُمْ**, in the Kur [lxvii. 28], means † *We have strengthened their make, or form:* (S, A, Mṣb:) or, *their joints:* or, *their two sphincters which serve as repressers of the urine and feces (مَصْرَتِي البَوْلِ وَالغَائِطِ)*, which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAḡr, K.)

أَسْرٌ, (S, M, IKṭṭ, A,) a subst., (M, IKṭṭ,) as also **أَسْرٌ**, (M, Lb,) meaning *Suppression of the urine:* (S, M, &c. :) *suppression of the feces is termed حَضْر:* (S:) or a *dribbling of the urine, with a cutting pain in the bladder, and pangs like those of a female in the time of parturition.* (IAḡr.) You say, **أَخَذَهُ الأَسْرُ** [*Suppression of urine, &c., took him, or affected him.*] (A.) And **أَنَاكَ اللهُ أَسْرًا** [*May God give him a suppression of urine, &c.:*] a form of imprecation. (A.) — Hence, (M,) **عُودٌ أَسْرٌ** (IAḡr, S, M, A, K) and **عُودٌ أَسْرٌ** and **عُودٌ الأَسْرِ** (Expositions of the Eṣ) and **عُودٌ يَسْرٌ**, (IAḡr, K,) or this is a corruption, (K,) or a vulgar mistake, (A,) and should not be said, (Fr, S, A,) unless meant to be used as ominous of good, (A.) *A stick, or piece of wood, which is put upon the belly of a man affected by a suppression of his urine, (S, A, K, &c.) and which cures him.* (A.)

أَسْرٌ: see **أَسْرٌ**.

أَسْرَةٌ † *A man's kinsmen that are more, or most, nearly related to him; his near kinsmen:* (S, M, A, Mṣb, K:) or a man's nearer, or nearest, relations on his father's side: (Abou-Jaḡfar En-Naḡhás:) so called because he is strengthened by them. (S, A.)

إِسَارٌ *A thing with which one binds; (M, K:) a thong of untanned hide, (S, A, Mṣb,) with which one binds a camel's saddle, (Aḡ, S,) [as also إِسَارٌ,] and a captive; and so أَسْرٌ, q. v.:* (S:) and a rope, or cord, with which a captive is bound: and a pair of shackles: (TA:) pl. **أَسْرٌ**. (M, K.) [See also 1.] You say, **حَلَّ إِسَارَهُ** *He untied his thong of untanned hide wherewith he was bound, and released him.* (A.) — See also **أَسِيرٌ**.

أَسِيرٌ i. q. **مَأْسُورٌ**; (S, TA;) *Bound with an اسار:* (M, TA:) *shackled:* (K:) *imprisoned:* (Mujáhid, M, K:) *captived, or a captive;* (S, M, K;) *absolutely, (TA,) although not bound with an اسار:* (S:) and **أَسِيرٌ** is sometimes used in the same sense. (Mṣb.) **أَسِيرٌ** is also applied as an epithet to a woman, (Mgh, Mṣb,) when the woman is mentioned; but otherwise **أَسِيرَةٌ** is used as the fem.: you say, **قَتَلْتُ الأَسِيرَةَ** [*I slew the female captive*], like as you say, **رَأَيْتُ القَتِيلَةَ**. (Mṣb.) The pl. is **أَسْرَى** (S, M, Mṣb, K) and **أَسْرَاءٌ** (M, K) and (accord. to several authors, pls. of **أَسْرَى**, TA) **أَسْرَى** (S, M, Mṣb, K) and **أَسْرَى**:

(M, K:) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Abou-Is-háḡ:) it is used in this instance because a captive is like one wounded or stung. (Th, M.)

تَأْسِيرُ السَّرَجِ [in the CK, erroneously, **تَأْسِيرُ**] *The thongs of the horse's saddle, whereby it is bound:* (K:) accord. to the more correct opinion, a pl. without a sing. (MF.)

مَأْسُورٌ: see **أَسِيرٌ**. *A camel's saddle bound with an اسار:* pl. **مَأْسِيرٌ**. (TA.) — † *A man, and a beast, having strongly-knit joints.* (M.) — *A man suffering suppression of his urine.* (S.)

اسطرلاب

أَسْطُرْلَابٌ or **أَسْطُرْلَابٌ**, [accord. to different copies of the K,] and with **ص** in the place of **س**, [from the Greek *ἀστρολάβον*, *An astrolabe*: a word of which F gives the following fanciful derivation:] **لَاب** was a man who traced some lines, and founded upon them calculations; whence **أَسْطُرْلَابٌ** [the lines of **لَاب**], from which was formed the compound word **اسطرلاب**, and **اصطرلاب**, the **س** being changed into **ص** because of the **ط** following. (K in art. **لُوب**.) It is either an arabicized or a post-classical word: accord. to the Niháyat el-Adab, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.)

اسف

1. **أَسْفٌ**, aor. **أَسَفٌ**, (M, Mṣb, K,) *He grieved, lamented, or regretted:* and *he was angry:* (Mṣb:) or *he grieved exceedingly:* and *he was exceedingly angry:* (M:) or *he grieved most intensely:* (K:) some say that **أَسْفٌ** signifies the grieving for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the rising, or swelling, or mantling, of the blood of the heart, from desire of vengeance; and when this is against an inferior, it is *anger*; but when against a superior, it is *grief*. (Er-Rághib.) Moḡammad, being asked respecting sudden death, answered, saying, **رَاحَةً لِلْمُؤْمِنِ وَأَخْذَةً أَسْفٍ لِلْكَافِرِ**, or accord. to one recital, **أَسْفٍ**, i. e. [*Rest, or ease, to the believer, and an act of punishment*] of anger [to the unbeliever], or of one who is angry. (K.) You say, **أَسْفٌ عَلَى مَا فَاتَهُ**, inf. n. as above; (S;) and **أَسْفٌ**; (S, M, K;) *He grieved, or lamented, for, or at, or regretted, most intensely, what had escaped him:* (S, M, K:) and **أَسْفٌ عَلَيْهِ**, (S, K,) inf. n. as above, (S,) *he was angry with him, or at it:* (S, K:) or **أَسْفٌ فُلَانٌ عَلَى كَذَا**, and **أَسْفٌ**, signify, accord. to some, *such a one grieved, or lamented, for, or at, such and such things which had escaped him:* or, accord. to others, *grieved, or lamented, most intensely.* (IAmb.) **أَسْفًا** in the Kur xviii. 5 means, accord. to Eḡ-Daḡhák, **جَزَعًا** [i. e. *In grief, or in most violent grief, &c.*]: or, accord. to **Ḳatádeh**, in *anger.* (TA.) And **يَا أَسْفًا عَلَى يَوْسُفَ**, in the

Kur [xii. 84], means **يَا جَزَعًا** [*O my grief for Joseph: or O my most violent grief*]. (TA.)

4. **أَسْفُهُ** (in [some of] the copies of the K, erroneously, **أَسْفُهُ**, TA) *He angered him; made him angry:* (S, M, O, L, Mṣb, K:) and *he grieved him; made him to grieve, or lament.* (M, TA.)

5: see 1, in two places. — **تَأَسَّفَتْ يَدُهُ** † i. q. **تَشَعَّتْ** [app. meaning *His hand became bruised, or mangled; or became cracked, or chapped*]. (M, TA.)

أَسْفٌ inf. n. of 1, which see throughout. [Used as a subst., i. q. **أَسَافَةٌ**.]

أَسْفٌ (M, Mgh, Mṣb) and **أَسْفٌ** and **أَسْفَانٌ** and **أَسِيفٌ** (M, TA) and **أَسُوفٌ** (M) *Angry:* (Mgh, Mṣb, TA:) or *exceedingly angry.* (M.) For an ex. of the first, see 1. See also **أَسِيفٌ**, in two places.

أَسْفَانٌ: see **أَسْفٌ**: and **أَسِيفٌ**.

إِسَافٌ (S, M, Sgh, &c.) and **أَسَافٌ** (IAth, K) *A certain idol, (S, M, K,) belonging to Kureysh, (S, M,) as was also نَائِلَةٌ; (S;) the former of which was placed, by 'Amr Ibn-Loḡeí, upon Eṣ-Safá, and the latter upon El-Marveh; and he used to sacrifice to them, in front of the Kaḡbeh: (S, K:) or, (S, M, K,) as some assert, (S,) these two were two persons of Jurhum, (S, K,) a man and a woman, (M,) اساف the son of 'Amr, and نائلة the daughter of Sahl, (S, K,) who committed fornication in the Kaḡbeh, and were therefore changed into two stones, (S, M, K,) which Kureysh afterwards worshipped. (S, K.) [Other accounts of them are also given, slightly differing from the latter above.]*

أَسُوفٌ: see **أَسِيفٌ**, in two places: and see **أَسْفٌ**.

أَسِيفٌ *Grieving, lamenting, or regretting, (K, TA,) most intensely, on account of a thing that has escaped:* (M, TA:) and *quickly affected with grief, (S, Mgh, K,) and tender-hearted;* as also **أَسُوفٌ**: (S, K:) or, as also **أَسُوفٌ** (M) and **أَسْفَانٌ** and **أَسْفٌ** (M, TA) and **أَسْفٌ** (M,) *grieving exceedingly:* (M:) or *grieved:* (TA:) and sometimes the first signifies *angry, and at the same time grieving, or lamenting:* (S:) pl. **أَسَافَةٌ**. (M.) See also **أَسْفٌ**. — *A slave:* (ISk, S, M, K:) and *a hired man:* (ISk, M, K:) because of their state of abasement and subjection: fem. with **ة**: (M:) and pl. as above. (S, M.) — *A captive.* (TA.) — *A very old man:* (K:) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) — *One who scarcely, or never, becomes fat.* (K.) — † *A region, or country, that does not give growth to anything, or produce any vegetation; as also أَسِيفَةٌ and أَسَافَةٌ and أَسَافَةٌ: (M:) and أَسَافَةٌ also signifies † thin, or shallow, earth: (AHn, M:) and أَرْضٌ أَسِيفَةٌ, † thin, or shallow, earth, which scarcely, or never, gives growth to anything, or produces any vegetation: (S:) or which is not commended for its vegetation: (A, TA:) or, as also أَسَافَةٌ and أَسَافَةٌ, † thin, or shallow, earth: or such as does*

not produce vegetation: and **أَرْضٌ أَسْفَةٌ** † land which scarcely, or never, produces vegetation. (K.)

أَسَافَةٌ [Grief, lamentation, or regret: and anger: (see 1:)] or **excessive grief**: and **excessive anger**: (M:) or **most intense grief**: (K:) a subst. from **أَسَفٌ**. (M, K.)—The state, or condition, of a slave: (M, K:) and, of a hired man. (M.)—† The state, or condition, of land which scarcely, or never, produces vegetation. (K, TA.)—See **أَسِيفٌ**, in three places.

أَسَافَةٌ: see **أَسِيفٌ**, in two places.

أَسِيفٌ: see **أَسِيفٌ**: and **أَسِيفٌ**.

اسفيداج

إِسْفِيدَاجٌ [Ceruse; or white lead;] ashes of lead (Ceruse; or white lead;] ashes of lead (كِرْمَادُ الرَّصَاصِ وَالْأَتِكِ), which last word is as though it were added to explain that immediately preceding, TA): when subjected to a fierce heat, it becomes what is termed **إِسْرَنْجٌ**: [so in the CK: more probably **إِسْرَنْجٌ**:] it has clearing and mitigating properties, (K,) and other useful qualities: (TA:) an arabicized word [from the Persian اسفيداج isfédáj]. (K.)

اسك

1. **أَسَكَبَا**, aor. -, inf. n. **أَسَكٌ**, **He hit, hurt, or wounded, her** (a woman's) **إِسْكَتَانِ**. (TA.) And **أَسَكْتُ** **She** (a woman) **was hurt, or wounded, in a place not that of circumcision**, [i. e., in her **إِسْكَتَانِ**] by the circumcising woman's missing the proper place. (Msb.) [See **بَطَّرَ**.]

الإِسْكَتَانِ: see **أَسَكٌ**.

إِسْكٌ: see **الإِسْكَتَانِ**.—Also **The side of the است** [i. e., of the *podex*, or of the *anus*]. (Sh, TA.) [Hence,] one says of a man, **إِنَّمَا هُوَ إِسْكٌ أَمَةٌ**, meaning **He is but a stinking fellow**. (TA.)

الإِسْكَتَانِ (T, S, M, Mgh, Sgh, Msb, K) and **الأِسْكَتَانِ** (M, K.) **The two sides** [or *labia majora*] **of the vulva, or external portion of the female organs of generation**, (T, S, Mgh, Msb,) i. e., of a woman, **above** [or rather *within*] **the شُفْرَانِ**; (Mgh; the **شُفْرَانِ** being the two borders thereof; T, Msb;) i. e. the **قُدَّتَانِ** thereof; (S and M and L in art. **قَدَّ**;) **the two sides, on the right and left, of the vulva, or external portion of the organs of generation, of a woman, between which is the مَشَقُّ** (Zj in his "Khalk el-Insán":) or [accord. to some, but incorrectly,] **the شُفْرَانِ** [in the CK the **شُفْرَانِ** of the **رَحِمِ** [here meaning, as in many other instances, the *vulva*, i. e. **فَرْجٌ**, (M, K,) or of the **حَيَاءِ** [which also means the *vulva*, but seldom that of a woman]: (El-Khárzenjee:) or [agreeably with general usage, and with the explanations given before this last,] **its two sides, next to its شُفْرَانِ**: (M, K:) or, [what is the same,] **its قُدَّتَانِ** (K:) pl. **إِسْكٌ** (El-Khárzenjee, K) and [quasi-pl. ns.] **أَسَكٌ** and **إِسْكٌ**. (M, K.)

مَأْسُوكَةٌ A woman hit, hurt, or wounded, in her **إِسْكَتَانِ**: (TA:) a woman (Msb) **hurt, or wounded, in a place not that of circumcision, by the circumcising woman's missing the proper place**; (S, Msb, K;) [i. e.,] **hurt, or wounded, by that cause, in her إسْكَتَانِ**. (T, TA.)

اسل

أَسَلٌ, aor. -, (S, M, K,) inf. n. **أَسَلَةٌ**, (S, M, IAth,) **It was smooth and even**: (M:) **it** (anything) **was lank**: (S:) **it** (a cheek, M, IAth, K) **was smooth and long**: (M:) or **long, or oblong, and not high in its ball**: (IAth:) or **long**, (K, TA,) **soft in make**, (TA,) **and lank**. (K, TA.) **أَسَلَةٌ** in the cheek of a horse is approved, and is an indication of generous quality: you say, **تَمَيَّنَ** **أَسَلَةٌ** **عَنْ أَصَالَةِ جَدِّهِ** [The smoothness and longness, &c., of his cheek tells of the generous origin of his ancestor]. (AO, Z.)—See also 2.

2. **أَسَلَهُ** **He made it** (an iron thing) **thin**. (TA.) [He made it (anything) **sharp, or pointed**. (See the pass. part. n., below.)]—**أَسَلُ الْمَطَرُ**, inf. n. **تَأَسَّلَ**, **The rain moistened to the measure of the أَسَلَةِ** [or *thin part*] **of the arm**. (K.) When it has moistened to the measure of the **عَظْمَةِ** [or *thick part*] of the arm, you say of it **عَظَّمَهُ**, inf. n. **كَيْفَ كَانَتْ مَطَرْتُكُمْ أَسَلَتْ أَمْرٌ**: **تَعْظِيمٌ** **عَظَمْتِ** [How was your rain? Did it moisten to the measure of the thin part of the arm, or did it moisten to the measure of the thick part thereof?]. (TA.) And **أَسَلُ التَّرْبِيِّ**, (TA,) or **أَسَلٌ**, (M, [so in a copy of that work, but probably a mistranscription,]) **The moisture reached to the measure of the أَسَلَةِ**. (M, TA.)

5. **تَأَسَّلَ أَبَاهُ**, (M, K,) as also **تَأَسَّنَهُ**, (M, TA,) **He resembled his father**, (M, K, TA,) **and assumed his natural dispositions**; and so **تَعَقَّبَهُ**. (TA.) [See **أَسَالَ**, below.]

أَسَلٌ [Rush, or rushes: so called in the present day:] **a kind of trees**: (S:) or [rather] **a kind of plant**, (M, Mgh, TA,) **having shoots** (M, Mgh) **which are slender**, (Mgh,) **without leaves**; (M, Mgh;) or of which the shoot is slender, and of which sieves are made; as is said in the A; and Sgh adds, [growing] in **El-'Iráq**: (TA:) AHn says, (TA,) accord. to Abou-Ziyád, **it is of the kind called أَغْلَاثٌ**, and comes forth in slender shoots, not having branches growing out from them, nor wood, (M, TA,) and sometimes men beat them, and make of them well-ropes and other cords, (TA,) and it seldom or never grows but in a place wherein is water, or near to water: (M, TA:) AHn says [also,] it signifies **shoots, or twigs, growing** (M, K) **long and slender and straight**, (M,) **without leaves**; of which mats are made: (M, K:) or **أَسَلَةٌ**, (K,) which is the n. un. of **أَسَلٌ** applied to the plant mentioned above, (M, K,) signifies **any shoot, or twig, in which is no crookedness**. (K.)—Hence, (M,) † **Spears**; (S, M, K;) as being likened to the plant mentioned above, in respect of its evenness and length and straightness and the slenderness of its extremities: n. un. as above: (M:) and † **arrows**,

or **Arabian arrows**; syn. **نَبِيلٌ**; (M, K:) applied to both of these in a trad. of 'Omar, which refutes an assertion that it is peculiarly applied to spears, or long spears, and not to **نَبِيلٌ**: (A'Obeyd, TA:) Sh says that it is applied to spears because of the points of the heads fixed upon them. (TA.)—† **Any thin thing of iron, such as a spear-head, and a sword, and a knife**. (TA.)—† **The prickles of palm-trees**: (M, K:) n. un. as above: (M:) by way of comparison [to the plant mentioned above]: (TA:) or **any long thorns, or prickles, of a tree**. (S.)—[See also what next follows.]

أَسَلَةٌ n. un. of **أَسَلٌ**, q. v. (M, K.)—Hence, by way of comparison, the significations here following from the K. (TA.)—† **Anything in which is no crookedness**. (M.)—† **The thin part of a blade of iron, such as that of an arrow &c.**: (M, K:) and of the fore arm; (S, M, K;) i. e. the **half thereof next the hand**; the half next the elbow being called the **عَظْمَةُ**. (K in art. **عَظْمٌ**.)—† **The thin part**, (S,) or **extremity, or tip**, (M, K,) of the tongue; (S, M, K;) the thick part thereof being called the **عَظْمَةُ**. (K in art. **عَظْمٌ**.) One says, **أَسَلَاتُ السِّتِيهِمْ أَمْضَى مِنْ أَسَلَةِ أَسْلِهِمْ** † [The tips of their tongues are sharper than the heads of their spears]. (A, TA.)—† **The nervous**, (K,) or **the extremity thereof**, (M,) of a camel. (M, K.)—† **The head**, [or what we term the *toe*, or *foremost extremity*, also called **أَنْفٌ** and **دُنَابَةٌ**,] of a sandal; (M, K;) **which is tapering**. (M.)

أَسَلِيَّةٌ an epithet applied to the letters **ز** and **س** and **ض** because **Pronounced with the tip of the tongue**. (TA.)

أَسِيلٌ **Smooth and even**: (M, K:) anything **lank**; (S, A;) syn. **سَبَطٌ**, (A,) [i. e.] **مُسْتَرَسِلٌ**: (S, A:) applied to a cheek, (AZ, K, TA,) [smooth and long: or long, or oblong, and not high in its ball: (see 1:)] or **soft, tender, thin, and even**: (AZ:) or **long**, (K, TA,) **soft in make**, (TA,) **and lank**. (K, TA.) You say **رَجُلٌ أَسِيلٌ النَّحْيِ** **A man having the cheek soft and long**: (S:) and in like manner, **فَرَسٌ أَسِيلٌ** **a horse**. (TA.) And **كَيْفَ أَسِيلَةُ الْأَصَابِعِ** **A hand small and slender, and lank, or long, in the fingers**. (TA.)

أَسَالَ a pl. having no sing.: (K:) mentioned by ISk as a word of which he had not heard any sing. (S.) You say, **هُوَ عَلَى أَسَالٍ مِنْ أَبِيهِ** [in the CK, erroneously, **أَسَالٍ**,] **He is of a semblance and of characteristics and natural dispositions which are those of his father**; (S, K;) like **أَسَانٍ**. (S.)

مُؤَسَّلٌ Anything **sharpened, or pointed**. (M, K.) You say **أُذُنٌ مُؤَسَّلَةٌ** **An ear** [of a horse or the like] **slender, pointed, and erect**. (M.)

اسر

1. **أَسَهُهُ** a dial. var. of **وَسَهُهُ**, q. v. (TA.)

أَسِرٌ: see art. **سَوو**.

أَسَامَةٌ, determinate, (S, M, K,) and imperfectly decl., (M, Msb,) as a proper name, (Msb, K,) 8.

The lion; (§, M, Mṣb, K;) as also الأَسَامَةُ (§gh, K.)

اسن

1. أُسِنَ, aor. ʾ (S, M, Mgh, Mṣb, K) and ʾ (S, M, K,) inf. n. أُسُونُ (S, M, Mṣb) and أُسِنُ (M); and أُسِنَ, aor. ʾ, (S, M, &c.) inf. n. أُسِنُ (S, M, Mṣb); said of water, i. q. أُجِنَ and أُجِنُ (S, K); [i. e.] It became altered for the worse (M, Mgh, Mṣb) in odour, (M,) [or in taste and colour, from some such cause as long standing, (see أُجِنَ,)] but was drinkable; (M); or so as not to be drunk, (Mṣb, TA,) thus differing from أُجِنَ and أُجِنُ. (TA.) [See also أُصِلَ.]

أُسِنَ: see what follows.

أُسِنَ (S, Mgh, Mṣb, K) and أُسِنَ (S, Mgh, Mṣb,) applied to water, (S, Mgh, &c.) i. q. أُجِنَ [and أُجِنُ]; (S, K); [i. e.] Altered for the worse (Mgh, Mṣb) in odour, (Mgh,) [or in taste and colour, from some such cause as long standing, but drinkable; (see above, and see أُجِنَ,)] or so as not to be drunk, (Mṣb, TA,) thus differing from أُجِنَ and أُجِنُ: (TA:) pl. [of the former] أُسَانٌ [like as أَطْبَارٌ is pl. of طَاهِرٌ, or perhaps it may have for its sing. أُسِنٌ, like أُجِنٌ. (M, TA.) مِنْ مَاءٍ غَيْرِ أُسِنٍ, in the Qur [xlvi. 16], is explained by Fr as meaning Of water not altered for the worse; not أُجِنَ. (TA.)

اسو

1. أُسُوَ, (aor. يُأْسُو, S,) inf. n. أُسُوٌ and أُسَا, [but in the S, the latter seems to be mentioned as a simple subst.,] He dressed the wound; treated it curatively, or surgically. (S, M, K.) — [Hence,] هَذَا أَمْرٌ لَا يُؤْسَى كَلِمَةٌ [This is an affair of which the evil (lit. the wound) will not be remedied]. (S.) — [Hence also,] أُسَا بَيْنَهُمْ (first pers. أُسُوْتُ, S, Mṣb, inf. n. أُسُوُ, S, M,) † He made peace, effected a reconciliation, or adjusted a difference, between them; (S, M, Mṣb, K;) as also بَيْنَهُمْ أُسَى (El-Muarrrij, TA.) = أُسَى aor. يُأْسَى, inf. n. أُسَا or أُسَى, He grieved, or mourned, (S, M, Mṣb, K,) عَلَيْهِ [for him, or it], (M, K,) and عَلَى مُصِيبَةٍ [for an affliction], and لِفُلَانٍ [for such a one]. (S.) [This belongs to the present art. and to art. أُسَى; but is distinguished in the M and K by being mentioned only in the latter art.; though the inf. n. is mentioned in the K in both arts.] Hence the saying, الإِسَاءَةُ يَدْفَعُ الأَسَا [Medicine dispels grief, or mourning]. (TA.)

2. أُسَى: see 1. — أُسَاهُ (S, M, K,) inf. n. تُأْسِيَةٌ (S, K,) i. q. عَزَاهُ [He exhorted him, or enjoined him, to be patient; to take patience; or to take example by, or console himself by the example of, him who had suffered the like affliction]; (S, M, K, TA;) saying to him, Wherefore dost thou grieve, or mourn, when such a one is thine example (إِسْوَتُكَ)? i. e. what has befallen thee befell him,

and he was patient; therefore take thou example by him and so be consoled (تَأْسَى بِهِ). (TA.) You say, أُسَاهُ بِمُصِيبَةٍ i. e. عَزَاهُ [He exhorted him, or enjoined him, to be patient, &c., by mentioning an affliction that had befallen another; unless بِمُصِيبَةٍ be a mistranscription for لِمُصِيبَةٍ on account of an affliction]; as also أُسَاهُ, with medd. (TA.)

3. أُسَيْتُهُ بِمَالِي (S, Mgh,) inf. n. مُؤَاسَاةٌ (S, M, K,) I made him my object of imitation (إِسْوَتِي), [meaning I made myself like him,] in respect of my property: (S:) or I made him an object of imitation [with, or in respect of, my property], I imitating his example, and he imitating my example: (Mgh:) and أُسَيْتُهُ is a dial. var., but of weak authority: (S, Mgh:) and أُسَانِي [alone] he made me an object of imitation to him by giving me of his property [and thus reducing himself to my condition in some degree while in the same degree raising me to his]; (Ham p. 696;) and أُوَاسِيهِ [thus without a second ʾ] I make him the object of my own imitation and so share with him my property: (Id p. 198:) or أُسَاهُ بِمَالِهِ signifies he gave him of his property, and made him an object of imitation in respect of it: or only, of food sufficient for his want; not of what is superabundant: (M, K:) whence the saying, رَحِمَ اللهُ رَجُلًا أَعْطَى مِنْ فَضْلِ وَوَأَسَى مِنْ كِفَافٍ [May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food]: (TA:) [and أُسَاهُ signifies he shared with him: and he was, or became, equal with him: for] المُؤَاسَاةُ occurs often in trads., signifying the sharing with another, or making another to share with one, in the means of subsistence [&c.]; and is originally [المُؤَاسَاةُ], with ʾ: also, the being, or becoming, equal with another: (TA:) and you say, أُسَيْتُهُ بِنَفْسِي, meaning I made him equal with myself; in the dial. of El-Yemen أُسَيْتُهُ. (Mṣb.) وَأَسَى بَيْنَ النَّاسِ فِي وَجْهِكَ, in a letter of 'Omar, means Make thou the people to share [alike], one with another, in thy consideration and regard: or, as some say, make thou them equal [in respect thereof]. (Mgh.) The saying مَا يُؤَاسِي فُلَانًا فَلَانًا is explained in three different ways: accord. to El-Mufaddal Ibn-Mohammad, it means Such a one does not make such a one to share with him: accord. to El-Muarrrij, does not good to such a one; from the saying of the Arabs, أَسَى فُلَانًا بِخَيْرٍ, Do thou good to such a one: or, as some say, does not give such a one any compensation for his love, or affection, nor for his relationship; from يُؤَاسِيهِ, meaning العَوَاضُ; being originally يُؤَاسِيهِ, then يُؤَاسِيهِ, and then يُؤَاسِيهِ: or it may be from أُسُوْتُ الْجُرْحِ. (IDrd, TA.) [See also an ex. voce أُأْتِرَةٌ.]

4. أُسَاهُ: see 2.

5. تُأْسَى: see 8. — I. q. تَعَزَى [He took patience; or constrained himself to be patient; or he took example by, or became consoled by the example of, another who had suffered in like

manner and had been patient]. (S, M, K.) You say, تُأْسَى بِهِ, i. e. تَعَزَى بِهِ [He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (S.) [See 2.]

6. أُسَى بِغَضَبِهِمْ بَعْضًا تَأْسَا [They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were, or became, equal, one with another: see 3]. (S, K.) A poet says,

• وَإِنَّ الأَوَّلَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ •
• تَأْسَا فَتَسَا لِكِرَامِ النَّاسِيَا •

(S,) in which تَأْسَا is from المُؤَاسَاةُ; not from النَّاسِيَا, as it is stated to be by Mbr, who says that تَأْسَا means تَوَاسَا and تَعَزَا. (IB, TA.) [This verse is cited and translated in art. الألى, voce ألى, q. v.]

8. أُتْسَى بِهِ [written with the disjunctive alif] أُتْسَى [He imitated him; followed his example; did as he did, following his example, or taking him as an example, an exemplar, a pattern, or an object of imitation; he took example by him; (S, Mgh, Mṣb, TA;) as also أُتْسَى بِهِ (Mṣb, TA;) he made him an object of imitation (إِسْوَةٌ) [to himself]. (M, K.) One says, لَا تَأْتَسِ بِمَنْ لَا تَأْتَسِي لَكَ بِإِسْوَةٍ Do not thou imitate him who is not for thee a [fit] object of imitation. (S, M.)*

Q. Q. 1. أُسُوَيْتُهُ بِهِ [I made him to imitate him, to follow his example, or to take example by him;] I made him an example, an exemplar, a pattern, or an object of imitation, to him: (M, K:) from IAar: and if from الإِسْوَةِ, as he asserts it be, the measure of this verb is فَعْلَيْتُ, like دَرَيْتُ and جَعَيْتُ. (M.)

أُسَا or أُسَى Curative, or surgical, treatment. (S.) [See the verb أُسَا.] = Grief, or mourning. (S, K.) [See the verb أُسَى.]

أُسَوَانٌ: see أُسَوَانٌ.

أُسَى Patience. (S.) = Also pl. of أُسْوَةٌ, like as أُسَى is pl. of إِسْوَةٌ. (S, K, TA.)

أُسْوَةٌ: } see what next follows.
أُسْوَةٌ: }

أُسْوَةٌ and أُسْوَةٌ (S, M, Mgh, Mṣb, K) and أُسْوَةٌ, mentioned by Er-Rághib in one of his works, (MF,) An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example; syn. قِدْوَةٌ or قُدْوَةٌ (S, M, Mṣb, K;) each a subst. from أُسَى بِهِ (Mgh;) i. e. مَا يُؤْتَسَى بِهِ (TA:) explained by Er-Rághib as meaning the condition in which is a man in respect of another's imitating [him], whether good or bad, pleasing or hurtful: (TA:) also a thing [or person] by which one who is

in grief, or mourning, takes example, (S, K,) for the being consoled (للتعزى) thereby: (S:) pl. اُسى and اُسى; (S, K;) the former of the first sing., and the latter of the second. (TA.) The first of these meanings is intended in the saying, اُسىة and اُسىة [I have in such a one an example, &c.]. (S.) The saying, اُسىة من الارض اُسىة التراب is tropical, meaning †There is nothing but the dust of the earth, or ground, that follows the dust. (Mgh.) — Also an inf. n., [or rather a quasi-inf. n.,] syn. with اُسىة [inf. n. of 8]. (TA.)

اُسىة Grieving, mourning, or sorrowful; (M, K;) as also اُسىة and اُسىة, (M in art. اُسى,) or اُسىة, (K in art. اُسى, [to which alone the first of these three belongs, but the second and third may be regarded as belonging either to that art. or to the present,]) or اُسىة. (Msb.) [See art. اُسى.] It is [sometimes] followed by اُسىة [as an imitative sequent corroborating its meaning]. (M.)

اُسىة and اُسىة A medicine, or remedy; (S, M, K;) the latter, (S,) or each, (TA,) particularly a vulnerary: (S, TA:) pl. [of each, as is indicated in the TA,] اُسىة. (M, K.) — The former is also a pl. of اُسى. (S, M, K.)

اُسىة: see what next precedes. اُسىة i. q. اُسىة; (S, M, K;) i. e., Dressed; or treated curatively, or surgically; applied to a wound. (S, M, K.) — See also اُسىة.

اُسىة Medical, curative, therapeutical, [or surgical,] treatment. (Ibn-El-Kelbee, Sgh, K.) By rule it should be [اُسىة,] with kesr. (Sgh, TA.)

اُسىة A physician; one skilled in medical, curative, therapeutical, [or surgical,] treatment [particularly of wounds]: pl. اُسىة and اُسىة; (S, M, K;) said by IJ to be the only instance of فُعلة and فُعَال interchangeable except رُعاة and رُعاة pl. of رُاع: (M:) and اُسىة occurs [as its pl.] in a verse of Ḥoteiāh. (S, TA.) — With the people of the desert, (S,) [its fem.] اُسىة signifies †A female circumciser [of girls]. (S, K: [mentioned in the latter in art. اُسى.]) — See also اُسىة.

اُسىة: see اُسىة.

اسى

1. اُسىة, aor. يَأْسَى, inf. n. اُسى or اُسىة, He grieved, or mourned, (S, M, Msb, K,) عَلَيْهِ [for him or it]. (M, K.) See art. اُسىة.

اُسىة, [agreeably with analogy, as part. n. of اُسىة,] (M,) or اُسىة, (K,) or اُسىة, (Msb,) and اُسىة, (M, K,) a dial. var. of اُسىة, (TA, [see art. اُسى.]) Grieving, mourning, or sorrowful: (M, Msb, K:) fem. [of the first, or second,] اُسىة, (M,) or اُسىة, (K,) and [of اُسىة] اُسىة, (M, K) and اُسىة: (TA:) pl. [of اُسىة] اُسىة, (M, K) and اُسىة [which is extr. and somewhat doubtful] (K) and [of اُسىة] اُسىة and [of

اُسىة or of اُسىة] اُسىة (M, K) and [of اُسىة] اُسىة. (K.) اُسىة: } see above. اُسىة: }

اُسىة, mentioned in this art. in the K: see اُسىة in art. اُسىة.

اشب

1. اُشبه, aor. , (M, K,) inf. n. اُشبه, (M, TA,) He mixed it. (M, K.) And اُشبهت القوم; (S;) or اُشبهت, inf. n. اُشبهت; (TA;) I mixed the people together. (S, TA.) — Also, aor. as above, (S, K,) and اُشبهت, (K,) inf. n. as above, (S,) + He charged him with a vice, fault, or the like; blamed, censured, or reprehended, him: (S, K:) or he aspersed, reviled, or reproached, him, and mixed up falsehood in his aspersion of him. (TA.) You say also, اُشبهت بشئ [i. e. بشئ or بشئ] + He cast upon him a stigma, or mark of dishonour, by which he became known: (Lh, TA:) or he cast a censure, or reproach, upon him, and involved him in it. (TA.) — اُشبهت الشجر, aor. , (A, K,) inf. n. اُشبهت; (TA;) and اُشبهت; (K;) or اُشبهت اُشبهت; (S;) The collection of trees, or the thicket, was, or became, dense, tangled, confused, intertwined, or complicated: (S, K:) or very dense, or much tangled or confused, so as to be impassable. (AHn, A.) — [Hence,] اُشبهت الكلام بينهم + Their speech, one with another, became confused, or intricate. (TA.) — And اُشبهت الشر للثبير Evil clave to the ignoble. (A.)

2. اُشبه, inf. n. اُشبهت, He rendered it (a collection of trees) dense, tangled, confused, intertwined, or complicated. (K.) — اُشبهت القوم: see 1. — اُشبهت الكلام بينهم + He made their speech, one with another, confused, or intricate. (TA.) — اُشبهت الشر بينهم + He occasioned confusion, discord, or mischief, between them. (Lth.) And hence, (TA,) اُشبهت signifies also The exciting discord, dissension, disorder, strife, quarrelling, or animosity, (S, K, TA,) بين قوم, between, or among, a people. (S, TA.)

5. اُشبه: see 1. — اُشبهوا + They were, or became, mixed, or confounded together; as also اُشبهوا [written with the disjunctive alif اُشبهوا] (S, K.) — †They assembled, or congregated, themselves (A, K) from different parts; (TA;) as also اُشبهوا. (K.) And اُشبهوا إليه + They drew themselves together to him, (K, TA,) and crowded densely upon him; or collected themselves together to him, and surrounded him. (TA.)

8: see 5, in two places.

اُشبه inf. n. of اُشبه. (TA.) — [Hence,] اُشبهت ضربت اُشبهت; (S.) اُشبهت اُشبهت; i. e. اُشبهت اُشبهت. (S.) See art. اُشبهت. — Also An abundance of trees. (TA.) In a trad. of Ibn-Umm-Mektoom, اُشبهت رجل ضربه بنى وبنيك اُشبهت فرخص لي في العشاء means Verily I am a blind man, [and

between me and thee are palm-trees confusedly disposed; therefore grant thou me indulgence with respect to [coming to thee to perform the prayers of] the nightfall and the daybreak. (K, MF, TA.)

اُشبه Dense, tangled, confused, intertwined, or complicated; applied to a collection of trees: (S, TA:) or so dense, or so much tangled or confused, as to be impassable; applied to a thicket: (A:) and a place abounding with trees: (TA:) applied also to †a collection of clouds, meaning commingled: (A:) and to + a number, meaning intricate, or confused. (S, TA.) It is said in a prov., عيصك منك وإن كان اُشبهًا, (A,) meaning †[Thy stock is an appertenance of thine] although it be thorny and intricate or confused. (TA. [See art. عيص.])

اُشبهت †A medley, or mixed or promiscuous multitude or assemblage, of men, or people; (S, A, L, K;) congregated from every quarter: (L:) pl. اُشبهت. (S, K,*) You say, هؤلاء اُشبهت †These are a collection [of people] from different places. (TA.) — Also †Mixtures of unlawful and lawful kinds of property: (A:) or what is mixed with that which has been unlawfully acquired; (K, TA;) that in which is no good; (TA;) of gains: pl. as above. (K, TA.)

اُشبهت + Not pure in his grounds of pretension to respect. (ISd, TA.) [See also what follows.]

اُشبهت and اُشبهت †[A mixed collection of people]. (A.) — اُشبهت اُشبهت, (S, K,*) with fet-h [to the ش], (K,) in one copy of the K, اُشبهت, (TA,) + Such a one is of mixed, not of pure, race, or lineage. (S, K.)

اشر

1. اُشر, (S, Msb, K,) aor. , (ISk, MS,) or اُشر, (Msb,) inf. n. اُشر, (Msb,) He divided [or sawed] a piece of wood (ISk, Msb, K) with the مُشَار; (S, Msb, K;) as also اُشر and اُشر. (Msb, TA.) — اُشرت اُشرًا, aor. , [or, accord. to the Msb, it seems to be اُشر,] inf. n. اُشر; (K;) and اُشرتها, (K,) inf. n. اُشرتها; (S;) She (a woman, TA) made her teeth serrated, (S, K,) and sharpened their extremities, (S,) to render them like those of a young person: but a curse is denounced in a trad. against her who does this. (TA.) [See also art. اُشر.] — اُشر, aor. , (S, Msb, K,) inf. n. اُشر, (S, A, Msb,) He exulted, or exulted greatly, or excessively; and behaved insolently and unthankfully; or ungratefully: (S, A, Msb, K, TA:) or he exulted by reason of wealth, and behaved with pride, and self-conceitedness, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire. (TA.) [See اُشر.]

2: see 1.

اُشرت, written with the disjunctive alif اُشرت, She invited another to make her teeth

serrated and to sharpen their extremities; as also استأشرت. See the act. part. ns. below: and see also استوشرت.]

10: see 8.

أشْرُ: }
أشْرُ: } see أَشْرُ.
أشْرُ: }

أشْرُ (S, A, Mṣb, K) and أَشْرُ and أَشْرُ and أَشْرُ (K) and أَشْرَانُ (S, K) *Exulting, or exulting greatly, or excessively; and behaving insolently and unthankfully, or ungratefully:* (S, *A, *Mṣb, K, *TA:) or *exulting by reason of wealth, and behaving with pride, and self-conceitedness, and boastfulness, and want of thankfulness:* or *behaving with the utmost exultation, &c.:* or *rejoicing, and resting the mind upon things agreeable with natural desire:* (TA:) pl. [of the first] أَشْرُونَ and [of the second] أَشْرُونَ (L, K) and [of the first four] أَشْرُ (K [accord. to the TA, but not in the copies of the K in my hands,]) and (of أَشْرَانُ, TA) أَشْرَى (K) and أَشَارَى (S, K) and أَشَارَى (K). One says, أَشْرُ أَفْرُ; and أَشْرَانُ أَفْرَانُ, using the latter word in each instance as an imitative sequent. (TA.) — بَرَقَ أَشْرُ † *Lightning flashing repeatedly to and fro.* (A.) — نَبَتَ أَشْرُ † *A plant, or herbage, extending beyond its proper bounds.* (A.)

أشْرُ: see what next follows.

أشْرُ and أَشْرُ and أَشْرُ (S, K), which last is a pl., (K,) *In his teeth is a serration, (S, K,) and a sharpness of the extremities [such as is seen in the teeth of young persons];* (S;) which is sometimes natural and sometimes artificial; (K;) and [naturally] only in the teeth of young persons. (TA.) Hence the prov., أَشْرِي أَشْرِي أَشْرِي. (S.) [See art. در. —] أَشْرُ أَشْرُ فَكَيْفَ بَدْرَدِرِ الْبِنَجْلِ † *The teeth of the reaping-hook, or sickle.* (K.)

أشْرُ, and its dual: see أَشْرُ.

أشْرَاءُ *A very exulting wish:* occurring in the Mo'allakah of El-Hārith Ibn-Hillizeh. (EM p. 272.)

أشْرَانُ: see أَشْرُ, in two places.

أشْرُ: see أَشْرُ.

أشْرُ *Dividing [or sawing], or one who divides [or saws], wood, with the مِشَارُ.* (Mṣb.) — [Hence,] *The prickles [or serrated parts] of the shanks of the locust;* (K;) as also أَشْرُ. (TA.) — Also, and أَشْرُ and أَشْرُ, *A joint (عُقْدَةُ) at the extremity of the tail of the locust, like two claws;* (K;) which two things are also called أَشْرَانُ and أَشْرَانُ. (TA.) — أَشْرَةُ *A woman who sharpens the extremities of her teeth [and makes them serrated]:* see 1]. (Mṣb.) — مَأْشُورَةٌ *An arm, or a hand, sawn off;* i. q. مَأْشُورَةٌ: (ISk, S, Mṣb, K:*) like عَيْشَةٌ رَاضِيَةٌ in the sense of مَرْضِيَّةٌ. (S.)

أشْرُ, or أَشْرُ, as in different Lexicons, (TA,) [the former in the K,] *The thing with which the locust bites:* pl. أَشْرُ. (K.) — See also the pl. voce أَشْرُ.

أشْرُ Anything (TA) *made thin [and serrated].* (K.) [Hence,] أَشْرُ أَشْرُ *A front tooth serrated and sharpened at the extremity.* (TA.) And hence, (TA,) أَشْرُ العَضْدَيْنِ is applied to the beetle [as meaning *Having the fore shanks formed thin, and serrated.*] (S, TA.)

أشْرُ (S, Mṣb, K, &c.) [*A saw;*] *an instrument with which wood is divided;* (Mṣb, K;) as also مِشَارُ, from أَشْرُ; (Mṣb, TA;) and مِشَارُ: (TA:) pl. مَأْشِيرُ. (ISk, Mṣb, TA.) — See also this word and its dual voce أَشْرُ.

أشْرُ Wood *divided [or sawn] with the مِشَارُ.* (Mṣb.) See also أَشْرُ. — مَأْشُورَةٌ *A woman who has the extremities of her teeth sharpened [and serrated artificially]:* see 1]. (Mṣb.)

أشْرُ, applied alike to the male and the female, (S,) to a she-camel and a courser, (S, K,) and a man and a woman, (TA,) *Brisk; lively; sprightly.* (S, *K.)

أشْرُ and أَشْرُ *A woman who invites [another] to make her teeth serrated [and to sharpen their extremities]:* see 1]. (K.)

أشْرُ: see what next precedes.

اشف

اشْفَى, of the measure فَعْلَى, [and therefore fem., and imperfectly decl.,] (S, Mṣb,) accord. to some; but accord. to others, of the measure افْعَلْ, like اِضْبَعْ, as Kh is related to have said, (Mṣb,) which latter is said by IB to be the correct measure, the [incipient] ا being augmentative, and the word [masc.,] with tenween, [i. e. اشْفَى,] perfectly decl.: (TA:) *The instrument belonging to the اِسْكَافُ [or sewer of skins, or leather];* (S, *Mṣb, TA;) i. e., *with which he sews;* and the instrument with which he bores, or perforates: (TA:) *the instrument for boring, or perforating, (K in art. شفى,) belonging to the اَسَاكِفَةُ;* said by ISk to be that which is used for water-skins, or milk-skins, and leather water-bags, and the like; that used for sandals, or shoes, being called مَخْصَفٌ: (S and TA in art. شفى:) and the [instrument called] بِرَادٌ *with which skin, or leather, is sewed:* (K in art. شفى:) i. q. مَخْرُزٌ: (Mgh in art. شفى:) pl. أَشَافٌ. (S, Mgh, Mṣb, K: [in the CK, erroneously, أَشَافِي.]) In the K, in the present art., اِلْاِسْكَافُ is put, by a mistake of the copyists, for اِلْاِسْكَافِ. (TA.) See also art. شفى.

اشك

1. أَشَكَ ذَا خُرُوجًا. i. q. وَشَكَ, q. v. (TA.)

اشن

5. أَشَنَ He washed his hands with أَشْنَانُ [q. v. infra]. (Mṣb, K.)

أشْنَةٌ [applied in the present day to Moss: and particularly, tree-moss: in Persian أَشْنَةُ: but] Lth says, (TA,) it is a thing that winds itself upon the trees called بَلُوطٌ and صَوْبَرٌ [oak and pine] as though it were pared off from a root (كَأَنَّهُ مَقْشُورٌ مِنْ عَرَبِيٍّ); and it is sweet in odour, and white: (K, TA:) Az says, I do not think it to be [genuine] Arabic. (TA.)

أشْنَانٌ and إِشْنَانٌ, (Mṣb, K,) but the former is of higher authority than the latter, (TA,) i. q. حُرْضٌ [Kali, or glasswort]: (Mṣb in the present art.; and S, A, Mgh, Mṣb, K, in art. حرض:) [and also potash, which is thence prepared;] a thing, or substance, well known, (K, TA,) with which clothes and the hands are washed; (TA; [see قَلْبِي;]) good, or profitable, [as a remedy] for the mange, or scab, and the itch; clearing to the complexion, cleansing, emmenagogue, and abortive. (K.)

أشْنَانَةٌ *A vessel for حُرْضٌ [or for أَشْنَانٌ as meaning potash];* syn. مَحْرُضَةٌ. (A in art. حرض.)

أشْنَانِي *A seller of أَشْنَانٌ.* (TA.)

اصد

2. أَصَدَهُ, inf. n. تَأْصِيدٌ, is from أَصَدَةٌ: (S, K:) [app. meaning *He made it an أَصَدَةٌ: or he wore it as an أَصَدَةٌ:* and hence مَوْصَدٌ or مَوْصَدَةٌ as explained below: or] *he clad him with an أَصَدَةٌ.* (TK.)

4. أَصَدٌ [in some copies of the K أَصَدٌ, which is a mistake, (see the pass. part. n. مَوْصَدٌ, below,)] *He closed (أَغْلَقَ, S, A, K, and so in the M in art. وصد, or أَطْبَقَ, as in the M in the present art.) a door, or an entrance;* as also اَوْصَدَ; (S, M, A, K;) of which it is a dial. var. (S.) And *He covered, or covered over, a cooking-pot.* (M.)

أَصِيدَةٌ (S, M, K, and Ham p. 223) and أَصِيدَةٌ (M, K) and مَوْصَدٌ (S, *M,) or مَوْصَدَةٌ (K,) *A garment of the kind called صَدَارٌ worn by a young girl: when a girl attains to the age of puberty, she is clad with a دِرْعٌ: (M:) or a small shirt for a little girl: or worn beneath the ثَوْبُ; (K:) or the أَصَدَةُ is a garment without sleeves, worn by a bride and by a little girl: (M:) or a small shirt or shift, worn beneath the ثَوْبُ; and also worn by little girls: (S:) or a garment of which the sewing is not complete: or i. q. بَقِيْرَةٌ: or i. q. صِدْرَةٌ. (Ham ubi supr.) Kutheiyir says,*

• وَقَدْ دَرَعُوهَا وَهِيَ ذَاتُ مَوْصَدٍ •
• مَجُوبٌ وَلَمَّا يَلْبَسِ الدِّرْعَ رِيْدَهَا •

[They clad her with a دِرْعٌ when she wore a مَوْصَدٌ with an opening cut out at the neck and bosom, when her equal in age had not yet worn the دِرْعُ]. (S, M.)

أَصِيدٌ *A court; or an open or a wide space in front of a house, or extending from its sides;* (S, M, K;) a dial. var. of وَصِيدٌ, (S,) which is the more common form: (M:) or the extreme

and exterior part of a house : (Mirka't el-Loghah, and Meyd, as rendered by Golius :) or an intermediate place between the threshold or door and the house ; a place which looks neither upon the public nor upon the interior parts, whether it be an area or a vestibule. (Ibn-Ma'roof, as rendered by Golius.)

أَصِيدَةٌ : see أُصْدَةٌ. = A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] حَظِيرَةٌ : (M, K:) or like a حَظِيرَةٌ, (S, and Ham p. 223,) [but made] of rocks, or great masses of stone : (Ham:) a dial. var. of وَصِيدَةٌ [q. v.]: (S:) pl. إِصَادٌ. (Ham.)

مُؤَصَّدٌ Closed; closed over, or covered : occurring in the Kur [xc. 20 and] civ. 8; (L;) in which AA reads مُؤَصَّدَةٌ [with hemz; others reading this word without hemz]. (S, L.) You say بَابٌ مُؤَصَّدٌ [A closed door]. (A.) And قَدْرٌ مُؤَصَّدَةٌ A covered cooking-pot. (A.) And بَابٌ العَفْوِ عَنْهُ مُؤَصَّدٌ + [The door of forgiveness is closed from him; i. e., against him]. (A.)

مُؤَصَّدٌ, or مُؤَصَّدَةٌ : see أُصْدَةٌ, in three places.

اصر

1. أُصْرَةٌ, aor. -, inf. n. أُصِرَ, He, or it, (a thing, Ks,) confined, restricted, limited, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, restrained, withheld, debarred, hindered, impeded, or prevented, him, or it : (Ks, S, M, A,* K:) it straitened him. (TA.) You say, أَصْرْتُ الرَّجُلَ I confined, or restricted, the man to that thing, or affair. (Ks.) And أَصْرْتُهُ عَنْ حَاجَتِهِ, and عَمَّا أَرَادَهُ, I withheld, restrained, or debarred, him from the thing that he wanted, and from the thing that he desired. (IAqr.) — أَصَرَ الْبَيْتَ, aor. and inf. n. as above, He made, or put, to the tent an إِصَارٌ. (K,* TK.) = Also, aor. and inf. n. as above, He broke it. (El-Umawee, S, M, K,*) — He inclined, or bent, it. (M, K,* TA.) — It inclined him, (Aq, S, K,) to such a one. (Aq, S.) See an ex. voce أُصْرَةٌ.

[3. أُصْرَهُ, inf. n. مُؤَاصِرَةٌ, He was his neighbour, having the إِصَار of his tent by the side of the إِصَار of the tent of the other. See the act. part. n. below.]

[6. تَاصَرُوا They were neighbours; they dwelt, or abode, near together. See the act. part. n. below.]

أُصِرَ : see إِصْرٌ; each in three places.

إِصْرٌ A covenant, compact, or contract; (S, K;) as also أُصِرَ and أُصِرَ : (K:) [see also وَصُرَ:] any bond arising from relationship, or from a covenant or compact or contract, (Abou-Is-hak,) and from an oath : (Ish:) a covenant, compact, or contract, which one does not fulfil, and for the neglecting and breaking of which one is punished : so in the Kur ii. 286 : (I'Ab:) [see also what follows, in two places:] or a heavy, or burdensome, cove-

nant, compact, or contract : so in the Kur iii. 75 : (Ish, M:) so, too, in the same vii. 156 : (T, M:) pl. أَصَارٌ, a pl. of pauc. : (M:) or a heavy, or burdensome, command; such as was given to the Children of Israel to slay one another: so in the Kur ii. 286, accord. to Zj. (TA.) — A weight, or burden; (S, M, K;) as also أُصِرَ and أُصِرَ : (K:) so called because it restrains one from motion : (TA:) pl. as above. (M.) — A sin; a crime; an offence; (S, M, K;) as also أُصِرَ and أُصِرَ : (K:) so called because of its weight, or burdensomeness : (TA:) or the sin of breaking a compact, or covenant : (Fr, Sh:) or a grievous punishment of a sin : so accord. to AM in the Kur ii. 286. (TA.) — A thing that inclines one to a thing. (M, K.) [See also أُصْرَةٌ. It is said in the Ham (p. 321) that أَوْصِرٌ is pl. of the former word: but it is evidently pl. of the latter.] — A swearing by an oath which obliges one to divorce or emancipate or to pay a vow. (K, TA.) So in a trad., in which it is said, مَنْ حَلَفَ عَلَى بَيْعِينَ فِيهَا إِصْرٌ فَلَا كَفَّارَةَ لَهَا, [Whoso sweareth an oath in which is an obligation to divorce or emancipate or to pay a vow, for it there is no expiation]: for such is the heaviest of oaths, and that from which the way of escape, or evasion, is most strait: the original meaning of اِصْر being a burden, and a binding. (TA.) = The ear-hole : pl. أَصَارٌ (IAqr, K) and إِصْرَانٌ. (K.)

أَصْرَةٌ and إِصْرَةٌ (S, M, K) and إِصْرَةٌ and إِصْرَةٌ (M, K) A short rope, (S,) or small rope, (K,) by which the lower part of the [kind of tent called] إِصْرَةٌ is tied, or bound, (S, K,) to the peg : (S:) or a short peg, for the [ropes called] أَطْنَابُ, with which the lower part of the [kind of tent called] إِصْرَةٌ is fastened : (M:) [or] إِصَارٌ signifies also the peg, (K,) or short peg, (TA,) of the [kind of tent-rope called] طَنْبٌ : (K:) or a peg of the إِصْرَةٌ : (Ibn-Es-Seed, TA:) pl. of the first أُصْرَةٌ (S, M) and أُصْرَةٌ; (M;) and of the second أَيَاصِرٌ (S.) ISd thinks that أَصْرَاتٌ is the pl. of أَصْرَةٌ used in the first of the senses explained above in the following verse :

لَعَمْرُكَ لَا أَذْنُو لِيُؤْصِلَ دَنِيَّةً *
وَلَا أَتَصَبَّى أَصْرَاتِ خَلِيلِي *

the poet meaning [By thy life, I will not approach to hold loving communion, or intercourse, with an ignoble, or a low, female;] nor will I direct my regard to the short ropes which bind [to the pegs] the lower part of the tent of my friend, coveting his wife, and the like: or he may mean nor will I direct my regard to the female relations of my friend, such as his paternal aunt, and his maternal aunt, and the like. (TA.) [See أُصْرَةٌ, below.] — Also, the first, A thing by which things are tied firmly, or made firm or fast. (TA.) — A thong of untanned hide which binds together the عَضْدَانِ of a camel's saddle: and إِصَارٌ is a dial. var. thereof. (M.) — Also, (M, K,) and أَيَاصِرٌ, (AZ, Aq, K,) A [garment of the kind called] كِسَاءٌ in which dry

herbage, or fodder, is collected : (M, K:) or a كِسَاءٌ filled with herbage, and tied : (AZ:) or a كِسَاءٌ in which is dry herbage, or fodder : otherwise it is not thus called : (Aq:) pl. [of the former] أَيَاصِرٌ and أُصْرَةٌ; (K;) and of the latter أَيَاصِرٌ. (AZ.) — And both words, (the former accord. to the S and M and K, and the latter accord. to Aq and the S and M and K,) Dry herbage, or fodder : (S, K:) or dry herbage, or fodder, collected together : (TA:) or dry herbage, or fodder, in a [garment of the kind called] كِسَاءٌ : otherwise it is not thus called : (Aq:) or dry herbage, or fodder, contained in a مِحْسٌ. (M.) [The following saying is cited as an ex. of the first of these significations:] لِفُلَانٍ مَحْسٌ لَا يَجْمَزُ أَيَصْرَةٌ [To such a one belongs a place, or land, abounding with dry herbage,] the dry herbage whereof will not be cut; (S;) meaning, because of its abundance. (TA.) — Also, the former, A basket (زَبِيلٌ or زَبِيلٌ, as in different copies of the K) in which goods, or commodities, (مَتَاعٌ,) are carried: so called as being likened to the thing in which dry herbage is put. (TA.)

إِصَارَةٌ : see إِصَارٌ.

كِلَا أَصْرٍ Pasturage that detains those that are on it [by reason of its abundance]: (M, TA:) or, to which one goes because of its abundance. (TA.)

أَصْرَةٌ, and its pl. أَصْرَاتٌ : see إِصَارٌ, in three places: of which last word, the first is also a pl. — The thing termed أَحْبَابَةٌ and أَرْبَى [to which a beast is tied]. (TA.) — A tie of kindred, or relationship, (S, M, K,) or affinity, (S,) or a favour, or benefit, (S, K,) that inclines one to a man; (S;) or because it inclines one : (M:) pl. مَا تَأْصِرُنِي عَلَى فُلَانٍ أَصْرَةٌ, أوْأَصِرٌ. (K.) One says, مَا تَأْصِرُنِي عَلَى فُلَانٍ أَصْرَةٌ, No tie of relationship, nor any favour, or benefit, inclines me to such a one. (S.) And عَطَفَ عَلَيَّ بِغَيْرِ أَصْرَةٍ وَنَظَرَ فِي أَمْرِي بِغَيْرِ بَاصِرَةٍ [He inclined to me without any tie of relationship, &c., and examined my case without eyes]. (A.) [See also إِصْرٌ.]

أَيَصِرٌ : see إِصَارٌ, in three places.

مَاصِرٌ and مَاصِرٌ A place in which a person or thing is confined, shut up, or imprisoned: pl. مَاصِرٌ; for which the vulgar say, مَعَاصِرٌ. (S, K.) — Also, the former, (M, A,) or مَاصِرٌ; (TA;) either of the measure مَفْعَلٌ from الإِصْرُ, or of the measure فَاعِلٌ from البِصْرُ; A thing intervening between two other things and preventing the passage from one to the other; a barrier : (A:) a rope across a road or river, preventing the passage of travellers and ships or boats, (M, L,) for the taking of the tithes from them. (L.)

مُؤَاصِرٌ A neighbour : (K:) [or a close, or near, neighbour : as in the saying,] هُوَ جَارِي مُؤَاصِرِي إِصَارِ هَيْتِي He is my neighbour, having the إِصَار of his tent by the side of the إِصَار of my tent. (El-Ahmar, S.)

حَى مُتَاصِرُونَ A tribe dwelling, or abiding, near together. (S, K,*)

اصطبيل

اصطبيل *A stable* (K) for دَوَابَّ [i. e. horses or mules or asses]: (§ [in some copies of which it is omitted] and K:) the *ط* is radical, because an augmentative does not occur at the beginning of a word of four or five letters unless derived from a verb: (§:) [probably from the barbarous Greek σταβλίον:] AA says that it is not of the [genuine] language of the Arabs: (§:) IB says that it is a foreign word, used by the Arabs: (TA:) accord. to some, (TA,) it is of the dial. of Syria: (K, TA:) the pl. is اصطابِبُ: and the dim. اصْطَبِيبُ. (TA.)

اصطرلاب

اصطرلاب or اصطرلاب: see اصطرلاب.

اصل

1. أَصَلَ (K,) inf. n. أَصَالَةٌ; (TA;) or أَصَلَ; (M;) *It* (a thing, M) *had*, or *came to have*, *root*, or *a foundation*; (M, K;) as also تَأَصَّلَ: (M:) or *it was*, or *became*, *firm*, or *established*, and *firmly rooted* or *founded*; as also تَأَصَّلَ: (K:) and [in like manner] تَأَصَّلَ *it* (a thing) *was*, or *became*, *firm in its root* or *foundation*, and *strong*. (Mṣb.) You say, اسْتَأَصَّلَتِ الشَّجَرَةُ *The tree [took root; or] grew, and became firm in its root*. (TA.) — [Hence,] أَصَلَ (S, M, K,) inf. n. as above, (S, M,) *He* (a man, S, M) *was*, or *became*, *firm*, (S, M, K,) or *sound*, (S,) of *judgment*; (S, M, K;) *intelligent*. (M: [and so, probably, in correct copies of the K; but in a MS. copy of the K and in the CK and TA, instead of عَاقِلٌ, the reading in the M, I find عَاقِبٌ.] — Also, (S, K,) inf. n. as above, (S, TA,) *It* (judgment, or opinion,) *was*, or *became*, *firm*, or *sound*, (S, TA,) or *good*. (K.) — And, inf. n. as above, *It* (a thing) *was*, or *became*, *eminent*, *noble*, or *honourable*. (Mṣb.) — أَصَلَهُ (Mṣb.) — أَصَلَهُ [aor. and inf. n. as in what follows next after this sentence,] *He hit*, or *struck*, *its root*, or *foundation*; *that by being which it was what it was*, or *in being which it consisted*; or *its ultimate constituent*. (A, TA.) — And hence, (A, TA,) أَصَلَهُ عَلِمًا (A, K, TA,) aor. ٢, inf. n. أَصَلَ; (TA;) or أَصَلَهُ [with medd, (which I think to be a mistake, unless this be a dial. var.,) and without عَلِمًا; (so in a copy of the M;) † *He knew it completely*, or *thoroughly*, or *superlatively well*, syn. قَتَلَهُ (K,) [i. e.] قَتَلَهُ عَلِمًا, *so that he was acquainted with its أَصْل* [or *root*, or *foundation*, or its *ultimate constituent*, as is indicated in the A and TA]: (M:) or this is from أَصَلَةٌ, as meaning “a certain very deadly serpent;” (A, TA;) [whence the phrase,] — أَصَلَتُهُ الْأَصَلَةُ (K,) inf. n. أَصَلَ (TA,) *The [serpent called] اصلاة sprang upon him* (K, TA) *and slew him*. (TA.) — أَصَلَ (M, K,) inf. n. أَصَلَ (M,) said of water, i. q. أَسْنٌ; (M, K;) i. e. *It became altered for the worse* (M, TA) *in its taste and odour*, (TA,) *from fetid black mud* (K, TA) *therein*: so says Ibn-Abbād: (TA:) and said of flesh-meat, *it became altered* (K, TA) *in like*

manner. (TA.) — أَصَلَ فَلَانٌ يَفْعَلُ كَذَا وَكَذَا *Such a one set about, or commenced, doing thus and thus, or such and such things*. (TA.)

2. أَصَلَهُ, inf. n. تَأَصَّلَ, *He made it to have a firm, or fixed, root, or foundation, whereon to build*, (Mṣb, TA,) i. e., *whereon another thing might be built*. (El-Munáwee, TA.) [Hence,] أَصَلَ مَالَهُ i. q. أَثَرَهُ [He made his wealth, or property, to have root, or a foundation; or to become firm, or established, and firmly rooted or founded: see, below, مَالٌ أَصَلَ, and مَالٌ لَهُ أَصَلَ]. (M and K in art. ائْتَل.) — أَصَلَ الْأُصُولَ [He disposed, arranged, distributed, classified, or set in order, the fundamentals, fundamental articles, principles, elements, or rudiments, of a science, &c.] is a phrase similar to بَوَّبَ الْأَبْوَابَ and رَتَّبَ الرُّتَبَ. (TA.)

4. أَصَلَ (inf. n. إِصْطَالٌ, TA,) *He entered upon the time called اصِيل*, q. v. (S, M, K.) — See also أَصَلَهُ عَلِمًا.

5. تَأَصَّلَ: see 1, first sentence, in two places.

10. اسْتَأَصَّلَ: see 1, in two places, first and second sentences. — اسْتَأَصَّلَهُ *He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up, or out, or off, from its root, or foundation, or lowest part*, (S, TA,) or *with its roots, or foundations, or lowest parts*; (TA;) *he cut it off* (M, Mṣb) *from its root, or lowest part*, (M,) or *with its roots, or lowest parts*. (Mṣb.) You say, اسْتَأَصَّلَ اللَّهُ شَأْفَتَهُم, a precative phrase, meaning *May God [extirpate or] remove (from them) their شَأْفَة*; which is an ulcer, or a purulent pustule, that comes forth in the foot, and is cauterized, and in consequence goes away: (M:) or اسْتَأَصَّلَ شَأْفَتَهُم [in general usage] means *he extirpated them, or may he extirpate them; or he cut off, or may he cut off, the last remaining of them*. (TA. [See also art. شَأْف.] And قَطَعَ أَصْلَهُم, i. e. اسْتَأَصَّلَ الْقَوْمَ, *He cut off the root, race, or stock, of the people; i. e. he extirpated them*. (M.) And اسْتَأَصَّلَ اللَّهُ الْكُفَّارَ *God destroyed altogether or entirely, or may God destroy altogether or entirely, the unbelievers*. (Mṣb.) And اسْتَأَصَّلَ الْحَتَّانَ *He performed the circumcision so as to remove the prepuce utterly*. (TA in art. سَحَت.)

أَصْلُ The lower, or lowest, part of a thing; [i. e. its root, bottom, or foot;] (M, Mṣb, K;) as also تَأَصَّلَ: (M, K;) so of a mountain: and of a wall; (TA;) i. e. its foundation, or base: (Mṣb:) and of a tree [or plant]; (TA;) i. e. [its stem, or trunk, or stock, or] the part from which the branches are broken off: (TA in art. كَسَرَ:) [and also its root, or foot; for] the سَاقُ of a tree is said to be the part between its أَصْلُ and the place where its branches shoot out: (TA in art. سَوَقُ:) [and a stump of a tree: and hence, a block of wood: (see exs. voce نَقِيرُ:)] pl. أُصُولٌ (S, M, Mṣb, K) and [pl. of pauc.] أَصَلٌ: (AHn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebeed, (which see below,) as cited by AHn.

(TA.) You say, قَعَدَ فِي أَصْلِ الْجَبَلِ *He sat upon, or at, the lowest part [&c.] of the mountain; and أَصْلُ الْحَائِطِ فِي أَصْلِ الْوَالِدِ [He pulled it up, or out, or off, from its root, or foundation, or lowest part]; and بِأَصُولِهِ [with its roots, or foundations, or lowest parts; both meaning, utterly, entirely, or altogether]. (TA in explanation of أَصْلُهُ, q. v.) And قَلَعَ أَصْلَ الشَّجَرَةِ *He pulled up, or out, the lowest part, [or stem or stock or root or foot or stump,] of the tree*. (TA.) Lebeed says, [of a wild cow,]*

تَجْتَأَفُ أَصْلَ قَالِصٍ مُتَبَيِّدٍ

بِعُجُوبٍ أَنْفَاءٍ يَمِيلُ هَيَامَهَا

[She enters into the midst of the stems of trees with high branches, apart from others, i. e. from other trees, in the hinder parts of sand-hills, the fine loose sand thereof inclining upon her]: (AHn, TA:) but as some relate it, أَصْلًا قَالِصًا. (TA. [See EM, p. 161.]) — *A thing upon which another thing is built or founded* [either properly or tropically]: (KT, Kull p. 50, TA:) the foundation, or basis, of a thing, [either properly or tropically,] which being imagined to be taken away, or abstracted, by its being taken away, or abstracted, the rest thereof becomes also taken away, or abstracted: (Er-Rághib, TA:) *that upon which the existence of anything rests [or depends]*; so the father is اصل to the offspring, and the river is اصل to the streamlet that branches off from it: (Mṣb:) or *a thing upon which another thing depends as a branch; as the father in relation to the son*: (Kull:) [i. e. the origin, source, beginning, or commencement, of a thing: the origin, original, root, race, or stock, from which a man springs. Hence] شَيْءٌ أَصْلٌ *A thing having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immoveable, stable, or permanent*. Whence,] مَالٌ أَصْلٌ *ملك ثابت له أصل*, (Mgh voce عَقَارٌ) and مَالٌ أَصْلٌ *مَا لَهُ أَصْلٌ* (Mṣb in explanation of that word,) and مَالٌ أَصْلٌ (KT in explanation of the same,) [Real, or immoveable, property;] *property such as consists in a house or land yielding a revenue*; (Mgh;) or *such as a house and palm-trees*; (Mṣb;) or *such as land and a house*. (KT.) [Hence, also, أَصْلٌ signifying *A source of wealth or profit; a stock, fund, capital, or principal*. You say,] اتَّخَذْتُه لِنَفْسِي أَصْلًا مَالًا لِلتَّجَارَةِ [I took it for myself as a source of wealth or profit, for breeding, not for traffic]. (Mgh in art. قَنُو.) You say also, بَاعَ أَصْلَ أَرْضِهِ [meaning *He sold the fundamental property, i. e. the property itself, of his land*]. (S voce عَتَرَ.) [See also an ex. in conjugation 4 in art. بَغَى: and another in the first paragraph of art. حَبَسَ.] And أَخَذَهُ بِأَصْلِهِ [He took it as it were with its root, or the like; meaning, entirely]. (K.) [See أَصِيلَةٌ.] And قَطَعَ أَصْلَهُم [He cut off their root, race, or stock; i. e. he extirpated them]. (M.) And فَلَانٌ فِي أَصْلِ صِدْقٍ (S and L in art. ضَنَا) and

في أصل نوءٍ (L *ibid.*) Such a one is of an excellent origin, or race, or stock, (§, L,) and of a bad origin, or race, or stock; (L;) أصل being here syn. with ضن. (§, L) and معدن. (§.) And لا أصل فلان في أصل الكرم Such a one is of [a race] the source of generosity, or nobleness; أصل being here syn. with بؤبؤ. (§ in art. ب.) And لا أصل له ولا فضل He has no حسب [i. e. grounds of pretension to respect or honour; or rank, or nobility, or the like]; nor tongue [i. e. eloquence]: (Ks, §, O, Mṣb:) or he has no intellect, (IAḡr, Mṣb, El-Munáwee,) nor eloquence: (El-Munáwee, TA:) or he has no lineage, nor tongue: (L:) or he has no father, nor child: (Kull p. 53:) [or he has no known stock nor branch; for] فضل is the contr. of أصل, and in relationship signifies a branch. (Mṣb in art. فصل.) You say also, مَا فَعَلْتُهُ أَصْلًا, meaning I have not done it ever; and I will not do it ever; the last word being in the accus. case as an adverbial noun; i. e. I have not done it at any time; and I will not do it at any time. (Mṣb, El-Munáwee, TA.) — [It also signifies The original, or elemental, matter, material, substance, or part, of a thing; syn. with عنصر;] that from which a thing is taken [or made]. (KT voce داخل.) — [The fundamental, or essential, part of a thing. Hence, sing. of أصول as signifying The fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science &c. Whence,] علم الأصول (TA,) [meaning] علم الدين [The science of the fundamentals, fundamental articles or dogmas, or principles, of religion; the science of theology, or divinity; according to the system of the Muslims, as distinguished from that of the philosophers;] the science of the articles, or tenets, of belief; also called الفقه الأكبر; (Kull. voce فقه;) and [more commonly] علم الكلام. (Hájíee Khaleefeh.) [See also 2.] — A radical (as opposed to an augmentative) letter; as being an essential element of a word. (The Lexicons *passim*.) — The original form of a word. (The same *passim*.) — The original, or primary, signification of a word. (The same *passim*.) — An original copy of a book: and a copy of a book from which one quotes, or transcribes, any portion. (TA, &c., *passim*.) — [The original, or primary, state, or condition: or] the old state, or condition. (Kull p. 50.) You say, الأصل في الأشياء الإباحة والطهارة The old state, or condition, of things is that of being allowable, or lawful, and that of being pure, or clean. (Kull ubi *suprà*.) And رجعت إلى أصلها She returned, or reverted, [to her original, or old, state, or condition; or to her natural disposition;] to a natural disposition which she had relinquished. (§ voce عتر.) — [The utmost point, or degree, to which a person, or thing, can go, or be brought or reduced: and, app., the utmost that one can do. Hence the saying,] لا أضطرتك إلى أصلك [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or, constrain thee to do thine utmost]. (IAḡr in L, art. قح [where it is given in ex-

planation of the phrases لا أضطرتك إلى تركك and قحاحك; and so in the T in art. تر in explanation of the former of these two phrases; which is said in the M, in art. تر, to mean I will assuredly make thee to have recourse to thine utmost effort, or endeavour; and in the L in art. قح this is given as another explanation of the latter of the same two phrases. See also the saying, لا أضطرتك إلى قرارك, explained voce قرار.) — [That by being which a thing is what it is, or in being which it consists; or its ultimate constituent; syn. حقیقة; a meaning well known; and indicated, in the A and TA, by the coupling of حقیقة with أصل, evidently as an explicative adjunct.] — [The prime of a thing; the principal, purest, best, or choicest, part thereof; what is, or constitutes, the most essential part thereof; its very essence. Hence,] أصل دار [The principal part of a country]; (Aḡ, §, Mṣb, K, voce عقر;) [which is] the place where the people dwell, or abide. (Aḡ and § *ibid*. [See عقر.] And أصل قوم [The principal place of abode of a people]. (§ and K voce بیضة. [See this word.] And هو في أصل قومه He is of the prime, or of the purest in race, the best, or the choicest, of his people; i. q. صيأبهم, and صيأبهم. (TA in art. صيب.) — What is most fit, or proper: as when one says, الأصل في الإنسان العلم [What is most fit, or proper, in man, is knowledge]; i. e., knowledge is more fit, or proper, than ignorance: and الأصل في المتدبر التقدیر What is [most] fit, or proper, in the case of the inchoative, is the putting [it] before [the enunciative], whenever there is no obstacle. (Kull p. 50.) — What is preponderant in relation to what is preponderated: as, in language, the word used in its proper sense [in relation to that used in a tropical sense]. (Kull *ibid*.) — What is [essential, or] requisite, or needful: as when one says الأصل في الحيوان الغذاء [What is essential, or requisite, or needful, in the case of the animal, is food]. (Kull *ibid*.) — A [primary, or] universal, or general, rule, or canon. (Kull *ibid*.) — An indication, an evidence, or a proof, in relation to that which is indicated, or evidenced, or proved. (Kull *ibid*.) أصل: see its n. un., أصلة. مُستأصل (M, K,) or أصل (M,) i. q. مُستأصل. (M, K.) You say قلع أصل Extirpating, or extirpating, evulsion: (TA:) or قطع أصل extirpating excision. (M.) أصل, said by some to be a pl., and by others to be a dial. var., of أصيل: see the latter word, in two places. أصلة: see أصيلة. — Also A kind of serpent, the most malignant, or noxious, of serpents: (§:) or a serpent, (M, K,) short, (M, [where, in the only copy to which I have access, I find added, كالمرة, app. a mistranscription, for كالمرة, like the fragment of a rope,]) or small, (K,) red, but not intensely red, (M,) very deadly, of the most malignant, or noxious, kind, (TA,) having one leg, upon which it stands, (M, TA,) then turns round, then springs, (TA,) that springs upon a

man, and blows, killing everything upon which it blows: (M:) or, as some say, a great serpent, (M, K,) that kills by its blowing: (K:) or one of the very crafty kinds of serpents, short and broad, said to be like the shaft of an arrow, and it springs upon the horseman: (Mṣb:) pl. أصل, (§, M, Mṣb, K,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] أصل. (Mṣb.) — [Hence, app.,] + Short and broad: applied to a man and to a woman. (TA.) أصلي [Radical; fundamental; primitive; original; underived: an epithet of extensive application; and particularly applied to a letter of a word, as opposed to augmentative; and to a signification]. (The Lexicons &c. *passim*.) أصلية [The quality denoted by the epithet أصلي; radicalness, &c.]: a term used by IJ [and others] in the place of تأصل: see 5. (M.) أصيل [Having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immovable, stable, or permanent]. You say, إن النخل في أرضنا لأصيل Verily the palm-trees in our land remain permanently, not perishing. (A, TA.) — A man having أصل (K, TA,) i. e., lineage, or pedigree: (TA:) or established in his أصل: (Abu-l-Baḡà, TA:) or noble, or generous. (Mṣb.) — A man firm of judgment, and intelligent. (M, K.) [Accord. to the copies of the latter, the signification is عاقب ثابت الرأي: but I think that the right reading of the first word is عاقل, as in the M, in which this word occupies the last place in the explanation.] And أصيل الرأي A man firm, or sound, of judgment. (§.) And رأي أصيل Judgment having أصل [i. e. firmness]. (M.) And مجد أصيل Glory, honour, dignity, or nobility, having a firm root or foundation. (§.) And شر أصيل Vehement evil or mischief. (Ibn-'Abbád.) — See also أصل, in two places. — [Hence, app.,] الأصيل Destruction: and death: as also, in both senses, الأصيلة. (K.) — [The evening; or] i. q. عشي (M, K, Mṣb, TA;) i. e. (Mṣb, TA) the time from the عصر (S, TA,) from the prayer of the عصر (Mṣb,) to sunset; (§, Mṣb, TA;) as also أصيلة: (R, TA:) the pl. is أصل (S, M, R, Mṣb, K,) or this is a sing., (TA,) or it may be a sing., (M,) for it is used as such, (M, TA,) and أصلان (S, M, K,) and أصل (S, M, Sgh, K,) [a pl. of pauc.,] or, accord. to Eḡ-Ṣalāḡ Eḡ-Ṣafadee, this is a pl. of أصل, the sing., not the pl., (TA,) or it is pl. of أصل (Zj, M,) which may be a pl. or a sing., (M,) and أصائل (S, M, K,) as though pl. of أصيلة (S,) or it is pl. of this last word. (R, TA.) You say, لقيته أصيلاً and عشيًا, i. e. [I met him in the evening.] (A, TA.) From the pl. أصلان is formed the dim. أصيلان (S, M, K,) which is extr., (M, K,) because the dim. of a pl. is [regularly] formed only from a pl. of pauc., which أصلان is not; or, if أصلان be a sing., like رمان and قربان, this

dim. is regular: (M:) sometimes, (K,) one says also **أَصِيلًا** (S, M, K,) substituting ل for the [final] ن. (S, M,*) You say, **لَقَيْتُهُ أَصِيلًا** and **أَصِيلًا**, meaning, as above, **عَشِيًّا**: (A, TA:) and Lh mentions **لَقَيْتُهُ أَصِيلًا**. (So in two copies of the S.)

أَصِيلَةٌ A man's whole property: (M, K:) or his palm-trees: (K, TA: in the CK his palm-tree:) thus in the dial. of El-Hijáz. (O, TA.) — **أَخَذَهُ بِأَصِيلَتِهِ** (S, M, K,) and **بَأَصْلَتِهِ** (IAqr, M, K,) *He took it altogether*, (S, M, K,) [as it were] with its root, (S, M,) not leaving aught of it. (TA.) And **جَاءُوا بِأَصِيلَتِهِمْ** *They came altogether; the whole of them.* (S, Z.) — **لِفُلَانٍ أَرْضٌ أَصِيلَةٌ** *To such a one belongs land long possessed, or inherited from his parents, by means of which he has his living: a phrase of the people of Et-Táif.* (TA.) — See also **أَصِيلٌ**, in two places.

عِلْمٌ أُصُولِيٌّ One skilled in the science termed **عِلْمُ الْأُصُولِ**: see **أَصْلٌ**. (TA.)

لَقَيْتُهُ أَصِيلًا: see **أَصِيلٌ**, last sentence.

أَصِيلًا and **أَصِيلًا**: see **أَصِيلٌ**, in four places, last two sentences.

لَقَيْتُهُ مُؤَصِّلًا *I met him entering upon the time called the أصيل.* (TA.) And **أَتَيْنَا مُؤَصِّلِينَ** *We came entering upon the time so called.* (S.)

أَصْلٌ مُؤَصَّلٌ [A root, or foundation, or the like, made firm, or fixed, or established]. (S.) [See also **أَصِيلٌ**.]

شَاةٌ مُسْتَأَصَلَةٌ A sheep, or goat, whose horn has been taken from its root. (TA.)

مُسْتَأَصَلٌ: see **أَصْلٌ**.

يَأْصُولٌ: see **أَصْلٌ**, first sentence.

اط

1. **أَطٌّ** (S, K,) aor. -, (K,) inf. n. **أَطِيطٌ** (S, K) and **أَطٌّ**, (TA,) *It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry; (S, K;) [and particularly, it creaked; and it moaned;] said of a camel's saddle, (S, K, [in the CK, الرَّجُلُ is put by mistake for الرَّحْلُ,]) [and particularly of a new camel's saddle,] and the like, (K,) such as a [plaited or woven girth called] نَسْعٌ, and of everything of which the sound resembles that of a new camel's saddle, (TA,) and of a palm-trunk, and of a tree of the kind called **سَدْرٌ**, (S, TA,) or of the kind called **سَرْحٌ**, (TA,) and of a cane or reed on the occasion of its being straightened, [in which instance it is said to be tropical, but if so it is tropical in several other instances,] and of a bow, (TA,) and of the belly by reason of emptiness, (S, TA,) and, in a trad. of Aboo-Dharr, † of heaven, or the sky, notwithstanding there being [really] no **أَطِيطٌ** in this instance, for it is meant to denote [the presence of] multitude, and confirmation of the majesty of God. (TA.) [It is also said of other things, as will be shown by phrases here following, and by*

explanations of **أَطِيطٌ** below.] You also say, **أَطَّتِ الْإِبِلُ**, (K,) aor. as above, inf. n. **أَطِيطٌ**, (TA,) *The camels moaned by reason of fatigue, or uttering their yearning cry to their young, (K, TA,) and sometimes by reason of fulness of their udders with milk. (TA.)* And **لَا أَتِيكَ مَا أَطَّتِ الْإِبِلُ** *I will not come to thee as long as camels utter cries [or moan] by reason of the heaviness of their loads. (S.)* And **لَا أَفْعَلُ ذَلِكَ مَا أَطَّتِ الْإِبِلُ**, meaning *I will not do that ever.* (TA.) And **مَا لَنَا بَعِيرٌ يَبْئُتُ** *We have not a camel that moans, or cries; meaning we have not any camel; for the camel cannot but do so. (TA, from a trad.)* [See also **أَطِيطٌ**, below.] And **أَطَّتْ لَهُ رَحِمِي** † [My feeling of relationship, or sympathy of blood,] became affected with tenderness, or compassion, and became moved, [or rather pleaded,] for him [or in his favour]: (K, TA:) and hence **التَّاطُطُ** [inf. n. of the verb in the syn. phrase **رَحِمِي**]. (Sgh, TA.) And **أَطَّتْ بِكَ الرَّحْمُ** [The feeling of relationship, or sympathy of blood, pleaded, or hath pleaded, in thee;] i. e., *inclined thee to favour.* (Ham p. 765.) [See another ex. voce **حَاسَةٌ**.]

5: see 1, near the end.

أَطٌّ: see **أَطِيطٌ**, below.

نُسُوعٌ أَطَطٌ [pl. of **أَطٌّ**, part. n. of 1,] *Creaking [plaited, or woven, thongs].* (K.)

أَطِيطٌ [as explained in what here follows seems to be properly an inf. n., though, like all inf. ns., it may be used as a subst.:] The *sounding, or the like, or the sound, or the like, [and particularly the creaking, or creaking sound, and the moaning, or moaning sound,] of a camel's saddle (S, K, TA) when new; (TA;) and so **أَطٌّ**, of the litters and saddles of camels when the riders are heavy thereon; and the former, also, of a door; said, in a trad., of the gate of paradise, by reason of its being crowded; (TA;) and of a plaited or woven thong when stretching; (Ez-Zejjájee, TA;) and of the back [when strained]; (K;) and of the bowels, (TA,) and of the belly, or inside, by reason of hunger, (K,) or by reason of vehement hunger; (TA;) and of camels, (S, K,) by reason of their burdens, (K,) or by reason of the heaviness of their burdens; (S;) and the *prolonging of the cries of camels: (TA;) but 'Alee Ibn-Hamzeh says that the cry of camels is termed رَغَاءٌ, and that **أَطِيطٌ** signifies the sounding, or sound, of their bellies, or insides, by reason of repletion from drinking. (IB, TA.)* **أَهْلُ صَبِيلٍ وَأَطِيطٌ**, occurring in a trad., means † *Possessors of horses and of camels.* (TA.) — Also † *Hunger, (K, TA,) itself, as well as the sound of the bowels or belly by reason thereof: from Ez-Zejjájee. (TA.)**

أَطَّطٌ *Sounding much; noisy; (K, TA;) having a sound: applied [to any of the things mentioned above in the explanations of **أَطٌّ** and **أَطِيطٌ**; and] to a hide; and to a camel repleted with drink; and to a road: fem. with 5: which, applied to a*

woman, signifies one whose فرج has a sound إذا جُمِعَتْ. (TA.)

اطر

1. **أَطْرَهُ**, aor. -, (S, Msb, K) and 2, (K,) inf. n. **تَأْطِرٌ**; (S, Msb, K;) and **أَطْرَهُ**, inf. n. **تَأْطِيرٌ**; (K;) *He bent it, or curved it; (S, Msb, K, &c.;) namely, a bow, (S, A,) and a twig, or the like: (A:) he laid hold upon one of its two extremities, and curved it: he bent it, or curved it; namely, anything; and the latter verb, [or both,] he bent it into the form of a hoop, bringing its two extremities together. (TA.)* — It is said of Adam, **كَانَ طَوَالًا فَأَطَرَهُ اللَّهُ** *He was tall, and God bent him, and diminished his height.* (TA.) — And one says, **أَخَذَ عَلِيٌّ يَدَيْ الظَّالِمِ وَأَطَرَهُ عَلَى الْحَقِّ** † [He laid hold upon the two hands, or arms, of the wrongdoer, or prevented, restrained, or withheld, him from doing that which he desired,] and bent him to [conformity with] what was right. (AA, from a trad.) And **أَطَرْتُ فَلَانًا عَلَى مَوَدَّتِكَ** † [Thou hast bent such a one to love thee]. (A.) — **أَطَرَ السَّهْمَ**, (S, K,) aor. -, and 2, (K,) inf. n. as above, (S, K,) *He wound an **أَطْرَةَ** upon the arrow. (S, K.)* — **أَطَرَ الْبَيْتَ**, (TK,) inf. n. as above, (K,) *He made an **إِطَارٌ**, which is a thing resembling a zone or belt, to the tent or house. (K, TK.)*

2: see 1, in two places. — **أَطَرْتُ**, inf. n. **تَأْطِيرٌ**, *She (a girl, IAqr) remained in the house, or tent, of her father, some time, or long, (IAqr, K,) without marrying. (IAqr.)* [See also 5.]

5. **تَأَطَّرَ** *It (a spear) bent: (S, K:) it (a thing) became crooked, curved, or bent; as also **أَطَّرَ**: (K, TA:) it became bent into the form of a hoop, its two extremities being brought together. (TA.)* — **تَأَطَّرَتْ** *She affected a bending of her person, body, or limbs, in her gait. (A.)* — **تَأَطَّرْتُ** *He confined himself (K, TA) in a place. (TA.)* — **تَأَطَّرْتُ** *She (a woman) remained, or stayed, in her house, or tent; (S, K;) she kept to it. (TA.)* [See also 2.]

7: see 5.

أَطْرٌ *The place of curvature (مُنْحَنَى) of a bow, and of a cloud: (K, TA:) an inf. n. used as a subst., and, being so used, admitting the dual form: or the bent, or curved, part of the extremity of a bow; to which Tarafeh likens the curving of the ribs of a she-camel: (TA:) and what resembles a curvature, seen in the clouds: an inf. n. in the sense of a pass. part. n. (Skr, TA.)*

أَطْرَةٌ *The sinew that is wound immediately above the notch of an arrow; (S, K;) as also **إِطَارٌ**. (K.)* — *The edge of the glans of the penis; (K, TA;) as also † the latter word. (K, TA.)* — *The flesh surrounding the nail: (K:) pl. **أَطْرٌ** and **إِطَارٌ**. (TA.)* — *A mixture of ashes and blood with which a fracture in a cooking-pot is smeared (S, K) and repaired. (TA.)*

إِطَارٌ *Anything that surrounds another thing: (S, A, Msb, K:) as the hoop of a tambourine, (A, Mgh, TA,) and of a sieve. (S, A, Mgh, K.)* — *A ring of hair surrounding the head, the*

middle of it being bald. (TA.)—The branches of a vine, bent, or wreathed, so as to form a covering over-head. (K.)—See also **أَطْرَةَ**, in two places.—**إِطَارُ الْحَافِرِ** The part of the hoof of a horse or the like which surrounds, or extends around, the **أَشْعَرُ** [q. v.]. (S.)—**إِطَارُ الشَّفَةِ** (S, K, &c.) † The part, (A,) or flesh, (Mṣb,) surrounding the lip: (A, Mṣb:) or the part that separates between the lip and the hairs of the mustache: (K:) or the edge of the upper lip, between the lip itself and the parts where the hair grows: (IAth:) or the rising edge, or ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth. (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Mṣb, TA.)—**إِطَارُ بَيْتٍ** A thing resembling a zone, or belt, of a tent or house. (K.)—**إِطَارُ مِنَ النَّاسِ** † A ring, or circle, of men. (K.) One says, **هُمُ إِطَارُ بَنِي فُلَانٍ** † They have alighted and taken up their abode [so that they form a ring] around the sons of such a one. (A, Mṣb.)

أَطِيرُ A sin; a crime; an offence. (S, K.) One says, **أَخَذَنِي بِأَطِيرِ غَيْرِي** He punished me for the sin, crime, or offence, of another than myself. (S.)

مَأْطُورَةٌ A bow. (A.)—A milking-vessel of skin (**عَلْبَةٌ**) for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered; (K, TA;) or, sometimes, the edges of the skin of the **عَلْبَة** are folded upon the hoop-formed twig, and dry upon it. (TA.)

اطر

أَطِيرُ and **أَطِيرُ**, (S, K,) like **أَجْمَرُ** and **أَجْمَرُ**, (S, and Mgh in art. **أَجْمَرُ**.) A fortress: or, as some say, any lofty building: (Mgh:) or a [building such as is termed] **قَصْرٌ** [q. v.]: (IAṣr, K:) and any fortress built of stones: and any square, roofed, house: (K:) pl. (of pauc., TA) **أَطَامِرُ** (S, Mgh, K) and (of mult., TA) **أَطُومِرُ**: (K:) **أَطَامِرُ** signifies fortresses of the people of El-Medeeneh: and one of these is termed **أَطَمَةٌ**: (S:) or this signifies [simply] a fortress; and its pl. is **أَطَامِرُ**. (TA.)

أَطَمَةٌ: see above.

أَطَامِرٌ مُؤَطَمَةٌ Lofty [fortresses, &c.]: (A, TA:) [or it may signify fortresses, &c., disposed in order, or grouped together; for it is said to be] a phrase like **أَبْوَابٌ مَبْنُوتَةٌ**, (O, TA,) or like **أَجْنَادٌ مَجْتَدَةٌ**. (K.)

اف

1. **أَفٌّ**, aor. **يُؤَفُّ** (IDrd, M, Mgh, K) and **يُؤَفِّ**, (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. **أَفٌّ**; (M, Mgh;) and **أَفَّفٌ**, inf. n. **تَأْفِيفٌ**; (S, Mgh, K;) and **أَفَّفٌ**; (M, K;) He said **أَفٌّ** [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the

same class as **سَبَّحَ** and **هَلَّلَ** meaning "he said **لَا إِلَهَ إِلَّا اللَّهُ**" and "he said **سُبْحَانَ اللَّهِ**." (M.) You say also, **أَفَّفَهُ**, and **أَفَّفَ بِهِ**, and **تَأْفَفَ بِهِ**, meaning He said to him **أَفٌّ**. (M.) And **جَعَلَ** **فُلَانٌ يَتَأَفَّفُ مِنْ رِيحٍ وَجَدَهَا** Such a one began to say **أَفٌّ** by reason of a smell which he perceived. (T.) And **إِنَّهُ يَتَأَفَّفُ عَلَيْهِ** Verily he is angry with him, or enraged against him. (TA.)

2: see 1, in three places.

5: see 1, in four places.

أَفٌّ and **أَفٌّ** and **أَفٌّ**, or **أَفٌّ**: see **أَفٌّ**.

أَفٌّ and its vars. (differing only in having the **ف** movent): see the next paragraph.

أَفٌّ Dirt, or filth; as also **أَفَّةٌ**: (S:) you say, **أَفًّا لَهُ**, and **أَفَّةً لَهُ**, Dirt, or filth, to him; in which the tenween is for the purpose of rendering them indeterminate; (S;) and **أَفٌّ لَهُ وَتَفٌّ**; (T;) and **أَفًّا وَتَفًّا**; (T, S;) the latter of which is an imitative sequent: (S:) or **أَفٌّ** signifies the dirt of the ear; and **تَفٌّ**, the dirt of the nails; (As, T, M, K; but in the last, of the nail;) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (As, T, M, TA;) and **أَفَّفٌ**, also, has the former of these two meanings: (TA:) or **أَفٌّ** signifies the dirt around the nail; (M;) or the dirt of the nail; (K;) and **تَفٌّ**, the dirt in the nail: (M:) or the former, a paring of the nail: and a piece of stick, or a reed, which one takes up from the ground: (K:) in these various senses they are explained as used in the saying, **أَفًّا لَهُ وَتَفًّا**: (TA:) or the former signifies stink: (Zj, TA:) or paucity; (T, M, K;) as also **أَفْفٌ**; (M;) or from **أَفْفٌ** signifying a thing little in quantity; (T;) and the same meaning is assigned to this word in the K;) and **تَفٌّ** is an imitative sequent, (T, M, K,) of the same meaning. (M.)—**أَفٌّ**, also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, S;) mentioned by Akh; (S;) or ten; (M;) or forty; (K;) or more; (TA;) as follow: **أَفٌّ** and **أَفٌّ** and **أَفٌّ** and **أَفٌّ** and **أَفًّا** and **أَفًّا** (T, S, M, K) and **أَفٌّ** and **أَفٌّ** and **أَفٌّ** and **أَفًّا** and **أَفًّا** (K) and **أَفٌّ** (M, K) and **أَفٌّ** and **أَفِّي**, pronounced with imáleh, (M, K,) i. e. with pure imáleh, and **أَفِّي** with intermediate imáleh, and **أَفِّي** without imáleh, the alif [written **إِ**] in these three denoting the fem. gender, and **أَفِّي**, with kesr to the **ف**, (K,) i. e., as a prefixed noun with its complement, [the latter being the pronoun of the first pers.,] (TA,) and **أَفْوَهُ**, (K,) with damm to the **أ** and **ف**, which latter is with tesheed, and with the **و** and **ه** quiescent, (TA,) and **أَفَّهُ** [in a copy of the M **أَفَّهُ**] and **أَفَّهُ** and **أَفَّهُ** (K) and **أَفٌّ** and **أَفٌّ**

and **أَفٌّ** and **أَفٌّ** and **أَفًّا** and **أَفٌّ** and **أَفٌّ** and **أَفًّا** and **أَفٌّ** and **أَفٌّ**, with damm to the **ف**, which is with tesheed, [in a copy of the M **أَفٌّ**] and **أَفًّا**, like **إِنَّا**, and **أَفِّي**, pronounced with imáleh, and **أَفِّي**, with kesr, (K,) i. e., prefixed to the pronoun of the first person, (IAmb,) and **أَفٌّ** and **أَفٌّ** (K) and **أَفٌّ**, or **أَفٌّ**, and **أَفٌّ**, or **أَفٌّ**, and **أَفٌّ**, or **أَفٌّ**, (accord. to different copies of the K,) [all these forms, making the number (forty) mentioned by the author of the K, I have drawn from a comparison of three copies of that work, and I believe them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but I see no good reason for this: he then adds,] and **أَفَّهُ** and **أَفْوَهُ** and **أَفَّهُ**, the last mentioned by IB on the authority of IKṭṭ. (TA.) **أَفٌّ**, [with its variants,] in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, **أَفٌّ لَهُ** [as though meaning A puff, or blast of breath, to it]: (Kt, T:) or [rather] it is a word imitative of a sound; [like **ugh** in English, both in sound and meaning; and in meaning like our interjections **foh** and **faugh**;] (Bḍ on the ex. in the Kṭṭ which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bḍ ubi suprà;) or denoting contempt: (TA:) or it is a verbal noun, meaning I am vexed, or distressed in mind, or disgusted: (Bḍ ubi suprà;) or it is an imperative verbal noun [denoting disgust or abhorrence, like **out**, and **away**]: (IJ, M:) or he who says **أَفًّا لَكَ** uses it in the manner of an imprecation, like as one says **وَيْلًا لِلْكَافِرِينَ**; and he who says **أَفٌّ لَكَ** puts it in the nom. case because of the **ل**, like as one says **وَيْلًا لِلْكَافِرِينَ**; and he who says **أَفٌّ لَكَ** puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the Kṭṭ [xvii. 24], **وَلَا تَقُلْ لَهَا أَفٌّ**, (T, S, TA,) or **أَفٌّ**, (TA, [in which other readings also are mentioned,]) [And say not thou to them (i. e. to thy father and mother) **Ugh**, &c.,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; **أَفٌّ** signifying stink. (Zj, T.)

أَفٌّ and its vars. (differing only in having the **ف** movent): see **أَفٌّ**.—For **أَفٌّ**, see also **إِفَانٌ**, in three places.

أَفَّةٌ: see **إِفَانٌ**, in two places.

أَفَّةٌ: see **أَفٌّ**, in four places. — Also A dirty, a filthy, an unclean, man: (K:) from **أَفٌّ** signifying the "dirt of the nail." (TA.)—One in want; poor; possessing little: (K:) from **أَفْفٌ** signifying "a thing little in quantity." (TA.)—

A coward: (K:) as though originally ذُو أَفَّةٍ, i. e. holding back, by reason of disgust, (مَتَأَفِّفٌ) from fight: (TA:) or experiencing vexation or disgust, and languid or sluggish, in war: (IAḡr:) also heavy, or sluggish. (IAth.)

أَفَّةٌ: see إِفَانٌ, in three places.

أَفٌّ Vexation, distress of mind, or disgust. (T, IAth, K.) — See also أَفٌّ, in three places. — And see إِفَانٌ, in three places.

أَفٌّ: see أَفَّةٌ and أَفَّةٌ and أَفَّةٌ and أَفَّةٌ: see أَفٌّ.

أَفِي, pronounced in three different ways; and أَفِي: see أَفٌّ.

أَفِي and إِفِي and أَفِي: see أَفٌّ.

أَفِي: see أَفٌّ.

أَفِيَّةٌ: see what next follows.

أَفِيٌّ A man who says أَفِي much or often; (M, TA;) as also أَفِيَّةٌ, accord. to the copies of the O and TṢ and K; but in other lexicons أَفِيَّةٌ: in the O, one who ceases not to say to another لَكَ أَفِي: in the Jm, the last of these three words is explained as meaning one who ceases not to say this at some of his affairs. (TA.)

أَفَانٌ (T, Ṣ, M, K) and أَفَانٌ (T, TṢ, L, K) and أَفِي (Ṣ, M, K) and أَفِي (T, L, K) and أَفِيَّةٌ (L, M) and أَفِيَّةٌ (M) and أَفِيَّةٌ (T, M, Ṣ, K, &c.) of the measure تَفَعَّلَةٌ, [being originally تَأَفَّفَةٌ,] accord. to J, who appears to be right in saying so, (IB,) and so accord. to Aboo-Alec, who states, on authority of Aboo-Bekr, that it is thus in some of the copies of the Book of Sb, (L,) though in other copies of that book said to be of the measure فَعَّلَةٌ, (IB, L,) A time; (T, Ṣ, M, K;) as in the sayings, كَانَ ذَلِكَ عَلَى إِفِيٍّ ذَلِكَ, and إِفَانِهِ (Ṣ, TA) and أَفِيهِ, and أَفِيَّتِهِ, and أَفِيَّتِهِ, (TA.) That was at the time of that; (Ṣ, TA;) and أَفَانِي فِي إِفَانٍ ذَلِكَ, (IAḡr, L,) and أَفَانِهِ, (IAḡr, T, M, L,) and أَفَانِهِ, (T, L,) and أَفَانِهِ, (M, L,) and أَفَانِهِ, (IAḡr, T, L,) and أَفَانِهِ, (M, L,) and أَفَانِهِ, (M,) and أَفَانِهِ, (IAḡr, T, Ṣ, M, L,) preceded by عَلَى, (IAḡr, T, Ṣ, &c.) and by فِي, (L,) He came to me at the time of that. (IAḡr, T, &c.)

أَفِيَّةٌ: see أَفٌّ.

أَفِي and أَفِي and أَفِي and أَفِي: see أَفٌّ.

أَفِيَّةٌ: see أَفٌّ.

أَفِيَّةٌ: see إِفَانٌ, in three places.

أَفِيَّةٌ [app. Holding back, by reason of disgust, from fight; as though saying أَفِي at the mention thereof: see أَفَّةٌ]. (TA.)

افخ

1. أَفَخَهُ, (A'Obeyd, Ṣ, L, &c.) aor. -, inf. n. أَفَخٌ, (L,) He, [or it] struck him, or hit him, [or

hurt him,] on the part of his head called the يَأْفُوخُ. (A'Obeyd, Ṣ, L, Mṣb, K.) He who pronounces يَأْفُوخُ without ء says يَفْخُهُ. (Mṣb.)

أَفُوخٌ A man having his head broken in the part called the يَأْفُوخُ. (L.)

يَأْفُوخُ, (Lth, Az, Ṣ, Mṣb, K,) as also يَأْفُوخُ, without ء, but the former is the more correct and the better, (Lth, Az, Mṣb,) and is of the measure يَفْعُولُ, (Lth, Az, Ṣ, Mṣb,) whereas the latter is of the measure فَعُولٌ, (Lth, Az, Mṣb,) [The top, vertex, or crown, of the head; or the part of the top of the head which is crossed by the coronal suture, and comprises a portion of the sagittal suture;] the part where the anterior and posterior bones of the head meet; (K;) the place that is in a state of commotion in the head of an infant; (Ṣ;) the place which, in the head of a child, does not close up until after some years; or does not become knit together in its several parts; and this is where the bone of the anterior part of the head and that of its posterior part meet; (Zj in his "Khalk el-Insán;") the place that is soft, in a child's head, before the two bones called the نَمَاطَةٌ and رَمَاعَةٌ meet, between the هَامَةٌ [or middle of the head] and the forehead: (L:) or the middle of the head when it has become hard and strong; before which it is not thus called: (Mṣb:) pl. يَأْفُوخِي; (Ṣ;) so in the old lexicons [in general]; but in the T and K يَأْفُوخِي [which is pl. of يَأْفُوخُ without ء; or, as pl. of يَأْفُوخُ, is like تَوَارِيخُ as pl. of تَأْرِخُ]; and because of this form of the pl., F says that J is in error in mentioning the word in the present art.: it has been shown, however, that J is not in error in this case. (TA.) — [Hence the saying,] أَنْتُمْ بِأَفْوِخِ الشَّرَفِ † Ye are the centres and summits of the heads of nobility. (L, from a trad.) And يَأْفُوخُ اللَّيْلِ † The main [or middle] part of the night. (Ṣ, K.) — [See also art. يَفِخُ.]

افق

1. أَفَقَ, (JK, Ṣ, K,) aor. -, (JK, K,) inf. n. أَفَقٌ, (TK.) He went his own way, at random, or heedlessly, (رَكِبَ رَأْسَهُ,) and went away in the أَفَاقِ [or regions, &c., of the land]: (Lth, JK, K:) or he went away in, or into, the land, or country: (Ṣ:) and he took his way into the أَفَاقِ [or regions, &c.,] of the land. (JK.) — [Hence, app.,] أَفَقٌ, aor. as above; thus, says IB, accord. to Kz, and thus it is given on the authority of Kr; (TA;) [see أَفَقٌ;] or أَفَقٌ, aor. -, (Ṣ, O, K,) inf. n. أَفَقٌ; (Ṣ;) He attained the utmost degree, [as though he reached the أَفَقُ (or horizon, or furthest point of view,)] in generosity; (Ṣ, O, K;) or in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities. (K.) — Also, أَفَقٌ, aor. -, (Kr, Ibn-'Abbád, JK, K,) inf. n. أَفَقٌ, (JK, TA,) He overcame, or surpassed. (Kr, Ibn-'Abbád, JK, K.) — And, inf. n. أَفَوَّقٌ, He was goodly, or beautiful; he possessed the quality of exciting admiration and approval by his beauty and the

pleasingness of his aspect: said of a camel, and of a horse. (JK.) — أَفَقَ عَلَيْهِ (JK, TA) He (a man) excelled him; namely, another man: (JK:) or he preceded him in excellence; or outwent him therein; as also أَفَقَهُ, aor. -. (TA.) [It is like أَفَقَهُ — أَفَقَ فِي الْعَطَاءِ, aor. -, (Ṣ, K,) inf. n. أَفَقٌ, (TA,) He gave to some more than to others. (Ṣ, K.) So in the saying of El-Aashá,

* وَلَا الْمَلِكُ النَّعْمَانُ يَوْمَ لِقَائِهِ *
* يَغْبِطُهُ يُعْطَى الْقَطُوطَ وَيَأْفِقُ *

[Nor the King En-Noamán, on the day that I met him, in his goodly, or happy, condition, giving gifts, or stipends, or written obligations conferring gifts, and giving to some more than to others]: (Ṣ:) or the meaning is, writing [writs of] gifts, and sealing them: or, as some say, taking his way into the أَفَاقِ [or regions, &c.,] of the land. (JK.) — أَفَقَهُ, aor. -, (Ṣ, Mṣb, K,) inf. n. أَفَقٌ, (Ṣ, Mṣb,) He tanned it (namely a hide) until it became what is termed أَفِيقٌ. (Ṣ, Mṣb, *K.)

5. تَأَفَّقَ بِنَا He (a man, Aḡ, TA) came to us [from a region, &c., of the land]: (Aḡ, K:) or came to us, and alighted at our abode as a guest: and in the Nawádir el-Aḡráb, تَأَفَّقَ بِهِ is said to signify he reached him, or overtook him; as also تَلَفَّقَ بِهِ. (TA.)

أَفَقٌ: see أَفَقٌ.

أَفَقٌ The main and middle part (سَنَن) of a road; (K;) the face, or surface, thereof: (IAḡr, K:) pl. أَفَاقِي. (K.) Hence the saying, قَعَدَ فُلَانٌ عَلَى أَفَقِ الطَّرِيقِ [Such a one sat upon the main and middle part, or face, or surface, of the road]. (TA.) — The flanks, or ilia: or, as some say, skins; or skin; as in the saying, I شَرِبْتُ حَتَّى مَلَأْتُ أَفْقِي I drank until I filled my skin: (JK:) pl. [or rather coll. gen. n.] of أَفَقَةٌ; (IAḡr;) which signifies the flank; (IAḡr, K;) as does also أَفَقَةٌ. (Th, K.) — Also pl., (Ṣ, K,) or [rather] quasi-pl. n., (M, K,) of أَفِيقٌ, q. v. (Ṣ, M, K.)

أَفَقٌ: see أَفِيقٌ, in two places.

أَفَقٌ (JK, Ṣ, Mgh, Mṣb, K, &c.) and أَفَقٌ (Ṣ, K) A side; meaning a lateral, or an outward or adjacent, part or portion; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; or a remote side; syn. نَاحِيَةٌ; (JK, Ṣ, Mgh, Mṣb, K;) and a border, or an extremity; (JK;) of a land, or of the earth; and of the sky, or heavens: (JK, Mgh, Mṣb:) [or the horizon, or part next to the horizon, of the sky and of the earth;] or what appears of the sides (الْتَوَاحِي) of the celestial sphere, (K, TA,) and of the borders, or extremities, of the earth: (TA:) or the place whence blows the south wind, and the north wind, and the west wind, and the east wind: (K, *TA:) pl. أَفَاقِي: (JK, Ṣ, Mgh, Mṣb, K:) and the sing. أَفَاقِي also is used as a pl.; like فُلُوكٌ, as is said in

the Nh: (MF:) thus in the verse of El-'Abbás, in praise of the Prophet:

- أَنْتَ لَهَا وُلِدْتَ أَشْرَقْتَ الْأَرْضَ
- ضَوْضَاءَتْ بِبُورِكَ الْأَفْقُ

[When thou wast born, the earth became bright, and the tracts of the horizon, or the regions, shone with thy light]: or, as some say, الضَوْضَاءُ is made fem. by him as meaning التَّاحِيَةُ. (TA.) The phrase الضَوْضَاءُ بِبُورِكَ الْأَفْقُ means *When the redness, or whiteness, in the أفق [or horizon] disappears.* (Mgh.)—Also, in like manner, The side, or lateral part, of a tent: (JK:) or the part between the [two] anterior [pieces of wood called the] زُرَّانِ, in the [fore part called the] رَوَاقِ, of a tent: (K:) and the sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert. (TA.)—أَفْقٌ is also said to be a pl. of أَفِيقٌ; but this is disallowed by Lh. (TA.)—See also أَفِيقٌ.

أَفَقَةٌ: see أَفِيقٌ. — Also *A burying of a skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (Lth, K, TA.) [See أَفِيقٌ.]

أَفِيقٌ, (ISk, JK, T, S, Mgh, Mṣb, K,) contr. to rule, (T, Mṣb,) and أَفِيقٌ, (Aṣ, ISk, S, Mgh, Mṣb, K,) agreeably with rule, (S,) being a rel. n. from أَفِيقٌ, (Mṣb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say أَفَاقِي, (Mgh, MF,) which is incorrect, (Mgh, Mṣb,) or whether it be correct, after the manner of أَنْصَارِي and the like, requires consideration, (MF,) an epithet applied to a man, (ISk, S, Mṣb,) meaning *One who is from the أَفَاقِ [or lateral parts, or regions,] of the land;* (ISk, S, Mṣb;*) mentioned by Aboo-Naṣr: (S, referring to the first form of the word:) or *one who goes about in the أَفَاقِ:* (JK:) or *one who goes through the أَفَاقِ of the land in search of sustenance:* (K, TA:) as also أَفَاقٌ. (K, TA.) أَفَاقِي مَكَّةَ or أَفَاقِي مَكَّةَ means *He who is without the places where the pilgrims coming to Mekkeh enter upon the state of إِحْرَامِ.* (Mgh.)

أَفِيقِي: see أَفِيقٌ.

أَفِيقِي: see أَفِيقٌ. — Applied also to a bucket (دُو), meaning *Excelling other buckets.* (AA, K.)—Also, (Aṣ, Th, JK, S, Mgh, Mṣb, K,) and أَفِيقَةٌ, (K,) or the latter is a more particular term than the former, like as جَلْدَةٌ is more so than جَلْدٌ, (Mgh,) and أَفِيقٌ, (K, [but see what follows,]) *The skin, or hide, that is not completely tanned,* (S, Mgh, Mṣb, K,) so that it is unsubstantial, not firm, or strong, or tough: (Mgh:) when its tanning is complete, and it becomes red, it is termed أُدِيمِر: therefore أَفِيقٌ is of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) or in the second stage of its tanning; for in the first stage it is termed مَمِيئَةٌ; then, افِيق; and then, ادِيمِر: (TA:) or *that is tanned, but before it is sewed:* (Aṣ, S, K:) or *before it is cut, or slit:* (K:) or *when it comes forth from the tan, its*

tanning being finished, (JK, TA,) its [original] odour being [still] in it: (TA:) or *after it is tanned:* (Mṣb:) or *not tanned:* (Th, TA:) or *that is tanned without قَرَطَ or أَرَطَى or any of the tans of the people of Nejd:* (TA:) ISd says, I think that Th has mentioned أَفِيقٌ as syn. with أَفِيقٌ, and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is أَفَاقٌ, (Lh, JK, S, Mṣb, K,) like as أُدَمِرٌ is pl. of أُدِيمِر, (S,) or this is a quasi-pl. n., (M, K,) and أَفِيقٌ (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] أَفَاقَةٌ, (Aṣ, S, K,) like as أُدَمَةٌ and أُرْغَفَةٌ are pls. of أُدِيمِر and رَغِيْفٌ. (Aṣ, S.) أَفِيقَةٌ signifies also *A سِقَاءٌ [or shin for water or milk &c.] made of a hide of the kind termed افِيق.* (Mgh.) And أَفِيقٌ also signifies *The skin of a man, and of any beast.* (TA.)

أَفِيقَةٌ: see أَفِيقٌ, in two places.

أَفِيقِي: see أَفِيقٌ.

أَفِيقٌ, (S, K, &c.,) of the measure فَاعِلٌ, (S, Kz, TA, [in the CK أَفِيقٌ, and in like manner in a copy of the JK,]) from أَفِيقٌ, (S, K,) or, as IB says, accord. to Kz, from أَفِيقٌ, aor. -, and so accord. to Kr, and shown to be of the measure فَاعِلٌ by several verses in which it occurs, (TA.) *One who has attained the utmost degree in generosity;* (S, K;) or *in knowledge, or science;* or *in chasteness of speech, or eloquence, and in the combination of excellent qualities;* (K;) as also أَفِيقِي: (K:) fem. with ة. (IF, K.) Also applied to a horse, *Generous with respect to both parents:* fem. with ة. (S.) And applied to a camel, *That excites admiration and approval by his generosity, excellence, high blood, or the like;* (JK;) and so أَفِيقٌ, (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.)

أَفِيقٌ: see أَفِيقٌ.

أَفِيقِي: see أَفِيقٌ.

افك

1. أَفَكَهُ, aor. -, inf. n. أَفَكٌ, (with fet-h, S, TA, its only form, TA, [in the CK أَفَكَهُ,]) *He changed his, or its, manner of being, or state;* (S, K;) and *he turned him, or it, (i. e., anything, Mṣb,) away, or back;* (S, Mṣb, K;) *[from the thing];* (S;) or *عن وَجْهِهِ [from his, or its, mode, or manner, of being, &c.]:* (Mṣb:) so in the Kur xlvi. 21, أَجِئْتَنَا لِتَأْفِكَنَا عَنِ الْبَيْتِ Hast thou come to us to turn us away, or back, from our gods? (Bd:) or *he turned him away, or back, by lying:* (TA:) or *he changed, or perverted, his judgment, or opinion:* (K:) or *he deceived him, or beguiled him, and so turned him away, or back:* and simply *he deceived him, or beguiled him:* and أَفَكَهُ signifies *he was turned from his judgment, or opinion, by deceit, or guile.*

(TA.) It is said in the Kur [li. 9], يُؤْفِكُ عَنْهُ مَنْ يُؤْفِكُ, i. e., *He will be turned away from it (namely, the truth,) who is turned away in the foreknowledge of God:* (TA:) or, accord. to Mujáhid, يُؤْفِقُ عَنْهُ مَنْ أُفِنَ [he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment]. (S, TA.) You say also, أَفَكَ الرَّجُلَ عَنِ الْخَيْرِ *The man was turned away, or back, from good, or prosperity.* (Sh.) And أَفَكَهُ, (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished,* (K, TA,) and *turned him away, or back, from it.* (TA.)—أَفَكَهُ, aor. -: (Mṣb, K;) and أَفَكَهُ, aor. -: (IAṣr, K;) inf. n. إِفْكَهُ (Mṣb, K) and أَفَكَهُ and أَفَكَهُ and أَفَكَهُ; (K;) *He lied; uttered a falsehood; said what was untrue;* (Mṣb, K;) as also أَفَكَهُ, (K,) inf. n. تَأْفِيكٌ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.)—أَفَكَهُ النَّاسَ, aor. -, inf. n. أَفَكَهُ, *He told the people what was false;* أَفَكَهُ and أَفَكَهُ being like كَذَبَ and كَذَبْتَهُ. (Az, TA.)—أَفَكَهُ, (K,) inf. n. أَفَكَهُ; (TA;) or the verb is أَفَكَهُ; (so in the printed edition of Bd, xlvi. 27;) *He, or it, made such a one to lie, or say what was untrue.* (K.)—أَفَكَهُ *He was weak [as though perverted] in his intellect and judgment or opinion.* (K, TA.) But أَفَكَهُ اللهُ as meaning *God rendered weak his intellect* is not used. (L, TA.)—† *It (a place) was not rained upon, and had no vegetation, or herbage.* (K, TA.)

2: see 1.

4: see 1.

8. أَتَفَكَّتِ الْبَلَدَةُ [written with the disjunctive alif أَتَفَكَّتِ], (S, K,) بِأَهْلِهَا, (S,) *The land, or district, or the town, or the like, was, or became, overturned, or subverted,* (S, K,) with its inhabitants: (S:) as were the towns of the people of Lot. (TA.)—Hence it is said of El-Baṣrah, قَدِ اتَّفَكَّتْ بِأَهْلِهَا مَرَّتَيْنِ, meaning † *It has been submerged with its inhabitants twice; as though subverted.* (Sh.)—You say also, أَتَفَكَّتْ تِلْكَ الْأَرْضُ † *That land has been burnt up by drought.* (IAṣr.)

إِفْكَهُ [an inf. n. used as a subst.]; *A lie; a falsehood;* (S, TA;) as also أَفِيقَةٌ: pl. (of the latter, K) أَفَاقِي. (S, K.) You say, يَا لِلْأَفِيقَةِ, and يَا لِلْأَفِيقَةِ; [and يَا لِلْأَفِيقَةِ, using the dim. form for the purpose of enhancement; i. e. *O the lie!* and *O the great lie!*] the ل with fet-h denoting calling to aid; and with kesr denoting wonder, as though the meaning were, *O man, wonder thou at this great lie.* (TA.)

افكة [so in the TA, without any syll. signs; app. either أَفَكَهُ, an inf. n. of un., or أَفَكَهُ, like دَاهِيَةٌ;] *A punishment sent by God, whereby the dwellings of a people are overturned:* occurring in a trad. relating to the story of the people of Lot. (TA.)

سَنَةٌ أَفَكَهُ † *A year of drought or sterility:* (K,

TA:) pl. **أَوَانِكُ** [contr. to rule, as though the sing. were **أَفَانِكَة**]. (Z, TA.)

أَفَاكُ: see **أَفَاكُ**.

أَفِيكُ One who is turned from his judgment, or opinion, by deceit, or guile; as also **مَأْفُوكُ**. (K.) — Lacking strength or power or ability, and having little prudence and artifice. (Lth, K.) — See also **أَفَاكُ**.

أَفِيكَة: see **أَفِيكُ**, in three places. — Also **أَفِيكَة** severe, or distressing, calamity. (Ibn-Abbád.)

أَفِيكَة: see **أَفِيكُ**.

أَفَاكُ A great, or habitual, liar; (S, Mṣb, K;) as also **أَفَاكُ**, (Mṣb, K,) and **أَفِيكُ**: (K:) fem. of the first [and last] with **ة**: but the second is both masc. and fem.: (Mṣb:) the pl. of the second is **اَفَك** with damm [i. e. **أَفَكُ**, accord. to the rule of the **ك**, but the TA seems to indicate that it is **أَفَكُ**, by likening it to the pl. of **صَبُورُ**]. (K.)

أَفَانِكَة: see **أَفَانِكَة**: — and see **أَفَانِكَة**.

مَأْفُوكُ [Changed in his, or its, manner of being, or state: turned away, or back, from a thing: &c.]: see **أَفِيكُ**. — Weak [as though perverted] in his intellect (AZ, S, K) and judgment or opinion; as also **مَأْفُونُ**: (AZ, S:) accord. to A'Obeyd, (or AA, as in one copy of the S,) a man who does not attain, or obtain, good, or prosperity. (S.) — Also, (K,) fem. with **ة**, (S, K,) † A place, (K,) or land, (أَرْضُ, S, Z,) not rained upon, and having no vegetation, or herbage. (S, Z, K.)

المُؤْتَفِكَةُ (S, K) and **المُؤْتَفِكَةُ** (TA,) both occurring in the Kur, [the former in ix. 71 and lxix. 9, and the latter in liii. 54,] *The cities overturned, or subverted, by God, upon the people of Lot.* (S, K.) — The former also signifies *The winds that turn over [the surface of] the earth, or ground: (K:) or the winds that blow from different quarters: it is said (by the Arabs, S) that when these winds blow much, the earth (i. e. its seed-produce, TA) thrives, or yields increase.* (S, K, TA.)

اقل

1. **أَقْلُ**, (T, S, Mṣb, K,) said of a thing, (Mṣb,) or of the moon, (T,) and **أَقْلَتْ**, said of the sun, (T, S, M,) and of the stars, (M,) aor. **أَقْلَ** and **أَقْلَ**, inf. n. **أَقُولُ** (T, S, M, Mṣb, K) and **أَقُلُّ**, (M, Mṣb,) *It was, or became, absent, or hidden, or concealed; (T, S, Mṣb, K;) it set; (T, S, M, &c.;) and so **أَقُلُّ**, aor. **أَقْلَ**. (K.) — Hence, **أَقْلُ** **فُلَانٌ** **عَنِ الْبَلَدِ** *Such a one became absent, or went away, from the country, or town.* (Mṣb.)*

أَبْنُ مَخَاضٍ *A young camel such as is termed* [i. e. *that has entered its second year*]; (AZ, El-Farábee, S, M, Mṣb, K;) and *the like*; (S;) or, and also *such as is above this [in age]*; (El-Farábee, M, Mṣb, K;) or, and also *such as is termed* **أَبْنُ لَبُونٍ** [i. e. *that has entered the third*

year]; beyond which it is not so called: (AZ, TA:) or *that is seven months old, or eight*: (AZ, Mṣb:) or *a youthful camel*: (AZ, Mṣb:) and also (M, K,) *a young weaned camel*; syn. **فَصِيلٌ**: (T, M, Mṣb, K:) fem. with **ة**: (AZ, S:) pl. **إِفَالٌ** (T, S, M, K) and **أَفَائِلُ**, (Sb, S, M, K,) which latter they liken to **ذَنَائِبُ** as pl. of **ذَنُوبٌ**. (M.) [In my copy of the Mṣb, the pl. is said to be **إِفَالَة**: and it is also there said, on the authority of IF, that **إِفَالَة** signifies the *young ones of sheep*.] It is said in a prov., **إِنَّمَا الْقَرْمُ مِنَ الْأَفِيلِ** [*The stallion-camel is only that which has increased in growth from the young one in its second year, &c.*]; i. e. what is great has begun small. (TA.)

أَقْلُ part. n. of **أَقْلَ**, (T, TA,) applied to the moon, and to any star: (TA:) fem. with **ة**: (T, TA:) pl. **أَقْلُونُ** (Kur vi. 76 [the rational form of the pl. being there used because it is applied to stars as being likened to gods]) and **أَقْلُ** and **أَقُولُ**. (TA.)

افه

أَفُوهُ and **أَفُوهُ** and **أَفُوهُ** and **أَفُوهُ** and **أَفُوهُ**: see **أَفُوهُ**.

افيون

أَفْيُونُ, [like **صَعْفُونُ**, but this is of a very extr. measure; or, as some write it, **أَفْيُونُ**, like **عَصْفُونُ** &c.]; or **أَفْيُونُ**, [like **بِرْدُونُ**]; (accord. to different copies of the K, art. **فِين**;) [an arabicized word, from the Greek **ππιον**, either immediately or through the Persian **أَفْيُون**; meaning *Opium*:] the milk [or juice] of the black Egyptian **خَشْخَاشِ** [or poppy, or *papaver somniferum*]; (K;) or the milk of the **خَشْخَاشِ**, the best of which is the black Egyptian; (TA;) or the expressed juice of the black Egyptian **خَشْخَاشِ**, dried in the sun: cold and dry in the fourth degree: (Ibn-Seenà, or Avicenna, i. 133:) *beneficial for hot tumours, especially in the eye; torporific (to the intellect, TA): in a small quantity, beneficial, and soporific: in a large quantity, a poison*: (K:) [the lexicographers regard the word as Arabic:] some, among whom is the author of the K, hold that it belongs to art. **فِين**: others, that it belongs to art. **افن**. (TA.)

اقحوان

أَقْحَوَانُ: see art. **قحو**.

اقت

1. **أَقْتَهُ**, aor. **أَقْتُ**, (S, K,) inf. n. **أَقْتُ**, (S,) *He made it (namely food) with **أَقْتُ**, q. v. infra.* (S, K.) — Also, (aor. and inf. n. as above, TA,) *He fed him with **أَقْتُ**: (A'Obeyd, K:) like **لَبَنَهُ** from **لَبِنٌ**, and **لَبَاهُ** from **لَبَأُ**: Lh mentions the verb in this sense as used without its being made transitive. (TA.) — [**أَقْتُ**] in the CK is a mistake for **أَقْتُ**, q. v.]*

4. **أَقْتُ**, (Lh, K, [in the CK, incorrectly, **أَقْتُ**]) of the measure **أَقْعَلُ**, agreeably with a common rule, applying to anything, (Lh, TA,) *He had*

*much **أَقْتُ**; his **أَقْتُ** became much, or abundant.* (Lh, K.)

8. **اِثْتَقَطَ** [written with the disjunctive alif **اِثْتَقَطَ**] *He made, or prepared, **أَقْتُ**: (S:) strangely omitted in the O and in the K. (TA.)*

أَقَطُ (Fr, Az, S, Mṣb, K) and **إِقَطُ** (Fr, O, K) and **أَقَطُ** (Fr, K) and **إِقَطُ**, (S, O, Mṣb, K,) the last sometimes occurring in poetry, and formed from the first, by transferring the vowel of the **ق** to the preceding letter, (S,) or a contraction of the second, accord. to a common usage of [the tribe of] Temeem in the cases of words of this measure, (O,) and **أَقَطُ** (K) and **أَقَطُ**, (AZ, K,) of all which the first is the most **ghaste**, and the last is strange, (TA,) [*A preparation of dried curd*]; *a preparation of, or thing made from, milk (AZ, Mṣb, K) of sheep or goats, (K,) which has been churned, and of which the butter has been taken, (AZ, Mṣb, K,) cooked, and then left until it becomes concrete: (AZ, Mṣb:) or made from the milk of camels, in particular: (IAqr:) or milk which is dried, and has become hard, like stone; with which one cooks; repeatedly mentioned in trads.: (TA:) or a thing made from milk; being a kind of cheese: (Har p. 587:) pl. **أَقَطَانُ**. (K.)*

أَقَاطُ A maher of **أَقَطُ**. (TA.)

أَقِطُ Food made with **أَقَطُ**. (S.)

اكد

1. **أَكَدَ** *He trod wheat.* (IAqr, K.)
2. **أَكَدَ**, inf. n. **تَأَكِيدُ**, i. q. **وَكَدَ**, (S, Mṣb, K,) of which it is a dial. var.; (S;) but it is not so chaste as the latter, and by some is disallowed. (TA.)
3. **أَكَدَ** i. q. **أَوَكَدَ**. (S in art. **وكد**.)
4. **تَوَكَّدَ** i. q. **تَأَكَّدَ**. (S and K in art. **وكد**.)
5. **أَكَادُ** sing. of **أَكَائِدُ** and **تَأَكِيدُ**, (K,) both of which are irreg. in relation to their sing., (TA,) signifying (i. e. the pls.) *Thongs, or straps, by which the **قَرَبُوسُ** is bound to the two side-boards of a horse's saddle.* (K.) [See also **وَكَادُ**.]

أَكِيدُ Firm; (K, TA;) applied to a covenant, or compact. (TA.)

اكر

1. **أَكْرَ**, aor. **أَكْرَ**, inf. n. **أَكْرُ**, *He tilled the ground; ploughed it up for sowing.* (Mṣb.) — *He dug the ground.* (TA.) — *He cut, or dug, a river, or canal, or rivulet.* (Mṣb.) — And **أَكْرَ**, aor. **أَكْرَ**, (TA,) inf. n. as above; (K;) and **تَأَكَّرَ**; (K;) *He dug a hollow, or cavity, in the ground, for water to collect therein and to be baled out therefrom clear: (K, TA:) or **تَأَكَّرَ** signifies he dug hollows, or cavities, in the ground.* (S.)

3. **أَكْرَهُ**, (TK,) inf. n. **مُؤَاكِرَةٌ**, (S, K,) *He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce; syn. of the inf. n. **مُخَابَرَةٌ**.* (S, K, TA.) The doing of this is forbidden. (TA.)

5: see 1, in two places.

أُكْرَةٌ *A hollow, or cavity, dug in the ground,* (S, Mṣb, K,) in which water collects, and from which it is baled out clear: (K:) pl. أُكْرٌ. (S, Mṣb.) = Also a dial. var. of كُرَّةٌ, (K,) [A ball with which one plays: (TA:) [and a sphere, or globe:] but it is of weak authority. (K.)

إِكْرَةٌ, as used in practical law, *Land which is given by its owners to men who sow and cultivate it [app. for a certain share of its produce: see 3].* (Mgh.)

أَكْرَارٌ *A tiller, or cultivator, of land:* (Mṣb, K:) pl. أَكْرَارٌ; as though it were pl. أَكْرَارٌ, (S, Mṣb, K,) like as كَفْرَةٌ is pl. كَفَارٌ. (Mṣb.)

اكف

2. تَأَكَّفَ, inf. n. تَأَكْفٌ, *He made the* أَكْفَ, (K:) as also وَكَّفَهُ, inf. n. تَوَكَّفَ; which latter, accord. to IF, is the original form. (TA.) — See also 4.

4. أَكْفَ الْحِمَارَ, (S, Mgh, Mṣb, K,) inf. n. إِبْكَافٌ, (K,) *He bound,* (S, K, TA,) or *put,* (Mṣb, TA,) the أَكْفَ upon the ass; (S, Mṣb, K;) as also وَكَّفَهُ; (Sgh, K;) and اوكفه; (S, Mgh, K;) which is of the dial. of the people of El-Hijáz; the first being of the dial. of Benoo-Temeem: and in like manner, البغْلُ *the mule.* (Lh.)

أَكْفٌ, (S, Mgh, Mṣb, K) and أَكْفٌ, (K,) as also وَكْفٌ, (S, Mgh, Mṣb, K) and وَكْفٌ, (K) in art. وَكَفَ, (S, Mgh, Mṣb, K) and also used for the mule, and for the camel; (TA in art. وَكَفَ;) a saddle like the رَحْلٌ and قَتَبٌ: (TA:) and a saddle of a horse *made in the form of the ass's أَكْفَ, having at its fore part [or pommel] a thing resembling a pomegranate:* (Mgh:) [see also أَكْفٌ: pl. [of pauc.] أَكْفَةٌ (TA) and [of mult.] أَكْفٌ. (S, Mgh, Mṣb, TA.) Yaḳoob asserts that the ا in أَكْفٌ is a substitute for the و in وَكْفٌ. (TA.) A rájiz says,

• إِنَّ لَنَا أَحْمِرَةَ عِجَافَا •
• يَأْكُلْنَ كُلَّ لَيْلَةٍ إِكْفَا •

meaning [Verily we have some lean asses] which eat every night the price of an أَكْفَ. (TA.)

أَكْفَانٌ *The maker of the kind of saddle called أَكْفَ.* (K.)

اكل

1. مَأْكُلٌ and أَكُلٌ, [aor. ءَ] inf. n. أَكَلَهُ, [He ate it,] (S, K,) namely, food. (S.) Er-Rumánee says that أَكُلٌ properly signifies *The swallowing food after chewing it;* so that the swallowing of pebbles is not properly thus termed: (Mṣb:) or, accord. to Ibn-El-Kemál, *the conveying, or transmitting, to the belly what may be chewed, whether [the thing be] chewed or not;* so that it does not apply to milk, nor to سَوِيْقٌ: and as to the saying of the poet,

• مِنَ الْآكِلِينَ الْمَاءَ ظُلْمًا فَمَا أَرَى •
• يَنَالُونَ خَيْرًا بَعْدَ أَكْلِهِمُ الْمَاءَ •

† [Of the eaters of what they purchase with the price of water, wrongfully, I do not see any attain good after their eating of what they have purchased with the price of the water,] he means a people who used to sell water and purchase with the price thereof what they would eat: (TA:) [for you say, أَكَلَ كَذَا as meaning † He ate the price of such a thing: see another ex. voce أَكْفٌ; and another voce نَدَى.] — The saying, in the Kur [v. 70], لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ [They should eat things above them and things beneath their feet] means, their means of subsistence should be made ample; (Bd, TA;) by the pouring of the blessings of the heaven and the earth upon them; or by the abundance of the fruit of the trees, and the produce of the grains sown; or by their being blessed with gardens of ripe fruits, so that they should gather them from the upper part of each tree, and pick up what should have fallen upon the ground. (Bd.)

— اِنْتَقَعَ أَكْلُهُ [lit. His eating became cut off, or stopped,] means † he died; [see also أَكُلٌ;] and so اِسْتَوْفَى أَكْلَهُ [lit. he completed his eating].

(TA.) — أَكَلَ رَوْقَهُ [lit. He ate his life,] means † he became extremely aged, and his teeth fell out, one after another. (TA.) — هُوَ يَأْكُلُ النَّاسَ, and يَأْكُلُ لُحُومَ النَّاسِ [He eats men, and eats the flesh of men,] means † he defames men; or does so in their absence: (TA:) and the action thus signified may be [with words, or by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. هَمَز.) It is said in the Kur [xliv. 12], أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا [lit. Would any one of you like to eat the flesh of his brother when dead?]; defamation, or defamation of the absent, being meant thereby. (S, * Ibn-'Aráf, Bd, Jel.) — أَكَلَ غَنِيٍّ وَشَرِبَهَا [He ate the flesh of my sheep, and drank the milk of them, means, like أَكَلَ مَالِي, he ate, fed upon, devoured, or consumed, my wealth, or property: see 2]. (TA.) — أَكَلَتِ النَّارُ الْحَطَبَ † The fire devoured, or consumed, the firewood. (S, Mgh.) — أَكَلَتْ أَظْفَارَهُ † The stones wore away his nails. (TA.) — مَرَّتِي وَ فِي الْوَأْوِي مَرَّتِي أَكَلَتْهَا الْيَاءُ [The ي has swallowed it up]; because it is originally مَرَّوِي: a phrase occurring in the 'Eyn. (TA.) — أَكَلَ عَمْرَهُ † He consumed his life. (Mgh.) —

It is said in a trad., (TA,) أَكَلَتْ بَقْرِيَةَ تَأْكُلُ [I have been commanded to have given unto me a town which shall devour the other towns]; (K, TA;) said to be Yethrib [afterwards called El-Medeeneh]; (TA;) i. e., the people of which shall conquer the [other] towns and make spoil of their possessions: or it denotes the superior excellence of that town; and is like the saying, هَذَا حَدِيثٌ يَأْكُلُ الْأَحَادِيثَ [This is a tradition which does away with, or overrules, the other traditions]. (Sgh, K, TA.) — أَكَلَ اللَّحْمَ means † The knife's cutting the flesh. (TA.) — أَكَالَ and أَكَالٌ and أَكَلْتُ, inf. n. أَكَلْتُ and أَكَلْتُ, (K, TA.) An Arab was heard to say, [as is often said in the present day,] † My head itched. (K, TA.) — أَكَلْتُ, aor. ءَ, (K,) inf. n. رَأَيْتُ, (TA,) † It (a limb, or member, [and a sore,] and a piece of stick, or wood,) became corroded or cankered, or decayed, by the mutual eating away of its several parts; as also أَتَّكَلْتُ [written with the disjunctive alif], and أَتَّكَلْتُ. (K, TA.) — أَكَلْتُ الْأَسْنَانَ, (S, Mṣb, K,) aor. and inf. n. as in the next preceding sentence, (Mṣb,) † The teeth rubbed together and wasted away; by reason of age; (S;) or fell out, one after another: (Mṣb:) or broke in pieces, or became much broken: (K:) and أَتَّكَلْتُ signifies the same; (S, Mṣb;) and so أَتَّكَلْتُ. (S.) — أَكَلْتُ النَّاقَةَ, aor. ءَ, inf. n. أَكَلْتُ, † The she-camel experienced an itching and annoyance in her belly, (S, O, K,) from the growth of the hair, (S, O,) or from the growth of the fur, (K,) of her fetus. (S, O, K.)

2. تَأَكَّلَ, inf. n. تَأَكْلٌ, *He made him to eat a thing.* — أَكَلَ مَالِي وَشَرَبَهُ, (S, K,) inf. n. as above, (K,) [lit. He made people to eat my property, and made them to drink it,] means † he fed men, or the people, with my property, or cattle. (S, K, TA.) — أَكَلَ مَالِي يُؤْكَلُ وَيَشْرَبُ, (so in some copies of the K and in the TA,) or أَكَلَ مَالِي يُؤْكَلُ وَيَشْرَبُ, (so in two copies of the S and in a copy of the K,) [of which the former is app. the right reading, as the lit. meaning seems to be My cattle passed the day made to eat and made to drink,] i. e., † pasturing as they pleased. (S, K, TA.) — أَكَلَهُ الشَّيْءُ, inf. n. as above, † He charged against him, or accused him of doing, the thing; as also أَكَلَهُ, (K, TA,) inf. n. إِيكَالٌ. (TA.) In [some of] the copies of the K, for إِدْعَاهُ, we here find, erroneously, إِدْعَاهُ. (TA.) You say, أَكَلْتَنِي مَا لَمْ أَكُلْ [lit. Thou hast made me to eat what I have not eaten,] meaning † thou hast charged against me, or accused me of doing, what I have not done; as also أَكَلْتَنِي. (S, TA.) So too, أَشْرَبْتَنِي مَا لَمْ أَشْرَبْ. (S and K in art. شَرَبَ.)

3. أَكَلَهُ, inf. n. مَوَاكَلَةٌ (S, K) and إِكَالٌ, (K,) *He ate with him;* (S, K;) as also وَآكَلَهُ, though of weak authority; (K;) or this latter is not allowable. (S, Sgh.) — مَوَاكَلَةٌ which is forbidden in a trad. is † A debtor's giving a thing to his creditor in order that he may abstain from taking the debt. (TA.)

4. أَكَلَ, [inf. n. إِيكَالٌ,] said of the palm-tree, and of seed-produce, (S, K,) and of anything, (S,) *It had ripe fruit; it supplied food.* (S, K.) — أَكَلَهُ الشَّيْءُ, (S, K,) inf. n. as above, (S,) *He gave him to eat the thing; he fed him with the thing.* (S, K.) — See also 2, in two places. — أَكَلَ النَّارَ † He fed, or supplied, the fire with fuel. (S.) — أَكَلَ بَيْنَ النَّاسِ, (A, K,) inf. n. as above, (S, O,) † He busied himself among the people with propagating calumnies: (S, O, TA:) or he created, or excited, disagreement, dissension, or

strife, among them; or made, or did, mischief among them: (A, TA:) or he incited them, one against another. (K.) — أَكْتَنَكَ فُلَانًا, (S,) or أَكَلَّ فُلَانًا فُلَانًا, (K, [in the CK, erroneously, فُلَانٌ فُلَانٌ]) † I made thee, (S,) or he made such a one, (K,) to have dominion, or authority, or power, over such a one. (S, K.)

5. تَأَكَّلَ: see 1, latter part, in two places: — and see also 8. — Also, said of a sword, (S, K,) and of silver (K, TA) molten, (TA,) and of lightning, and of collyrium, and of aloes, (K,) and of anything shiny, (TA,) † It shone, gleamed, or glistened, (S, K, TA,) much, or intensely; (K;) when said of a sword, by reason of its sharpness. (S, TA.)

8. ائْتَكَلَ [with the disjunctive alif ائْتَكَلَ]: see 1, latter part, in two places. — أَمَا تَتَفَكَّرُ تَأْتِكِلُ † Dost thou not cease to eat our flesh, [i. e., to wound our reputations, (see 1,)] and to defame us? (Abou-Naṣr, TA.) But see below. — ائْتَكَلْتُ ائْتَكَلَ † The fire flamed, or blazed, vehemently; as though one part thereof devoured another. (TA.) — ائْتَكَلَ غَضَبًا, (K,) or ائْتَكَلَ مِنَ الْغَضَبِ, (S,) † He burned, or burned fiercely, with, or by reason of, anger. (S, K.) The phrase mentioned above, ائْتَكَلَ تَأْتِكِلُ, is also cited as an ex. of this meaning. (S, TA.) You say likewise, ائْتَكَلَ مِنْهُ † He was, or became, angry with him, and excited, or provoked, against him, (K, TA,) and vehement, or severe; (TA;) as also † تَأَكَّلَ مِنْهُ. (K.)

10. اسْتَأْكَلَهُ الشَّيْءُ † He asked, or begged, of him to assign to him the thing, or to make it be to him, as a means of subsistence, or a thing to be eaten. (K, TA.) — يَسْتَأْكَلُ الضُّعْفَاءُ † He takes (S, K, TA) and devours (TA) the possessions of the weak ones. (S, K, TA.)

أَكَلَّ: see أَكَلَّ.

فِي أَسْنَانِهِ أَكَلَّ inf. n. of أَكَلَ [q. v.]. — † In his teeth is a rubbing together and wasting away; by reason of age. (S, TA.)

أَكَلَّ [part. n. of أَكَلَ]. — نَاقَةٌ أَكَلَّةٌ † A she-camel experiencing an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or from the growth of the fur, (K,) of her foetus. (S, K.) — [أَكَلَّ is erroneously put, in the CK, for الأَكَلَّ, in a sense explained below.]

أَكَلَّ and أَكَلَّ; (S, Mṣb, K, &c.) the latter a contraction of the former; (Mṣb;) What is eaten; (S, Mṣb, TA;) as also أَكَلَّةٌ and أَكَلَّةٌ (Lḥ, TA) and أَكَلَّةٌ and أَكَلَّةٌ (Mṣb, K) and أَكَلَّةٌ; (Lḥ, Mṣb;) any eatable; i. e. anything that is eaten; (S;) and أَكَلَّ signifies [the same, an eatable, or] food. (S, TA.) You say of one who is dead, ائْتَقَعَ أَكَلَّهُ [His food has become cut off, or stopped: in the TA, أَكَلَّهُ: see 1]. (S.) And † مَا ذُوقْتُ أَكَلًا I have not tasted food. (S, TA.) — Fruit (S, K) [in the latter of which, in some copies, التَّمْرُ is put for السَّمْرُ, erroneously, as is said in the TA] of palm-trees and other trees [&c.]. (S.) So in the Kur

[xiii. 35], أَكَلَبًا ذَائِمًا [Its fruit shall be perpetual]: (S, TA:) meaning that the fruits thereof shall be not as those of the present world, which come to one at one time and not at another. (TA.) [Pl. أَكَالٌ; occurring in the M and K in art. ائْتَو.] — † Means of subsistence: (K:) worldly good fortune, (S, K,) and ample means of subsistence. (S.) You say, فُلَانٌ ذُو أَكَلٍ † Such a one is possessed of worldly good fortune, and ample means of subsistence: (S:) and عَظِيمُ الْأَكَلِ † possessed of [great] good fortune; or of a [great and] good share of the means of subsistence. (TA.) — † Thickness, substantialness, or closeness or compactness of texture, of a garment, or piece of cloth; (S, K, TA;) and strength thereof. (K.) You say ثَوْبٌ ذُو أَكَلٍ † A garment, or piece of cloth, having thickness, &c.: and قَرطاسٌ ذُو أَكَلٍ † paper having thickness, &c. (S, TA.) — † Intelligence; judgment; (Abou-Naṣr, S, K;) firmness of intellect. (K, TA.) You say رَجُلٌ ذُو أَكَلٍ † A man possessing intelligence and judgment. (Abou-Naṣr, S, TA.)

أَكَلَّةٌ A single act of eating (S, Mgh, Mṣb, K) until one is satisfied. (S.) Hence the saying, الْمُعْتَادُ أَكَلَتَانِ الْغَدَاةِ وَالْعَشَاءِ, meaning That to which people are accustomed is two acts of eating, the eating of the morning-meal and that of the evening-meal. (Mgh.) — See also أَكَلَّةٌ, in two places. — And see أَكَلَّ, first sentence.

أَكَلَّةٌ A morsel, or small mouthful, of food. (S, Mgh, Mṣb, K.) [For the pl., see below.] You say, أَكَلْتُ أَكَلَّةً وَاحِدَةً I ate one morsel. (S.) And أَكَلَ بِأَخِيهِ أَكَلَّةً † [He ate a morsel by means of defaming his brother] is said, in a trad., of a man who is on terms of brotherhood with another, and then goes to his enemy, and speaks of him in a manner not good, in order that he may give him a present for doing so. (TA.) — A small round cake of bread; syn. قُرْصَةٌ; (S, K;) a single قُرْصٌ: (Mgh:) pl. أَكَلَّ, as below. (TA.) — See also أَكَلَّ. — Also † i. q. طُعْمَةٌ; (S, K;) which is also syn. with † مَأْكَلَةٌ; (S, Mṣb, K, in art. طَعِمَ;) i. e. An assigned, or appointed, means of subsistence; such as a grant of a tract of land; and a tax, or portion of a tax or taxes; and the like; (Mgh in explanation of طُعْمَةٌ, and TA in explanation of the same and of مَأْكَلَةٌ in art. طَعِمَ;) and [it is also said that] † مَأْكَلَةٌ signifies a thing that is assigned, or appointed, or granted, to a man, so that he is not to be reckoned with, or called to account, for it: (TA in the present art. :) [thus it applies to any absolute grant, either of land, (as an allodium, an appanage, &c.) or of revenue:] pl. أَكَلَّ (K) [and app. also أَكَلَّ, which see below]. You say, هَذَا الشَّيْءُ أَكَلَّةٌ لَكَ, or for thee. (S.) — See also أَكَلَّةٌ. — Also, and أَكَلَّةٌ (S, Z, Sgh, K) and أَكَلَّةٌ, (Kr, K,) † Defamation; or defamation of the absent. (S, Z, Sgh, K.) You say, إِنَّهُ لَذُو أَكَلَّةٍ and أَكَلَّةٌ (S, TA) and أَكَلَّةٌ

(TA) † Verily he is one who defames men; or, who does so in their absence. (S, TA.)

أَكَلَّةٌ A mode, or manner, (K,) or state, or condition, (S, K,) in which one eats: (S, K:*) like جِلْسَةٌ and رُكْبَةٌ; (S, TA:) and the posture of the eater, reclining or sitting. (TA.) You say, إِنَّهُ لَحَسَنُ الْإِكَلَّةِ [Verily he has a good mode, &c., of eating]. (S.) — See also أَكَلَّةٌ, last two sentences. — † The itch: or an itching: (S, K:) as also أَكَلَّ, (Aḡ, S, K,) [see أَكَلَّ رَأْسِي, of which both are said to be inf. ns.,] and أَكَلَّةٌ: (K:) so the last is written accord. to the correct copies of the K: accord. to Esh-Shihāb, in the Shifā el-Ghaleel, it would seem to be أَكَلَّةٌ; but this is at variance with the authority of the leading lexicologists: the same word, أَكَلَّةٌ, is also explained in the K as signifying a disease in a limb, or member, in consequence of which one part is [as it were] eaten by another; [a meaning which I believe to be correct, (see أَكَلَّ,) although SM says,] but this is identical with the itch, or an itching: and أَكَلَّ is a vulgar term for the same; and so is أَكَلَّةٌ, with medd, given as correct by Eth-Tha'ālibee, in [his book entitled] the Muḍāf and Mensoob, but disallowed by El-Khafājee. (TA.) One says, إِنِّي لَأَجِدُ فِي جَسَدِي إِكَلَّةً † [Verily I experience in my body an itching.] (S.)

إِكَلَّةٌ: see أَكَلَّةٌ.

أَكَلَّةٌ: see أَكَلَّ.

أَكَلَّ: see أَكَلَّةٌ.

أَكَلَّ: see أَكَلَّ, first and second sentences.

أَكَلَّ † A corrosion, or cankering, or decaying, of a limb, or member, [and of a sore,] from the mutual eating away of its several parts; as also أَكَلَّ. (K, TA.) [See also أَكَلَّةٌ, voce إِكَلَّةٌ, where a similar meaning is assigned to the former of these two words; and the same seems to be indicated in the Mṣb.] — See also another signification voce إِكَلَّةٌ. — إِكَلَّ بِهَا أَكَلَّ, said of a she-camel, † She has an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or of the fur, (K,) of her foetus. (S, K.)

إِكَلَّ: see أَكَلَّ.

أَكَلَّ and أَكَلَّةٌ and أَكَلَّ all signify the same; (K;) i. e. A man who eats much; [who is a great eater; edacious; voracious;] as also أَكَلَّ. (TA.)

أَكَلَّ One who eats with another. (S, TA.) — See also أَكَلَّ: — and see أَكَلَّ. — I. q. أَكَلَّ. [as signifying Eaten]. (TA.) — See also أَكَلَّةٌ.

أَكَلَّةٌ A sheep, or goat, which is set apart (S, Mṣb, K) to be eaten, (S, Mgh, K,) [i. e.] to be slaughtered, (Mṣb,) and which is fattened, (S, Mgh,) and the taking of which by the collector of the poor-rate is disapproved; (S;) not left to pasture by itself, being of the best of the beasts: (Mṣb:) and أَكَلَّةٌ occurs in the same sense,

applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., *مَرَعَى وَلَا أَكُولَةَ* [lit. Pasturage, and no *اكولة*]; meaning † *wealth collected together, and none expended*. (TA.) — Also *Barren*; applied to a sheep or goat [app. because such is generally eaten]. (K.)

أَكُولَةٌ: see what next follows.

أَكِيلٌ and *أَكِيلٌ* and *أَكُولَةٌ*, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for *أَكِيلَةٌ*, (TA,) a word of a bad dial., (K,* TA,) and *مَأْكُولٌ* and *مُؤَاكِلٌ*, (K, TA, [in some copies of the former of which, instead of *وَهِيَ قَبِيحَةٌ وَالْمَأْكُولُ وَالْمُؤَاكِلُ*, meaning, as is said in the TA, *وَهِيَ نَعْتٌ قَبِيحَةٌ*, &c., we find *وَهِيَ قَبِيحَةُ الْمَأْكُولِ وَالْمُؤَاكِلِ*]) *A sheep, or goat, which is set (K, TA) in the lurking-place of a hunter (TA) for the purpose of catching thereby the wolf and the like.* (K, TA.) — And the first two words, (K,) or *أَكِيلَةٌ سَبْعٌ*, (S, Mgh, Mṣb,) *A beast which has been eaten, (S,* K,) or partly eaten, (Mgh, Mṣb,) by a beast or bird of prey, (S, Mgh, Mṣb, K,) and then rescued from it: (Mgh, TA:) the ة in *اكيلة* being added because the quality of a subst. is predominant in it. (S.)* — See also *أَكُولَةٌ*.

أَكِيلٌ: see *أَكُولٌ*.

أَكِيلٌ Eating; or an eater; as also *أَكِيلٌ*: pl. *أَكِيلَةٌ*. (S, K.) You say, *هُمُ أَكِيلَةٌ رَأْسٌ* [lit. They are eaters of a head]; meaning † *they are few; one head satisfying their stomachs.* (S.) — *أَكِيلَةُ اللَّحْمِ* (K, TA.) — *أَكِيلَةُ* † *Pasturing beasts.* (K, TA.) — *أَكِيلَةُ* † *The knife; (K, TA;) because it cuts the flesh: (TA:) and the pointed staff or stick; (K, TA;) as being likened thereto: (TA:) and fire: (K:) and whips; (Sh, K;) because they burn the skin. (TA.)* — *الْأَكِيلُ*, [in the CK, erroneously, *الْأَكِلُ*],

† *The king.* (K, TA.) [Opposed to *الْمَأْكُولُ*, q. v.] — *أَكِيلُ الرَّبَا* † [The receiver of usury]: occurring in a trad., in which it is said, *لَعْنُ أَكِيلِ الرَّبَا وَمُؤَكِّلِهِ* † [The receiver of usury is cursed, and the giver thereof]. (TA.)

أَكِيلَةٌ fem. of *أَكِيلٌ*, q. v. — See also *أَكِيلَةٌ*.

أَكِيلٌ [app. a pl. of pauc. of *أَكِيلٌ*, q. v., and of *أَكِيلٌ*, agreeably with analogy,] † *The [grants termed] مَأْكِلٌ of kings; (K;) their طَعْمٌ [pl. of طَعْمَةٌ, explained above, voce أَكِيلَةٌ]. (TA.)* — † *The stipends of soldiers.* (K.) — *ذُؤُ الْإِكَالِ* — *ذُؤُ الْإِكَالِ*, [in the S,] (TṢ, K,) without *ذُؤُ*, (TA,) † *The lords, or chiefs, of the tribes, who take the مِرْبَاعُ [or fourth part of the spoil, which was the chief's portion in the time of ignorance] (S, TṢ, K, TA) &c. (TA.)*

مَأْكِلٌ, (S,) [in measure] like *مَمْعَدٌ*, (TA,) [an inf. n. of *أَكِيلٌ*, q. v.: — and also signifying] *Gain.* (S, TA.) — [Also *A place, and a time, of eating: pl. مَأْكِلٌ.*]

مُؤَكِّلٌ † *Fortunate; possessed of good fortune; prosperous.* (Abou-Sa'eed, K.)

Bk. I.

أَكِيلٌ † [The giver of usury: see *أَكِيلٌ*, last sentence]. (TA.)

أَكِيلَةٌ and *مَأْكِيلَةٌ*: see *أَكِيلٌ*: — and for the former, see also *أَكِيلَةٌ*, in two places. — Also, both words, i. q. *مِيرَةٌ* [i. e. *Corn, or any provision, which a man brings, or purveys, for himself or his family, or for sale.* (K.)] — Also used in the sense explained above, voce *أَكِيلٌ*, [as a subst.,] and likewise as an epithet, so that one says *شَاةٌ مَأْكِيلَةٌ* [as meaning *A sheep, or goat, that is eaten.* (K.)] — Both words signify [also] *A place whence one eats.* (S, O.) — [And hence] one says, *مَأْكِيلَةٌ* † [I took for myself such a one as a person from whom to obtain what to eat]. (S, O.) — [The pl. is *مَأْكِلٌ*: of which see an ex. voce *أَكِيلٌ*.]

مَأْكِيلَةٌ: see the paragraph next preceding, throughout.

مَشْكَلَةٌ Anything in [i. e. out of] which one eats: (Lh, K:) or [bowls of the kind called] *صَحْفَةٌ*, (S,) or a [bowl of the kind called] *صَحْفَةٌ*, (TA,) in which the tribe find it easy to cook, (so in a copy of the S and in the TA,) or to put, (so in another copy of the S,) *flesh-meat and [the kind of porridge called] عَصِيدَةٌ*: (S, TA:) or a bowl not so large as a *صَحْفَةٌ*, but next to it in size, that satisfies the stomachs of two men, or three: (S voce *صَحْفَةٌ*;) [or] a small [bowl of the kind called] *قَصْعَةٌ*, that satisfies the stomachs of three: and a small [cooking-pot such as is called] *بُرْمَةٌ*. (K.)

مَأْكُولٌ: see *أَكِيلٌ*: — and *أَكِيلٌ*: — and *أَكِيلَةٌ*. — † *The subjects of a king.* (Z, K, TA.) Hence the trad., *مَأْكُولٌ حَمِيرٌ خَيْرٌ مِنْ أَكِيلِهَا*, † *The subjects of Himyer are better than their king, or ruler.* (Z, TA.)

مَشْكَلٌ A spoon: (K:) because one eats with it. (TA.)

مُؤَاكِلٌ: see *أَكِيلَةٌ*. — Also, [like *مُؤَسْتَأْكِلٌ*,] † *One who takes and devours the possessions of men.* (TA.)

مُؤَسْتَأْكِلٌ: see what next precedes.

اكل

2. *تَأْكِيمٌ* The being big in the *كَفَلٌ* [i. e. the hinder parts, or posteriors, also termed *مَأْكِيمَةٌ*]. (O, K.) You say, *أَكَّيَتِ الْمَرْأَةُ* *The woman was large in the كَفَلٌ.* (TK.)

10. *اسْتَأْكَمَ* It (a place) became what are termed *مَأْكَمَةٌ*, q. v. (K.) — *اسْتَأْكَمَ مَجْلِسُهُ* He (a man, TA) found his sitting-place to be plain, smooth, soft, or easy to sit upon. (K.)

أَكْرٌ: see what next follows.

أَكْرَةٌ A hill, or mound, syn. *تَلٌّ*, (Mṣb, K,) [in an absolute sense, or] of what is termed *قَفٌّ* [q. v.], (K,) or, as in the M, (TA,) of a single collection of stones: or it is inferior to mountains: or a place that is more elevated than what is

around it, and is rugged, not to the degree of being stone: (K:) or an isolated mountain: (K voce *جَبَلٌ*;) or an eminence like what is termed *رَابِيَةٌ*: a collection of stones in one place, sometimes rugged and sometimes not rugged: (Mṣb:) or i. q. *قَفٌّ*, except that the *اكمة* is higher and greater: (ISH, TA:) or what is higher than the *قَفٌّ*, compact and round, rising into the sky, abounding with stones: (TA:) pl. *أَكْرَاتٌ* (S, Mṣb) and *أَكْرٌ*, [or this is rather a coll. gen. n. of which *أَكْمَةٌ* is the n. un.,] (S, Mṣb, K,) and *إِكْرٌ*, (K, TA,) or this is pl. of *إِكْرٌ*, (S, Mṣb, TA,) and *أَكْرٌ*, (K, TA,) or this is pl. of *إِكْرٌ*, (S, Mṣb, TA,) and *أَكْرٌ* [a pl. of pauc.], (K,) or this is pl. of *أَكْرٌ*, (S, Mṣb, TA,) and *أَكْرٌ* [which is also a pl. of pauc.], (IJ, K,) or this is a pl. of *أَكْرٌ*: (TA:) IHsh says that *أَكْرٌ* is the only word like *قَمْرٌ* in its series of pls.; for its sing. [or n. un.] is *أَكْمَةٌ*, and the pl. of this [or the coll. gen. n.] is *أَكْرٌ*, and the pl. of this is *إِكْرٌ*, and the pl. of this is *أَكْرٌ*, and the pl. of this is *أَكْرٌ*, and the pl. of this is *أَكْرٌ* [or *أَوَاكِيمٌ*?]. (MF in art. *قَمْرٌ*.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, *جُسْتَمُونِي وَوَرَاءَ الْأَكْمَةِ مَا وَرَاءَهَا* [in which I think the first word to be a mistranscription, for *جُسْتَمُونِي*, and the literal meaning to be, *Ye have come to me; but behind the hill is what is behind it*]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, *لَا تَبْلُ عَلَيَّ* *أَكْمَةٌ*, meaning † *Publish not what is secret of thine affair.* (TA.)

مَأْكِرٌ and *مَأْكِرٌ*: see what next follows.

مَأْكِمَةٌ, (El-Farábee,) or *مَأْكِمَةٌ*, (S,) or both, and *مَأْكِرٌ* and *مَأْكِرٌ*, (Iath, K,) *The hinder part, posteriors, buttocks, or rump, of a woman; syn. عَجِيْزَةٌ*: (S:) or a portion of flesh on the head of the *وَرِكٌ* [or haunch]; one of two such portions: (Zj in his “*Khalq el-Insán*,” and K:) or these are two protuberances of flesh on the heads of the upper parts of the *وَرِكَانِ* [or haunches]; on the right and left: (TA:) or they are two portions of flesh conjoining the *عَجْزٌ* [or buttocks] and the *مَتْنَانِ* [or two portions of flesh and sinew next the back-bone, on each side]; (K, TA;) or, as in the Nh, conjoining the *عَجْبٌ* [or rump-bone] and the *مَتْنَانِ*: or two portions of flesh at the root of the *وَرِكَانِ*: (TA:) pl. *مَأْكِمٌ*. (S, K.) Lh mentions the saying, *إِنَّهُ لَعَظِيمُ الْمَأْكِمِ* [Verily he is big in the hinder parts]; as though they called every portion thereof *مَأْكِمٌ*. (TA.) And one says in reviling a person, *يَا أَبْنَ أَحْمَرَ الْمَأْكِمَةِ*, meaning *O son of him who is red in the سَيْفَةٌ*. (TA.)

مُؤَكِّمَةٌ: see what follows.

مُؤَاكِمَةٌ [in the CK, erroneously, *مُؤَاكِمَةٌ*] and *مُؤَكِّمَةٌ* She who is large in the *مَأْكِمَاتِ*. (K.)

ال

ال is a particle of determination: (Mughnee &c. :) or, accord. to some, it is a conjunct noun, and this is the correct opinion; but some say it is a conjunct particle; and some, a particle of determination: (I 'Aḳ p. 40:) [it is equivalent to our article *The*;] as in الرَّجُل [The man]: (§ and ڪ in art. لومر, and I 'Aḳ p. 48:) accord. to Kh, [what is termed] the determinative is ال [altogether, and therefore it is called by some "the determinative alif and lám"]; but accord. to Sb, it is the ل alone; [wherefore it is called by some, as in the § &c., "the lám of determination;"] so that accord. to Kh, the hemzeh is a hemzeh of disjunction; but accord. to Sb, it is a hemzeh of conjunction: (I 'Aḳ ubi suprà:) [J says,] the ل being quiescent, the conjunctive ل is prefixed to it in order that it may commence therewith; but when it is conjoined with what precedes it, the ل is dropped, as in لِلرَّجُلِ. (§ in art. لومر.) Sometimes the Arabs suppress hemzeh after it; and sometimes they also suppress the ل of the article itself: thus, for الأَخْمِرُ, they say الأَخْمِرُ, and لَخْمِرُ. (Zj, cited in TA in art. ايك.) In the dial. of some of the people of El-Yemen, (TA in art. امر, q. v.,) or in the dial. of Himyer, (TA in art. طيب,) امر is used in the sense of ال. (TA.)—It is used to distinguish a noun as known [to the hearer or reader in a particular and definite sense]: (Mughnee, I 'Aḳ ubi suprà:) first, by its being mentioned [before]; (Mughnee;) as in [the words of the ڪur lxiii. 15 and 16,] كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا [Like as we sent unto Pharaoh an apostle, and Pharaoh disobeyed the apostle]; (Mughnee, I 'Aḳ;) in which case, the pronoun may supply the place which it and the noun that it accompanies occupies: secondly, by its being conceived in the mind; as in [the ڪur ix. 40,] إِذْ هُمَا فِي الْغَارِ [When they two were in the cave]: and thirdly, by its being applied to a thing present; and accord. to Ibn-'Oḡfoor, this does not occur except after nouns of indication, as in جَاءَنِي هَذَا الرَّجُلُ [This man (lit. this, the man,) came to me]; or after أَيُّ in calling, as in يَا أَيُّهَا الرَّجُلُ [O man]; or after إِذَا denoting a thing's happening suddenly, or unexpectedly, as in خَرَجْتُ فَإِذَا الْأَسَدُ [I went forth, and lo, there was the lion]; or after the noun denoting the present time, as الْآنَ [Now]: but this requires consideration; for you say to the reviler of a man in your presence, لَا تَسْتَمِرَّ الرَّجُلُ [Revile not thou the man]; and because that which is after إِذَا does not render determinate anything present at the time of speaking; and because that in الْآنَ is really redundant, being inseparable, which the determinative is never known to be: the good example in this case is the saying in the ڪur [v. 5,] الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ [This day I have completed for you your religion]. (Mughnee.)—It is also used to denote the species: first, to denote the totality of the individuals of the species; and this may have its place supplied by كُلُّ used in its proper sense; (Mughnee, I 'Aḳ* ubi suprà;) as in [the ڪur iv. 32,] وَخَلَقَ الْإِنْسَانَ ضَعِيفًا [For

man was created weak]: secondly, to denote the totality of the properties of the individuals, or the combination of all those properties in one thing; and this may have its place supplied by كُلُّ used in a tropical sense; as in زَيْدُ الرَّجُلِ عِلْمًا [Zeyd is the man in respect of knowledge; as though he combined in himself the knowledge of all the individuals of his species]; i. e., he is the complete, or perfect, [or we would rather say, preeminent,] in knowledge; and hence, [in the ڪur ii. 1,] ذَلِكَ الْكِتَابُ [That is the book, or scripture; as though combining in itself the excellences of all other books or scriptures; or meaning that is preeminently the book, or scripture]: and thirdly, to denote the quiddity, or essence; and this may not have its place supplied by كُلُّ used either properly or tropically; as in the saying, [in the ڪur xxi. 31,] وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ [And we have made of water (meaning, accord. to common opinion, spermata genitale,) everything living]; or, accord. to some, it is used in this case to distinguish a thing as known [in a particular sense] by its being conceived in the mind. (Mughnee.)—It is also used to denote predominance of application; as in الْمَدِينَةُ [The city], meaning the city of the Apostle; and الْكِتَابُ [The book], meaning the book of Seebaweyh: and in this case, it may not be suppressed, except when the noun is used vocatively, or when it is prefixed to another noun which it governs in the gen. case; and in some anomalous instances, as in هَذَا عَيْوُوقٌ طَالِعًا [This is the star Capella, rising], originally الْعَيْوُوقُ. (I 'Aḳ p. 51.) [In a case of this kind, it is said in the Mughnee to be redundant; but I think it is clearly not so in any of the instances here mentioned, except the last; and this I would rather assign to a category yet to be noticed, in which ال is certainly redundant, and, by rule, inseparable.]—It is also prefixed to a noun transferred from its original application to that of a proper name; it being so prefixed to convey an allusion to the original signification; and such noun being generally an epithet, as حَارِثٌ; but sometimes an inf. n., as فَضْلٌ; and sometimes a generic noun, as نُعْمَانٌ; so that in any of these cases you may prefix ال, saying الْحَارِثُ and الْفَضْلُ and النُّعْمَانُ, with a view to the original signification; and you may suppress it, with a view to the actual state [which is that of a proper name]: for when you mean that a name of this kind is given as one ominous of good, you prefix the ال in order to indicate this; as when you say الْحَارِثُ with a view to a person's being thus named to prognosticate that he will live and be a tiller, or cultivator; but when you only consider it as a proper name, you do not prefix the ال: thus the prefix ال conveys a meaning not obtained without it; and therefore it is not redundant, as some assert it to be. (I 'Aḳ p. 50.) [The author of the Mughnee is one of those who consider ال redundant in this case.]—It is in some cases redundant: and in some of these, it is inseparable; as in [a proper name which cannot be used with a view to an original application from which it has

been transferred to that of a proper name though it may have been so transferred, such as] الْإِلَٰهَاتُ, which is the name of a certain idol that was at Mekkeh [so called because a man used to moisten with clarified butter, for the pilgrims, at the place thereof]; and, accord. to some, [as before mentioned,] in الْآنَ; and in the conjunct nouns الْوَدَى and its variations, accord. to those who hold that a noun of this kind is rendered determinate by its complement: in other cases, where it is redundant, it is separable; and this is when it is prefixed to a proper name by poetic licence, as in بَنَاتُ أَوْبَرٍ for بَنَاتُ الْأَوْبَرِ, a species of truffle; or, accord. to Mbr, this is not a proper name, and the ال is not redundant; and when it is prefixed to a specificative, as in طَبِيتُ النَّفْسِ for نَفْسًا, accord. to the Baḡrees, who hold, in opposition to the Koofees, that the specificative may only be indeterminate; (I 'Aḳ p. 49;) [and, in like manner, as redundant and separable,] it is irregularly prefixed [by poetic licence] in الْأَمْسِ [q. v.], when it is left in its original form with kees. (T.)—Accord. to the Koofees, and some of the Baḡrees, and many of the later authors, it may also supply the place of the affixed pronoun; and such they hold to be the case in the saying in the ڪur [lxxix. 41,] فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى [Verily Paradise, it shall be his place of abode]; and in مَرَرْتُ بِرَجُلٍ حَسَنِ الْوَجْهِ [I passed by a man beautiful in his face]; and ضَرَبَ زَيْدٌ الظُّهْرَ وَالْبَطْنَ [Zeyd was beaten, his back and his belly]; when الْوَجْهِ and الظُّهْرَ and الْبَطْنَ are thus in the nom. case: but those who deny its being used in this manner hold that لَهُ is to be understood in the verse of the ڪur, and مِنْهُ in the other examples: and Ibn-Málik restricts the licence to cases not including the صِلَةٌ [or complement of ال used in the manner which is here next to be explained]. (Mughnee.)—It is also a conjunct noun in the sense of الْوَدَى and its variations; and as such is prefixed to an act. part. n., and to a pass. part. n., and, as some say, to a simple epithet; (Mughnee, and I 'Aḳ p. 43;) as الضَّارِبُ [which is equivalent to الَّذِي يَضْرِبُ], and الْمَضْرُوبُ [which is equivalent to الَّذِي ضُرِبَ], and الْحَسَنُ الْوَجْهِ: (I 'Aḳ:) but this last is not to be regarded, as it cannot be rendered by means of a verb. (Mughnee.) As such, also, it is sometimes prefixed to an adverbial noun, (Mughnee and I 'Aḳ,) extraordinarily; (I 'Aḳ;) as in the saying,

• مَنْ لَا يَزَالُ شَاكِرًا عَلَىٰ أَمْعَةٍ •
• فَهُوَ حَرٌّ بِعَيْشَةٍ ذَاتِ سَعَةٍ •

[Whoso ceases not to be grateful, or thankful, for what is with him, or what he has, he is worthy of a state of life such as is attended with plenty.] (Mughnee and I 'Aḳ.) As such it is also sometimes prefixed to a nominal proposition; as in the saying,

• مَنِ الْقَوْمِ الرَّسُولُ اللَّهُ مِنْهُمْ •
• لَهُمْ دَانَتْ رِقَابُ بَنِي مَعَدٍ •

[Of the people of whom is the apostle of God, of those to whom the necks of the sons of Ma'add

have become abased]. (Mughnee and I 'Ak.) And as such it is also sometimes prefixed to a verbal proposition, of which the verb is an aor.; which shows that it is not [in this case] a particle of determination; (Mughnee;) as in the phrase, **صَوْتُ الْحِمَارِ الْجِدْعُ** [The voice of the ass that has his ear, or ears, cut off]. (T and Mughnee.) But all these three cases are peculiar to poetry; contrary to the opinion of Akh, and, with respect to the last case, to that of Ibn-Málik. (Mughnee.) [Respecting the last instance, see also art. **جدع**.] Another instance of its usage prefixed in this sense to an aor. is the saying,

• مَا أَنْتَ بِالْحَكِيمِ التَّرْضَى حُكُومَتَهُ •

[Thou art not the judge whose judgment is approved]; (Iamb, T, I 'Ak;) a saying of El-Farezdak: (Iamb, T:) it is an extraordinary case; (I 'Ak;) and is [said to be] an instance of a bad poetic license, the like of which in prose would be an error by common consent. (Expos. of the Shudhoor edh-Dhahab.) In like manner, one says, accord. to AZ, **هَذَا الْيَضْرِيكَ**, meaning *This is he who beats thee*; and **رَأَيْتَ الْيَضْرِيكَ** *I saw him who beats thee*; and **هَذَا الْوَضِعُ لِلشَّعْرِ** *This is what is appropriated to poetry*. (T: [in which this last ex. is perhaps intended to intimate that the prefixing of ال in this manner to a verb is allowable only in poetry.]—The Arabs also say, **هُوَ الْحَصِينُ أَنْ يُرَامَ وَهُوَ الْعَزِيزُ أَنْ يُضَامَ**, meaning *أَحْصَنُ مِنْ أَنْ يُرَامَ وَأَعَزُّ مِنْ أَنْ يُضَامَ* [He is more strongly fortified, or protected against attack, than that he will be sought, or desired, and he is more mighty than that he will be injured; i. e., too strongly fortified, or protected against attack, to be sought, or desired, and too mighty to be injured: see **من**.] (TA in art. **لوم**. [But **الْحَصِينُ** is there erroneously put for **الْحَصِينُ**.])—Among strange usages, is that of **أَل** as an interrogative, mentioned by Ktr; as in **أَلْ فَعَلْتَ** in the sense of **هَلْ فَعَلْتَ** [Didst thou do? or hast thou done?]. (Mughnee.)

أَلْ Anything which has a quality requiring it to be regarded as sacred, or inviolable; which has some right pertaining to it: and thus used in particular senses here following. (R, TA.)—**Relationship**; or nearness with respect to kindred; (Fr, T, S, M, R, K;) as also **إِلَّة**, (Fr, T, K,) of which the pl. is **إِلَل**. (K.) So in the Kur [ix. 8], **لَا يُرَقِّبُوا فِيكُمْ إِلَّا** (Fr, T) *They will not regard, with respect to you, relationship*; (Bd, Jel;) accord. to some. (Bd.) And so in a trad. of 'Alee, **يَخُونُ الْعَهْدَ وَيَقْطَعُ الْإِلَّ** [He is unfaithful to the covenant, and cuts the tie of relationship]. (TA.) Hassán Ibn-Thábit says,

• تَعْمَرُكَ إِنْ إِيَّاكَ مِنْ قُرَيْشٍ •
• كَيْلَ السَّقْبِ مِنْ رَأْلِ النِّعَامِ •

[By thy life, thy relationship to Kureysh is like the relationship of the young camel to the young of the ostrich]. (S.)—**Good origin**. (K.) So, accord. to some, in a saying of Aboo-Bekr, which see below. (TA.)—**I. q. مَعْدِن**, (K,) or **مَعْدِن** **صَحِيح** [as meaning *A place, or person, whence*

a thing, or person, originates, free from imperfection, or from everything that would induce doubt or suspicion or evil opinion]. (El-Muárrij, TA: [in which the verse of Hassán cited above is given as an ex. of this signification.]—**A compact, or covenant; or one by which a person becomes responsible for the safety, or safe-keeping, of a person or thing**; syn. **عَهْد**: (AO, Aboo-Is-hák, T, S, M, R, K:) a confederacy, or league; syn. **حَلْف**; (Aboo-Is-hák, T, M, K;) and so, accord. to some, in the Kur ubi suprà: (Bd:) a covenant between two parties by which either is bound to protect the other; syn. **جَوَار**: (Aboo-Is-hák, T, R:) a promise, or an assurance, of security or safety; or indemnity; syn. **أَمَان**; (K;) a meaning which it has, accord. to some, in the verse of the Kur cited above. (TA.)

Hence, **وَفِي الْإِلَّ** *A fulfiller, performer, or keeper, of the compact, or covenant*. (TA, from a trad.)—**Lordship**; syn. **رَبُوبِيَّة**. (M, K.) So in the Kur ubi suprà, accord. to some. (Bd.) And so in the saying of Aboo-Bekr, above referred to, when he heard the rhyming prose of Museylimah, **هَذَا كَلَامٌ لَمْ يَخْرُجْ مِنْ إِيَّا** [This is language which did not proceed from lordship]: so explained by A'Obeyd: (Suh, TA:) or it has here another signification, mentioned before; the meaning being, which did not come from the origin whence came the Kur-án: or, accord. to some, it has here the signification next following. (TA.)—

Revelation, or inspiration. (K, TA.)—**الْإِلَّ** also signifies **God**: [like the word **إِلَه**, or rather **إِلَهِي**, as used in Hebrew:] (T, S, M, K:) so say Mujábid and Esh-Shaábee: (T:) and so it is said to signify in the verse of the Kur cited above: (T, TA:) [and so it seems to signify in the saying of Aboo-Bekr, also cited above, accord. to the M:] but Aboo-Is-hák disallows this; and so does Suh, in the R. (TA.) Ibn-El-Kelbee says, (M,) when **إِلَّ** ends any name, it has this meaning, and is the complement of a prefixed noun; and so **إِيْل**; (M, K;) as in **جَبْرَيْلُ** [and **جَبْرَيْلُ** &c.]; and so say most of the learned: (TA:) but this is not a valid assertion; for were it so, **جَبْرَيْلُ** and the like would be perfectly decl.: (M:) some say that these names are constructed inversely, after the manner of the language of the 'Ajam; **ال** and **ايل** meaning *servant*, and the first part of the name being a name of God. (Suh, TA.)—**I. q. شَخْص** [used in a pl. sense]. (Mughnee in art. **إِلَّ**. [See what is said to be an ex. of this meaning in a verse of Dhu-r-Rummeh cited in art. **إِلَّ** in the present work.]—[It is said that] **إِلَّ** is also *syn. with جَار* [A neighbour; &c.]. (K: [and so, accord. to the TA, in the M; but I have consulted the M without finding this explanation, and think it to be probably a mis-transcription for **جَوَار**, (see above,) as in the T and R.])

إِلَّ: see **إِلَّ**.
أَمْرٌ إِلَى *A thing, or an affair, relating, or attributable, to the إِلَّ, meaning either God, or revelation or inspiration*. (TA.)

الا

أَلَا [in its primitive acceptation, being composed of the interrogative hemzeh and the negative لا,] denotes an interrogation respecting a negative, as in the saying [of the poet],

• أَلَا أَصْطَبَارٌ بَسَلِمَى أَمْرٌ لَهَا جَدُّ •
• إِذَا أَلَا فَيَ آذَى لَأَقَاهُ أُمَثَالِي •

[Is there not any patience belonging to Selma, or has she hardness, when I experience what persons like me have experienced?]: (Mughnee, K:) and when used in this manner, it is put before a nominal proposition only, and governs like the negative لا [when used without the interrogative hemzeh]. (Mughnee.)—It also denotes a wish; as in the saying [of the poet],

• أَلَا عُمَرُ وَلِي مُسْتَطَاعٌ رُجُوعُهُ •
• فَيَرَأَبُ مَا أَتَأْتُ يَدَ الْغَفَلَاتِ •

[May there not be a life which has declined whereof the returning is possible, so that it may repair what the hand of negligences hath marred?]; for which reason **يَرَأَبُ** is mansoob, because it is the complement of a wish, coupled with **فَ**: and used in this manner, also, it is put before a nominal proposition only, [وَلِي in the verse above being a qualificative, like an epithet,] and it governs like the negative لا [without the interrogative hemzeh], and has no enunciative either expressed or understood. (Mughnee.)—It also denotes reproof, or reproach, (T, Mughnee, K,) and disapproval; as in the saying [of the poet],

• أَلَا أَرَعُوَاءَ لِمَنْ وَلَّتْ شَبِيئَتُهُ •
• وَادَّانَتْ بِمَشِيْبٍ بَعْدَهُ هَرَمٌ •

[Is there no self-restraint to him whose youth hath declined, and announced hoariness, after which is to follow decrepitude?]: (Mughnee, K:) and used in this manner, also, it is put before a nominal proposition only, and governs as in the cases mentioned above, (Mughnee,) or before a verb [also], which is always marfooq; as in the phrases **أَلَا تَتَدَمَّرُ عَلَيَّ فِعَالِكَ** [Dost not thou repent of thine actions?] and **أَلَا تَسْتَعْبِي** [Art not thou ashamed for thyself, or of thyself, with respect to thy neighbours?]; and **أَلَا تَخَافُ رَبَّكَ** [Dost not thou fear thy Lord?]. (T.)—It also denotes **عَرَض**, (T,) or **الْعَرَض**, and **التَّخَضُّص**, both of which signify the asking, or requiring, a thing; (Mughnee, K;*) but the former means the doing so with gentleness; (Mughnee, K;) and the latter, the doing so with urgency: (Mughnee;) and when used in this manner, [also,] it is said to be composed of **أَلَا** with the interrogative hemzeh; (TA;) and is put before a verbal proposition only; (Mughnee;) as in the saying [in the Kur xxiv. 22], **أَلَا تُجِبُونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ** [Do not ye, or wherefore do not ye, (see **أَمَا**), like that God should forgive you?]. (Mughnee, K,) and [in the same, ix. 13], **أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ** [Will not ye, or wherefore will not ye, fight a people who have broken their oaths?]; (Mughnee;) or

before a *mejzoom* or *marfooq* aor., both of these forms being mentioned on the authority of the Arabs, as in *أَلَا تَنْزِلُ تَأْكُلُ* and *أَلَا تَنْزِلُ تَأْكُلُ* [Wilt not thou, or wherefore wilt not thou, alight and eat?]. (Ks, T.)—It is also an inceptive particle, (S, Mughnee, K,) of which those who parse show the place but neglect the meaning, (Mughnee,) used to give notice of something about to be said, [like as *Now*, and *why*, (by the former of which I think it is generally best rendered when thus used,) are often employed in our language, and like as *ἀλλὰ* (which is remarkable for its near agreement with it in sound) is often used in Greek,] (S, Mughnee, K,) and importing averment, because it is composed of the interrogative hemzeh and the negative لا, which, when thus composed, have this import, (Mughnee, K,) like *أَلَمْ*, and *أَلَيْسَ*, because the interrogative particle resembles the particle of negation, and the negation of a negation is an affirmation, (Ham p. 589,) and like *أَمَا* before an oath: (Z, Mughnee:) [it may therefore be further rendered by our word *surely*; for this word (as Dr. Johnson says in his Dictionary) “is often used rather to intend and strengthen the meaning of the sentence, than with any distinct and explicable meaning:”] or it signifies *حَقًّا* [verily, or truly]: (M voce *أَمَا*:) it is put before both the [kinds of] propositions, [the nominal and the verbal;] (Mughnee;) as in the saying [in the *Kur* ii. 12], *أَلَا إِنَّهُمْ هُمُ السَّافِهَاءُ*, [meaning *Now surely it is they who are the lightwitted*], (Mughnee, K,) and [in the same, xi. 11,] *أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ*, [meaning *Now surely, on the day of its coming to them, it shall not be averted from them*], (Mughnee,) in which *يَوْمَ يَأْتِيهِمْ* appears to be the object of government of *مَصْرُوفًا*, which is the enunciative of *لَيْسَ*; whence it has been argued that, as the object of government of the enunciative of *لَيْسَ* precedes that verb, the enunciative itself may precede it: (I 'Aḳ pp. 74 and 75:) [J says,] you say, *أَلَا إِنَّ زَيْدًا خَارِجٌ* [Now surely Zeyd is going forth], like as you say, *أَعْلَمَنَّ أَنْ زَيْدًا خَارِجٌ* [Know thou that Zeyd is going forth]: (S:) Ks says, *أَلَا* is used to give notice of what is about to be said, and is followed by a command and a prohibition and an enunciation, as in *أَلَا قُمْ* [Now stand thou], and *أَلَا لَا تَقُمْ* [Now stand not thou], and *أَلَا إِنَّ زَيْدًا قَدْ قَامَ* [Now surely Zeyd has stood, or has just now stood]. (T.) When it is put before the particle [يا] used to give notice of what is about to be said, it is merely an inceptive, as in the saying [of the poet],

• *أَلَا يَا أَسْلَمِي يَا دَارَ مَيِّ عَلَى الْبَلِي* •

[Now be thou free from evil, O abode of Meiyā, during near and tear]. (AAF, M.)—Lth says, sometimes *أَلَا* is immediately followed by another لا; and he cites the following ex.:

• *فَقَامَ يَذُودُ النَّاسِ عَنَّا بِسَيْفِهِ* •

• *يَقُولُ أَلَا لَا مِنْ سَبِيلٍ إِلَى هُنْدٍ* •

[Then he began to drive away the people from us,

saying, *Now is there no way to Hind?*]: and one says to a man, “Did such and such things happen?” and he answers, *أَلَا لَا* [Why no]: he holds *أَلَا* to be used to give notice of what is about to be said, and لا to be a negative. (T.)

أَلَا and أَلَا، and أَلَا &c.: see art. *أَلَا*.

أَلَا is a particle denoting *تَحْضِيضٌ*; (Mṣb in art. *حَض*, Mughnee, K;) i. e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing; (Mṣb ubi suprā;) syn. with *هَلَّا*; (T, TA;) and peculiar to enunciative verbal propositions, (Mughnee, K,) like the other particles used for the same purpose. (Mughnee.) You say, [أَلَا تَفْعَلُ كَذَا] *Wherefore wilt not thou do such a thing?* and [أَلَا فَعَلْتَ كَذَا] *Wherefore didst not thou such a thing?* (T, TA,) meaning, (TA,) or as though meaning, (T,) *لِمَ لَمْ تَفْعَلْ كَذَا*. (T, TA.)—It also means *لَا أَنْ*; the ن being incorporated into the ل, which is written with teshdeed: (T, TA:) in which case, it is not to be confounded with the foregoing particle. (Mughnee.) You say, [أَمَرْتَهُ أَلَا يَفْعَلُ ذَلِكَ] *I commanded him that he should not do that*; and you may say, [أَمَرْتَهُ أَنْ لَا يَفْعَلُ ذَلِكَ]: it occurs in the old copies of the *Kur* written in the former manner in some places, and in the latter manner in other places. (T, TA.) In the saying in the *Kur* [xxvii. 31], *أَلَا تَعْلَمُوا عَلَيَّ*, [which may mean *That ye exalt not yourselves against me, or exalt ye not yourselves against me*,] it may be a compound of *أَنْ* governing a mangoob aor. and the negative لا, or of the explicative *أَنْ* and the prohibitive لا. (Mughnee.) [It often has ل prefixed to it, forming the compound *لِئَلَّا*, which signifies *That, or in order that, . . . not*; and may frequently be rendered by *lest*; as in the *Kur* ii. 145, *لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ* *That, or in order that, there may not be, or lest there should be, to men, against you, any allegation.*]

أَلَا, [regarded as a simple word,] not to be confounded with the compound of the conditional *إِنْ* and the negative لا, (Mughnee at the end of the article on this word,) is used in four manners. (The same in the beginning of the art.) First, (Mughnee,) it is used (as a particle, S, Mṣb,) to denote exception; [meaning *Except, save, or saving*; and sometimes *but*; and sometimes *but not*; as will be seen below;] (T, S, Mṣb, Mughnee, K; [in which last it is mentioned in art. *ال*, and again, as in the S, in the last division of the work;]) and to denote exception, it is used in five manners; after an affirmation, and a negation, and a portion of a sentence devoid of the mention of that from which the exception is made, and when the thing excepted precedes that from which the exception is made, and when these two are disunited in kind, in which last case it has the meaning of *لَيْكِنْ* [but when the sentence is negative, and *but not* when the sentence is affirmative]. (S, TA.) You say, *قَامَ الْقَوْمُ إِلَّا زَيْدًا*, [The people, or company of men, stood, except

Zeyd]; i. e., *Zeyd* was not included in the predicament of the people, or company of men: (Mṣb:) and it is said in the *Kur* [ii. 250], (T,) *فَسَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ* [And they drank of it, except a few of them]: (T, Mughnee, K:) here *إِلَّا* is governed in the accus. case by *أَلَا*, (Mughnee, K,) accord. to the most correct opinion: (Mughnee:) accord. to Th, it is so because there is no negation in the beginning of the sentence. (T.) And it is also said in the *Kur* [iv. 69], (T,) *مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ* [They had not done it, or they would not do it, except a few of them]: (T, Mughnee, K:) here *قَلِيلٌ* is in the nom. case as being a partial substitute, (Mughnee, K,) accord. to the *Baṣrees*, (Mughnee,) i. e., as being a [partial] substitute for the [pronoun] *و* [in *فَعَلُوهُ*], for it may here be so without perversion of the meaning, whereas it cannot be so without such perversion when the sentence is affirmative: (TA:) accord. to the *Koofees*, *أَلَا* is a conjunction, like the conjunctive لا: (Mughnee:) accord. to Th, *قَلِيلٌ* is here in the nom. case because the sentence commences with a negative: (T:) or in a sentence [like this,] which is not affirmative, in which the thing excepted is united in kind to that from which the exception is made, accord. to the opinion which is generally preferred and which commonly obtains, the noun signifying the thing excepted is a substitute for the noun signifying that from which the exception is made; but it is allowable to put it in the accus. case according to the general rule respecting exception; so that one says, *إِلَّا زَيْدًا مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ* [There stood not any one, except Zeyd]: and the same is the case in a prohibitive sentence; as in *لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ* [Let not any one stand, except Zeyd]; and in an interrogative sentence; as in *إِلَّا زَيْدًا هَلْ قَامَ أَحَدٌ إِلَّا زَيْدٌ* [Did any one stand, except Zeyd?]; when, in such sentences, the thing excepted is united in kind to that from which the exception is made. (I 'Aḳ p. 162.) You say also, *مَا جَاءَنِي إِلَّا زَيْدٌ* [There came not to me any, save Zeyd], without mentioning that from which the exception is made; (TA;) and *مَا صَرَبْتُ إِلَّا زَيْدًا* [I beat not any, save Zeyd]; and *مَا مَرَرْتُ إِلَّا بِزَيْدٍ* [I passed not by any, save by Zeyd]; (I 'Aḳ p. 164;) the case of the noun signifying the thing excepted being the same as if *أَلَا* were not mentioned: (I 'Aḳ ubi suprā, and TA:*) but you may not say, affirmatively, *صَرَبْتُ إِلَّا زَيْدًا*, or the like. (I 'Aḳ ubi suprā.) When the thing excepted precedes that from which the exception is made, if the sentence is affirmative, the noun signifying the former must be in the accus. case; as in *قَامَ إِلَّا زَيْدًا الْقَوْمُ* [Except Zeyd, the people, or company of men, stood]: and so, accord. to the usage generally preferred, when the sentence is not affirmative; as in *مَا قَامَ إِلَّا زَيْدًا الْقَوْمُ* [Except Zeyd, the people, or company of men, stood not]; but recorded instances allow one's saying also, *مَا قَامَ إِلَّا زَيْدًا الْقَوْمُ*. (I 'Aḳ p. 163.) When the thing excepted is disunited in kind from that from which the exception is made, if the sentence is affirmative, the noun signifying the former must likewise be in the accus. case; as in *قَامَ الْقَوْمُ إِلَّا حِمَارًا* [The people, or company of men, stood, but

not an ass], and ضَرَبْتُ الْقَوْمَ إِلَّا حِمَارًا [I beat the people, but not an ass], &c.: (I 'Ak p. 162:) and so, accord. to the generality of the Arabs; when the sentence is negative; as in مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا [The people stood not, but an ass]; (I 'Ak p. 163;) and مَا رَأَيْتُ الْقَوْمَ إِلَّا حِمَارًا [I saw not the people, but an ass]; الَّا being here syn. with لَكِنَّ; as also in the Kur [xlii. 22], where it is said, لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى [I ask not of you a recompense for it, but affection in respect of relationship]; (Msb;) and in the same xx. 1 and 2, مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلَّا تَذَكُّرًا [We have not sent down unto thee the Kur-án that thou shouldst suffer fatigue, but as an admonition]; (Bd, Jel;) or it is here syn. with بَلْ [which in this case means the same as لَكِنَّ]: (S:) so, too, when the sentence resembles a negative, being prohibitive or interrogative; (I 'Ak p. 163, explained in p. 162;) [thus, لَا تُضْرِبُ الْقَوْمَ إِلَّا حِمَارًا means Beat not thou the people, but an ass; and] مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا [in the Kur x. 98] means And wherefore did not any inhabitants of a town believe, before the punishment befell them, and their belief profit them, but the people of Jonas? for these were different from the former. (T.) When الَّا is repeated for the purpose of corroboration, it has no effect upon what follows it, except that of corroborating the first exception; as in مَا مَرَرْتُ بِأَخِيكَ إِلَّا زَيْدًا [I passed not by any one, except Zeyd, except thy brother], in which أَخِيكَ is a substitute for زَيْد, for it is as though you said, مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدًا [The people stood, except Zeyd, and except 'Amr], originally زَيْدًا وَعَمْرًا. When the repetition is not for that purpose, if the sentence is devoid of the mention of that from which the exception is made, you make the governing word [which is the verb] to affect one, whichever you please, of the nouns signifying the things excepted, and put the others in the accus. case, so that you say, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [There stood not any, save Zeyd, save 'Amr, save Behr]; but if the sentence is not devoid of the mention of that from which the exception is made, different rules are observed accord. as the things excepted are mentioned before that from which the exception is made or after it: in the former case, all must be put in the accus., whether the sentence be affirmative or not affirmative; as in مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [Except Zeyd, except 'Amr, except Behr, the people stood], and مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [Except Zeyd, except 'Amr, except Behr, the people stood not]: in the latter case, when the sentence is affirmative, all must likewise be put in the accus., so that you say, قَامَ الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [The people stood, except Zeyd, except 'Amr, except Behr]; but when the sentence is not affirmative, the same rule is observed with respect to one of them as when the exception is not repeated, accord. to the usage generally preferred, or it may be put in the accus., which is rarely done, and the rest must be

put in the accus., so that you say, مَا قَامَ أَحَدٌ إِلَّا [They shall not taste therein death, other than the first death]; الَّا here meaning سِوَى: (T:) or, accord. to some, it here means بَعْد [after]. (Jel.) And the saying of 'Amr Ibn-Ma'adee-kerib,

وَكُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ
لَعَمْرُ أَبِيكَ إِلَّا الْفَرَقْدَانِ

[And every brother, his brother forsakes him, or separates himself from him, by the life of thy father, other than the Farqadán; which is the name of the two stars β and γ of Ursa Minor]; as though he said غَيْرَ الْفَرَقْدَانِ: (S:) but Ibn-El-Hájib regards this instance as a deviation from a general rule; for he makes it a condition of the use of الَّا as a qualificative that it must be impossible to use it for the purpose of denoting exception: (Mughnee:) Fr says that this verse has the meaning of a negation, and therefore الَّا here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farqadán. (T.) When it is used as a qualificative, it differs from غَيْرٌ inasmuch as that the noun qualified by it may not be suppressed; so that one may not say, جَاءَنِي إِلَّا زَيْدٌ [meaning There came to me not Zeyd]; whereas one says, جَاءَنِي غَيْرُ زَيْدٍ: and, accord. to some, in this also; that it may not be used as such unless it may be used to denote exception; so that one may say, عِنْدِي دِرْهَمٌ إِلَّا دَانِقٌ [I have a dirhem, not a dāniq], because one may say إِلَّا دَانِقًا [except a dāniq]; but not إِلَّا جَيِّدٌ [not a good one], because one may not say إِلَّا جَيِّدًا [except a good one]; but it may be said that this is at variance with what they assert respecting the phrase فِيهَا آيَةٌ, and with the ex. given by Sb, and with the saying of Ibn-El-Hájib mentioned above. (Mughnee.) — Thirdly, (Mughnee,) sometimes, (S, Msb,) it is used as a conjunction, (Mughnee, K,) in the manner of وَ, (S, Mughnee, K,) consociating both literally and as to the meaning, as mentioned by Akh and Fr and AO, (Mughnee,) [i. e.] as syn. with وَ [And]. (Msb.) Thus in the saying, لَيْتَلَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا [That there may not be to men, against you, any allegation, and (meaning nor) to those who have acted wrongfully]; (Msb, Mughnee, K;) occurring in the Kur [ii. 145]; (Msb;) so accord. to Akh and Fr and AO; (Mughnee;) i. e., and those who have acted wrongfully also, to them there shall not be, against you, any allegation: (Msb:) Fr explains it as meaning that the wrongdoer has no allegation of which account should be taken; and this is correct, and is the opinion held by Zj. (T.) Thus, too, in the saying [in the Kur xxvii. 10 and 11], لَا يَخَافُ لَدَى الْمَرْسُوكِ إِلَّا مَنْ ظَلَمَ, ثُمَّ بَدَلْ حُسْنًا بَعْدَ سُوءٍ [The apostles shall not fear in my presence, and neither shall he who hath acted wrongfully, then hath done good instead, after evil; as some explain it; but others say that الَّا here denotes exception]. (Mughnee, in which it is explained as meaning وَلَا مَنْ ظَلَمَ; and K.) And thus in the saying of the poet, [namely, El-Mukhabbal Es-Saqdee, (S in art. خلد,)]

أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ
قَلِيلٍ بِهَا الْأَصْوَاتُ إِلَّا بُغَامَهَا

[She (the camel) was made to lie down, and thren her breast upon a tract of ground in which were few sounds other than her broken yearning cry for her young one]; for the determination of the اصوات [by the article ال] is generical: (Mughnee, K:) this verse is by Dhu-r-Rummeh. (S in art. بلد.) The following is an ex. of the like of a pl.: (Mughnee:) it is by Lebeed: (T:)

لَوْ كَانَ غَيْرِي سَلِمَى الْيَوْمَ غَيْرُهُ
وَقَعُ الْحَوَاثِ إِلَّا الصَّارِمُ الذِّكْرُ

[If it had been other than I, (O) Suleymà, today, the befalling of misfortunes would have altered him; other than the sharp sword diversified with wavy marks or streaks or grain, or of which the edge is of steel and the middle of the broad side of soft iron]. (T, Mughnee. [But in the latter, in the place of الْيَوْمَ, I find النَّهْرُ, i. e. ever.]) What Sb says necessarily implies its not being a condition that the word qualified must be a pl. or the like thereof; for he gives as an ex., لَوْ كَانَ مَعَنَا رَجُلٌ إِلَّا زَيْدٌ نَغْلِبْنَا [If there had been with us a man other than Zeyd, we should have been overcome]. (Mughnee.) Another ex. of the same usage of الَّا is the following: جَاءَنِي الْقَوْمُ إِلَّا زَيْدٌ [The people came to me, others than Zeyd, or not Zeyd]. (S.) [And أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا Ye are no other than human beings like us. (Kur xxxvi. 14.)] And the saying [in the Kur xlv. 56],

- وَأَرَى لَهَا دَارًا بِأَعْدِرَةِ الدِّ
- سِيدَانٍ لَمْ يَدْرُسْ لَهَا رَسْمٌ
- إِلَّا رَمَادًا هَامِدًا دَفَعَتْ
- عَنْهُ الرِّيَّاحُ حَوَالِدَ سَحْمٍ

[And I see a dwelling formerly belonging to her, at the pools of Es-Seedán, (a hill so called,) the remains of which have not become effaced, and ashes wasted and compacted together, from which three black pieces of stone whereon the cooking-pot was wont to be placed turned back the winds]: he means, أَرَى لَهَا دَارًا وَرَمَادًا. (§.) — Fourthly, (Mughnee,) it is redundant, as in the following verse, (§ in art. فك, Mughnee, K,) of Dhu-r-Rummeh, (§ ubi suprâ, Mughnee,) accord. to Aṣ and IJ: (Mughnee:)

- حَرَّاجِبُ مَا تَنْفَكُ إِلَّا مَنَاخَةٌ
- عَلَى الحَصْفِ أَوْ نَرْمِي بِهَا بَدَا قَفْرًا

[She-camels long-bodied, or lean, (but other meanings are assigned to the word which I thus render,) that cease not to be made to lie down in a state of hunger, or with which we direct our course to a desert region]; (§ ubi suprâ, Mughnee; [but in one copy of the former, in the place of نَرْمِي, I find يَرْمِي; and in my copy of the latter, تَرْمِي;]) meaning, مَا تَنْفَكُ مَنَاخَةٌ: (§ ubi suprâ:) but it is said that this is a mistake of the poet: (Mughnee:) so says Aboo-Amr Ibn-El-'Alâ; for, he says, أَلَا is not to be introduced after تَنْفَكُ and تَزَالُ: (TA:) and some say that the right reading is أَلَا, with tenween, [perhaps a mistranscription, for أَلَا,] meaning تَنْفَكُ [in a pl. sense]: and some, that تَنْفَكُ is a complete [or an attributive] verb, and مَنَاخَةٌ is a denotative of state; [consequently, that أَلَا is a compound of اِنْ and لَا, as in some other instances hereafter to be mentioned;] the meaning being, that are not disengaged, or not free, from fatigue [unless when made to lie down]. (Mughnee.) The following is also given as an ex. of the same kind:

- أَرَى الدَّهْرَ إِلَّا مَنْجُونًا بِأَهْلِهِ

[I see fortune, or time, to be like a water-wheel, with its people]: but the reading which is remembered to have been heard is وَمَا الدَّهْرُ: and if the former be correct, it may be explained on the supposition that أَرَى is the complement of an oath meant to be understood, and that لَا is suppressed, as in [the saying in the Kṛur xii. 85,] تَاللَّهِ تَفْتَأُ تَذْكُرُ يَوْسَفَ [so that the meaning is, I see not fortune, or time, to be aught save a water-wheel, with its people;] the form of the exceptive sentence which is devoid of the mention of that from which the exception is made indicating such an explanation. (Mughnee.) — [Fifthly,] it occurs as *syn. with* لَمَّا [as a particle denoting exception, equivalent to our *But*; meaning both *except* and (after an oath or the like) *only, or nothing more than*]; as in the saying in the Kṛur [xxxviii. 13], اِنْ كُلِّ إِلَّا كَذَّبَ الرَّسُلَ [There was not any one but such as accused the apostles of lying], in which 'Abd-Allah reads,

in its place, لَمَّا; and for كُلِّ he reads كَثِيرٌ; and as in the saying, اَسْأَلُكَ بِاللَّهِ إِلَّا اَعْطَيْتَنِي [I ask, or beg, or beseech, thee by God but that thou give me; i. e., I do not ask of thee anything save thy giving me; the preterite here, as in many instances in which it is preceded by لَمَّا (q. v.), not being a preterite in meaning]; for which one says also لَمَّا اَعْطَيْتَنِي. (T.) — It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally اِنْ لَا, which form a compound that does not admit of [the pronunciation termed] imáleh, because اِنْ and لَا are particles. (T.) [It signifies, lit., *If not.*] It is followed by a fut., which it renders mejzoom; [and in this case it may be rendered as above, or by *unless*]; as in the saying in the Kṛur [viii. 74], اِلَّا تَفْعَلُوهُ [If ye do it not, or unless ye do it, there will be a weakness of faith and an appearing of unbelief in the earth]. (T.) [In like manner,] in a saying such as the following, [in the Kṛur ix. 40,] اِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللهُ [If ye do not, or will not, aid him, certainly God aided him], it is only a compound of two words, the conditional اِنْ and the negative لَا, and is distinct from اِلَّا of which the usages have been mentioned before, though Ibn-Málik has included it therewith. (Mughnee.) [Often in post-classical works, and perhaps in classical also, but seldom except when it is preceded by a condition with its complement, the verb or verbal proposition which should immediately follow it is suppressed; as in the like of the saying, اِنْ فَعَلْتَ كَذَا عَفَوْتُ عَنْكَ وَإِلَّا قَتَلْتُكَ *If thou do such a thing, I forgive thee, or cancel thine offence; but if thou wilt not do it (i. e., اِلَّا تَفْعَلُهُ.) I kill thee*: sometimes also it ends a sentence, by an aposiopesis; the whole of what should follow it being suppressed: and sometimes the complement of the condition which precedes, as well as the verb or verbal proposition which should immediately follow it, is suppressed; so that you say, اِنْ فَعَلْتَ كَذَا وَإِلَّا قَتَلْتُكَ *If thou do such a thing, excellent will it be, or the like, (فَنِعْمًا هُوَ, or the like, being understood,) but if not, I kill thee.* Hence,] it sometimes has the meaning of اِمَّا, [signifying *Or*, denoting an alternative, corresponding to a preceding اِمَّا, which signifies "either,"] as in the saying, اِمَّا اَنْ تُكَلِّمَنِي وَإِلَّا فَاسْكُتْ [Either do thou speak to me or else (meaning اِمَّا اَنْ تُكَلِّمَنِي or *if thou wilt not speak to me*) be silent], i. e., اِمَّا اَنْ تَسْكُتَ. (§.) [It is also followed by اِنْ, as in اِنْ اَنْ يَشَاءَ اللهُ Unless God should please; in the Kṛur vi. 111, &c. And by و as a denotative of state, as in لَا تَمُوتُنَّ اِلَّا وَانْتُمْ مُسْلِمُونَ *Do not ye die unless ye be Muslims*; in the Kṛur ii. 126 and iii. 97. And sometimes it is preceded by اَللَّهِم; for the effect of which, in this case, see art. اله.]

الب

1. اَلْبُ, (Th, M, K,) aor. 2 and 3, inf. n. اَلْبُ, (M,) *It (a thing, Th, M) was, or became,*

collected; or compact; *syn. اجْتَمَعَ*; (Th, K;) or *تَجَمَّع*. (M.) — اَلْبُ اِلَيْهِ الْقَوْمُ *The people came to him from every direction*: (M, K:) or اَلْبُ الْقَوْمُ [signifies *the people multiplied themselves, and hastened*; for it] denotes اَلْاِكْتِمَارَ and اَلْاِسْرَاعَ: (T in art. ضَب:) and اَلْبُ, (T, K,) aor. as above, (T,) signifies *he hastened, or went quickly*. (T, K.) — اَلْبَتِ الْاِبِلُ *The camels obeyed the driver, and collected themselves together*. (M, K.) [See also 5.] — اَلْبُ اِلَيْهِ *He returned to him, or it*. (K, TA.) — اَلْبَتِ السَّمَاءُ, (M, K,) aor. 2, (M,) *The sky rained with long continuance*. (M, K.) — اَلْبُ, (S, Mṣb, K,) aor. 2, inf. n. اَلْبُ, (Mṣb,) *He collected (S, Mṣb, K) an army, (S,) or a people; (Mṣb;) as also اَلْبُ, (M,) inf. n. اَلْبُ: (TA:) and camels also: (TA:) or اَلْبُ اِلَيْهِ aor. 2, (T, S, M, K) and 2, (S, M, K,) inf. n. اَلْبُ, (T, S,) signifies *he collected the camels, and drove them (S, TA) vehemently: (TA:) or he drove them: (T, K:) or he drove them vehemently. (M.) — اَلْبُ, (TA,) inf. n. as above, (K, TA,) also signifies *He drove, pursued, chased, or hunted, with vehemence: (K, TA:) and he drove away a people. (Mṣb.) You say, اَلْبُ الْحِمَارَ طَرِيدَتَهُ *The [wild] ass chased, or pursued, the object of his chase [i. e. his female, as is shown by MF,] with vehemence; (M, K;) as also اَلْبَهَا. (K.)****

2: see 1, in two places. — اَلْبُ also signifies *The act of exciting, instigating, or rousing to ardour: (S, K:) and the exciting of discord, or strife, or the making of mischief. (K.) You say, اَلْبُ بَيْنَهُمْ *He excited discord or strife, or made mischief, between them. (M.)**

5. اَلْبُوا *They collected themselves together. (S, A, Mṣb.) [See also 1.] You say also, اَلْبُوا عَلَيْهِ *They leagued together, or collected themselves together, and aided one another, against him. (T.)**

اَلْبُ (T, S, Mṣb) and اَلْبُ (S, Mṣb) *Persons, or people, collected together; (S;) an assembly; a collected body: (Mṣb:) or a collection of many people: (T:) and اَلْبُ اَلْوَبُ a great assembly or congregation. (M.) — Also A people, or company of men, combining in hostility against a man. (TA, from a trad.) You say, اَلْبُ عَلَيْهِ هُمُ عَلَيْهِ *They are [one body of men] assembled against him with injustice and enmity or hostility: (Lth, T, M, K:) like اَلْبُ وَاوَدُ and اَلْبُ وَاوَدُ. (T, TA.)**

اَلْبُ: see اَلْبُ, in two places.

اَلْبُ a dial. var. of اَلْبُ; (M;) *Helmets of camels' skins*: or, as some say, it signifies *steel*: (T:) اَلْبَةُ is [its n. un., being] a dial. var. of اَلْبَةُ. (K, TA.) [See also اَلْبُ.]

اَلْبُ: see اَلْبُ. — Also *One who hastens, or is quick; (T;) and اَلْبُ likewise signifies [the same; or] quick, or swift: (Ibn-Buzurj, T, K:) or the former signifies quick in drawing forth the bucket: (IAar, M, K:) or brisk, lively, sprightly, active, agile, or prompt, and quick; (K, TA;)*

applied to a man. (TA.) — رِيحٌ أَوْبٌ *A cold wind, (M,) that raises and scatters the dust.* (M, K.) — سَمَاءٌ أَوْبٌ *A sky raining with long continuance.* (M.)

أَوْبٌ: see مِثْلُ.

حَسُودٌ مُؤَلِّبٌ [An envious man,] who excites discord or strife, or makes mischief. (S, * TA.)

الت

1. أَلَّتْ, aor. ٤, inf. n. أَلَّتْ, *It (a thing) decreased; diminished; lessened; became defective, deficient, incomplete, or imperfect.* (Msb.) — أَلَّتْ حَقُّهُ, (S, M, A, K,) aor. ٤, (S, M, K,) inf. n. أَلَّتْ (S, M) and إِلَاتَةٌ; (M;) and أَلَّتْ, aor. ٤; (Fr;) and إِيلَاتٌ, (M, K,) inf. n. إِيلَاتٌ; (K;) as also أَلَاتَةٌ, inf. n. إِيلَاتٌ, (so in a MS. copy of the K,) or إِيلَاتَةٌ; (so in the L: [agreeably with analogy, and therefore probably the correct reading: see art. لَيْت, to which it belongs: in SM's copy of the K, and in the CK, the verb is written أَلَاتَةٌ, and the inf. n. إِيلَاتٌ: by MF, the verb is written أَالَتْ, of the measure فَاعَلَ, and the inf. n. إِيلَاتٌ, like قَتَالَ:]) [and لَاتَةٌ, aor. ٤; and يَلِيْتُ; and أَوْلَتْهُ; and أَوْلَتْهُ;] *He diminished to him his right, or due; abridged him, or defrauded him, of a portion of it:* (Fr, S, M, A, K:) and in like manner, أَلَّتْهُ مَالُهُ, and أَالَتْهُ, &c., *he diminished to him his property; or abridged him, or defrauded him, of a portion of it:* (M, TA:) and أَلَّتْهُ الشَّيْءَ *he diminished the thing.* (Msb.) [Hence,] مَا أَلَّتْنَاكُمْ مِنْ عَمَلِكُمْ مِنْ شَيْءٍ [in the Kur lii. 21, *We will not diminish to them aught of the reward of their work:* (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) مَا أَلَّتْنَاكُمْ. (T, TA.) [See also art. لَيْت. — أَلَّتْهُ, (T, S, K,) or أَلَّتْهُ عَنْ وَجْهِهِ, (TA,) aor. ٤; (T;) as also لَاتَةٌ; these being two dial. vars., one of the other, mentioned by Yz, on the authority of AA; (S;) [and أَلَاتَةٌ; (see art. لَيْت.)] *He withheld him, or restrained him, (S, K,) and turned him, or averted him, (T, S, K,) from his course, purpose, or object.* (S, TA.) — أَلَّتْهُ, (M, K,) or أَالَتْهُ, (As, T, S,) aor. ٤, inf. n. أَلَّتْ, *He made him to swear, or take an oath: (As, T, S, K:) or he desired of him that he should swear, or give his testimony, for him.* (M, K.) And أَالَتْهُ بِبَيْعِيْنِ, inf. n. as above, *He pressed him, or pressed hard upon him, with an oath.* (M.) It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, أَالَتْكَ عَلَى أَمِيرِ الْمُؤْمِنِيْنَ, meaning *Dost thou lower the dignity of the prince of the faithful? or dost thou diminish to him [the respect that is due to him]?* accord. to IAqr.: or rather, *dost thou conjure the prince of the faithful?* his saying "Fear God" being as though he conjured him by God: for the Arabs say, أَالَتْكَ بِاللَّهِ لَمَّا, *meaning I conjure thee by God but that thou do thus, or such a thing.* (T.)

3: see 1.

4: see 1, in two places.

مَا فِي مَزَادِهِمْ، أَلَّتْ Deficiency: as in the saying, [There is not, in their provision-bags, any deficiency]. (A.) — أَلَّتْ حَلْفٌ. (M, TA.) [Perhaps an inf. n. in this sense.] — *An oath: as in the saying, when one has not given thee thy right, or due, قَبْدَهُ بِالْأَلَّتْ [Bind thou him by oath]. (T.) — Calumny, slander, or false accusation.* (Kr, M, K.) [Perhaps an inf. n. in this sense also.]

أَلَّتْهُ A small gift. (AA, T, K.) — *An oath such as is termed غَمُوسٌ, q. v. (AA, T, K.)*

الد

وَلَدٌ وِلَادَةٌ &c. for وِلَادَةٌ &c.: see art. وِلَادَةٌ.

الف

1. أَلْفَةٌ, (T, S, M, Msb, K,) aor. ٤, (S, Msb, K,) inf. n. أَلْفٌ (S, M, Msb, K) and أَلْفٌ (K) and أَلْفَانٌ, (M, TA,) *He kept, or clave, to it; (A'Obeyd, T, M, Msb, * TA;) namely, a thing, (A'Obeyd, T, M, TA,) or a place; (S, Msb, TA;) as also أَلْفَةٌ, aor. ٤; (TA;) and أَالَفْتُ, (A'Obeyd, T, S, M, Msb,) aor. ٤, (S, TA,) inf. n. إِيلَافٌ; (S, Msb, TA;) and أَالَفْتُ, aor. ٤, (S, TA,) inf. n. مَوْلَافَةٌ; (S, Msb, TA;) [he frequented it, or resorted to it habitually; namely, a place:] *he became familiar with it; or accustomed, or habituated, to it; namely, a thing: (AZ, T:) he became familiar, sociable, companionable, friendly, or amicable, with him: (AZ, T, Msb:) he loved, or affected, him; liked, approved, or took pleasure in, him.* (Msb.) You say, أَالَفْتُ الطَّيْرَ الْحَرَمَ [The birds kept to the sacred territory], and البُيُوتَ [the houses]: and أَالَفْتُ الظَّبْيَةَ الرَّمْلَ [The gazelles kept to the sands. (T.) — There are three manners of reading the passage in the Kur [cvi. 1 and 2], لِإِيْلَافٍ قُرَيْشٍ إِيلَافِيْمَ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ; the second and third being لِإِيْلَافٍ and لِإِيْلَافٍ; the first and second of which have been adopted; (Aboo-Is-hāk, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA:) [accord. to all these readings, the passage may be rendered, *For the keeping of Kureysh, for their keeping to the journey of the winter and of the summer, or spring; the chapter going on to say, for this reason "let them worship the Lord of this House," &c.: or] the second and third readings are from أَلْفٌ, aor. ٤; [and accord. to these readings, the passage may be rendered as above;] but accord. to the first reading, the meaning is, *for the preparing and fitting out* [&c.; i. e., *preparing and fitting out men and beasts in the journey of the winter &c.]: so says IAmb; and Fr explains in the same manner the third reading: but IAqr says that, accord. to this reading, the meaning is, the protecting* [&c.]: he says that the persons who protected were four brothers, Hāshim and 'Abd-Shems and El-Muṭṭalib and Nowfal, the sons of 'Abd-Menāf: these gave protection to Kureysh in their procuring of corn: (T:) Hāshim obtained a grant of security from the king of the Greeks, and Nowfal from Kisrà,**

and 'Abd-Shems from the Nejšáshee, and El-Muṭṭalib from the kings of Hīmyer; and the merchants of Kureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them: Hāshim used to give protection (يُوْلَفُ [in the copies of the K يُوْلَفُ]) [to those journeying] to Syria, and 'Abd-Shems to Abyssinia, and El-Muṭṭalib to El-Yemen, and Nowfal to Persia: (T, K:*) or إِيلَافٌ in the Kur signifies a covenant, or an obligation; and what resembles permission, (إِجَارَةٌ, as in some copies of the K and in the TA,) or protection, (إِجَارَةٌ, as in the CK,) with an obligation involving responsibility for safety; first obtained by Hāshim, from the kings of Syria; (K, * TA;) and the explanation is, that Kureysh were dwelling in the sacred territory, (K,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (K:) so in the O: (TA:) or the ل is to denote wonder; and the meaning is, *wonder ye at the ايلاف of Kureysh* [&c.]: (K:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the ايلاف [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, *I have destroyed the masters of the elephant to make Kureysh remain at Mekkeh, and for their uniting the journey of the winter and of the summer, or spring; that when they finished one, they should commence the other; (T, S;) and this is like the saying, ضَرَبْتَهُ لَكَذَا لَكَذَا [con-junctive] و (S:) but Ibn-'Arafeh disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bd, however, mentions that in Ubeī's copy, the two compose one chapter:] secondly, because ايلاف signifies the covenants, or obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure. (TA.) — إِيلَافٌ [in like manner] signifies *A writing of security, written by the king for people, that they may be secure in his territory: and is used by Musāwir Ibn-Hind in the sense of ايتلاف, [as is also ائلف,] when he says, in satirizing Benoo-Asad,**

• زَعَمْتُمْ أَنَّ إِخْوَتَكُمْ قُرَيْشٌ •
• لَهُمْ إِئْفٌ وَلَيْسَ لَكُمْ إِيلَافٌ •
meaning *Ye asserted [that your brothers are Kureysh; i. e.,] that ye are like Kureysh: but how should ye be like them? for they have [an alliance whereby they are protected in] the trade of El-Yemen and Syria; and ye have not that [alliance]. (Ham p. 636.) [Hence,] إِيلَافٌ, [a phrase used in the manner of an oath,] accord. to some, signifies *The safeguard, or protection, of God: or, accord. to others, an honourable station from God.* (TA.) — أَالَفْتُ, aor. ٤, *He gave him**

a thousand; (S, K;) of articles of property, and of camels. (TA.)

2. **تَأْيَفَ**, inf. n. **تَأْيَفٌ**, (T, M_{sb}, K,) *He united them, or brought them together*, (T, M_{sb}, TA,) *after separation*; (T, TA;) *and made them to love one another*; (M_{sb};) *he caused union, or companionship, (أَلْفَةٌ) to take place between them.* (K.) And **أَلَفْتُ بَيْنَ الشَّيْئَيْنِ**, inf. n. as above, [*I united, or put together, the two things.*] (S.) And **أَلَفَ الشَّيْءَ** *He united, or connected, (T,) or gathered or collected or brought together, (M,) the several parts of the thing.* (T, M.)—Hence, **تَأْيَفَ الْكُتُبِ** [*The composition of books.*] (T, TA.) — **تَأْيَفٌ** is *The putting many things into such a state that one name becomes applicable to them, whether there be to some of the parts a relation to others by precedence and sequence, or not*: so that it is a more general term than **تَرْتِيبٌ**: (KT:) or the *collecting together, or putting together, suitable things*; from **الْأَلْفَةُ** [i. e. **الْأَلْفَةُ**]; and is a more particular term than **تَرْكِيبٌ**, which is the putting together things, whether suitable or not, or placed in order or not. (Kull p. 118.) — **أَلَفُوا إِلَيَّ كَذَا**: see 5. — **أَلَفَ أَلْفًا** *He wrote an alif*; (K;) like as one says **جَمِعَ جَمِيعًا**. (TA.) — See also 4, in three places.

3. **أَلَفَهُ**: see 1, first sentence. — **أَلْفٌ**, (M, TA,) inf. n. **مُؤَالَفَةٌ**, (TA,) [app., *He made a covenant with another to be protected during a journey for the purpose of trade, or traffic*: (see 1:) and hence,] *he (a man) traded, or trafficked.* (M, TA.) — **شَارَطَهُ مُؤَالَفَةً** *He made a condition with him for a thousand*: (IA_{ar}, M:) like as one says, **شَارَطْتُهُ مِائَةً**, meaning, for a hundred. (IA_{ar}, M, K, in art. مَأَى.)

4. **أَلَفَهُ**, inf. n. **إِبْلَافٌ**: see 1, in three places. — **أَلَفَهُ الشَّيْءَ**, (T, M,) or **المَوْضِعَ**, (S,) or **مَكَانًا**, (K,) inf. n. as above, (T,) *He made him to keep, or cleave, to the thing, or to the place, or to such a place.* (T, S, M, K,*) — **أَلَفْتُ الشَّيْءَ** *I joined, conjoined, or united, the thing.* (T.) — **أَلَفْتُ الْقَوْمَ**, (T, S, K,*) inf. n. as above, (S,) *I made the people, or company of men, to be a thousand complete [by adding to them myself]*; (T, S, K, TA;) they being before nine hundred and ninety-nine. (T, TA.) And **أَلَفَ الْعَدَدَ** *He made the number to be a thousand*; as also **أَلَفَهُ**: (M:) or **أَلَفَ** *he completed the thousand.* (K.) And in like manner, (S,) **أَلَفْتُ الدَّرَاهِمَ** *I made the dirhems to be a thousand* (S, K) complete. (S.) And **أَلَفُوا لِيَمْرُ الْأَعْمَارِ** *They said to them, May you live a thousand years.* (A in art. عَمْر.) — **أَلَفُوا** *They became a thousand* (T, S, M) complete. (S.) And **أَلَفْتُ الدَّرَاهِمَ** *The dirhems became a thousand* (S, K) complete. (S.)

5. **تَأْيَفَ الْقَوْمَ**, (M_{sb}, K,) and **أَتَتَلَفُوا** [written with the disjunctive alif **أَتَتَلَفُوا**], (T, K,) *The people, or party, became united, or came together,* (M_{sb}, K,) [after separation, (see 2, of which each is said in the TA to be quasi-pass.)] *and loved one another*: (M_{sb};) or the meaning of

أَتَتَلَفُوا [and **تَأْيَفَ** also] is the *being in a state of union, alliance, agreement, congruity, or congregation*: (M_{sb};) and the *being familiar, sociable, companionable, friendly, or amicable, one with another.* (TA.) And **تَأْيَفًا** is said of two things; [meaning *They became united, or put together*; (see 2;)] as also **أَتَتَلَفًا**. (S.) And **أَتَتَلَفَ الشَّيْءَ** signifies *The several parts of the thing kept, or claved, together.* (M.) And **تَأْيَفَ** *It became put together in order.* (M.) — **تَأْيَفُوا** *They sought, desired, or asked, [a covenant to ensure them] protection, (IA_{ar}, T, M,) إلى كَذَا* [meaning in a journey for the purpose of trade, or traffic, to such a place, as is shown in the T by an explanation of the words of IA_{ar}, **إِنِّي الشَّامَ**, in a passage in which the foregoing signification is assigned to **تَأْيَفُوا**]; (M;) as also **أَلَفُوا** *He treated him with gentleness or blandishment, coaxed him, or wheedled him*; (K;) *behaved in a sociable, friendly, or familiar, manner with him*; (TA;) *attracted him, or allured him; and gave him a gift, or gifts*; (T, K,*) *in order to incline him to him*: (K;) or *he affected sociableness, friendliness, or familiarity, with him.* (Mgh.) You say, **تَأْيَفْتُهُ عَلَى الْإِسْلَامِ** [*I attracted him, or allured him; and gave him a gift, or gifts, in order to incline him; to embrace El-Islám.*] (S.)

8: see 5, in four places.

أَلْفٌ, meaning *A certain number*, (S, M, K,) well known, (M,) i. e. *a certain round number*, (M_{sb};) [namely *a thousand*,] is of the masc. gender: (T, S, M_{sb}, K;) you say **ثَلَاثَةُ آلَافٍ** [*Three thousand*], not **ثَلَاثُ آلَافٍ**; (TA;) and **وَاحِدَةٌ هَذَا أَلْفٌ** [*This is one thousand*], not **وَاحِدَةٌ**; (S;) and **أَلْفٌ أَقْرَعٌ**, [*A complete thousand*], (T, S,) not **قَرَعَةٌ**: (S;) it is not allowable to make it fem.: so say IAmb and others: (M_{sb};) or it is allowable to make it fem. as being a pl.: (T:) or, accord. to ISk, it is allowable to say, **هَذِهِ أَلْفٌ** as meaning **هَذِهِ الدَّرَاهِمُ أَلْفٌ** [*These dirhems are a thousand*]; (S, K,*) and Fr and Zj say the like: (M_{sb};) the pl. is **أَلْفٌ**, applied to three, (M,) and **أَلْأَفُ**, (T, S, M, M_{sb}, K,) applied to a number from three to ten, inclusively, (TA,) and **أَلْوَفُ**, (T, S, M, M_{sb}, K,) used to denote more than ten; (T;) and **أَلْأَفُ** [in the TA **أَلْأَفُ**] is used by poetic licence for **الْأَلْأَفُ**, by suppression of the [radical] **ل**. (M.)

إِلْفٌ [originally an inf. n. of **أَلَفَهُ**, q. v.,] *He with whom one is familiar, sociable, companionable, friendly, or amicable; he to whom one keeps or cleaves; [a constant companion or associate; a mate; a fellow; a yoke-fellow; one who is familiar, &c., with another or others; (see **مُؤَلَّفٌ**);] (M;) i. q. **أَلْيَفٌ**; (T, S, M, K;) which is an act. part. n. of **أَلَفَهُ**; (M_{sb};) as is also **أَلْفٌ**; (M_{sb}, K;) and **أَلْفٌ** also is syn. with **أَلْيَفٌ**: (K:) the female is termed **إِنْفَةٌ** and **إِنْفٌ**; (M;) both of these signifying a woman with whom thou art familiar, &c., and who is familiar, &c., with thee: (K:) and the fem. of **أَلْفٌ** is **أَلْفَةٌ**: (K:)*

the pl. of **إِنْفٌ** is **إِلْأَفُ**; (T, M;) which is also pl. of **أَلْفٌ**: (TA:) and that of **أَلْيَفٌ** is **أَلْيَفٌ** (S, K, TA) and **أَلْفَاءٌ**: (M, TA:) and that of **أَلْفٌ** is **أَلْأَفُ** (T, S, M_{sb}, K) and **أَلْأَفُ**, like as **أَنْصَارٌ** is pl. of **نَاصِرٌ**, (TA,) and so, (M, TA,) in my opinion, [says ISd,] (M,) is **أَلْوَفُ**, like as **شُهُودٌ** is pl. of **شَاهِدٌ**, (M, TA,) though some say that it is pl. of **إِنْفٌ**: (M:) and the pl. of **أَلْفَةٌ** is **أَوَالِفٌ** and **أَلْفَاتٌ**. (K.) You say, **فُلَانٌ إِنْفِي** and **أَلْيَفِي** [*Such a one is my constant companion or associate, &c.*] (T.) And **حَنَّتْ الإِنْفُ إِلَى الإِنْفِ** [*The female mate yearned towards the mate.*] (S.) And **نَزَعُ البَعِيرِ إِلَى آلَافِهِ** [*The camel yearned towards his mates.*] (T,) or **الْأَلْفُ**, (T,) or **الْأَلْفُ**, (TA,) is said by IA_{ar} to mean *Persons who keep to the large towns, or cities.* (T, TA.) **أَلْوَفٌ** in the K_{ur} ii. 244 is said by some to be pl. of **إِنْفٌ** or of **أَلْفٌ**: but by others, to signify “thousands.” (Bd, L, TA.) **أَوَالِفُ الطَّيْرِ** signifies *The birds that keep to Mekkeh and the sacred territory*: and **أَوَالِفُ الحَمَامِ**, *Domestic pigeons.* (T.)

أَلْفٌ: see **إِنْفٌ**, in two places. — As some say, (O,) it also signifies *A man having no wife.* (O, K.) — **أَلْفٌ** *One of the letters of the alphabet*; (M;) *the first thereof*; (K;) as also **أَلْيَفٌ**: (M:) Ks says that, accord. to the usage of the Arabs, it is fem., and so are all the other letters of the alphabet; [and hence its pl. is **أَلْفَاتٌ**]; but it is allowable to make it masc.: Sb says that every one of them is masc. and fem., like as is **لِسَانٌ**. (M.) See art. 1. — † **أَلْفٌ** *A certain vein lying in the interior of the upper arm, [extending] to the fore arm*: (K, TA:) so called as being likened to an 1: (TA:) the two are called **الْأَلْفَانِ**. (K.) — † **أَلْفٌ** *One of any kind of things*: (K, TA:) as being likened to the 1; for it denotes the number one. (TA.)

أَلْفَةٌ *A state of keeping or cleaving [to a person or thing]*: (M:) *a state of union, alliance, agreement, congruity, or congregation*; (M_{sb};) a subst. from **الْإِتِّتَلَفُ**: (M_{sb}, K, TA:) and, as such, (TA,) signifying also *familiarity, sociableness, socialness, companionableness, friendliness, fellowship, companionship, friendship, and amity.* (M_{sb}, TA,*)

أَلْفِي *Of, or relating to, or belonging to, the number termed أَلْفٌ [a thousand].* (TA.)

أَلْفَةٌ قَامَةٌ أَلْفِيَّةٌ *A stature resembling the letter alif.* Often occurring in late works.]

إِلْأَفٌ an inf. n. of **أَلَفَهُ**: and used as a subst.: see 1. — **بَرْقٌ إِلْأَفٌ** *Lightning of which the flashes are consecutive or continuous.* (TA.)

أَلْوَفٌ *Having much أَلْفَةٌ [meaning familiarity, sociableness, &c.]: pl. أَلْفٌ.* (K.)

أَلْيَفٌ: see **إِنْفٌ**, in three places: — and see **أَلْفٌ**.

أَوَالِفٌ and **أَلْفَةٌ**; and **أَوَالِفٌ**, the pl. of the latter: see **إِنْفٌ**, in seven places.

إِبْلَافٌ an inf. n.: and used as a subst.: see 1.

مَأْتٍ [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; (Mṣb;) 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.)

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

مَوْلٍ and **مَأْوٍ** 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 المأوف** [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, Mṣb;) 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, (Mgh, Mṣb,) and their followers also; (Mṣb;) 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. (Mgh, Mṣb.) — **ألف مؤلفة** [These are a thousand] made complete. (S.) — See also **مَوْلُونَ**.

مؤلف A composer of a book or books; an author. [See also **مؤلف**, in two places.]

اق

1. **أَقَى**, (JK, K, TA,) aor. -; (K, TA;) or **أَقَى**, 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. **أَقَى** and **أَقَى**; (JK, K;) It (lightning) lied; (AHeyth, K;) [i. e.] it was without rain. (JK.) — See also 5. — Also, **أَقَى**, aor. - , inf. n. **أَقَى**, He lied; spoke falsely: whence the reading of Aboo-Jaʿfar and Zeyd Ibn-Aslam, [in the Qur xxiv. 14,] **إِذْ تَأْتُونَهُ بِالْأَقَى** [When ye spoke it falsely with your tongues]. (TA.)

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

(TA.) Ibn-Aḥmar has made the second trans., using the phrase **تَأْتَى العيون**, either by suppressing a prep., [meaning *She shines to the eyes,*] or meaning thereby *she ravishes the eyes.* (TA.) — And **تَأْتَى**, 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 **أَقَى**, q. v.]. (IAḥr.)

8: see 5, in two places.

أَقَى A he-wolf: fem. with ʿ: (IAḥr, S, K;) and the fem. is also applied to a she-ape or monkey; the male of which is not called **أَقَى**, but **قَرْدٌ**, (S, K,) and **رَبَاحٌ**. (S.) — † *Evil in disposition*, applied to a man; and so with ʿ 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.)

أَقَى [an inf. n. (see 1) used as an epithet;] *Lying, or fallacious, lightning;* (K;) *that has no rain;* (JK, K;) as also **أَقَى**: (K, TA:) **أَقَى**, 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 **أَقَى**, 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.)

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

أَقَى: see **أَقَى**.

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

أَقَى: } see **أَقَى**.
أَقَى: }

الك

1. **أَلَكَ اللِّجَامَ**, (ISd, K,) [aor. - or - ,] inf. n. **أَلَكَ**, (ISd, TA,) *He (a horse) chewed, or champed, the bit;* *syn. عَلَنَهُ.* (ISd, K.) One says, of a horse, **يَأْكُ اللِّجَامَ** *He chews, or champs, the bits:* but the verb commonly known is **يَأْكُ**, or **يَعْدُ**. (Lth.) — [Hence, accord. to some, (see **أَلَكُ**),] **أَلَكَ بَيْنَ القَوْمِ**, (Mṣb, TA,) aor. - , inf. n. **أَلَكُ** and **أَلَكُ**, (Mṣb,) *He acted as a messenger (رَسُولٌ) between the people.* (Mṣb, TA.) — And **أَلَكَهُ**, aor. - , inf. n. **أَلَكُ**, *He conveyed, or communicated, to him a message.* (Kr.) — And **أَلَكَ** *He sent.* (IB in art. **لوك**.)

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

being transposed and placed after the ل, it becomes **أَلَكَنِ**; then the hemz has its vowel transferred to the ل, and is thrown out; as is done in the case of **مَلَك**, which is originally **مَالَك**, then **مَلَاك**, and then **مَلَك**: (IB in art. **لوك**;) it means *Be thou my messenger; and bear thou my message;* and is often used by the poets. (S in art. **لوك**.) Accord. to IAmb, one says, **أَلَكَنِ إِلَى فلان**, 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 **أَلَكَنِ**; or, if from **الألوك**, the original form is **أَلَكَنِ**: and he also says that it means *be thou my messenger to such a one.* (TA.) One says also, **أَلَكَنِ 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 **أَلَكَنِ 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, **أَلَكَنِ إِلَيْهَا السَّلَامَ**: sometimes, also, the person sent is he to whom the message is sent; as in the saying, **أَلَكَنِ إِلَيْكَ السَّلَامَ** [virtually meaning *receive thou my salutation;* but literally] *be thou my messenger to thyself with salutation.* (TA.) Lh mentions the phrase **أَلَكَنَهُ إِلَيْهِ**, with respect to a message, aor. **أَلَكَنَهُ**, inf. n. **أَلَكَنَهُ**; in which case, the hemz [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. **لوك**.)

5: see **أَلَكُ**.

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

أَلَكُ A thing that is eaten [or rather chewed, as will be seen below]: so in the phrases, **عَلَوُكَ صَدَقِي** and **عَلَوُجُ صَدَقِي** like **هَذَا أَلَكُ صَدَقِي** [This is an excellent thing that is chewed], and **مَا تَلَوْتُكَ بِأَلَكُ** [or **أَلَكُ** **مَا تَلَوْتُكَ بِأَلَكُ** (K in art. **عَلج**)] like **مَا تَعَلَّجْتُ بِعَلَوُجٍ** [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 **الرِسَالَةَ**, by which **الألوك** is explained in the K &c., we find **قَبِلَ المَلِكُ مَشَقُّ مِنْهُ**, in which the first two words should be **قَبِلَ المَلِكُ**, as in other copies of the K and in the TA; and **الألوك** is erroneously put, in the CK, for **الألوك**];) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also **أَلَكُ** (ISd, Sgh, K) and **مَأَلَكَةُ** (Lth, S, Mṣb, K, &c.) and **مَأَلَكَةُ** (Mṣb, K) and **مَأَلَكُ**: (S, M, Mṣb, K, &c. :) accord. to Kr, (TA,) this last is the only word of the measure **مَفْعَلٌ**: (K, TA:) but accord. to Sb and Akh, there is no word of this measure: (TA:) [i. e. there is none originally

of this measure:] other instances have been mentioned; namely, **مَكْرَمٌ** and **مَعُونٌ** [originally **مَعُونٌ** and **مَقْبَرٌ** and **مَهْلِكٌ** and **مِهْسَرٌ**, which last occurs in the *Kur* [ii. 280], accord. to one reading, in the words **فَنظَرُوا إِلَى مِهْسَرِهِ**; but it is said that each of these, and **مَأْنَكٌ** also, may be regarded as originally with **ه**; or, accord. to AHei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with **ه**; (MF, TA;) and Akh says the same with respect to **مَكْرَمٌ** and **مَعُونٌ**: (TA:) Seer says that each is curtailed of **ه** by poetic licence; but this assertion will not apply to **مِهْسَرٌ**, as it occurs in the *Kur*. (MF, TA.) — **أَلْوَكٌ** also signifies *A messenger*. (Ibn-'Abbād, K.) [In the CK here follows, **وَالْمَأْتُوكُ وَالْمَأْتُوكُ**; but the right reading is **وَالْمَأْتُوكُ الْمَأْتُوكُ**, as in other copies and in the TA.)]

أَلْوَكٌ: see **أَلْوَكٌ**.

مَلَكٌ is said to be the original form of **مَلَكٌ** [An angel; so called because he conveys, or communicates, the message from God; (K, TA, in art. **لَاكٌ**);] derived from **أَلْوَكٌ**; (Mṣb, K, TA; [but in the CK is a mistake here, pointed out above, voce **أَلْوَكٌ**];) so that the measure of **مَلَكٌ** is **مَعَلٌ**: (Mṣb:) **مَلَكٌ** is both sing. and pl.: Ks says that it is originally **مَأْلَكٌ**, from **أَلْوَكٌ** 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 **مَلَكٌ**; but in forming the pl., they restore it to **مَلَأَكٌ**, saying **مَلَأَكَةٌ** and **مَلَأَكٌ** also: (S in art. **مَلَكٌ**;) or, accord. to some, it is from **لَأَكٌ** "he sent;" so that the measure of **مَلَكٌ** is **مَفَلٌ**: and there are other opinions respecting it: (Mṣb:) some say that its **ر** is a radical: see art. **مَلَكٌ**. (TA in art. **لَاكٌ**.)

مَأْلَكٌ:
مَلَأَكَةٌ:
مَلَأَكٌ: } see **أَلْوَكٌ**.

اله

1. **أَلِهٌ**, aor. **أَلِهَ**, inf. n. **أَلِهٌ**, *It*, (as, for instance, the belly, T, S, or the head, Mṣb,) or *he*, (a man, T, S, Mṣb,) *was in pain; had, or suffered, pain; ached*. (T, S, M, Mṣb, K.) **أَلِهٌ بَطْنُهُ** [He was in pain, or had pain, in his belly] (M) and **أَلِهَتْ بَطْنُكَ** [thou wast in pain, or hadst pain, in thy belly] (T, S) or **رَأْسُكَ** [in thy head] (Mṣb) are like **سَفِهَ رَأْيَهُ** (M) and **رَشِدَتْ أَمْرُكَ** (S, T) and **وَجَعَتْ رَأْسُكَ**; (Mṣb;) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in **ضَعَّتْ بِهِ ذُرْعًا** and **قَرَّرَتْ بِهِ عَيْنًا**; (T;) the regular form being **أَلِهَ بَطْنُكَ** and **أَلِهَ بَطْنُكَ** (T, S,) as the verb is intrans. (T.)

4. **أَلِهْتُهُ**, (S, M, Mṣb, K,) inf. n. **أَلِهْتُهُ**, (S, Mṣb,) *I caused him pain or aching*. (S, M, Mṣb, K.)

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

أَلِهٌ: see **أَلِهٌ**.

أَلِهَةٌ *Pain; ache*; (T, S, M, K;) as also **أَلِهَةٌ**: (T, M, K:) pl. (of the former, T, M) **أَلِهَاتٌ**. (T, M, K.) You say, **مَا أَجِدُ أَلِهَةً وَلَا أَلِمًا** *I do not find pain nor ache*; i. e. **وَجَعًا**: so says AZ: and IAḥr says, **أَلِهَةٌ وَلَا أَلِمَةٌ** as meaning the same. (T.) And the Arabs say, **لَأَبِيْتِكَ عَلَيَّ** **أَلِهَةٌ**, meaning *I will assuredly bring upon thee [lit. make thee to pass the night in] distress, or difficulty*. (Sh.)

أَلِهٌ *Being in pain; having, or suffering, pain; aching*. (M, K.)

أَلِهَةٌ: see **أَلِهَةٌ**.

أَلِمٌ a contraction of **أَلِمَ**: see **أَلِمَ**, last sentence.

أَلِيمٌ *Causing pain or aching; painful*; (S, K;) i. q. **مُؤْلِمٌ**; (T, M, Mṣb;) like **سَبِيحٌ** as syn. with **مُسْبِحٌ**: (S:) so when applied to punishment [or torment or torture]: (T, Mṣb:) or, thus applied, *painful, or causing pain or aching, in the utmost degree*. (M, K.)

أَلِيمَةٌ *Lowness, ignobleness, baseness, vileness, or meanness*. (O, K.)

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

أَلِيمٌ: see **أَلِيمٌ**.

المس

أَلِمَاسٌ, or **أَلِمَاسٌ**: see art. **موس**.

اله

1. **أَلِهٌ**, (S, and so in some copies of the K,) with fet-h, (S,) or **أَلِهٌ**, (Mgh, Mṣb, and so in some copies of the K,) like **تَعَبٌ**, aor. **أَلِهَ**, (Mṣb,) inf. n. **أَلِهَةٌ** (S, Mṣb, K) and **أَلِهَةٌ** and **أَلِهَةٌ**, (K,) *He served, worshipped, or adored*; syn. **عَبَدَ**. (S, Mṣb, K.) Hence the reading of I 'Ab, [in the *Kur* vii. 124,] **وَيَذَرِكُ وَالْإِلَهَاتِكَ** [And leave thee, and the service, or worship, or adoration, of thee; instead of **وَأَلِهَاتِكَ** and *thy gods*, which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (S:) so, too, says Th: and IB says that the opinion of I 'Ab is strengthened by the sayings of Pharaoh [mentioned in the *Kur* 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. **أَلِهَ**, (S, K,) inf. n. **أَلِهٌ**, (S,) *He was, or became, confounded, or perplexed, and unable to see his right course*; (S, K;) originally **أَلِهٌ**. (S.) — **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*; (S, K;) like **أَلِهٌ**. (S.) — **أَلِهَ 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*. (K.) — **أَلِهَ بِالْمَكَانِ** *He remained, stayed, abode, or dwelt, in the place*. (MF.) — **أَلِهَ**, (K,) like **مَنْعَهُ**, (TA,) [in the CK **أَلِهَهُ**,] *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*. (K.)

2. **تَأَلِهٌ** [inf. n. of **أَلِهَ**] *He made him, or took him as, a slave; he enslaved him*; i. q. **تَعَبِدٌ**. (S, K.) — [The primary signification of **أَلِهَ** 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. **تَأَلِهَ** *He devoted himself to religious services or exercises; applied himself to acts of devotion*. (JK, S, Mṣb, K.)

أَلِهَاتٌ: see **الإلهة**.

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

[and app. **الْإِلَهَةُ**,] and **الْإِلَهِيَّةُ**, (K,) *the sun*; (S, K;) app. so called because of the honour and worship which they paid to it: (S:) or *the hot sun*. (Th, TA.) [إله is the same as the Hebrew **אֱלֹהִים** and the Chaldee **ܐܠܗܝܢ**; and is of uncertain derivation: accord. to some,] it is originally **وَالَهُ**, like as **إِشَاحٌ** is originally **وِشَاحٌ**; meaning that mankind yearn towards him who is thus called, [seeking protection or aid,] in their wants, and humble themselves to him in their afflictions, like as every infant yearns towards its mother. (TA.) [See also the opinions, cited below, on the derivation of **الْإِلَهَةُ**.]

إِلَهٌ: **الْإِلَهَةُ** and **الْإِلَهَةُ**: see **إِلَهٌ**.

إِلَهَةٌ: **الْإِلَهَةُ** and **الْإِلَهَةُ**: see **إِلَهٌ**. — **إِلَهَةٌ**: see **إِلَهَةٌ**.

إِلَهَةٌ inf. n. of 1, q. v. (S, Mṣb, K.) — *Godship; divinity*; (K;) as also **إِلَهَةٌ** (CK [not found by me in any MS. copy of the K] and **إِلَهَةٌ**. (K.) — **الْإِلَهَةُ** and **الْإِلَهَةُ**: see **إِلَهٌ**.

إِلَهِيَّةٌ: see **إِلَهٌ**.

إِلَهِيٌّ, or **إِلَهِيٌّ**, *Of, or relating to, God or a god; divine: theological*: Hence, **الْعِلْمُ الْإِلَهِيُّ** or **الْإِلَهِيُّ**: see what next follows.]

إِلَهِيَّةٌ, or **الْإِلَهِيَّةُ**, *Theology; the science of the being and attributes of God, and of the articles of religious belief*; also termed **عِلْمُ الْإِلَهِيَّاتِ** or **الْإِلَهِيَّاتِ**, and **الْعِلْمُ الْإِلَهِيُّ** or **الْإِلَهِيُّ**.]

إِلَهٌ, [written with the disjunctive alif **إِلَهُ**, meaning *God, i. e. the only true god,*] accord. to the most correct of the opinions respecting it, which are twenty in number, (K,) or more than thirty, (MF,) is a proper name, (Mṣb, K,) applied to the *Being who exists necessarily, by Himself, comprising all the attributes of perfection*; (TA;) a proper name denoting *the true god*, comprising all the essences of existing things; (Ibn-El-'Arabee, TA;) the **ال** being inseparable from it: (Mṣb:) not derived: (Lth, Mṣb, K:) or it is originally **إِلَهُ**, or **إِلَهُ**, (Sb, AHeyth, S, Mṣb, K,) of the measure **فَعَالٌ** in the sense of the measure **مَفْعُولٌ**, meaning **مَأْتُوهُ**, (S, K,*) with [the article] **ال** prefixed to it, (Sb, AHeyth, S, Mṣb,) so that it becomes **الْإِلَهُ**, (Sb, AHeyth, Mṣb,) then the vowel of the hemzeh is transferred to the **ل** [before it], (Mṣb,) and the hemzeh is suppressed, (Sb, AHeyth, S, Mṣb,) so that there remains **إِلَهُ**, or **إِلَهُ**, after which the former **ل** is made quiescent, and incorporated into the other: (Sb, AHeyth, Mṣb:) the suppression of the hemzeh is for the purpose of rendering the word easy of utterance, on account of the frequency of its occurrence: and the **ال** is not a substitute for the hemzeh; for were it so, it would not occur therewith in **الْإِلَهُ**: (S:) so says J; but IB says that this is not a necessary inference, because **الْإِلَهُ** applies to God (**إِلَهُ**) and also to the idol that is worshipped; whereas **إِلَهُ** applies only to God; and therefore,

in using the vocative form of address, one may say, **يَا إِلَهُ** [O God], with the article **ال** and with the disjunctive hemzeh; but one may not say, **يَا إِلَهُ** either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally **لَهُ**: see art. **لَهُ**: (S:) some say that it is from **إِلَهُ**, either because minds are confounded, or perplexed, by the greatness, or majesty, of God, or because He is the object of recourse for protection, or aid, in every case: or from **أَلَهُ**, meaning "he protected him," &c., as explained above: see 1, last sentence. (TA.) The **ال** is pronounced with the disjunctive hemzeh in using the vocative form of address [**يَا إِلَهُ**] because it is inseparably prefixed as an honourable distinction of this name; (S;) or because a pause upon the vocative particle is intended in honour of the name; (S in art. **لَهُ**;) and AAF says that it is also thus pronounced in a form of swearing; as in **أَفَالَهُ نَتَفَعَّلُنَ** [an elliptical phrase, as will be shown below, meaning *Then, by God, wilt thou indeed do such a thing?*]; though he denies its being thus pronounced because it is inseparable; regarding it as a substitute for the suppressed hemzeh of **الْإِلَهُ**: (S in the present art. :) Sb mentions this pronunciation in **يَا إِلَهُ**; and Th mentions the pronunciation of **يَا إِلَهُ** also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase **يَلَهُ أَغْفِرْ لِي** [O God, forgive me], for **يَا إِلَهُ**; but this is disapproved. (ISd, TA.) The word is pronounced in the manner termed **تَفْخِيرٌ**, [i. e., with the broad sound of the lengthened fet-ḥ, and with a full sound of the letter **ل**] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in **بِإِلَهُ** *By God*, and **بِسْمِ إِلَهُ** *In the name of God*,] it is pronounced in the [contr.] manner termed **تَرْفِيقٌ**: AHát says that some of the vulgar say, **لَا وَإِلَهُ** [No, by God], suppressing the alif, which should necessarily be uttered, as in **الرَّحْمَنُ**, which is in like manner written without alif; and he adds that some person has composed a verse in which the alif [in this word] is suppressed, erroneously. (Mṣb.) You say, **إِلَهُ إِلَهُ فِى كَذَا**, [a verb being understood,] meaning *Fear ye God, fear ye God, with respect to such a thing*. (Marginal note in a copy of the *Jámi' es-Ṣagheer*. [See another ex. voce **كَرَّةٌ**].) And **إِلَهُ لَفَعَلْتُ** and **إِلَهُ لَفَعَلْتُ** [By God, I will assuredly do such a thing]: in the former is understood a verb significant of swearing; and in the latter, [or in both, for a noun is often put in the accus. case because of a particle understood,] a particle [such as **بِ** or **وِ**] denoting an oath. (Bd in ii. 1.) And **إِلَهُ مَا فَعَلْتُ**, meaning **وَاللَّهِ مَا فَعَلْتُ** [By God, I did not, or have not done, such a thing]. (JK.) And **إِلَهُ دَرَكْتُ** † *To God be attributed thy deed!* (A in art. **دَر**;) or *the good that hath proceeded from thee! or thy good deed! or thy gift! and what is received from thee!* [and *thy flow of eloquence! and the like*]: a phrase expressive of admiration of anything: (TA in art. **دَر**;) [when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*] And **إِلَهُ دَرَهُ** † *To God be*

attributed his deed! [&c.]. (S and K in art. **دَر**.) And **إِلَهُ الْقَائِلُ** [meaning *To God be attributed (the eloquence of) the sayor!* or] *how good, or beautiful, is the saying of the sayor, or of him who says* [such and such words]! or it is like the phrase **إِلَهُ دَرَهُ**, meaning † *To God be attributed his goodness! and his pure action!* (Ḥar p. 11.) And **إِلَهُ فُلَانٌ** [To God be attributed (the excellence, or goodness, or deed, &c., of) such a one!] explained by Az as meaning *wonder ye at such a one: how perfect is he!* (Ḥar ibid.) [And **إِلَهُ أَبُوكَ**: see art. **أَبُو**.] And **إِلَهُ أَنْتَ**, meaning **إِلَهُ أَنْتَ** [lit. *To God be thou attributed!* i. e. *to God be attributed thine excellence! or thy goodness! or thy deed!* &c.]. (JK.) [Similar to **إِلَهُ**, thus used, is the Hebrew expression **לְאֱלֹהֵי** after an epithet signifying "great" or the like.] **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**, in the *Ḳur* [ii. 151], said on the occasion of an affliction, means *Verily to God we belong, as property and servants, He doing with us what He willeth, and verily unto Him we return in the ultimate state of existence, and He will recompense us*. (Jel.) AZ mentions the phrase **إِلَهُ الْحَمْدُ** [meaning **الْحَمْدُ لِلَّهِ** *Praise be to God*]: but this is not allowable in the *Ḳur-án*: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the *Ḳur-án*. (Az, TA.) — **إِلَهُ** is an expression used in prayer; as also **لَهُ**; (JK, Mṣb;) meaning **يَا إِلَهُ** [O God]; the **م** being a substitute for [the suppressed vocative particle] **يَا**; (S in art. **لَهُ**, and Bd in iii. 25;) but one says also, **يَا إِلَهُ**, (JK, and S ibid,) by poetic licence: (S ibid:) or the meaning, accord. to some, is **يَا إِلَهُ أَمَّا بِخَيْرٍ** [O God, bring us good]; (JK, and Bd ubi supra;) and hence the origin of the expression. (Bd.) You say also **إِلَهُ إِلَّا** [which may be rendered, inversely, *Unless, indeed; or unless, possibly*]: the former word being thus used to denote that the exception is something very rare. (Mtr in the commencement of his *Expos. of the Maḳámát of El-Hareere*, and *Ḥar* pp. 52 and 53.) And **إِلَهُ نَعْرُهُ** [which may be rendered, inversely, *Yes, indeed; or yea, verily*]: the former word being used in this case as corroborative of the answer to an interrogation, negative and affirmative. (Ḥar p. 563.)

إِلَهُ: see what next precedes.

إِلَهُ: see **مَأْتُوهُ**.

الو

1. **أَلَا**, (S, M, Mgh, K,) aor. **يَأْتُو**, (S, Mgh,) inf. n. **أَتُو** (T, M, Mgh, K) and **أَتُو** (K, TA [in a copy of the M **أَتُو**]) and **أَتِي**; (K, TA; [in a copy of the M **أَتِي**, and in a copy of the Mgh written with fet-ḥ and damm to the **أ**];) and **أَتِي**, (S, M, K,) aor. **يُؤْتِي**, inf. n. **تَأْتِيَةٌ**; (S;) and **أَتِي** [written with the disjunctive alif]; (S, M, K;) [and **تَأْتِي**, as appears from an ex. in a verse cited in art. **نَشِب**, q. v.]; *He fell short; or he fell short of doing what was requisite, or what he ought to have done; or he*

flagged, or was remiss; syn. قَصْرَ: (S, M, K; and Fr, IAar, T, Mgh, in explanation of the first of these verbs:) and he was slow, or tardy: (M, K; and AA, T, S, in explanation of the second verb:) or he flagged, or was remiss, or languid, and weak. (AHeyth and T in explanation of all of the above-mentioned verbs except the last.) You say, مَا أَلَا فِي الْأَمْرِ (Mgh,) and أَتَلَى (S,) He fell short, &c., (قَصْرَ,) in the affair. (S, Mgh.) In the saying, لَمْ يَأَلْ أَنْ يَعْذِلَ فِي ذَلِكَ (S, Mgh,) i. e. He did not fall short, &c., (لَمْ يَقْصِرْ,) in acting equitably and equally in that, فِي is suppressed before ان: but in the phrase, لَمْ يَأَلْ مِنَ الْعَدْلِ, as some relate it, [the meaning intended seems to be, They did not hold back, or the like, from acting equitably; for here] the verb is made to imply the meaning of another verb: and such is the case in the saying, لَا أَلَاكَ نَصًّا, meaning I will not refuse to thee, nor partially or wholly deprive thee of, sincere, honest, or faithful, advice: (Mgh:) or this last signifies I will not flag, or be remiss, nor fall short, to thee in giving sincere, honest, or faithful, advice. (T, S,*) It is said in the Kur [iii. 114], لَا يَأَلُونَكُمْ خَبَالًا, meaning They will not fall short, or flag, or be remiss, in corrupting you. (IAar, T.) And the same meaning is assigned to the verb in the saying وَلَا يَأْتَلِ أَهْلُ الْقَضِيَّةِ مِنْكُمْ, in the Kur [xxiv. 22], by A'Obeid: but the preferable rendering in this case is that of AHeyth, which will be found below: see 4. (T.) Ks mentions the phrase, أَقْبَلَ بِضَرْبَةٍ لَا يَأَلُ [He came with a blow, not falling short, &c.], for يَأَلُو like لَا أَدْرِي [for لَا أَدْرِي]. (S, M: [but in the copies of the former in my hands, for بِضَرْبَةٍ, I find يَضْرِبُهُ.] أَتَى [with teshdeed] is also said of a dog, and of a hawk, meaning He fell short of attaining the game that he pursued. (TA.) And of a cake of bread, meaning It was slow in becoming thoroughly baked. (IAar, IB.) [See also the phrase لَا دَرَيْتَ وَلَا أَتَلَيْتَ in a later part of this paragraph.] — You say also, مَا أَلَا مَا أَلَا، (M,) inf. n. أَلَا، (K,) or أَلَا، (K,) (M, K) and أَلَا، (K, TA, [in a copy of the M,]) meaning I did not leave, quit, cease from, omit, or neglect, (M, K,) the thing, (K,) or doing it. (M.) And أَتَى فَلَانَ لَا يَأَلُو خَيْرًا Such a one does not leave, quit, or cease from, doing good. (M.) And مَا أَلَا مَا أَلَا، I did not leave, omit, or neglect, labour, exertion, effort, or endeavour: and the vulgar say, مَا أَلَاكَ جَهْدًا; but this is wrong: so says As. (T. [See, however, similar phrases mentioned above.]) — أَلَا، aor. as above, (TA,) inf. n. أَلَا، (IAar, T, TA,) also signifies He strove, or laboured; he exerted himself, or his power or ability; (IAar, T, TA;) as also أَتَى: (T, TA:) the contr. of a signification before mentioned; i. e. "he flagged," or "was remiss, or languid, and weak." (TA.) You say, أَتَى فِي حَاجَةٍ فَأَلَا فِيهَا، He came to me respecting a want, and I strove, or laboured, &c., to accomplish it. (T.) — And أَلَا، aor. as above,

(T, S,) inf. n. أَلَا، (IAar, T, S,) He was, or became, able to do it: (IAar, T, S:) and أَتَى، inf. n. أَتَى، also signifies he was, or became, able; (TA;) and so أَتَى. (ISk, S, TA.) You say, هُوَ يَأَلُو هَذَا الْأَمْرَ He is able to perform, or accomplish, this affair. (T.) And مَا أَلَا مَا أَلَا I was not able to do it. (T, M, K.) And أَتَى أَتَى فَلَانَ فِي حَاجَةٍ فَمَا أَلَا رَدَّهُ Such a one came to me respecting a want, and I was not able to rebuff him. (T.) It is said in a trad., مَنْ صَامَ مِنَ صَامِ الدَّهْرِ فَلَا صَامَ وَلَا أَتَى [He who fasts ever, or always, may he neither fast] nor be able to fast: as though it were an imprecation: or it may be enunciative: another reading is أَلَا، explained as meaning وَلَا رَجَعَ: [see art. اول:] but El-Khattābee says that it is correctly أَتَى and أَلَا. (TA.) And the Arabs used to say, (S, M,) [and] accord. to a trad. it will be said to the hypocrite [in his grave], on his being asked respecting Moḥammad and what he brought, and answering "I know not," (T in art. تلو,) لَا دَرَيْتَ وَلَا أَتَلَيْتَ (T, S, M, K,) meaning, accord. to As, (T,) or ISk, (S,) Mayest thou not know, nor be able to know: (T, S,*) or, accord. to Fr, nor fall short, or flag, in seeking to know; that the case may be the more miserable to thee: (T:) or وَلَا أَتَى، as an imitative sequent [for أَتَى، to which the same explanations are applicable]: (MK:) or دَرَيْتَ وَلَا تَلَيْتَ، the latter verb being assimilated to the former, (ISk, T in art. تلو, S,) said to mean وَلَا تَلُو، i. e. nor mayest thou read nor study: (T in art. تلو:) or دَرَيْتَ وَلَا أَتَلَيْتَ، i. e. [mayest thou not know,] nor mayest thou have camels followed by young ones. (Yoo, ISk, T, S, M, K.) — Also, (IAar, T,) inf. n. أَلَا، (IAar, T, K,) He gave him a thing: (IAar, T, K,*) [doubly trans.:] the contr. of a signification before mentioned, (also given by IAar, T and TA,) which is that of "refusing" [a person anything: see, above, لَا أَلَاكَ نَصًّا]. (TA.)

2: see 1, in four places.

4. إِبْلَاءٌ (T, S, M, &c.) aor. يُوَلِّي، inf. n. أَلَا، (T, S, Mgh,) [and in poetry إِبْلَاءٌ، (see a reading of a verse cited voce أَلَا،)] He swore; (T, S, M, Mgh, K;) as also أَتَى، and أَتَى. (T, S, M, K.) You say, أَتَى عَلَى الشَّيْءِ [I swore to do the thing]. (M.) [And أَفْعَلُ كَذَا I swore that I would not do such a thing; and, emphatically, I swear that I will not do such a thing. And أَتَى يَمِينًا He swore an oath.] It is said in the Kur [xxiv. 22], وَلَا يَأْتَلِ أَهْلُ الْقَضِيَّةِ مِنْكُمْ، meaning, accord. to AHeyth and Fr, And let not those of you who possess superabundance swear [that they will not give to relations &c.]; for Aboo-Bekr [is particularly alluded to thereby, because he] had sworn that he would not expend upon Mistah and his relations who had made mention of [the scandal respecting] 'A'isheh: and some of the people of El-Medeeneh read وَلَا يَتَأَلِ، but this disagrees with the written text: A'Obeid explains it differently: see 1: but the preferable meaning is that here given.

(T.) And it is said in a trad., أَلَى مِنْ نَسَائِهِ شَهْرًا، He swore that he would not go in to his wives for a month: the verb being here made trans. by means of مَنْ because it implies the meaning of اِمْتِنَاعٌ, which is thus trans. (TA.) [See also an ex. of the verb thus used in the Kur ii. 226.] أَتَى عَلَى اللَّهِ is said to mean One's saying, By God, such a one will assuredly enter the fire [of Hell], and God will assuredly make to have a good issue the work of such a one: but see the act. part. n. below. (TA.) — أَتَى، inf. n. as above, She (a woman) took for herself, or made, or prepared, a مِثْلَةٌ, q. v. (TA.)

5: see 1, in two places: — and see 4, in three places.

8: see 1, in five places: — and see 4, in two places.

أَلَى، or أَلَى: see أَلَى in art. الی.

أَلَى، (so in some copies of the S, and so in the K in the last division of that work, and in the CK in art. ال، [and thus it is always pronounced,] but in some copies of the K in art. ال it is written أَلَى، [as though to show the original form of its termination,]) or أَلَى، (so in the M, and in some copies of the S, [and thus it is generally written,]) i. q. ذُو [Possessors of; possessed of; possessing; having]; a pl. which has no sing. (S, M, K) of its own proper letters, (S, K,) its sing. being ذُو: (S:) or, as some say, a quasi-pl. n., of which the sing. is ذُو: (K:) the fem. is أَلَى، (so in some copies of the S and K, [and thus it is always pronounced,]) or أَلَى، (so in other copies of the S and K, [and thus it is generally written,]) of which the sing. is ذَاتُ: (S, K:) it is as though its sing. were أَلَى، (M, K, [in the CK أَلَى,]) the [final] و [in the masc.] being the sign of the pl., (M,) for it has و [for its termination] in the nom. case, and ی in the accus. and gen. (M, K.) It is never used but as a prefixed noun. (M, K.)

The following are exs. of the nom. case: نَحْنُ أَلَى

[We are possessors of strength, and possessors of vehement courage], in the Kur [xxvii. 23]; and أَلَى بَعْضُهُمْ أَلَى بَعْضٍ [The possessors of relationships, these have the best title to inheritance, one with respect to another], in the same [viii. last verse and xxxiii. 6]; (TA;) and جَاءَنِي أَلَى الْأَبَابِ [The persons of understandings came to me]; and أَلَى الْأَحْمَالِ [Those who are with child; occurring in the Kur lxv. 4]: (S:) and the following are exs. of the accus. and gen. cases: أَلَى التَّعْبَةِ [And leave thou me, or let me alone, with the beliers, or discreditors, (i. e., commit their case to me,) the possessors of ease and plenty], in the Kur [lxxiii. 11]; and أَلَى أَلَى [Would weigh down the company of men possessing strength], in the same [xxviii. 76]. (TA.) وَأَلَى الْأَمْرِ مِنْكُمْ، in the Kur [iv. 62], [And those, of you, who are possessors of command], (M, K,*) accord. to Aboo-Is-hāq, (M,)

means the companions of the Prophet, and the men of knowledge their followers, (M, K,) and the possessors of command, who are their followers, when also possessors of knowledge and religion: (K:) or, as some say, [simply] the possessors of command; for when these are possessors of knowledge and religion, and take, or adopt and maintain, and follow, what the men of knowledge say, to obey them is of divine obligation: and in general those who are termed *أولو الأمر*, of the Muslims, are those who superintend the affairs of such with respect to religion, and everything con-
 ducting to the right disposal of their affairs. (M.)

إلى, accord. to Sb, is originally with و in the place of the [ي, i.e. the final] alif; and so is على; for the alifs [in these two particles] are not susceptible of imáleh; [i. e., they may not be pronounced ilè and 'alè;] and if either be used as the proper name of a man, the dual [of the former] is إِيَّانِ and [that of the latter] عِلَوَانِ; but when a pronoun is affixed to it, the alif is changed into yé, so that you say إِيَّكَ and عَلَيْكَ; though some of the Arabs leave it as it was, saying إِلَاكَ and عَلَاكَ. (S.) It is a prep., or particle governing a noun in the gen. case, (S, Mughnee, K,) and denotes the end, as opposed to مِنْ, which denotes] the beginning, of an extent, or of the space between two points or limits; (S, M;) or the end of an extent (T, Mughnee, K) of place; [signifying To, or as far as;] as in the phrase [in the K̄ur xvii. 1], مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى [From the Sacred Mosque to, or as far as, the Furthest Mosque; meaning from the mosque of Mekkeh to that of Jerusalem]; (Mughnee, K;) or in the saying, خَرَجْتُ مِنَ الْكُوفَةِ إِلَى مَكَّةَ [I went forth from El-Koofeh to Mekkeh], which may mean that you entered it, [namely, the latter place,] or that you reached it without entering it, for the end includes the beginning of the limit and the furthest part thereof, but does not extend beyond it. (S.) [In some respects it agrees with حَتَّى, q. v. And sometimes it signifies Towards; as in إِلَى مَالٍ إِلَيْهِ He looked towards me; and إِلَى هِئَانِهِ He, or it, inclined towards him, or it. — It also denotes the end of a space of time; [signifying To, till, or until;] as in the saying [in the K̄ur ii. 183], ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ [Then complete ye the fasting to, or till, or until, the night]. (Mughnee, K.) [Hence, إِلَى أَنْ (followed by a mansoob aor.) Till, or until: and إِلَى مَتَى Till, or until, what time, or when? i. e. how long? and also to, till, or until, the time when. See also the last sentence in this paragraph.] — [In like manner it is used in the phrases إِلَى غَيْرِ ذَلِكَ, and إِلَى آخِرِهِ, meaning, (And so on,) to other things, and to the end thereof; equivalent to et cætera.] — Sometimes, (S,) it occurs in the sense of مَعَ, (T, S, M, Mughnee, K,) when a thing is joined to another thing; (Mughnee, K;) as in the phrase [in the K̄ur iii. 45 and lxi. 14], مَنْ أَنْصَارِي إِلَى اللَّهِ [Who will be my aiders with, or in addition to, God?], (S, Mughnee, K,) accord. to the Koofees and some of the Bagrees; (Mughnee;) i. e. who will be joined to God in aiding me? (M, TA;) and

as in the saying [in the K̄ur iv. 2], وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ [And devour not ye their possessions with, or in addition to, your possessions]; (T, S;) and [in the same, ii. 13], وَإِذَا خَلْتُمْ إِلَى شَيَاطِينِهِمُ [And when they are alone with their devils]; (S;) and in the saying, الذُّودُ إِلَى الذُّودِ إِبِلٌ [A few she-camels with, or added to, a few she-camels are a herd of camels], (S, Mughnee, K,) a prov., meaning † a little with a little makes much; (S and A in art. ذود, q. v.) though one may not say, مَعَ زَيْدٍ مَالٌ إِلَى زَيْدٍ مَالٌ (Mughnee:) so too in the saying, فَلَانَ حَلِيمًا إِلَى أَدَبٍ وَفَقَهُ [Such a one is clement, or forbearing, with good education, or polite accomplishments, and intelligence, or knowledge of the law]; (M, TA;) and so, accord. to Kh, in the phrase, أَحْمَدُ اللَّهِ إِلَيْكَ [I praise God with thee: but see another rendering of this phrase below]. (ISH.) In the saying in the K̄ur [v. 8], قَاغَسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ, it is disputed whether [the meaning be Then wash ye your faces, and your arms with the elbows, or, and your arms as far as the elbows; i. e., whether] the elbows be meant to be included among the parts to be washed, or excluded therefrom. (T.) A context sometimes shows that what follows it is included in what precedes it; as in قرأت القرآن من أوله إلى آخره [I read, or recited, the K̄urán, from the beginning thereof to the end thereof]: or that it is excluded; as in ثم أتوا الصيام إلى الليل [explained above]: when this is not the case, some say that it is included if it be of the same kind [as that which precedes]; some, that it is included absolutely; and some, that it is excluded absolutely; and this is the right assertion; for with the context it is in most instances excluded. (Mughnee.) — It is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; or after a noun of excess importing love or hatred; [as in in HOW LOVELY, or pleasing, is he to me! (TA in art. حب.) and HOW HATEFUL, or odious, is he to me! (S in art. بغض;) and] as in the saying [in the K̄ur xii. 33], رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ [O my Lord, the prison is more pleasing to me]. (Mughnee, K.) [This usage is similar to that explained in the next sentence.] — It is syn. with عِنْدَ; (S, M, Mughnee, M̄sb, K;) as in the phrase, هُوَ أَشْبَى إِلَيَّ مِنْ كَذَا [It is more desirable, or pleasant, in my estimation than such a thing]; (M̄sb;) and in the saying of the poet,

أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرَهُ
 أَشْبَى إِلَيَّ مِنَ الرَّحِيقِ السَّلْسَلِ
 [Is there no way of return to youth, seeing that the remembrance thereof is more pleasant to me, or in my estimation, than mellow wine?] (Mughnee, K:) and accord. to this usage of إِلَى in the sense of عِنْدَ may be explained the saying, أَنْتَ طَالِقٌ إِلَى سَنَةِ, meaning Thou art divorced at the commencement of a year. (M̄sb.) — It is also syn. with لَ, as in the phrase, وَالْأَمْرُ إِلَيْكَ [And command, or to command, belongeth unto Thee,

meaning God, as in the K̄ur xiii. 30, and xxx. 3], (Mughnee, K,) in a trad. respecting supplication: (TA:) or, as some say, it is here used in the manner first explained above, meaning, is ultimately referrible to Thee: and they say, أَحْمَدُ إِلَيْكَ, meaning, I tell the praise of God unto thee: (Mughnee:) [but see another rendering of this last phrase above:] you say also, ذَاكَ إِلَيْكَ, That is committed to thee, or to thy arbitration. (Har p. 329.) — It also occurs as syn. with عَلَى; as in the saying in the K̄ur [xvii. 4], وَأَفْضَيْنَا إِلَى بَنِي إِسْرَائِيلَ [And we decreed against the children of Israel]: (M̄sb:) or this means and we revealed to the children of Israel (Bd, Jel) decisively. (Bd.) — It is also syn. with فِي; (M, Mughnee, K;) as in the saying [in the K̄ur iv. 89 and vi. 12], لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ [He will assuredly collect you together on the day of resurrection]: (K:) thus it may be used in this instance accord. to Ibn-Málik: (Mughnee:) and it is said to be so used in the saying [of En-Nábigah, (M, TA,)]

- * فَلَا تَتْرُكْنِي بِالْوَعِيدِ كَأَنِّي
- * إِلَى النَّاسِ مَطْلِي بِهِ الْقَارُ أُجْرَبُ

[Then do not thou leave me with threatening, as though I were, among men, smeared with tar, being like a mangy camel]; (M, Mughnee;) or, accord. to some, there is an ellipsis and inversion in this verse; إِلَى being here in dependence upon a word suppressed, and the meaning being, smeared with pitch, [like a camel,] yet being united to men: or, accord. to Ibn-'Oṣfoor, مَطْلِي is here considered as made to import the meaning of rendered hateful, or odious; for he says that if فِي were correctly used in the sense of إِلَى, it would be allowable to say, زَيْدٌ إِلَى الْكُوفَةِ (Mughnee:) [or the meaning may be, as though I were, compared to men, a mangy camel, smeared with pitch: for] I 'Ab said, after mentioning 'Alee, عَلِمِي إِلَى عِلْمِهِ كَالْقَرَارَةِ فِي الْمُنْعَجَرِ, meaning My knowledge compared to his knowledge is like the قرارة [or small pool of water left by a torrent] placed by the side of the middle of the sea [or the main deep]. (K in art. نعجر.) It is also [said to be] used in the sense of فِي in the saying in the K̄ur [lxxix. 18], هَلْ لَكَ إِلَيَّ أَنْ تَزَكَّى [Wilt thou purify thyself from infidelity?] because it imports the meaning of invitation. (TA.) — It is also used [in a manner contr. to its primitive application, i. e.] to denote beginning, [or origination,] being syn. with مِنْ; as in the saying [of a poet],

- * تَقُولُ وَقَدْ عَالَيْتَ بِالْكُورِ قَوْهَا
- * أَيْسَقَى فَلَا يَرَوِي إِلَيَّ ابْنُ أَحْمَرَ

[She says, (namely my camel,) when I have raised the saddle upon her, Will Ibn-Aḥmar be supplied with drink and not satisfy his thirst from me? i. e., will he never be satisfied with drawing forth my sweat?]. (Mughnee, K.) — It is also used as a corroborative, and is thus [syntactically] redundant; as in the saying in the K̄ur [xiv. 40], فَاجْعَلْ أَفْتَدَةً مِنَ النَّاسِ تَهْوَى إِلَيْهِمْ, with fet-ḥ to the و [in تهوى], (Mughnee, K,) accord.

to one reading, (Mughnee,) meaning **تَهَوَّاهُمْ** [i. e. *And make Thou hearts of men to love them*]: (K:) so says Fr: but some explain it by saying that **تَهَوَّى** imports the meaning of **تَهَيَّبَ**; or that it is originally **تَهَوَّى**, with *kesr*, the *kesreh* being changed to a *fet-hah*, and the *yé* to an *alif*, as when one says **رَضَا** for **رَضَى**, and **نَاصَاةٌ** for **نَاصِيَةٌ**: so says Ibn-Málik; but this requires consideration; for it is a condition in such cases that the *ى* in the original form must be movent. (Mughnee.) [See art. **هَوَى**.] — **اللَّهُمَّ إِنِّيكَ**, occurring in a trad., [is elliptical, and] means *O God, I complain unto Thee: or take Thou me unto Thee*. (TA.) — And **أَنَا مِنْكَ وَإِنِّيكَ** means *I am of thee, and related to thee*. (TA.) — You say also, **أَذْهَبُ إِلَيْكَ**, meaning *Betake, or apply, thyself to, or occupy thyself with, thine own affairs*. (T, K,*) And similar to this is the phrase used by El-Aqshà, **فَأَذْهَبِي مَا إِلَيْكَ**. (TA.) And **إِنِّيكَ** [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means *Betake, or apply, yourselves to, or occupy yourselves with, your own affairs, (أَذْهَبُوا إِنِّيكُمْ) and retire ye, or withdraw ye, to a distance, or far away, from us*. (ISk.) And **إِنِّيكَ عَنِّي** means *Hold, or refrain, thou from me: (T, K:) or remove, withdraw, or retire, thou to a distance from me: إِيكَ used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi suprà,) I heard an Arab of the desert, on its being said to him **إِيكَ**, reply, **إِنِّي**; as though it were said to him *Remove, withdraw, or retire, thou to a distance, and he replied, I will remove, &c.* (M.) Aboo-Fir'own says, satirizing a Nabathæan woman of whom he asked for water to drink,*

• إِذَا طَلَبْتَ الْمَاءَ قَالَتْ نَيْكَا •

[When thou shalt demand water, she will say, *Retire thou to a distance*]; meaning, [by **نَيْكَا**, i. e. **نَيْكَ** with an adjunct *alif* for the sake of the rhyme,] **إِيكَ**, in the sense last explained above. (M.) — One also says, **إِيكَ كَذَا**, meaning, *Take thou such a thing*. (T, K,*) — When **إِنِّي** is immediately followed by the interrogative **مَا**, both together are written **إِلَامَر** [meaning, *To what? whither? and till, or until, what time, or when? i. e. how long?*]; and in like manner one writes **عَلَامَر** for **عَلَى مَا** (S* and K voce ما) and **حَتَامَر** for **حَتَّى مَا** (S voce حتى).

• **أَلِيَّةٌ** and **أَلِيَّةٌ**: see **أَلِيَّةٌ**.

أَلِيٌّ One who swears much; who utters many oaths: (IAar, T, K,*) mentioned in the K in art. **الِي**; but the present is its proper art. (TA.)

أَلِيَّةٌ [A falling short; or a falling short of what is requisite, or what one ought to do; or a flagging, or remissness; and slowness, or tardiness:] a subst. from **أَلَا** as signifying **قَصْرٌ** and **أَبْطَأٌ**. (M.) Hence the prov., (M,) **إِنَّا حَظِيَّةٌ فَلَا**. (M.) Hence the prov., (M,) **إِنَّا حَظِيَّةٌ فَلَا**, i. e. *If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so: (M, K,*) or if thou fail of good fortune in that which thou seekest, fall not short, or flag not, or be*

*not remiss, in showing love, or affection, to men; may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (S in art. **حَظُو**;) it is one of the proverbs of women: one says, *if I be not in favour, and high estimation, with my husband, I will not fall short, or flag, or be remiss, in that which may render me so, by betaking myself to that which he loveth: (T and TA in art. **حَظُو**;) Meyd says that the two nouns are in the accus. case because the implied meaning is **إِنَّا أَكُنْ حَظِيَّةٌ فَلَا أَكُنْ أَلِيَّةٌ**; the latter noun being [accord. to him] for **أَلِيَّةٌ**, for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of **أَحْظَى**, or that of the part. n. of **حَظَى** [or **حَظَيْتُ**]. (Har p. 78.) — An oath; (T, S, M, Mgh, K,*) as also **أَلِيَّةٌ** (M, K) and **أَلِيَّةٌ** (T, S, M, K) and **أَلِيَّةٌ** and **أَلِيَّةٌ**: (S, M, K: [in the CK, **أَلِيَّةٌ** and **أَلِيَّةٌ** is erroneously put for **أَلِيَّةٌ**]) it is [originally **أَلِيَّةٌ**,] of the measure **فَعِيلَةٌ**: (S:) pl. **أَلِيَّاتٌ**. (S, Mgh.) A poet says, (namely, Kutheiyir, TA.)**

• قَلِيلُ الْأَلِيَّاتِ حَافِظٌ لِيَمِينِهِ •
• وَإِنْ سَبَقَتْ مِنْهُ الْإِلِيَّةُ بَرَّتْ •

[A person of few oaths, who keeps his oath from being uttered on ordinary or mean occasions; but if the oath has proceeded from him at any former time, or hastily, it proves true]: (S, TA:) or, as IKh relates it, **قَلِيلُ الْأَلِيَّاتِ**; meaning, he says, **قَلِيلُ الْإِلِيَّاتِ**; the *ى* being suppressed: see 4. (TA.)

أَلِيَّةٌ: see the latter part of the paragraph next preceding.

أَلِيٌّ Falling short; or falling short of what is requisite, or what one ought to do; or flagging, or remiss: [and slow, or tardy: &c.: see 1:] fem. with *é*: and pl. of this latter **أَلِيَّاتٌ**. (S, TA.) See **أَلِيَّةٌ**, used, accord. to Meyd, for **أَلِيَّةٌ** — *Niggardly, penurious, or avaricious; impotent to fulfil duties or obligations, or to pay debts.* (Har p. 78.)

أَلِيَّةٌ The piece of rag which a woman holds in waiving, (S, TA,) and with which she makes signs: (TA:) [it is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. **أَلِيَّاتٌ**: (S, TA:) which also signifies *rags used for the menses.* (TA in art. **غَبَر**.)

أَلِيٌّ [part. n. of 5]. It is said in a trad., **وَيْلٌ لِلنَّمَاتَيْنِ مِنْ أُمَّتِي**, explained as meaning *Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire [of Hell]: but see the verb. (TA.)*

الى

1. **أَلِيٌّ**, (S, K,*) *eor. أَلِيٌّ*, inf. n. **أَلِيٌّ**, (S,) *He (a man, S) was, or became, large in the* **أَلِيَّةٌ**

q. v. (S, K,*) — **لَا دَرِيَّتَ وَلَا أَيْتَ**: see 1 in art. **الو**.

أَلِيٌّ: see **أَلِيٌّ**: and see also **أَلِيَّانٌ**.
أَلِيٌّ: see **أَلِيٌّ**.

أَلِيٌّ, (so in some copies of the S and in the M,) accord. to Sb, or **أَلِيٌّ**, (so likewise in the M, in which it is mentioned in art. **الو**, [and thus it is always pronounced,]) or **أَلِيٌّ**; (so in several copies of the S and in the K, in the last division of each of those works, [and thus it is generally written;]) and with the lengthened *l*, [and this is the more common form of the word, i. e. **أَلِيٌّ**, as it is always pronounced, or **أَلِيٌّ**, as it is generally written, both of which modes of writing it I find in the M,] (S, M, K,*) of the same measure as **غُرَابٌ**, (M,) indecl., with a *kesreh* for its termination; (S;) [These and those,] a pl. having no proper sing., (S, K,*) or a noun denoting a pl., (M,) or its sing. is **لَا** for the masc. and **ذِه** for the fem., (S, K,*) for it is both masc. and fem., (S,) and is applied to rational beings and to irrational things. (M.) [Thus,] **هَؤُلَاءِ**, in the Kur xx. 86, means [They are these, following near after me; or they are near me, coming near after me. (Jel, and Bq says the like.) And in the same, iii. 115, *Now ye, O ye these believers, love them, and they love not you.* (Jel.) — The particle (M) **هَؤُلَاءِ** (S, K,*) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened *l*,] (S, M, K,*) so that you say, **هَؤُلَاءِ** [meaning *These, like as هَذَا* means "this"]. (S, K,*) And AZ says that some of the Arabs say, **هَؤُلَاءِ قَوْمُكَ** [These are thy people], (S, M,*) and **رَأَيْتُ هَؤُلَاءِ** [I saw these], (M,) with *tenween* and *kesr* (S, M) to the *hemzeh*; (S;) and this, says IJ, is of the dial. of Benoo-Okeyl. (M.) — And the *ك* of allocution is added to it, so that you say, **أُولَئِكَ**, [or **أُولَئِكَ**, which is the same, and **أُولَئِكَ**, or **أُولَئِكَ**, &c.,] and **أُولَئِكَ**, (S, K,*) and **أُولَئِكَ**, (so in some copies of the S and in the K,) or **أُولَئِكَ**, (so in some copies of the S and in the M,) in which the [second] *ل* is augmentative, (M,) and **أُولَئِكَ**, with *teshdeed*, (K,) [all meaning *Those, like as ذَلِكَ* and **ذَلِكَ** mean "that;" and hence] Ks says that when one says **أُولَئِكَ**, the sing. is **ذَلِكَ**; and when one says **أُولَئِكَ**, the sing. is **ذَلِكَ**; (S;) or **أُولَئِكَ** [or **أُولَئِكَ**, each with an augmentative *ل*, like **ذَلِكَ**, (and this, I doubt not, is the correct statement,)] is as though it were pl. of **ذَلِكَ**: (M:) but one does not say **هَؤُلَاءِكَ**, or **هَؤُلَاءِكَ**, (M,) [nor **هَؤُلَاءِكَ**, or the like.] [Thus it is said in the Kur ii. 4, *Those follow a right direction from their Lord, and those are they who shall prosper.*] And sometimes **أُولَئِكَ** is applied to irrational

things, as in the phrase *بَعْدَ أَوْلَادِكَ الْآيَّامِ* [After those days]; and in the *Kur* [xvii. 38], where it is said, *إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا* [Verily the ears and the eyes and the heart, all of those shall be inquired of]. (S.) — The dims. are *أُولِيَّ* and *أُولِيَّ* (S, M) and *هُؤُلِيَّ*: (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-ḥ or ḍamm, [as the case may be,] and the *ي* which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of *ذِيَّ*, dim. of *ذَا*,] and in the third place if it is a word of three letters. (S.) — *الْأُولَى*, (as in some copies of the S and T,) of the same measure as *الْعُلَى*; (S; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or *الْأُولَى*; (ISd, TA;) or *الْأُولَى*; (so in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning *They who, those which,* and simply *who,* and *which,*] its sing. being *الَّذِي*; (S;) or is changed from being a noun of indication so as to have the meaning of *الَّذِينَ*; as also *الْأُولَى*; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreh. (ISd.) A poet says,

- وَإِنَّ الْأُولَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ
- تَأَسَّوْا فَتَسَّوْا لِلِكِرَامِ الشَّاسِيَا

[And they who are in *Et-Taff*, of the family of *Hāshim*, shared their property, one with another, and so set the example, to the generous, of the sharing of property]. (T, and S in art. *اسو*, where, in one copy, I find *الْأُولَى* in the place of *الْأُولَى*.) And another poet says,

- وَإِنَّ الْأُولَى يَعْلَمُونَكَ مِنْهُمْ

[And verily they who know thee, of them]: which shows what has been said above, respecting the change of meaning. (ISd.) *Ziyād El-Ajām* uses the former of the two words without *ال*, saying,

- فَأَنْتُمْ أُولَى جُنْتُمْ مَعَ الْبَقْلِ وَالذَّبِي
- فَطَارَ وَهَذَا شَخْصُكُمْ فَيْرَ طَائِرِ

[For ye are they who came with the herbs, or leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away]: (T:) he means that their nobility is recent. (Ḥam p. 678; where, instead of *فَأَنْتُمْ* and *أُولَى*, we find *وَأَنْتُمْ* and *أُولَى*.) — In the phrase *العَرَبُ الْأُولَى*, (as in the L, and in some copies of the S and K,) or *الْأُولَى*, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) or *الْأُولَى* or *الْأُولَى* may also signify *الَّذِينَ*, the verb *سَلَفُوا* being suppressed after it, because understood; [so that the meaning is, *The Arabs who have preceded, or passed away;*] so says *Ibn-Esh-*

Shejeree: (L:) or it is formed by transposition from *الأُولَى*, being pl. of *أُولَى* [fem. of *أُولَى*], like *أَخْرَجُ* is pl. of *أَخْرَجَ*: and it is thus in the phrase, *أُولَى الْعَرَبِ الْأُولَى* [The first Arabs have passed away]. (S, K.) 'Obeyd Ibn-El-Abras uses the phrase, *نَحْنُ الْأُولَى* [as meaning *We are the first*]. (TA.)

أُولَى: see *أُولَى*.
أُولَى: see *أُولَى*: — and see also art. *الو*.
أُولَى (T, S, M, K) and *أُولَى* (S, M, K,) the latter said by *Zekereeyā* to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and *أُولَى* (T,) or *أُولَى* (Es-Semeen, K,) like *دَلَوُ*, (Es-Semeen, TA,) [belonging to art. *الو*.] and *أُولَى* (T, M, K) and *أُولَى* (M, K) and *أُولَى* (Es-Sakhāwee, Zekeereeyā, TA) and *أُولَى*, (the same,) or *أُولَى*, occurring at the end of a verse, but it may be a contraction of *أُولَى*, meaning *عَهْدًا*, (M,) *A benefit, benefaction, favour, boon, or blessing*: pl. *أُولَى*. (T, S, M, K, &c.) *I Amb* says that *أُولَى* and *أُولَى* are originally *وَلَا* and *وَلَا*. (TA.)

أُولَى The *buttock*, or *buttocks*, *rump*, or *posterior*, syn. *عَجِزَةٌ*, (K,) or [more properly] *عَجَزٌ*, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the *flesh and fat thereon*: (M, K:) you should not say *أُولَى*, (T, S, K,) a form mentioned by the expositors of the F_g, but said to be vulgar and low; (TA;) nor *أُولَى*, (T, S, K,) with kesr to the *ج*, and with teshdeed to the *ي*, as in the S, [but in a copy of the S, and in one of the T, written without teshdeed,] a form asserted to be correct by some, but it is rarer and lower than *أُولَى*, though it is the form commonly obtaining with the vulgar: (TA:) the dual. is *أُولَى*, (AZ, T, S,) without *ت*; (S;) but *أُولَى* sometimes occurs: (IB:) *أُولَى الْأَيْتِينَ* is an epithet applied to the *Zenje*, (K in art. *لص*.) meaning *having the buttocks cleaving together*: (TA in that art. :) the pl. is *أُولَى* (T, M, K) and *أُولَى*; (M, K;) the latter anomalous. (M.) *Lh* mentions the phrase, *إِنَّهُ لَذُو أُولَى* [Verily he has large buttocks]; as though the term *أُولَى* applied to every part of what is thus called. (M.) — *Fat*, as a subst.: (M:) and a *piece of fat*. (M, K.) — The *tail*, or *fat of the tail*, (Pers. *دُنْبُهُ*.) of a sheep. (KL.) [Both of these significations (the “tail,” and “fat of the tail,” of a sheep) are now commonly given to *أُولَى*, a corruption of *أُولَى* mentioned above: and in the K, voce *طَنْبُورٌ*, it is said that the Pers. *دُنْبُهُ بَرَهُ* signifies *الْمُحْمَلِ السَّاقِ* — *The muscle of the shank*; syn. *حِمَاةُ السَّاقِ* [which see, in art. *حمو*]. (AAF, M, K.) — *The portion of flesh that is at the root of the thumb*; (S, M;) and which is also called its *ضِرَّة*; (M;) or the part to which corresponds the *ضِرَّة*; (S;) and which is also called *الكَفِّ*; the *ضِرَّة* being the

portion of flesh in (*فِي* [app. a mistranscription for *مِنْ* from]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or the *portion of flesh in the ضِرَّة of the thumb*. (K.) — *The portion of flesh that is beneath the little finger*; [app. what is described above, as called the *ضِرَّة*, extending from that finger to the prominent extremity of the ulna, at the wrist;] also called *أُولَى*. (Lth, T.) — *The أُولَى of the thumb* [described above as also called by itself *الكَفِّ*] and the *ضِرَّة of the little finger* [respecting which see the next preceding sentence]. (TA, from a trad.) — *The part of the human foot upon which one treads, which is the portion of flesh beneath [or next to] the little toe*. (M.) — *The hinder part of the solid hoof*. (S, M.)

أُولَى: see *أُولَى*.
أُولَى: see *أُولَى*.
أُولَى an irreg. dual of *أُولَى*, q. v.
أُولَى (T, S, M, K) and *أُولَى* (M, K) and *أُولَى* (T, S, K,) of the measure *أَفْعَل*, (S,) and *أُولَى*, (M,) or *أُولَى*, (so in some copies of the K,) and so accord. to the TA,) or *أُولَى*, (so in a copy of the K,) or *أُولَى*, (accord. to the CK,) and *أُولَى*, (M, K,) applied to a ram, *Large in the أُولَى*, q. v.: (T, S, M, K, TA:) and so, applied to a ewe, *أُولَى*, (T, M, K, [in the CK *أُولَى*],) fem. of *أُولَى*; (T;) and *أُولَى*, (T, S, M, K,) fem. of *أُولَى*: (T, S;) and in like manner these epithets [masc. and fem. respectively, *أُولَى*, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to *Aboo-Is-hāk*, (M,) *أُولَى* is applied to a man, and *عَجَزَةٌ* to a woman, but not *أُولَى*, (S, M,) though [it is asserted that] some say this, (S,) *Yz* saying so, accord. to *A 'Obeyd*, (IB,) but *A 'Obeyd* has erred in this matter: (M:) the pl. is *أُولَى*, (T, S, M, K, [in the CK erroneously written with fet-ḥ to the *ل*],) pl. of *أُولَى*, (T, S, M,) or of *أُولَى*; of the former because an epithet of this kind is generally of the measure *أَفْعَل*, or of the latter after the manner of *بَزْلٌ* as pl. of *بَزِلٌ*, and *عَوْدٌ* as pl. of *عَوْدٌ*; (M;) applied to rams (T, S, M) and to ewes, (T, S,) and to men and to women; (M, K;) and *أُولَى*, (S, M, K, [in the CK *أُولَى*],) pl. of *أُولَى*, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, *أُولَى*, (M, and so in a copy of the K, [in the CK *أُولَى*],) or *أُولَى*, (so in some copies of the K, and in the TA,) with medd, pl. of *أُولَى*, (TA,) and *أُولَى*, (K,) pl. of *أُولَى*. (TA.)

أُولَى: see *أُولَى* and *هُؤُلَى* and *هُؤُلَى*.
أُولَى, mentioned in this art. in the K: see art. *أُولَى*.
أُولَى: see also *أُولَى*.
أُولَى and *هُؤُلَى* and *هُؤُلَى*: see *أُولَى*.

الْأَيْدِيَّ **A man who sells fat, which is termed** **الْأَيْدِيَّ** (M.)

أَلِي : see أَلِي.

أَلِي : } see أَلِيَان.
أَلِي : }

أَلِي, and its fem. أَلِيَا : see أَلِيَان, in two places.

امر

1. **أَمَرَهُ**, (T, S, M, &c.,) aor ʔ, (T, M, Mṣb,) inf. n. **أَمَرَ**, (T, S, M, Mṣb,) *He tended, repaired, betook himself, or directed his course, to, or towards, him, or it; aimed at, sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, him, or it; intended it, or purposed it; syn. قَصَدَهُ, (Lth, T, S, M, Mgh, Mṣb, K,) and **تَوَجَّهَ إِلَيْهِ**, (Mgh,) and **تَوَجَّهَ**, (T,) and **تَوَجَّهَ**, (T,) as also **أَمَمَهُ**, and **تَأَمَمَهُ**, (T, S, M, Mgh, Mṣb, K,) and **أَتَمَمَهُ**, (M, K,) and **تَيَمَّمَهُ**, (T, M, K,) and **تَيَمَّمَهُ**; (T, M, Mgh, K;) the last two being formed by substitution [of **ي** for **أ**]. (M.) Hence, **يَا اللَّهُ أَمَّا بَخِيرٌ** [O God, bring us good]. (JK in art. **الله**, and Bd in iii. 25.) And **لَأَمَرَ مَا هُوَ**, occurring in a trad., meaning *He has indeed betaken himself to, or pursued, the right way*: or it is used in a pass. sense, as meaning *he is in the way which ought to be pursued*. (TA.) And **انْطَلَقْتُ أَتَأَمَّرُ رَسُولَ اللَّهِ**, in another trad., *I went away, betaking myself to the Apostle of God*. (TA.) Hence, also, **تَيَمَّمُ الصَّعِيدَ لِلصَّلَاةِ**, [*He betook himself to dust, or pure dust, to wipe his face and his hands and arms therewith, for prayer*]: (T, *M, *Mgh, TA:) as in the **Ḳur** iv. 46 and v. 9: (ISK, M, TA:) whence **التَّيَمُّمُ** as meaning *the wiping the face and the hands and arms with dust*; (ISK, T, *M, *Mgh, TA;) i. e. *the performing the act termed تَوَضُّؤٌ with dust*: formed by substitution [of **ي** for **أ**]: (M, K:) originally **التَّأَمَّرُ**. (K.) — See also 8. **أَمَمَهُ**, (S, M, Mgh, &c.,) aor ʔ, (M, Mgh,) inf. n. **أَمَرَ**, (M, Mgh, K,) *He broke his head, so as to cleave the skin*, (S, Mṣb,) *inflicting a wound such as is termed أَمَمَةٌ* [q. v.]; (S;) [i. e.] *he struck*, (M, Mgh, K,) or *wounded*, (M, K,) the **أَمَرَ** [q. v.] *of his head*, (M, Mgh, K,) with a staff, or stick. (Mgh.) — **أَمَرَ بِهِمْ**, (S, M, K,) and **أَمَرَ بِهِمْ**, (M, K,) [aor ʔ,] inf. n. **إِمَامَةٌ**, (S, [but in the M and K it seems to be indicated that this is a simple subst.,]) *He preceded them; went before them; took precedence of them; or led them, so as to serve as an example, or object of imitation*; syn. **فِي الصَّلَاةِ** [and particularly] **تَقَدَّمَ بِهِمْ**; (M, K;) [and particularly] **فِي الصَّلَاةِ** [in prayer]. (S.) And **أَمَرَ بِهِ** and **أَمَمَهُ** *He prayed as إِمَامٌ* [q. v.] *with him*. (Mṣb.) And **أَمَرَ الصُّفُوفَ** [*He became [or acted as] إِمَامٌ to the people composing the ranks [in a mosque &c.]*]. (Har p. 680.) You say also, **لَا يَوْمَرُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ** [*A man shall not take precedence of a man in his authority*]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so*

he would show him contempt. (Mgh in art. **سلط**.) — **أَمَمْتُ**, (S, M, K,) [first pers. **أَمَمْتُ**,] aor ʔ, (M,) inf. n. **أَمَمَةٌ**, (M, K,) *She (a woman, S) became a mother*; (S, M, K;) [as also **أَمَمْتُ** having for its first pers. **أَمَمْتُ**, aor ʔ; for] you say, **مَا كُنْتِ أَمَّا وَلَقَدْ أَمَمْتِ** [*Thou wast not a mother, and thou hast become a mother*], (S, M, K,) [in the last **أَمَمْتِ**,] with kesr, (K,) inf. n. **أَمَمَةٌ**. (S, M, K.) — **أَمَمْتُهُ** *I was to him a mother*. (A in art. **ربض**.) IAar, speaking of a woman, said, **كَانَتْ لَهَا عَمَّةٌ تَوَمَّمَهَا**, meaning [*She had, lit. there was to her, a paternal aunt] who was to her like the mother*. (M.)

2. **يَمَمَهُ** and **أَمَمَهُ**: see 1, first sentence, in two places.

3. **أَمَمَهُ** *It agreed with it, neither exceeding nor falling short*. (M.) — [See also the part. n. **أَمَرٌ**, voce **أَمَرٌ**; whence it seems that there are other senses in which **أَمَرٌ** may be used, intransitively.]

5. **تَيَمَّمَهُ** and **تَأَمَّرَهُ**: see 1, former part, in four places. — **تَأَمَّرْتُ بِهِ**: see 8. — **تَأَمَّمْتُ** *I took for myself, or adopted, a mother*. (S.) And **تَأَمَّمَهَا** *He took her for himself, or adopted her, as a mother*; (S, *M, K;) as also **أَسْتَأَمَّمَهَا**, (M, K,) and **تَأَمَّمَهَا**. (M.)

8. **أَتَمَمَهُ** [written with the disjunctive alif **أَتَمَمَهُ**]: see 1, first sentence. — **أَتَمَّرْتُ بِهِ** *He followed his example; he imitated him; he did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation*; (S, Mgh, Mṣb;) as also **أَمَمَهُ**: (Bd in xvi. 121:) the object of the verb is termed **إِمَامٌ**; (S, M, Mgh, Mṣb, K;) applied to a learned man, (Mṣb,) or a head, chief, or leader, or some other person. (M, K.) *He made it an أَمَّة or **أَمَةٌ** [i. e. a way, course, or rule, of life or conduct; as explained immediately before in the work whence this is taken]; as also **تَأَمَّرْتُ بِهِ**. (M.) You say, **أَتَمَمْتُ بِهِ** and **أَتَمَّرْتُ بِهِ**, by substitution [of **ي** for **أ**], (M, K,) disapproving of the doubling [of the **م**]. (M.)*

10: see 5.

أَمَرٌ is a conjunction, (S, M, K,) connected with what precedes it (Mṣb, Mughnee) so that neither what precedes it nor what follows it is independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K;) or is used in a case of interrogation, (S, Mṣb,) corresponding to the interrogative **أَ**, and meaning **أَيُّ**, (S,) or, as Z says, **أَيُّ الْأَمْرَيْنِ كَانَتْ**; [for an explanation of which, see what follows;] (Mughnee;) or, [in other words,] corresponding to the interrogative **أَ**, whereby, and by **أَمَرٌ**, one seeks, or desires, particularization: (Mughnee;) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say, **أَزِيدُ فِي الدَّارِ أَمْرًا عَمْرًا** [*Is Zeyd in the house, or 'Amr?*]; (S, Mughnee;) i. e. which of them two (**أَيْهَمَا**) is in the house? (S;) therefore what follows **أَمَرٌ** and what precedes it compose

one sentence; and it is not used in commanding nor in forbidding; and what follows it must correspond to what precedes it in the quality of noun and of verb; so that you say, **أَزِيدُ قَائِمًا أَمْرًا قَائِمًا** [*Is Zeyd standing, or sitting?*] and **أَقَامَ زَيْدٌ أَمْرًا قَائِمًا** [*Did Zeyd stand, or sit?*]. (Mṣb.) It is not to be coupled with **أَ** after it: you may not say, **أَعْنَدَكَ زَيْدٌ أَمْرًا عَمْرًا**. (S.) — As connected in like manner with what goes before, it is preceded by **أَ** denoting equality [by occurring after **سَوَاءٌ** &c.], and corresponds thereto, as in [the **Ḳur** lxiii. 6,] **سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ** [*It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them*]. (Mughnee.) — It is also unconnected with what precedes it, (S, Mṣb, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Mṣb, Mughnee,) other than **أَ**, (Mughnee,) or by **أَ** not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies **بَلْ**, (Lth, Zj, T, S, M, Mughnee, K,) or **بَلْ** and **أَ** together, (Mṣb,) and this is its meaning always accord. to all the Baṣrees, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, **إِنَّهَا لِأَبَلٌ أَمْرًا شَاءَ** [*Verily they are camels: nay, or nay but, they are sheep, or goats: or nay, are they sheep, or goats?*]: (S, Mṣb, Mughnee:) this being said when one looks at a bodily form, and imagines it to be a number of camels, and says what first occurs to him; then the opinion that it is a number of sheep or goats suggests itself to him, and he turns from the first idea, and says, **أَمْرًا شَاءَ**, meaning **بَلْ**, because it is a digression from what precedes it; though what follows **بَلْ** is [properly] a thing known certainly, and what follows **أَمَرٌ** is opined. (S, TA.) And using it after an interrogative in this case, you say, **هَلْ زَيْدٌ مُنْطَلِقٌ أَمْرًا عَمْرًا** [*Is Zeyd going away? Nay rather, or, or rather, is 'Amr?*]: you digress from the question respecting Zeyd's going away, and make the question to relate to 'Amr; so that **أَمَرٌ** implies indecisive opinion, and interrogation, and digression. (S.) And thus using it, you say, **هَلْ زَيْدٌ قَامَ أَمْرًا عَمْرًا** [*Did Zeyd stand? Nay rather, or or rather, did 'Amr?*]. (Mṣb.) And an ex. of the same is the saying [in the **Ḳur** xiii. 17,] **هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ** [*Are the blind and the seeing equal? Or rather are darkness and light equal?*]. (Mughnee.) And an ex. of it preceded by **أَ** used to denote disapproval is the saying [in the **Ḳur** vii. 194,] **أَلَمْ يَأْمُرْ أَزْجُلٌ يَمْشُونَ بِهَا أَمْ لَمْ يَأْمُرْ أَزْجُلٌ يَمْشُونَ بِهَا** [*Have they feet, to walk therewith? Or have they hands to assault therewith?*]: for **أَ** is here equivalent to a negation. (Mughnee.) [It has been shown above that] **أَمَرٌ** is sometimes introduced immediately before **هَلْ**: (S, K:) but IB says that this is when **هَلْ** occurs in a phrase next before it; [as in the ex. from the **Ḳur** xiii. 17, cited above;] and in this case, the interrogative meaning of **أَمَرٌ** is annulled; it being introduced only to denote a digression. (TA.) — It is also used as a simple interrogative; accord. to the assertion of AO; in

the sense of هَلْ; (Mughnee;) or in the sense of the interrogative أ; (Lth, T, K;) as in the saying, *أمر عندك غداً حاضر*, meaning *Hast thou a morning-meal ready?* a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) — And sometimes it is redundant; (AZ, T, S, Mughnee, K;) in the dial. of the people of El-Yemen; (T;) as in the saying,

- * يَا دَهْنُ أُمِّ مَا كَانَ مَشِي رَقَصَا *
- * بَلْ قَدْ تَكُونُ مِشِي تَوَقَّصَا *

(T, S,*) [in the latter, *يا هُنْدُ*, and only the former hemistich is given,] meaning *O Dahna*, (the curtailed form *دَهْنُ* being used for *دَهْنَاءُ*), *my walking was not*, as now in my age, [a feeble movement like] *dancing: but in my youth, my manner of walking used to be a bounding*: (T:) this is accord. to the opinion of AZ: but accord. to another opinion, *ام* is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said, *يَا دَهْنُ أَكَانَ مَشِي رَقَصَا*. (A'Hát, TA.) — It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T,) or of Teiyi and Himyer, (Mughnee,) in the sense of *ال*, (T,) to render a noun determinate. (Mughnee.) So in the trad., *لَيْسَ مِنَ الْمَبْرُورِ فِي السَّفَرِ*, (T, Mughnee,) i. e. *fasting in journeying is not an act of obedience to God*. (T, and M in art. *بِر*.) So too in the trad., *الآنَ طَابَ امْتَصْرَبُ* *Now fighting has become lawful*; as related accord. to the dial. of Himyer, for *الضَرْبُ*. (TA in art. *طبيب*.) It has been said that this form *ام* is only used in those cases in which the *ل* of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, *خَذِ الرُّمْحَ وَأَرْكَبِ امْفَرَسَ*, [Take thou the spear, and mount the mare, or horse], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) — *أما* for *أما*, before an oath: see art. *أما*. — And *أمر الله* and *أمر الله* &c.: see *أيمُن الله*, in art. *يمن*.

أُمُّ A mother (T, S, M, Mṣb, K, &c.) [of a human being and] of any animal; (IAar, T;) as also *إمُّ*, (Sb, M, Mṣb, K,) and *أُمَّةٌ*, (T, M, Mṣb, K,) and *أُمَّةٌ*, (S, M, Mṣb, K,) which last is the original form (S, Mṣb) accord. to some, (Mṣb,) or the *ة* in this is augmentative (M, Mṣb) accord. to others: (Mṣb:) the pl. is *أُمَّهَاتٌ* (Lth, T, S, M, Mṣb, K) and *أُمَّاتٌ*; (S, M, Mṣb, K;) or the former is applied to human beings, and the latter to beasts; (T, S;) or the former to rational beings, and the latter to irrational; (M, K;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Mṣb;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of *أُمُّ* is *أُمَّيَّةٌ* (T, S, K) accord. to some

of the Arabs; but correctly, [accord. to those who hold the original form of *أُمُّ* to be *أُمَّةٌ*,] it is *أُمَّيَّةٌ*. (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written *أُمَّيَّةٌ*].) — *أُمَّةٌ لَكَ* denotes dispraise; (S;) being used by the Arabs as meaning *Thou hast no free, or ingenuous, mother*; because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (AHeyth, T:) or, as some say, it means *thou art one who has been picked up as a foundling, having no known mother*: (TA:) [or] it is also sometimes used in praise; (A'Obeyd, T, S, K;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love, [lit. meaning *mayest thou have no mother!*], like *تَكْتَكُ أُمَّكَ*, and *لَا أَبَا لَكَ*, [and *قَاتَلَكُ اللَّهُ*], &c. (Har p. 166.) — Some elide the *ل* of *أُمَّةٌ*; as in the saying of 'Adee Ibn-Zeyd,

- * أَيُّهَا الْعَائِبُ عِنْدِي زَيْدٌ *

[O thou who art blaming in my presence the mother of Zeyd]; meaning, *عِنْدِي أُمُّ زَيْدٍ*; the *عِنْدِي* being also elided on account of the occurrence of two quiescent letters [after the elision of the *ل* of *أُمَّةٌ*]: (Lth, T, S;) and as in the phrase *وَيَلْتَمِسُ*, (S,) which means *لَأُمَّةٌ*. (S, and K in art. *ويل*, q. v.) — *هَمَّا أُمَّكَ* means *They two are thy two parents: or thy mother and thy maternal aunt*. (K.) [But *قَدَّاهُ بِأُمَّيَّةٍ* is said to mean [He expressed a wish that he (another) might be ransomed with] his mother and his grandmother. (TA.) — One says also, *يَا أُمَّتِ لَا تَفْعَلِي* [O my mother, do not thou such a thing], and [in like manner] *يَا أَبَتِ أَفْعَلْ* making the sign of the fem. gender a substitute for the [pronominal] affix *ي*; and in a case of pause, you say *يَا أُمَّهُ*. (S.) — And one says, *مَا شَكَلِي وَشَكَلُهُ*, and *مَا أُمِّي وَأُمُّهُ*, meaning [What relationship have I to him, or it? or what concern have I with him, or it? or] *what is my case and [what is] his or its, case? because of his, or its, remoteness from me: whence, (T),*

- * وَمَا أُمِّي وَأُمُّ الْوَحْشِ لَبَا *
- * تَفَرَّعَ فِي مَفَارِقِي الْمَشِيبِ *

[And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?]; (T, S;) i. e. *مَا أَنَا وَطَلَبٌ*: *مَا أُمْرِي وَطَلَبُ الْوَحْشِ بَعْدَ مَا كَبُرْتُ* in one copy of the S, and *وَطَلَبٌ*, i. e. with *وَ* as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning *what concern have I with the pursuing of the wild animals after I have grown old?*: he means, the girls: and the mention of *أُمُّ* in the verse is superfluous. (S.) — *أُمُّ* also relates to inanimate things that have growth; as in *أُمُّ النَّخْلَةِ* [The mother of the tree]; and *أُمُّ الشَّجَرَةِ* [the mother of the palm-tree]; and *أُمُّ الْهَوَزَةِ* [the

mother of the banana-tree; of which see an ex. in art. *موز*]; and the like. (M, TA.) — And it signifies also *The source, origin, foundation, or basis*, (S, M, Mṣb, K,) of a thing, (S, Mṣb, [in the former of which, this is the first of the meanings assigned to the word,]) or of anything; (M, K;) its *stay, support, or efficient cause of subsistence*. (M, K.) — *Anything to which other things are collected together, or adjoined*: (IDrd, M, K:) *anything to which the other things that are next thereto are collected together, or adjoined*: (Lth, T:) *the main, or chief, part of a thing; the main body thereof: and that which is a comprehender, or comprehender, of [other] things*: (Ham p. 44:) *the place of collection, comprisal, or comprehension, of a thing; the place of combination thereof*. (En-Nadr, T.) — And hence, (IDrd, M,) *The head, or chief, of a people, or company of men*; (IDrd, S, M, K;) because others collect themselves together to him: (IDrd, TA:) so in the phrase *أُمُّ عِيَالٍ* [lit. *the mother of a household*], in a poem of Esh-Shenfarà: (IDrd, M:) or in this instance, it has the signification next following, accord. to Esh-Sháfí'ee. (T.) — *A man who has the charge of the food and service of a people, or company of men*; accord. to Esh-Sháfí'ee: (T:) or their *servant*. (K.) — *A man's aged wife*. (IAar, T, K.) — *A place of habitation or abode*. (K.) So in the Kur [ci. 6], *فَأَمَّهُ هَاوِيَةٌ* *His place of habitation or abode [shall be] the fire [of Hell]*: (Bd, Jel, TA:) or, as some say, the meaning is *أُمُّ رَأْسِهِ هَاوِيَةٌ* [his brain shall fall into it, namely, the fire of Hell]. (TA.) — *The ensign, or standard, which an army follows*. (S.) [See *أُمُّ الرُّمْحِ*, below.] — It is said in a trad., respecting the prophets, *أُمَّهَاتُهُمْ شَتَّى*, meaning that, though their religion is one, *their laws, or ordinances, or statutes, are various, or different: or the meaning is, their times are various, or different*. (TA in art. *شت*.) — See also *أُمَّةٌ*, in two places. — *أُمُّ* is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] — *أُمُّ الرَّجُلِ* *The man's wife*; and *الْمَنْوِي الرَّجُلِ* *The man's wife, to whom he betakes himself for lodging, or abode*: (T:) *المستوى الرَّجُلِ* *The mistress of the man's place of abode*. (S, M.) — *أُمُّ عَامِرٍ* *The hyena, or female hyena*; as also *عَمْرٍو*; (TA;) and *أُمُّ الطَّرِيقِ*. (S, TA. [See also other significations of the first and last below.]) *أُمُّ الْحَلْسِ* [or *الحلس*] *The she-ass*. (as in the S and K in art. *حلس*.) *أُمُّ الْبَيْضِ* *The female ostrich*. (S, K.) — *أُمُّ الرَّأْسِ* *The brain*: (T, M, K:) or *the thin skin that is upon it*: (IDrd, M, K:) or *the bag in which is the brain*: (T:) or *the skin that comprises the brain; [the meninx, or dura mater and pia mater;]* (S, Mgh;) which is called

أَمْرُ النُّجُومِ (S, M, K) likewise. (S.) — أَمْرُ النُّجُومِ — *The Milky way*; (S, M, K;) because it is the place where the stars are collected together [in great multitude]: (M:) or, as some say, *the sun*; which is the greatest of the stars. (Ham pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, *مَا أَشْبَهَ مَجْلِسَكَ بِأَمْرِ النُّجُومِ* [How like is thine assembly to the Milky way!]. (TA.) — أَمْرُ الْقَرْيِ [The mother of the towns; the metropolis: particularly] Mekkeh; (T, S, M, K;) because asserted to be in the middle of the earth; (M, K;) or because it is the Kibleh of all men, and thither they repair; (M, K;*) or because it is the greatest of towns in dignity: (M, K;) and every city is the *أَمْرُ* of the towns around it. (T.) — أَمْرُ التَّنَائِفِ *The most difficult of deserts or of waterless deserts*: (T:) or a desert, or waterless desert, (S, K,) *far extending*. (S.) — أَمْرُ الطَّرِيقِ (T, S, M) and *أَمْرُ الطَّرِيقِ* (M, K) *The main part [or track] of the road*: (T, S, M, K;) when it is a great road or track, with small roads or tracks around it [or on either side], the greatest is so called. (T.) [The former has also another signification, mentioned above.] — أَمْرُ عَامِرٍ *The cemetery, or place of graves*. (T.) [This, also, has another signification, mentioned before.] — أَمْرُ الرَّمْحِ *The ensign, or standard*; (M, K;) also called *أَمْرُ الْحَرْبِ*; (TA;) [and simply *الأمْر*, as shown above;] and *the piece of cloth which is wound upon the spear*. (T, M,*) — أَمْرُ جَابِرٍ *Bread*: and also *the ear of corn*. (T.) — أَمْرُ الْخَبَائِثِ [The mother of evil qualities or dispositions; i. e.] *wine*. (T.) — أَمْرُ الْكِتَابِ [in the Kur iii. 5 and xiii. 39] (S, M, &c.) *The original of the book or scripture* [i. e. of the Kur-án]: (Zj, M, K;) or *the Preserved Tablet*, *اللَّوْحُ الْمَحْفُوظُ*: (M, M, K;) or it signifies, (M, K,) or signifies also, (M, K,) *the opening chapter of the Kur-án; the فاتحة*; (M, M, K;) because every prayer begins therewith; (M;) as also *أَمْرُ الْقُرْآنِ*: (M, K;) or the former, *the whole of the Kur-án*, (I'Ab, K,) *from its beginning to its end*: (TA:) and the latter, *every plain, or explicit, verse of the Kur-án, of those which relate to laws and statutes and obligatory ordinances*. (T, K.) — أَمْرُ الشَّرِّ *Every evil upon the face of the earth*: and *أَمْرُ الْخَيْرِ* *every good upon the face of the earth*. (T.)

أَمْرُ: see *أَمْر*, first sentence.

أَمَّة: see *أَمَّة*.

أَمَّة *A way, course, mode, or manner, of acting, or conduct, or the like*; (AZ, S;) as also *أَمَّة*: (AZ, S, K;) Fr assigns this meaning to the latter, and that next following to the former: (T:) *a way, course, or rule, of life, or conduct*; (Fr, T, M, K;) as also *أَمَّة*. (M, K.) — *Religion*; as also *أَمَّة*: (AZ, S, M, K;) [one of the words by which this meaning is expressed in the M and K is *شَرْعَة*; for which Golius found in the K

سرعة:] *one course, which people follow, in religion*. (T.) You say, *فُلَانٌ لَا أُمَّةَ لَهُ* *Such a one has no religion; no religious persuasion*. (S.) And a poet says,

وَهَلْ يَسْتَوِي ذُو أُمَّةٍ وَكَفُورٌ

[And are one who has religion and one who is an infidel equal?]. (S.) — *Obedience* [app. to God]. (T, M, K.) — *The people of a [particular] religion*: (Akh, S;) *a people to whom an apostle is sent*, (M, K,) *unbelievers and believers*; such being called his *أُمَّة*: (M:) *any people called after a prophet* are said to be his *أُمَّة*: (Lth, T:) *the followers of the prophet*: pl. *أُمَّة*. (T, M, K.) It is said in the Kur [ii. 209], *كَانَ النَّاسُ أُمَّةً وَاحِدَةً*, meaning *Mankind was [a people] of one religion*. (Zj, T, TA.) — *A nation; a people; a race; a tribe, distinct body, or family*; (Lth, T, M, K;) of mankind; (Lth, T;) or of any living beings; as also *أُمَّة*: (M, K;) *a collective body* [of men or other living beings]; (T, S;) *a sing. word with a pl. meaning*: (Akh, S;) *a kind, genus, or generical class*, (T, S, M, K,) *by itself*, (T,) of any animals, or living beings, (T, S, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, S, M,) and of other beasts, and of birds; (T, M, TA;) as also *أُمَّة*; (M, K;) pl. of the former *أُمَّة*; (S, M;) which occurs in a trad. as relating to dogs; (S;) and in the Kur vi. 38, as relating to beasts and birds. (T, M, TA.) — *A man's people, community, tribe, kinsfolk, or party*; (M, K, TA;) *his company*. (TA.) — *A generation of men; or people of one time*: pl. *أُمَّة*: as in the saying, *قَدْ مَضَتْ أُمَّةٌ* *Generations of men have passed away*. (T.) — *The creatures of God*. (M, K.) You say, *مَا رَأَيْتُ مِنْ أُمَّةٍ أَلَّهِ، أَحْسَنَ مِنْهُ* [I have not seen, of the creatures of God, one more beautiful than he]. (M.) — *I. q.* *أَمْرٌ*: accord. to A'Obeyd, applied in this sense to Abraham, in the Kur xvi. 121. (T.) — *A righteous man who is an object of imitation*. (T.) — *One who follows the true religion, holding, or doing, what is different from, or contrary to, all other religions*: (M, K;) [said to be] thus applied to Abraham, ubi supra. (M.) — *One who is known for goodness*: (Fr, T;) and so explained by Ibn-Mes'ood as applied to Abraham: (TA:) or, so applied, it has the signification next following: (TA:) *a man combining all kinds of good qualities*: (T, M, K;) or, as some say, *repaired to: or imitated*. (Bd.) — *A learned man*: (T, M, K;) *one who has no equal*: (T:) *the learned man of his age, or time, who is singular in his learning*: (M, K;) and *one who is alone in respect of religion*. (T.) — See also *أَمْر*, first sentence. Hence, *يَا أُمَّتِ*, which see in the same paragraph. — *The stature of a man; tallness, and beauty of stature; or justness of stature*; syn. *قَامَةٌ*; (T, S, M, M, K;) and *شَطَاطٌ*: (M, TA: [in the K, the signification of *نَشَاطٌ* is assigned to it; but this is evidently a mistake for *شَطَاطٌ*; for the next three significations before the former of those words in the K are the same as the next three before the latter of them in the M; and the next five after the former word in the K

are the same as the next five after the latter in the M, with only this difference, that one of these five is the first of them in the M and the third of them in the K:] pl. *أُمَّة*. (T, S, M,*) You say, *إِنَّهُ لَمَنْ أَحْسَنُ الْأُمَّةِ* [Verily he is beautiful in justness of stature]. (M.) And El-Aashà says,

حَسَانَ الْوُجُوهِ طَوَالَ الْأُمَّةِ

[Beautiful in respect of the faces,] tall in respect of the statures. (T, S, M,*) [In the last, *بَيْضُ الْوُجُوهِ*.] — *The face*. (T, M, K.) — *The form of the face*: (AZ, T:) or *the principal part thereof*; (M, K;) *the part thereof in which beauty is usually known to lie*. (M.) You say, *إِنَّهُ لَمَنْ أَحْسَنُ أُمَّةِ الْوُجُوهِ* *Verily he is beautiful in the form of the face*: and *إِنَّهُ لَمَنْ أَوْجَهُ* *verily he is ugly in the form of the face*. (AZ, T.) — *أَمْرٌ*: see *أَمْر*. — *A time; a period of time; a while*. (T, S, M, K.) So in the Kur [xii. 45], *وَأَذْكُرُ بَعْدَ أُمَّةٍ* [And he remembered, or became reminded, after a time]: (S, M:) or, *after a long period of time*: but some read *أُمَّةٍ*, i. e., after favour had been shown him, in his escape: and some read *أَمِّهِ*, i. e., forgetting. (Bd.) And so in the same [xi. 11], *وَلَيْسُنَّ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ* [And verily, if we kept back from them the punishment] until a short period of time. (S, Bd.)

أَمَّة: see *أَمَّة*, in three places; first and second sentences. — *I. q.* *أَمَّة* (K) [i. e. The office of *إِمَام*, q. v.: or] the acting as, or performing the office of, *إِمَام*: (T in explanation of *أَمَّة*, and M and M, K in explanation of *أَمَّة*:) and the mode; or manner, of performing that office. (T.) — *I. q.* *أَمَّة* (Lh, M, K) and *شَانٌ* (M, K) and *حَالٌ* (M) and *حَالَةٌ* (M, K) [all as meaning *State, condition, or case*: or by the first may be here meant *external state or condition; form, or appearance; or state with respect to apparel and the like*]. — *An easy and ample state of life*; (T;) *easiness, or pleasantness of life; ampleness of the conveniences of life, or of the means of subsistence; ease and enjoyment; plenty; prosperity; welfare*. (IAqr, M, K,*) You say of an old man when he has strength remaining, *فُلَانٌ بِأَمَّةٍ*, meaning *Such a one is returning to a state of well-being and ease and enjoyment*. (TA.) — *Dominion; mastery; authority*. (Fr, T, IKtt.) — *A blessing, or what God bestows upon one; a benefit, benefaction, favour, or boon; a cause of happiness*; (T, S, M, M, K;) as being that which men aim at, pursue, or endeavour to obtain. (T.) See *أَمَّة*, last sentence but one. — Accord. to IKtt, it signifies also *i. q.* *أَمْرٌ* [but in what sense is not said]. (TA.)

أَمْرٌ *Nearness*. (S, M, K.) — [Near; nigh.] You say, *أَخَذْتُ ذَلِكَ مِنْ أَمْرٍ* *I took that from near; from nigh*. (S, TA.) And *دَارُكُمْ أَمْرٌ* *Your house is near, or nigh*. (M, TA.) And *هُوَ أَمْرٌ مِنْكَ* *He, or it, is near to thee*: and in like manner you say of two: (M, TA:) and of

a pl. number. (S, M, TA.) And **دَارِي أَمْرٍ دَارِهِ** *My house is opposite to, facing, or in front of, his house.* (S.) — *Easy*: (S, M, K:) *near at hand; near to be reached, or laid hold of.* (T, TA.) — *Between near and distant.* (ISK, T, S.) — *Conforming, or conformable, to the just mean*: (M, K:*) and **مُؤَامَّرٌ**, (AA, T, S, M, K,) [in form] like **مُضَارٌّ**, (S,) originally **مُؤَامَّرٌ**, (TA,) *the same*; (T;) *of a middle, or middling, kind or sort; neither exceeding, nor falling short of, what is right*; (AA, T, S, M;) applied to an affair, or a case, (T, S,) and a thing [of any kind]; (S;) as also **مُؤَامَّرٌ**; (TA;) and *convenient, or suitable*: (M, K:) and **أَمْرٌ** and **مُؤَامَّرٌ** both signify an affair, or a case, that is *manifest, clear, or plain*, (M, K,) *not exceeding the due bounds or limits.* (M.)

الْأَمَامُ *The location that is before*; (M, Mṣb,* K:) *contr. of الوَرَاءُ.* (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Mṣb,* K,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes masc.: (M, K:) or it is masc., and sometimes fem. as meaning *the جهة*: or, as Zj says, they differ as to making it masc. and making it fem. (Mṣb.) You say, **كُنْتُ أَمَامَهُ** *I was before him, in respect of place.* (S.) In the saying of Moḥammad, to Usáneh, **الصَّلَاةُ أَمَامَكَ**, the meaning is *The time of prayer [is before thee], or the place thereof*; and by the prayer is meant the prayer of sunset. (Mgh.) You also say, **أَمَامَكَ** [i. e. *Look before thee; meaning beware thou; or take thou note;*] when you caution another, (M, K,) or notify him, of a thing. (M.)

إِمَامٌ *A person*, (S, Mgh,) or *learned man*, (Mṣb,) *whose example is followed, or who is imitated*; (S, Mgh, Mṣb;) *any exemplar, or object of imitation*, (T, M, K,) *to a people, or company of men*, (T,) *such as a head, chief, or leader, or some other person*, (M, K,) *whether they be following the right way or be erring therefrom*: (T:) applied alike to a male and to a female: (Mgh, Mṣb:) applied to a female, it occurs in a phrase in which it is written by some with *ة*: (Mgh:) but this is said to be a mistake: (Mṣb:) it is correctly without *ة*, because it is a subst., not an epithet: (Mgh, Mṣb:) or it is allowable with *ة*, because it implies the meaning of an epithet: (Mṣb:) and **أَمَةٌ** signifies the same: (T, M, K:) the pl. of the former is **أَيِّمَةٌ**, (T, S, M, K,) [but omitted in the CK,] originally **أُمَمَةٌ**, (T, S,) of the measure **أَفْعَلَةٌ**, like **أُمَثَلَةٌ**, pl. of **مَثَالٌ**, (T,) but as two meems come together, the former is incorporated into the latter, and its vowel is transferred to the hemzéh before it, which hemzéh, being thus pronounced with kesr, is changed into *ي*; (T, S:*) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because it is with kesr and is preceded by another hemzéh with fet-h: (S:) but some pronounce it **أَيْمَةٌ**, (Akh, T, S, M, K,) namely, those who hold that two hemzéh's may occur together; (Akh, S;) the Koofees reading it thus in the *Kur* ix. 12; (M;) but this is anomalous: (M,

K:) it is mentioned as on the authority of Aboo-Is-hák, and [Az says,] I do not say that it is not allowable, but the former is the preferable: (T:) or the pl. is **أَيْمَةٌ**, originally **أُمَمَةٌ**, like **أُمَثَلَةٌ**; one of the two meems being incorporated into the other after the transfer of its vowel to the hemzéh [next before it]; some of the readers of the *Kur* pronouncing the [said] hemzéh with its true sound; some softening it, agreeably with analogy, in the manner termed **بَيْنَ بَيْنَ**; and some of the grammarians changing it into *ي*; but some of them reckon this incorrect, saying that there is no analogical reason for it: (Mṣb:) and accord. to some, (M,) its pl. is also **إِمَامٌ**, (M, K,) like the sing., (K,) occurring in the *Kur* xxv. 74; (M;) not of the same category as **عَدْلٌ** (M, K) and **رَضَى**, (M,) because they sometimes said **إِمَامَانِ**, but a broken pl.: (M, K:*) or, accord. to A 'Obeyd, it is in this instance a sing. denoting a pl.: (M, S:*) or it is pl. of **أَمْرٌ**, [which is originally **أَمْرٌ**,] like as **صَاحِبٌ** is pl. of **صَاحِبٌ**: (M:) the dim. of **أَيْمَةٌ** is **أُويمةٌ**; or, as El-Mázinec says, **أَيْمِيَّةٌ**. (S.) — **الإِمَامُ** also signifies *The Prophet*: (K:) he is called **إِمَامٌ أَمَّهُ** [the exemplar, object of imitation, leader, or head, of his nation, or people]; (T;) or **إِمَامُ الْأُمَّةِ** [the exemplar, &c., of the nation, or people]; (M;) it being incumbent on all to imitate his rule of life or conduct. (T.) — **The Khaleefeh**: (Mṣb, K:) he is called **إِمَامُ الرَّعِيَّةِ** [the exemplar, &c., of the people, or subjects]. (M.) The title of **الإِمَامُ** is still applied to the Kings of El-Yemen: Aboo-Bekr says, you say, **فُلَانٌ إِمَامُ الْقَوْمِ**, meaning *such a one is the first in authority over the people, or company of men*: and **إِمَامُ الْمُسْلِمِينَ** means *the head, chief, or leader, of the Muslims*. (TA.) — **The person whose example is followed, or who is imitated**, [i. e. *the leader*,] *in prayer*. (Mṣb.) — [The leading authority, or head, of a persuasion, or sect. The four **أَيْمَةٌ** or **أُمَّةٌ** are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the *Hanafees*, *Sháfi'ees*, *Málikees*, and *Hambelees*. And the *Hanafees* call the two chief doctors of their persuasion, after Aboo-Hanefeh, namely, Aboo-Yoosuf and Moḥammad, **الإِمَامَانِ** *The two Imáms*.] — **The leader of an army**. (M, K.) — **The guide**: (K:) he is called **إِمَامُ السَّفَرِ** [the leader of the travellers]. (M.) — **The conductor, or driver, of camels** (M, K) is called **إِمَامُ الْإِبِلِ**, though he be behind them, because he guides them. (M.) — **The manager, or conductor, and right disposer, orderer, or rectifier, of anything**. (M, K:*) — **The Kur-án** (M, K) is called **إِمَامُ الْمُسْلِمِينَ** [the guide of the Muslims]; (M;) because it is an exemplar. (TA.) [The model-copy, or standard-copy, of the *Kur-án*, namely the copy of the Khaleefeh 'Othmán, is particularly called **الإِمَامُ**.] — [The scripture of any people: and, without the article, a book, or written record.] It is said in the *Kur* [xvii. 73], **يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ** *The day when we shall call every one of mankind with their scripture*: or, as some say, *with their*

prophet and their law: or, as some say, *with their book in which their deeds are recorded.* (T.) It is also said in the *Kur* [xxxvi. 11], **وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ**, meaning, says El-Ḥasan, [And everything have we recorded] in a *perspicuous book, or writing*; (S, Jel;) i. e., *on the Preserved Tablet.* (Bd, Jel.) — **The lesson of a boy, that is learned each day** (T, M, K) *in the school*: (T:) also called **السَّبْقُ**. (TA.) — **The model, or pattern, of a semblance, or shape**. (M, K.) — **The builder's wooden instrument [or rule] whereby he makes the building even**. (S, K:*) — **The cord which the builder extends to make even, thereby, the row of stones or bricks of the building**; also called **الْتَرُّ** and **الْمِطْمَرُ**; (T;) *the string which is extended upon, or against, a building, and according to which one builds*. (M, K:*) — **إِمَامٌ** signifies also *A road, or way*: (S, [but omitted in some copies,] M, K:) or *a manifest road, or way*. (TA.) It is said in the *Kur* [xv. 79], **وَأَيْنَمَا لِيَأْمُرُ مُبِينٍ**, (S, M) *And they were both, indeed, in a way pursued and manifest*: (M:) or *in a way which they travelled in their journeys*. (Fr.) — **The direction (تِلْقَاءُ) of the Kibleh**. (M, K:*) — **A tract, quarter, or region, of land, or of the earth**. (S.) — **A string [of a bow or lute &c.]**; syn. **وَتَرٌ**. (Sgh, K.)

أَمِيرٌ *Beautiful in stature*; (K;) applied to a man. (TA.) — **I. q. مَأْمُومٌ**; (S, M, Mṣb, K;) i. e. *one who raves, or is delirious*, (**يَهْدِي**, [in two copies of the *S* **يَهْدِي**, but the former appears, from a remark made voce **أَمَةٌ**, to be the right reading,] *from [a wound in] what is termed* **أَمْرٌ رَأْسِهِ** [see **أَمْرٌ**]: (S:) or *wounded in what is so termed*; (M, K;) *having a wound such as is termed* **أَمَةٌ**, q. v. (Mṣb.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,

وَحَشَايَ مِنْ حَرِّ الْفِرَاقِ أَمِيرٌ

: [And my bowels are wounded by reason of the burning pain of separation]. (M.) — **A stone with which the head is broken**: (S, O:) but in the M and K **أُمِيمَةٌ**, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be **أُمِيمَةٌ**,] explained as signifying *stones with which heads are broken*: (TA:) pl. **أُمَامِيرٌ**. (S, TA.)

أَمَامَةٌ *Three hundred camels*: (M, K:) so explained by Abu-l-'Alà. (M.)

إِمَامَةٌ: see **أَمَةٌ**.

أُمِيمَةٌ: see **أَمِيرٌ**. — Also, (Sgh,) or **أُمِيمَةٌ**, (K,) *A blacksmith's hammer*. (Sgh, K.)

أُمِيمَةٌ dim. of **أَمْرٌ**, q. v. (T, S, K.) — See also **أَمِيرٌ** and **أُمِيمَةٌ**.

الإِمَامِيَّةُ *One of the exorbitant sects of the Shee'ah*, (TA,) *who asserted that 'Alee was expressly appointed by Moḥammad to be his successor*. (Esh-Shahraṣṭanee p. 122, and KT.)

أُمِيمَةٌ [dim. of **أَمَةٌ**]: see **أَمْرٌ**, first sentence.

أُمِّي (T, M, Mgh, Mṣb, K) and أَمَانٌ (K) [the former a rel. n. from أُمَّةٌ, and thus properly meaning *Gentile*: whence, in a secondary, or tropical, sense, † a heathen;] † one not having a revealed scripture; (Bḍ in iii. 19 and 69;) so applied by those having a revealed scripture: (Bḍ in iii. 69:) [and particularly] an Arab: (Jel in iii. 69, and Bḍ and Jel in lxii. 2:) [or] in the proper language [of the Arabs], of, or belonging to, or relating to, the nation (أُمَّة) of the Arabs, who did not write nor read: and therefore metaphorically applied to † any one not knowing the art of writing nor that of reading: (Mgh:) or † one who does not write; (T, M, K;) because the art of writing is acquired; as though he were thus called in relation to the condition in which his mother (أُمُّهُ) brought him forth: (T:) or † one who is in the natural condition of the nation (الأُمَّة) to which he belongs, (Zj, * T, M, * K, *) in respect of not writing, (T,) or not having learned writing; thus remaining in his natural state: (M, K:) or † one who does not write well; said to be a rel. n. from امر; because the art of writing is acquired, and such a person is as his mother brought him forth, in respect of ignorance of that art; or, as some say, from أُمَّة العَرَب; because most of the Arabs were of this description: (Mṣb:) the art of writing was known among the Arabs [in the time of Moḥammad] by the people of Eṭ-Ṭāif, who learned it from a man of the people of El-Ḥeerah, and these had it from the people of El-Ambār. (T.) أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ, in the Kṣur ii. 73, means *Vulgar persons*, [or heathen,] who know not the Book of the Law revealed to Moses: (Jel:) or ignorant persons, who know not writing, so that they may read that book; or, who know not the Book of the Law revealed to Moses. (Bḍ.) Moḥammad was termed أُمِّي [meaning *A Gentile*, as distinguished from an Israelite: or, accord. to most of his followers, meaning *illiterate*;] because the nation (أُمَّة) of the Arabs did not write, nor read writing; and [they say that] God sent him as an apostle when he did not write, nor read from a book; and this natural condition of his was one of his miraculous signs, to which reference is made in the Kṣur [xxix. 47], where it is said, “thou didst not read, before it, from a book, nor didst thou write it with thy right hand:” (T, TA:) but accord. to the more correct opinion, he was not well acquainted with written characters nor with poetry, but he discriminated between good and bad poetry: or, as some assert, he became acquainted with writing after he had been unacquainted therewith, on account of the expression “before it” in the verse of the Kṣur mentioned above: or, as some say, this may mean that he wrote though ignorant of the art of writing, like as some of the kings, being أُمِّيُونَ, write their signs, or marks: (TA:) or, accord. to Jaḡfar Eṣ-Ṣādīk, he used to read from the book, or scripture, if he did not write. (Kull p. 73.) [Some judicious observations on this word are comprised in Dr. Sprenger's Life of Moḥammad (pp. 101—2); a work which, in the portion already published

(Part I.), contains much very valuable information.] — Also, (K,) or [only] أُمِّي, (AZ, T, M,) applied to a man, (AZ, T,) *Impotent in speech*, (عَبِي, in the K incorrectly written غَبِي, TA,) of few words, and rude, churlish, uncivil, or surly. (AZ, T, M, K.)

أُمِّي The quality denoted by the epithet أُمِّي: (TA:) [gentilism: † heathenism: &c.:] † the quality of being [in the natural condition of the nation to which one belongs, or] as brought forth by one's mother, in respect of not having learned the art of writing nor the reading thereof. (Kull p. 73.)

أَمَانٌ: see أُمِّي: and see also art. امن.

أُمَّة: see امر.

أَمْر [act. part. n. of 1;] i. q. قاصدٌ: [see 1, first sentence:] (TA:) pl. إِمَامَر, like as صَحَابٌ is pl. of صَاحِب, (M, K,) accord. to some, but others say that this is pl. of إِمَامَر [q. v.; the sing. and pl. being alike]; (M;) and أَمُون. (TA.) Hence, in the Kṣur [v. 2], وَلَا آمِينَ أَلَيْتَ الْحَرَامَ [Nor those repairing to the Sacred House]. (TA.)

أُمَّة (S, Mṣb) and مَأْمُومَةٌ, as some of the Arabs say, (IB, Mṣb,) because it implies the meaning of a pass. part. n., originally; (Mṣb;) but 'Alee Ibn-Ḥamzeh says that this is a mistake; for the latter word is an epithet applied to the part called أَمْر الدِّمَاغ when it is broken; (IB;) or شَجَّةٌ أُمَّةٌ and مَأْمُومَةٌ; (M, Mgh, K;) A wound by which the head is broken, (S, M, Mṣb, K,) reaching to the part called أَمْر الدِّمَاغ, (S, Mṣb,) or, [which means the same,] أَمْر الرِّأْس, (M, K,) so that there remains between it and the brain [only] a thin skin: (S:) it is the most severe of شَجَاج [except that which reaches the brain (see شَجَّة)]: ISk says that the person suffering from it roars, or bellows, (يَضَعَعُ,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Mṣb:) the mulct for it is one third of the whole price of blood: (TA:) IAḡr assigns the meaning of [this kind of] شَجَّةٌ to أُمَّةٌ; which seems, therefore, to be either a dial. var. or a contraction of أُمَّة: (Mṣb:) the pl. of أُمَّةٌ is أَوَامِر (Mgh, Mṣb) and مَأْمُرَات; or this latter has no proper sing.: (M, TA:) the pl. of مَأْمُومَةٌ is مَأْمُومَات. (Mgh, Mṣb.)

أَمْرٌ Better in the performance of the office termed إِمَامَةٌ; followed by مِنْ: (Zj, T, M, K:) originally أَمْرٌ: the second hemzeh being changed by some into و and by some into ي. (Zj, T, M.)

أَمِيَّةٌ, or أَمِيَّةٌ, dim. of أَمِيَّةٌ, pl. of إِمَامَر, q. v. (S.)

أَمْرٌ: see أمر.

أَمْرٌ A camel that leads and guides: (M:) or a guide that shows the right way: and a camel that goes before the other camels: (K:) fem. with ة; (M, K;) applied to a she-camel (M, TA)

that goes before the other she-camels, and is followed by them. (TA.)

أَمِيرٌ: see مَأْمُومٌ. — Also A camel having his hump bruised internally by his being much ridden, or having his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and bruised, and having his hump corroded: (S:) or whose fur has gone from his back in consequence of beating, or of galls, or sores, produced by the saddle or the like. (M, K.) — مَأْمُومَةٌ: see أُمَّة, in three places.

أَمْرٌ: see أمر, in two places.

أَمْرٌ act. part. n. of أَتَمَّرَ بِهِ; Following as an example; imitating; taking as an example, an exemplar, a pattern, or an object of imitation. (Mṣb.) — مَأْمُومَةٌ pass. part. n. of the same; Followed as an example; imitated; &c.: thus distinguished from the former by the preposition with the object of its government. (Mṣb.)

أُمَّة: see أُمَّة.

أما

أما, used to denote an interrogation, is a compound of the interrogative hemzeh and the negative مَا: (M:) it is a mere interrogative [respecting a negative, like أَلَا]; as in the saying, أَمَا أَلَا [Art not thou ashamed for thyself, or of thyself, with respect to God?]. (Lth, T.) — [IHsh says, after explaining two other usages of أَمَا which we have yet to mention,] El-Málaḡee adds a third meaning of أَمَا, saying that it is a particle denoting عَرَض [or the asking, or requiring, a thing in a gentle manner], like أَلَا (q. v.) and لَوْلَا; and is connected peculiarly with a verb; as in أَمَا تَقُومُ [Wherefore wilt not thou stand?], and أَمَا تَفْعَلُ [Wherefore wilt not thou do such a thing?]; which may be explained by saying that the hemzeh is used as an interrogative to make one confess, or acknowledge, a thing, as it is in أَلَا and أَلَا, and that مَا is a negative. (Mughnee.) — It is also an inceptive word, used in the manner of أَلَا: (M:) followed by إِنَّهُ, it is syn. with أَلَا: (S:) [meaning *Now*: or *now surely*: or] both of these meaning *verily*, or *truly*; i. e. حَقًّا: and for this reason Sb allows one's saying, أَمَا إِنَّهُ مُنْطَلِقٌ and أَمَا إِنَّهُ مُنْطَلِقٌ [Verily, or truly, he is going away]; with kesr after the manner of أَلَا إِنَّهُ, and with fet-ḥ after the manner of حَقًّا إِنَّهُ: and مَا وَاللَّهِ لَقَدْ كَانَ كَذِبًا is mentioned as meaning أَمَا وَاللَّهِ [i. e. *Verily*, or *truly*, by God, such a thing did indeed happen]; the ه being a substitute for the hemzeh: (M:) so too وَاللَّهِ حَقِّي [or حَقِّي وَاللَّهِ]: (Sgh and K in art. حَمِي:) it denotes the truth of the words which follow it; as when you say, أَمَا إِنَّ زَيْدًا عَاقِلٌ, meaning *Truly*, or *properly speaking*, not tropically, *Zeyd is intelligent*; and أَمَا وَاللَّهِ قَدْ ضَرَبَ زَيْدٌ عَمْرًا [Truly, &c., by God, Zeyd beat, or struck, 'Amr]: (S in art. اَمُو:) [in other words,] it corroborates an oath and a sentence; as in

أما والله لئن سهرت لك ليلة لأدعتك نادماً [Verily, or now surely, by God, if I remain awake for thee a night, then will I indeed leave thee repenting]; and أما لو علمت مكانك لأزعجتك منه [Verily, or now surely, if I had known thy place of being, then had I unsettled thee, or removed thee, from it]; and أما إنه لرجل كريم [Verily, or now surely, he is (emphatically) a generous man]: (T:) or it is an inceptive particle, used in the manner of ألا; [meaning now: or now surely: (Mughnee:)] or a particle used to give notice of what is about to be said: only put before a proposition [as in exs. mentioned above]: (TA:) and often occurring before an oath [as in exs. mentioned above]: and sometimes its hemzeh is changed into ه or ع, before the oath; each with the ل remaining; [written هَما or عَما;] and with the ل elided; [written هَم or عَم;] or with the ل elided, but without the substitution; [written أَم;] and when ان occurs after أما, it is with kesr, as it is after ألا: and it also means حَقًّا [verily, or truly]: or أحمقًا [verily? or truly?]: accord. to different opinions: and in this case, ان after it is with fet-h, as it is after حَقًّا: accord. to Ibn-Kharoof, this is a particle: but some say that it is a noun in the sense of حَقًّا: and others, that it consists of two words, namely, the interrogative hemzeh and ما as a noun in the sense of أَمَا أَتَى الشئُ حقًّا [is that thing true?]; i. e. أَمَا أَتَى مُنْطَلِقُ حَقًّا: [if so, أحمقًا means Verily, or truly, is he going away?] and this, which is what Sb says, is the correct opinion: ما is virtually in the accus. case, as an adverbial noun, like as حَقًّا is literally: and ان with its complement is an inchoative, of which the adverbial noun is the enunciative: but Mbr says that حَقًّا is the inf. n. of يَحِقُّ, which is suppressed, and that ان with its complement is an agent. (Mughnee.)

أما is a conditional and partitive and corroborative particle; and is sometimes written أَيُّمًا, by the change of the first م into ي. (Mughnee, K.) — It is used as a conditional particle in the words of the Kur [ii. 24], فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ, أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا [For as for those who have believed, they know that it is the truth from their Lord; but as for those who have disbelieved, they say, What is it that God meaneth by this as a parable?]. (Mughnee, *K, *TA.) That it denotes a condition is shown by the necessary occurrence of ف after it; for if this ف were a conjunction, it would not be prefixed to the enunciative; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in a case of necessity in poetry or in a case of an ellipsis. — In most cases, (Mughnee, K,) it is used as a partitive, (S, Mughnee, K,) implying the meaning of a condition; (S; [in which it is mentioned with أما;]) and thus it is used in the passage of the Kur cited above; (Mughnee;) and in the following exs. [in the Kur xviii. 78 and 79 and 81],

وَأَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ [As for the ship, it belonged to poor men who worked on the sea . . . and as for the wall, it belonged to two orphan boys]. (Mughnee, *K, *TA.) [It is a partitive also in the phrase أَمَا بَعْدُ, which see in art. بعد.] — Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase أَمَا زَيْدٌ فَذَاهِبٌ [Whatever be the case, or happen what will or what may, or at all events, Zeyd is going away], when you mean that Zeyd is inevitably going away, and determined, or decided, upon doing so: (Z cited in the Mughnee, and K:) therefore Sb explains it as meaning, in this case, مَهْمَا يَكُنْ مِنْ شَيْءٍ [whatever be the case, &c., as above, or, in some instances, happen what would or what might]; thereby showing it to be a corroborative, and to have a conditional meaning: (Z cited in the Mughnee: [and the same explanation of it is given, with a similar ex., in the S, in art. امو:]) the ف, in this case, is transferred from its proper place before the inchoative, and put before the enunciative. (I'Alk p. 306.) Ks says that أما is used in commanding and forbidding and announcing: you say, أَمَا اللَّهُ فَاعْبُدْ [Whatever be the case, or happen what will, &c., God worship thou]: and أَمَا الْخَمْرُ فَلَا تَشْرَبْهَا [i. e. أَمَا الْخَمْرُ فَلَا تَشْرَبْهَا (as is shown in the case of a similar ex. in the Mughnee, though you may say أَمَا الْخَمْرُ فَلَا تَشْرَبْهَا, without an ellipsis, like as you say أَمَا تَمُودُ فَهَدَيْتَاهُمْ as well as أَمَا تَمُودُ, in the Kur xli. 16, accord. to different readers,) Whatever be the case, &c., wine (drink not), drink not thou it]: and أَمَا زَيْدٌ فَخَرَجَ [Whatever be the case, &c., with respect to other things, Zeyd has gone forth; or whatever be the case with respect to others, as for Zeyd, he has gone forth]: whereas إِمَّا [which see in the next paragraph] is used in expressing a condition and in expressing doubt and in giving option and in taking option. (T.) — [Ihsh says that in his opinion,] in the phrase أَمَا الْعَبِيدُ فَذُو عَيْبٍ, thus heard, with العبيد in the accus. case, the meaning is, مَهْمَا ذَكَرْتَ [i. e. Whenever thou mentionest the slaves, he is a possessor of slaves: but I would rather say that the meaning is, أَمَا ذَكَرْتُكَ, &c., i. e. as for thy mentioning the slaves, &c.]: and so in similar phrases which have been heard. (Mughnee.) — Distinct from the foregoing is أَمَا in the saying in the Kur [xxvii. 86], أَمَا ذَا كُنْتُمْ تَعْمَلُونَ [Or rather, what is it that ye were doing?]: for here it is a compound of the unconnected أَم and the interrogative مَا. (Mughnee.) — So too in the saying of the poet,

أَبَا حُرَاشَةَ أَمَا أَنْتَ ذَا نَفَرٍ
فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمُ الضَّبْعُ

[O Aboo-Khurasheh, because thou wast possessor of a number of men dost thou boast? Verily, my people, the year of dearth, or of sterility, hath not consumed them]: for here it is a compound of the

أَم termed مَصْدَرِيَّة [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant مَا أَمَا أَنْتَ is for لَأَنَّ كُنْتُ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun [ت in كُنْتُ] becomes separate; and مَا is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of ان] is incorporated into the م [of مَا]. (Mughnee.) [See another reading of this verse voce إِمَّا; and there also, immediately after, another ex. (accord. to the Mughnee) of إِمَّا used in the manner explained above. See also إِنْ as a conditional particle, like إِنْ.] — Also i. q. إِمَّا, q. v. (Mughnee, K.)

إِمَّا is sometimes written أَمَّا, and sometimes its first م is changed into ي, [forming أَيُّمًا or أَيُّمًا or both, as will be shown below,] (Mughnee, [in my copy of which it is written أَيُّمًا, and so in some copies of the K,] and K, [in some copies of which it is written أَيُّمًا,]) and it is held by Sb to be a compound of إِنْ and مَا, (Mughnee,) or as denoting the complement of a condition it is a compound of إِنْ and مَا. (M, K.) — It denotes doubt; (Ks, T, Mughnee, K;) as in مَا أَدْرِي مَنْ جَاءَنِي إِمَّا [I know not who stood: either Zeyd or Amr]: (Ks, T:) and جَاءَنِي إِمَّا [There came to me either Zeyd or Amr], said when one knows not which of them came. (Mughnee, K.) — It also denotes vagueness of meaning; as in [the Kur ix. 107,] إِمَّا يَعْذِبُهُمْ وَإِمَّا يَبْتُوبُ عَلَيْهِمْ [Either He will punish them or He will turn unto them with forgiveness]. (Mughnee, K.) — It also denotes giving option; as in [the Kur xviii. 85,] إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا [Either do thou punish, or do thou what is good to them]. (Mughnee, K.) — It also denotes the making a thing allowable; as in [Learn thou either law or syntax; (an ex. given in the T, on the authority of Ks, as an instance of the usage of إِمَّا to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of أو. (Mughnee.) — It is also used as a partitive; as in [the Kur lxxvi. 3,] إِمَّا شَاكِرًا وَإِمَّا كَفُورًا [Either, or whether, being thankful or being unthankful]; (Mughnee, K;) the two epithets being here in the accus. case as denotatives of state: or, accord. to the Koofees, إِمَّا may be here [a compound of] the conditional إِنْ and the redundant مَا; كَانَ, accord. to Ibn-Esh-Shejeree, being understood after it: (Mughnee:) and Fr says that the meaning is, إِنْ شَكَرَ وَإِنْ كَفَرَ [if he be thankful and if he be unthankful]. (T.) — It also denotes taking option; as in the saying, لِي دَارٌ بِالثَوْقَةِ فَأَنَا حَارِجٌ إِلَيْهَا فَإِمَّا أَنْ أُسْكِنَهَا وَإِمَّا أَنْ أُبِيعَهَا [I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it: but this is similar to the usage first mentioned above]. (Ks, T.) — It is a conjunction, (S in art. امو, and Mughnee,) accord. to most authorities, i. e., the second إِمَّا in the like of the saying, جَاءَنِي إِمَّا زَيْدٌ وَإِمَّا عَمْرُو [mentioned

above]; (Mughnee;) used in the manner of **أَوْ** in all its cases except this one, that in the use of **أَوْ** you begin with assurance, and then doubt comes upon you; whereas you begin with **إِمَّا** in doubt, and must repeat it; as in the saying last mentioned: (§: [and the like is said in the Mughnee, after the explanations of the meanings:]) but some assert that it is like the first **إِمَّا**, not a conjunction; because it is generally preceded by the conjunction **و**: and some assert that **إِمَّا** conjoins the noun with the noun, and the **و** conjoins **إِمَّا** with **إِمَّا**; but the conjoining of a participle with a participle is strange. (Mughnee.) — Sometimes the **و** is suppressed; as in the following verse, (Mughnee,) of El-Aḥwās; (§:)

* يَا لَيْتِمَا أُمَّنَا شَأْنَتْ نَعَامَتَهَا *
* أَيُّهَا إِلَى جَنَّةٍ أَيُّهَا إِلَى نَارٍ *

[O, would that our mother took her departure, either to Paradise or Hell-fire!]; (§, * Mughnee, K;) cited by Ks, with **إِمَّا** for **إِمَّا**: (T:) and sometimes it is with **kesr** [i. e. **إِيْمَا**]: (§:) IB says that it is correctly **إِيْمَا**, with **kesr**; asserting the original to be **إِمَّا**, with **kesr**, only. (TA.) — And sometimes the former **إِمَّا** is dispensed with; as in the following verse, (Mughnee,) which shows also that **مَا** is sometimes suppressed;

* سَقَتُهُ الرَّوَاعِدُ مِنْ صَيْفٍ *
* وَإِنْ مِنْ حَرِيْفٍ فَلَنْ يَبْعَدَمَا *

[The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want sufficient drink]: i. e. **إِمَّا مِنْ صَيْفٍ وَإِمَّا مِنْ حَرِيْفٍ**. (Mughnee, K.) Mbr and Aḥ say that **إِنْ** is here conditional, and that the **ف** is its complement: but this assertion is of no weight; for the object is the description of a mountain-goat as having sufficient drink in every case: AO says that **إِنْ** in this verse is redundant. (Mughnee.) — Sometimes, also, one does not require to mention the second **إِمَّا**, by mentioning what supplies its place; as in the saying, **إِمَّا أَنْ تَتَكَلَّمَ بِخَيْرٍ وَإِلَّا فَاسْكُتْ** [Either do thou speak what is good or else be silent]. (Mughnee.) [See art. **إِلَّا**, near its end.] — Distinct from the foregoing is **إِمَّا** in the saying in the **Kur** [xix. 26], **فَإِمَّا تَرَىٰ مِنْ آيَاتِنَا فَتَأْتِنَا فَتَأْتِنَا فَتَأْتِنَا** [And if thou see, of mankind, any one]: for this is [a compound of] the conditional **إِنْ** and the redundant **مَا**. (§* in art. **أَمُو**, and Mughnee.) [In like manner,] you say, in expressing a condition, **إِمَّا تَشْتَمِنَ زَيْدًا فَإِنَّهُ يَحْلُمُ عَنْكَ** [If thou revile Zeyd, he will treat thee with forbearance]. (Ks, T.) And **إِمَّا تَأْتِنِي أَكْرِمَكَ** [If thou come to me, I will treat thee with honour]. (§.) — In the following saying, **إِمَّا أَنْتَ مُنْطَلِقًا** [If thou be going away, I go away], the **مَا** is not that which restrains the participle to which it is subjoined from governing, but is a substitute for a verb; (K and TA in art. **مَا**;) as though the speaker said, **إِنْ صِرْتَ مُنْطَلِقًا** [or rather **صِرْتَ**]. (TA in that art.) And hence the saying of the

poet, [of which a reading different from that here following has been given voce **أَمَّا**]

* أَمَا حُرَاشَةَ إِمَّا أَنْتَ ذَا نَفَرٍ *
* فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمْ الصَّبْعُ *

[O Aboo-Khurasheh, if thou be possessor of a number of men, verily, my people, the year of dearth, or of sterility, hath not consumed them]; as though he said, **إِنْ كُنْتَ ذَا نَفَرٍ**. (TA in that art.) [But IHsh states the case differently; saying,] An instance of **مَا** not used to restrain from governing, but as a substitute for a verb, occurs in the saying, **أَمَّا أَنْتَ مُنْطَلِقًا أَنْطَلَقْتُ** [Because thou wast going away, I went away]; originally, **أَنْطَلَقْتُ لِأَنَّ كُنْتَ مُنْطَلِقًا**: [for an explanation of which, see what is said of **إِمَّا** in a reading of the verse commencing with **أَمَّا أَمَا حُرَاشَةَ** voce **أَمَّا**:] but accord. to El-Fārisee and IJ, the government belongs to **مَا**; not to **كَانَ** [or **كُنْتَ**]. (Mughnee in art. **مَا**.) — So too in the saying, **أَفْعَلْ هَذَا إِمَّا إِنْ كُنْتَ لَا تَفْعَلْ غَيْرَهُ** [i. e. Do thou this if thou wilt not do another thing; or do thou this at least]; (Mughnee and K, each in art. **مَا**;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.:) or **إِمَّا لَا فَافْعَلْ كَذَا**, meaning *if thou wilt not do that, then do thou this*; the three particles [**إِنْ** and **مَا** and **لَا**] being made as one word: so says Lth: (T:) [J says,] **إِمَّا لَا فَافْعَلْ كَذَا** is pronounced with imáleh, [i. e. "immā-lè,"] and is originally **إِنْ** with **مَا** as a connective; and the meaning is, *if that thing will not be, then do thou thus*: (§ in art. **لَا**;) [but] AHát [disallows this pronunciation, and] says, sometimes the vulgar, in the place of **إِمَّا لَا فَافْعَلْ كَذَا**, say, **أَفْعَلْ ذَلِكَ بَارِي** [Do thou that at least]; but this is Persian, and is rejected as wrong: and they say also, **أَمَائِي**, with **ḍamm** to the **إ** [and with imáleh in the case of the final vowel, and thus it is vulgarly pronounced in the present day]; but this too is wrong; for it is correctly **إِمَّا لَا**, [with **kesr**, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into **و** with **ḍamm** [saying **أَمَائِي**]. (TA in art. **مَا**.) [Fei says,] **لَا** is a substitute for the verb in the saying, **إِمَّا لَا فَافْعَلْ هَذَا**, the meaning being *If thou do not that, then [at least] do thou this*: the origin thereof is this; that certain things are incumbent on a man to do, and he is required to do them, but refuses; and then one is content with his doing some, or a part, of them, and says to him thus: i. e., *if thou wilt not do all, then do thou this*: then the verb is suppressed, on account of the frequency of the usage of the phrase, and **مَا** is added to give force to the meaning: and some say that it is for this reason that **لَا** is here pronounced with imáleh; because it serves for the verb; like as **بَلَى** is, and the vocative **يَا**: but it is said that it is correctly pronounced without imáleh; because particles [in general] are not pronounced therewith; as Az says. (Mṣb in art. **لَا**.) [El-Hāreere says that] **إِمَّا** is properly [a compound of] three particles,

which are **إِنْ** and **مَا** and **لَا**, made as one word, and the **ل** at the end thereof is like the **ل** of **حَبَارِي** [in which it is written **ي**, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the **ل** of this latter word. (Durrat el-Ghowwās, in De Sacy's Anthol. Gr. Ar. p. 57 of the Arabic text.) In the Lubáb it is said that **لَا** is used as a negative of the future, as in **لَا تَفْعَلْ**; and the verb [in **إِمَّا لَا**] is suppressed; so it [**لَا**] serves as a substitute in the saying, **أَفْعَلْ هَذَا إِمَّا لَا**; therefore they pronounce its **ل** with imáleh: and IAth says that the Arabs sometimes pronounced **لَا** with a slight imáleh; and the vulgar make the imáleh thereof full, so that its **ل** becomes **ي**; but this is wrong. (TA.) You say also, **خُذْ هَذَا إِمَّا لَا**, meaning *Take thou this if thou take not that*. (T.) It is related that the Prophet saw a runaway camel, and said, "To whom belongeth this camel?" when, lo, some young men of the Anṣār said, "We have drawn water upon him during twenty years, and yet he has in him fat; so we desired to slaughter him; but he escaped from us." He said, "Will ye sell him?" They answered, "No: but he is thine." And he said, **إِمَّا لَا فَاحْسِنُوا إِلَيْهِ**, meaning *If ye will not sell him, act well to him until his term of life come to him*. (T.)

امت

1. **أَمْتَهُ**, (T, S, M, K,) aor. -, (T, M, K,) inf. n. **أَمَّتْ**, (T, S, M,) *He measured it; determined its measure, quantity, or the like; computed, or conjectured, its measure, quantity, &c.*; (T, S, * M, K;) as also **أَمْتَهُ**, (M, K,) inf. n. **تَأْمَيْتُ**. (TA.) You say, **أَمَّتْ يَا فُلَانٌ هَذَا لِي كَمْ هُوَ** *Compute thou, O such a one, this, for me, how many it is*. (T.) And **أَمَّتِ الْقَوْمَ** *He computed, or conjectured, the number of the people, or company of men*. (T.) And **أَمَّتِ الْبَاءَ** *He measured, or computed, the distance between him and the water*. (T.) — Also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) i. q. **قَصَدَهُ** [He tended, repaired, betook himself, or directed his course, to it, or towards it; aimed at it; sought after it; or intended, or purposed, it]; (S, K;) namely, a thing. (S.)

2. **أَمَّتْ بِالشَّرِّ** — see 1. **أَمَّتْ**: *He was suspected of evil*. (M, TA.)

أَمَّتْ *A measure of distance* [&c.]; as in the saying, **كَمْ أَمَّتْ مَا بَيْنَكَ وَبَيْنَ الْكُوفَةِ** *What is the measure of the distance between thee and El-Koofeh?* (T, TA.) — **دَوْبٌ**: (Th, T, M:) said to be so termed because this word signifies the "computing, or conjecturing, measure, quantity, and the like," in which there is doubt. (T, TA.) [See 1.] So in the following ex.: **الْخَمْرُ لَا حَرَمَتْ لَهَا أَمَّتْ فِيهَا** *Wine is unlawful: there is no doubt respecting the unlawfulness of it*: (Sh, Th, T, K:) or the meaning is, *there is no indulgence, or lenity, with respect to it*; from **أَمَّتْ** as signifying "feebleness, or weakness," in a journey, or pace. (T, TA.) And in the saying, **لَيْسَ فِي الْخَمْرِ أَمَّتٌ**

There is no doubt respecting wine, that it is unlawful. (Th, M.) [Or in the like of these two instances it signifies] *Disagreement, or diversity of opinion, (اختلاف)* respecting a thing (في شئ). (M, K.) = *Curvity, crookedness, distortion, or unevenness: (M, K:) ruggedness in one place and smoothness in another; (K:) [inequality of surface;] one part being higher, or more prominent, than another: (TA:) an elevated place: (T, S, K:) small mounds: (Fr, Th, T, S, M, K:) or what is elevated, of ground: or, as some say, water-courses of valleys, such as are low, or depressed: (Fr, T, TA:) small hills; hillocks: (M, TA:) a hollow, or depressed place, between any two elevated portions of ground &c.: (IAar, T, M:) depression and elevation, or lowness and highness, (S, M, A, K,) in the ground; (A:) used in this sense in the Kur xx. 106; (S;) and the same in a water-skin not completely filled: (S, A:*) or laxity in a water-skin when it is not well filled so as to overflow: (T, TA:) or a [consequence of] pouring [water] into a skin until it doubles, or creases, and not filling it; so that one part of it is higher, or more prominent, than another: (M, TA:) pl. إِمَات (M, K, TA, but in some copies of the K إِمَات, and in the CK إِمَات) and أَمُوت (M, K.) You say, اسْتَوَتْ الْأَرْضُ فَمَا بِهَا أَمْتٌ The earth, or ground, was even, so that there was not in it any depression and elevation. (A, TA.) And اِمْتَلَأَ السَّقَاءُ فَمَا بِهِ أَمْتٌ The skin became full, so that there was not in it any depression [of one part of its surface] and elevation [of another part]. (S, A:*) Az says, (TA,) I have heard the Arabs say, قَد مَلَأَ الْقَرْبَةَ مَلَأً لَا أَمْتَ فِيهِ He had filled the water-skin so full that there was no laxity in it. (T, TA.) — A fault, a defect, an imperfection, a blemish, or the like, (T, M, K,) in the mouth, and in a garment, or piece of cloth, and in a stone. (M, K.) [Hence the saying,] اِمْتٌ فِي الْحَجَرِ لَا فِيكَ i. e. [May there be a defect, or the like,] in stones; not in thee: meaning, may God preserve thee when the stones shall have perished: (Sb, M:) امت is here put in the nom. case, though the phrase is significant of a prayer, because it is not a verbal word: the phrase is like التَّوَابُ لَهُ: and the commencing the sentence with an indeterminate noun is approvable because it is virtually a prayer. (M.) This prov. is mentioned by the expositors of the Tes-heel: not by Meyd. (TA.) — Weakness; feebleness; (T, K;) languor; remissness. (TA.) You say, سَرْنَا سَيْرًا لَا أَمْتَ فِيهِ We performed a journey, or went a pace, in which was no weakness, or feebleness [&c.]. (T, TA.) = A good way, course, mode, or manner, of acting, or conduct, or the like. (T, K.)*

مُؤَمَّتٌ Suspected of evil and the like. (K.) [See 2.] = [A water-skin] filled [so as to be equally distended: see أَمْتٌ]. (K.)

مَاءٌ مَأْمُوتٌ A water of which the distance is computed, or conjectured. (TA.) — هُوَ إِلَى أَجَلٍ مَأْمُوتٌ It is until a determined, defined, or

definite, period. (S, K:*) — شَيْءٌ مَأْمُوتٌ A thing that is known. (M, TA.) [And so مَمُوتٌ.]

امد

1. اَمَدَ عَلَيْهِ, aor. 2, inf. n. اَمَدٌ, He was angry with him: (S, M, Mṣb, *K:) like اَبَدَ (S) and وَعَبَدَ and وَبَدَ and عَبَدَ. (T in art. اهد.)

2. اَمَدَ, inf. n. تَأْمِيْدٌ, He declared the time, considered with regard to its end; or the utmost, or extreme, extent, term, limit, point, or reach; expl. by بَيْنَ الْأَمَدِ. (K.)

اَمَدٌ Time, considered with regard to its end: زَمَانٌ being time considered with regard to its end and its beginning: (Er-Rághib:) [but sometimes it is interchangeable with زَمَانٌ, as will be seen in what follows:] or the utmost, or extreme, extent, term, limit, point, or reach. (S, M, A, Mṣb, K.) You say, بَلَغَ أَمَدَهُ He, or it, reached, or attained, his, or its, utmost, or extreme, extent, term, &c. (Mṣb.) And ضَرَبَ لَهُ أَمَدًا [He assigned, or appointed, for him, or it, a term, or limit]. (A.) And هُوَ بَعِيدُ الْإِمَادِ [He is one whose limits are remote: اِمَادٌ being the pl.]. (A.) — The period of life which one has reached; as in the saying, مَا أَمَدُكَ What is thy period of life which thou hast reached? (S.) — Each of the two terms of the life of a man; i. e. the time of his birth, and the time of his death. (Sh, T.) El-Ḥasan [El-Baṣree], being asked by El-Ḥajjáj, مَا أَمَدُكَ, meaning What was the time of thy birth? answered by saying that it was two years before the expiration of 'Omar's reign as Kha-leefeh. (T, L, from a trad.) — The starting-place, and the goal, of horses in a race. (Sh, T, L.) — Any space of time: (Er-Rághib:) a space of time of unknown limit. (Kull pp. 9 and 10.) — Sometimes, † A particular time; as in the phrase اَمَدٌ كَذَا The time of such a thing; like زَمَانٌ كَذَا. (Kull p. 10.) — [It is also used for اَمَدٌ, and (applied to a fem. n.) اَمَدٌ, Having a term, or limit; limited in duration; as in the saying,] الدُّنْيَا اَمَدٌ وَالْآخِرَةُ اَبَدٌ [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr, L in art. اهد.)

أَمْدَةٌ A remainder, or what remains, (K,) of anything. (TA.)

سِقَاءٌ مَوْمَدٌ A skin [exhausted;] in which there remains not a gulp, or as much as is swallowed at once, of water. (K.)

اَمَدٌ مَأْمُودٌ An extreme term, limit, or point, reached, or attained. (K.)

امر

1. اَمَرَهُ, (T, S, M, &c.) aor. 2, (M, &c.) inf. n. اَمَرٌ (T, S, M, Mṣb, K) and اِمَارٌ (M, L, K,) which latter, however, is disapproved by MF, (TA,) and اِمَارٌ is syn. therewith, (K,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of اَمَرَهُ, respecting which see what follows,] (TA,) and اَمَرَةٌ

(M, K,) which is one of the inf. ns. [or quasi-inf. ns.] of the measure فَاعِلَةٌ, like عَافِيَةٌ and عَاقِبَةٌ, (M,) He commanded him; ordered him; bade him; enjoined him; the inf. n. signifying the contr. of نَهَى; (T, M, K;) as also اَمَرَهُ, (Kr, M, K,) mentioned by A 'Obeyd also as a dial. var. of اَمَرَهُ: (Mṣb:) but A 'Obeyd says that اَمَرَهُ and اَمَرْتَهُ are syn. [in a sense different from that explained above, i. e.] as meaning كَثَرْتَهُ. (TA.) You say, اَمَرَهُ بِهِ, (S, M, K,) and اَمَرَهُ اِيَّاهُ, suppressing the prep., (M,) He commanded, ordered, bade, or enjoined, him to do it. (M, K.) And اَمَرْتُكَ أَنْ تَفْعَلَ, and لَتَفْعَلَ, and اَمَرْتُكَ أَنْ تَفْعَلَ, I commanded, ordered, bade, or enjoined, thee to do [such a thing]. (M.) [And اَمَرَهُ بِكَذَا as meaning He commanded him, or ordered him, to make use of such a thing; or the like: whence, in a trad.,] اَمَرْتُ بِالسِّوَاكِ [I have been commanded to make use of the tooth-stick]. (El-Jámi' es-Ṣagheer.) [And He enjoined him such a thing; as, for instance, patience.] The imperative of اَمَرٌ is اَمُرْ; originally اَوْمُرْ; which also occurs [with و in the place of ؤ when the l is pronounced with damm]: (M:) but [generally] when it is not preceded by a conjunction, (Mṣb,) i. e., by و or ف, (T,) you suppress the ؤ, [i. e. the radical ؤ, and with it the conjunctive l preceding it,] contr. to rule, and say, اَمُرْ بِكَذَا [Command, or order, or bid, or enjoin, thou him to do such a thing]; like as you say, اَمُرْ and اَمُرْ: when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the ؤ, agreeably with analogy, and thus to say, اَمُرْ بِكَذَا. (Mṣb.) — [You say also, اَمَرَهُ بِه فَعْتَلْ He gave an order respecting him, and accordingly he was slain. And اَمَرَهُ بِكَذَا He ordered that such a thing should be done, or given, to him.] — In the Kur [xvii. 17], اَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا, so accord. to most of the readers, (T, &c.) means We commanded [its luxurious inhabitants] to obey, but they transgressed therein, or departed from the right way, or disobeyed: (Fr, T, S, &c.) so says Aboo-Is-hák; adding that, although one says, اَمَرْتُ زَيْدًا فَضَرَبَ عَمْرًا, meaning I commanded Zeyd to beat 'Amr, and he beat him, yet one also says, اَمَرْتُكَ فَعَصَيْتَنِي [I commanded thee, but thou disobeyedst me]: or, accord. to some, the meaning is, We multiplied its luxurious inhabitants; (T;) and this is agreeable with another reading, namely, اَمَرْنَا; (TA;) and a reading of El-Ḥasan, namely, اَمَرْنَا, like عَلِمْنَا, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from الإِمَارَةُ; (S, TA;) [in which case it seems that we should read اَمَرْنَا; or, perhaps, اَمَرْنَا: see 2:] Abu-l-'Áliyeh reads اَمَرْنَا, and this is agreeable with the explanation of I 'Ab, who says that the meaning is, We made its chiefs to have authority, power, or dominion. (TA.) — اَمَرَهُ, aor. 2, also signifies He commanded, ordered, bade, or enjoined, him to do that which it behooved him to do. (A.) [He counselled, or advised, him.] One says, مَرِنِي, meaning Counsel thou me; advisethou me. (A.) — اَمَرٌ بِاِقْتِنَاصٍ, said

of a wild animal, means *He rendered the beholder desirous of capturing him.* (M.) = **أَمَرَ**, (Aḡ, Fr, Th, T, Ṣ, M, Mṣb, K,) aor. ʔ; (Mṣb, TA;) and **أَمَرَ**, aor. ʔ; (Ṣ, M, IKṭṭ, K;) and **أَمَرَ**, aor. ʔ; (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. **أَمَرَ** (K) and **أَمْرَةٌ** (Ṣ) and **إِمَارَةٌ**; (Aḡ, T, Ṣ;) or the second is a simple subst.; (K;) or perhaps it is meant in the Ṣ that this and the third are quasi-inf. ns.; (MF;) *He had, or held, command; he presided as a commander, governor, lord, prince, or king;* (M, Mṣb, K;) *he became an* **أَمِيرٌ**; (Aḡ, T, Ṣ;) **عَلَى الْقَوْمِ** *over the people.* (M, * Mṣb, K.) [See also 5.] **أَمْرٌ** *أَمْرٌ عَلَيْهِ*, or **أَمْرٌ فَلَانٌ وَأَمْرٌ عَلَيْهِ**, (as in different copies of the Ṣ,) [*Such a one has held command and been commanded,*] is said of one who has been a commander, or governor, after having been a subject of a commander, or governor; meaning *such a one is a person of experience; or one who has been tried, or proved and strengthened, by experience.* (Ṣ.) = **أَمْرَةٌ** as syn. with **أَمْرٌ**: see 4. = **أَمْرٌ**, (Ṣ, M, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. **أَمْرٌ** and **أَمْرَةٌ**; (M, K, TA;) the latter written in the CK **أَمْرَةٌ**; and **أَمْرٌ**, aor. ʔ; (IKṭṭ;) + *It* (a thing, M, Mṣb, or a man's property, or camels or the like, Abu-l-Ḥasan and Ṣ, and a people, T, Ṣ) *multiplied; or became many, or much, or abundant;* (T, Ṣ, M, Mṣb, K;) and *became complete.* (M, K.) — And the former, + *His beasts multiplied; or became many;* (M, K;) [as also **أَمْرٌ**; for you say,] **أَمْرٌ بَنُو فَلَانٍ**, inf. n. **أَمْرٌ**, + *The property, or camels or the like, of the sons of such a one multiplied; or became many, or abundant.* (M.) = **أَمْرٌ الْأَمْرُ**, (Akh, Ṣ, K,) aor. ʔ, inf. n. **أَمْرٌ**, (Akh, Ṣ,) + *The affair, or case, (i. e., a man's affair, or case, Akh, Ṣ,) became severe, distressful, grievous, or afflictive.* (Akh, Ṣ, K.)

2. **أَمْرَهُ**, inf. n. **تَأْمَرُ**, *He made him, or appointed him, commander, governor, lord, prince, or king.* (Ṣ, * Mgh, Mṣb.) [And it seems to be indicated in the Ṣ that **أَمْرَهُ**, without teshdeed, signifies the same.] See 1, in three places. You say also, **أَمْرٌ عَلَيْنَا** (A, TA) *He was made, or appointed, commander, &c., over us.* (TA.) — Also *He appointed him judge, or umpire.* (Mgh.) — **أَمْرٌ الْقَنَاةَ** + *He affixed a spear-head to the cane or spear.* (T, M.) [See also the pass. part. n., below.] — **أَمْرٌ أَمْرًا** *He made [a thing] a sign, or mark, to show the way.* (T.)

3. **مُؤَامَرَةٌ**, **أَمْرُهُ فِي أَمْرِهِ**, (T, * Ṣ, M, Mṣb,) inf. n. **أَمْرُهُ**, (Ṣ, K,) *He consulted him respecting his affair, or case;* (T, * Ṣ, M, Mṣb, K, * TA;) as also **أَمْرُهُ**; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (Ṣ, TA;) and **أَسْتَأْمَرُهُ**, (M,) inf. n. **أَسْتَأْمَرُ**; (Ṣ, K;) and **أَسْتَأْمَرُهُ**, (T,) inf. n. **أَسْتَأْمَرُ**. (Ṣ, K.) It is said in a trad., **أَمْرُوا النِّسَاءَ**, *Consult ye women respecting themselves, as to marrying them.* (TA.) And in another trad., **أَمْرَتْ نَفْسَهَا**, meaning *She consulted herself, or her mind;* as also **أَسْتَأْمَرَتْ** *نَفْسَهَا*. (TA.) [See another ex. voce **نَفْسٌ**. And see also 8.]

4. **أَمْرٌ**, inf. n. **إِيْمَارٌ**: see 1, last sentence but one, in two places. = **أَمْرَهُ**; (Ṣ, M, Mṣb, K;) and **أَمْرَهُ**, (Ṣ, M, Mṣb, K,) accord. to some, (M,) aor. ʔ, (Mṣb, K,) inf. n. **أَمْرٌ**; (Mṣb;) both signifying the same accord. to AO, (Ṣ,) or A 'Obeyd, (TA,) but the latter is of weak authority, (K,) or is not allowable; (M;) and, accord. to El-Ḥasan's reading of xvii. 17 of the Kur, (see 1,) **أَمْرَهُ** also; (M;) + *He (a man) multiplied it; or made it many, or much, or abundant:* (Ṣ, Mṣb;) *He (God) multiplied, or made many or much or abundant, his progeny, and his beasts:* (M, K;) and **أَمْرٌ مَالَهُ** + *He (God) multiplied, &c., his property, or camels or the like.* (Ṣ.) = See also 1, first sentence, in two places.

5. **تَأْمَرُ** *He became made, or appointed, commander, governor, lord, prince, or king;* (Mṣb;) *he received authority, power, or dominion;* **عَلَيْهِمْ** *over them.* (Ṣ, K.) [See also **أَمْرٌ**.] — See also 8.

6: see 8, in three places.

8. **أَتَمَّرَ** [written with the disjunctive alif **أَيْتَمَّرَ**] *He obeyed, or conformed to, a command;* (Ṣ, * M, Mgh, K, *) *he heard and obeyed.* (Mṣb.) You say, **أَتَمَّرَ بِخَيْرٍ**, meaning *He was as though his mind commanded him to do good and he obeyed the command.* (M.) And [you use it transitively, saying,] **أَتَمَّرَ الْأَمْرَ** *He obeyed, or conformed to, the command.* (Ṣ.) And **لَا يَأْتَمِرُ** *He will not do right of his own accord.* (A.) Imra el-Kays says, (Ṣ,) or En-Nemir Ibn-Towlab, (T.)

* وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتَمِرُ *

[*And that which man obeys wrongs him, or injures him;*] meaning, that which his own soul commands him to do, and which he judges to be right, but in which often is found his destruction: (Ṣ;) or, accord. to Kt, *that evil which man purposes to do:* (T;) or *that which man does without consideration, and without looking to its result.* (A 'Obeyd, T.) [See what follows.] — *He undertook a thing without consulting;* (Kt, T;) as though his soul, or mind, ordered him to do it and he obeyed it: (TA:) *he followed his own opinion only.* (Mgh.) One says, **أَمْرَتُهُ فَاتَمَّرَ وَأَبَى**, (A, Mgh,) meaning *I commanded him, but he followed his own opinion only, and refused to obey.* (Mgh.) — *He formed an opinion, and consulted his own mind, and determined upon it.* (Sh, T.) And **أَتَمَّرَ رَأْيَهُ** *He consulted his own mind, or judgment, respecting what was right for him to do.* (Sh, T.) — **أَتَمَّرُوا**, (A, Mṣb,) inf. n. **أَتَمَّرُوا**; (Ṣ, K;) and **تَأْمَرُوا**, (A,) inf. n. **تَأْمَرُوا**; (Ṣ;) and **تَأْمَرُوا**, (TA,) inf. n. **تَأْمَرُوا**; (K;) *They consulted together:* (Ṣ, * A, Mṣb, K, *) or **أَتَمَّرُوا** and **تَأْمَرُوا** signify *they commanded, ordered, bade, or enjoined, one another;* like as one says, **أَتَمَّرُوا** and **تَأْمَرُوا**; and **أَتَمَّرُوا** and **تَأْمَرُوا** *they determined, or settled, their opinions respecting the affair, or case:* (M;) and **أَتَمَّرُوا بِهِ**, (Ṣ, Mṣb,) inf. n. as above, (K,) signifies *they purposed it,* (Ṣ, Mṣb, K, *)

namely, a thing, (Mṣb, K,) and *consulted one another respecting it.* (Ṣ.) It is said in the Kur [lxv. 6], **وَأْتَمِرُوا بِبَيْنِكُمْ بِمَعْرُوفٍ** *And command ye, or enjoin ye, one another to do good:* [such is app. the meaning,] but God best knoweth: (T:) or, accord. to Kt, *purpose ye among yourselves to do good.* (TA.) And in the same [xxviii. 19], **إِنَّ الْأَمْلَاءَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ**, meaning *Verily the chiefs command one another respecting thee, to slay thee:* (Zj, T:) or *consult together against thee, to slay thee:* (AO, T:) or *purpose against thee, to slay thee:* (Kt, T:) but the last but one of these explanations is better than the last. (T.) — See also 3. — Accord. to El-Busṭee, **أَتَمَّرَهُ** also signifies *He gave him permission:* but this has not been heard from an Arab. (Az, TA.)

10: see 3, in two places.

أَمْرٌ *A command; an order; a bidding; an injunction; a decree; an ordinance; a prescript:* (Ṣ, * Mṣb, * TA, &c. :) pl. **أَوَامِرٌ**: (Ṣ, Mṣb, &c. :) so accord. to common usage; and some writers of authority justify and explain it by saying that **أَمْرٌ** is [originally] **مَأْمُورٌ بِهِ**; that it is then changed to the measure **فَاعِلٌ**; [i. e., to **أَمْرٌ**]; like **عَارِفٌ**, which is originally **مَعْرُوفٌ**; and **عَيْشَةٌ رَاضِيَةٌ**, originally **مَرْضِيَةٌ**; &c.; [and then, to **أَمْرٌ**]; and that **فَاعِلٌ** becomes in the pl. **فَوَاعِلٌ**; so that **أَوَامِرٌ** is the pl. of **مَأْمُورٌ**: others say that it has this form of pl. to distinguish it from **أَمْرٌ** in the sense of **أَمْرٌ**. [&c.], in which sense it has for its pl. **أَمُورٌ**. (Mṣb, TA.) [But I think that **أَوَامِرٌ** may be properly and originally pl. of **أَمْرَةٌ**, for **أَمْرَةٌ**, or the like. MF says that, accord. to the T and M, the pl. of **أَمْرٌ** in the sense explained in the beginning of this paragraph is **أَمُورٌ**: but he seems to have founded his assertion upon corrupted copies of those works; for in the M, I find nothing on this point; and in the T, not, as he says, **الْأَمْرُ ضِدُّ الْقَوْلِ** *but the latter is the opposite of the former*, evidently meaning that **أَمْرٌ** signifies the contr. of **نَهْيٌ**, and is also, in another sense, the sing. of **أَمُورٌ**.] [Hence,] **أُولُو الْأَمْرِ** *Those who hold command or rule, and the learned men.* (M, K. [See Kur iv. 62.]) And **أَمْرٌ اللَّهُ** *The threatened punishment of God:* so in the Kur x. 25, and xi. 42, and xvi. 1; in which last place occur the words, **أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ**, meaning *The threatened punishment ordained of God hath, as it were, come:* so near is it, that it is as though it had already come: *therefore desire not ye to hasten it.* (Zj, M, TA.) And *The purpose of God.* (Bd and Jel in lxv. 3; &c.) And **الْأَمْرُ قَرِيبٌ** *The resurrection, or the time thereof, is near.* (Mgh, from a trad.) And **مَا فَعَلْتَهُ عَنْ** *of my own judgment:* (Bd:) or, *of my own choice.* (Jel.) [Hence also **الْأَمْرُ**, in grammar, signifies *The imperative form of a verb.*] — Also *A thing; an affair; a business; a matter; a concern: a state, of a person or thing, or of persons or things.*

or *affairs* or *circumstances*; a *condition*; a *case*: *an accident*; an *event*: an *action*: syn. شَأْنٌ: (M, F, TA:) and حَالٌ, (Mṣb, TA,) and حَالَةٌ: (Mṣb:) and حَادِثَةٌ: (K:) and فَعْلٌ: (MF, TA:) and a *thing that is said*; a *saying*: (TA voce اولو, at the end of art. ال:) pl. أُمُورٌ; (S, M, K, &c.); its only pl. in the senses here explained. (TA.) You say, أَمْرٌ فُلَانٌ مُسْتَقِيمٌ [The affair, or the like, of such a one is in a right state]: and أُمُورُهُ مُسْتَقِيمَةٌ [His affairs are in a right state]. (S, A.) And شَتَّتَ أَمْرَهُ He dissipated, disorganized, disordered, unsettled, or broke up, his state of things, or affairs. (Aṣ, TA in art. شَعَب.) [امر seems to be here used, as in many other instances, rather in the sense of the pl. than in that of the sing.] — أَمْرٌ كَلْبِيٌّ [A universal, or general, prescript, rule, or canon]. (Mṣb voce قَاعِدَةٌ, KT voce قَانُونٌ, &c.)

أَمْرٌ a subst. from أَمْرٌ in the sense of اِسْتَدَّ; (S;) or a subst. from أَمْرٌ as signifying كَثْرٌ and تَمْرٌ; (M;) + [A severe, a distressful, a grievous, or an afflictive, thing: or] a terrible, and foul, or very foul, thing: or a wonderful thing. (TA.) Hence, [used as an epithet, like أَمْرٌ, q. v.,] in the Kur [xviii. 70], لَقَدْ جِئْتَ شَيْئًا إِمْرًا + Verily thou hast done a severe, a distressful, a grievous, or an afflictive, thing: (S:) or a terrible, and foul, or very foul, thing: (TA:) or a wonderful thing: (S:) or an abominable, a foul, or an evil, and a wonderful, thing: (Ks, M, K:*) or a terrible and an abominable thing; signifying more than نُكْرًا, [which occurs after, in verse 73,] inasmuch as the [presumed] drowning of the persons in the ship was more abominable than the slaying of one person: (Zj, T:) or a crafty, and an abominable, or a foul, or an evil, and a wonderful, thing; and derived from أَمْرٌ الْقَوْمِ as meaning كَثُرُوا. (Ks.)

أَمْرٌ a coll. gen. n. of which أَمْرَةٌ (q. v.) is the n. un. — See also تَامُورٌ.

أَمْرٌ: see إِمْرٌ. — + Multiplied; or become many, or much, or abundant. (M, K.) [See أَمْرٌ.] You say زَرَعَ أَمْرٌ + Abundant seed-produce. (Lh, M.) — + A man whose beasts have multiplied, or become many or abundant. (M.) + A man blessed, or prospered, (Ibn-Buzurj, M, K,*) in his property: (M:) fem. with ة. (Ibn-Buzurj.) And with ة, + A woman blessed to her husband [by her being prolific]: from the signification of كَثْرَةٌ. (M.) — + Severe; distressful; afflictive. (TA.) [See also إِمْرٌ.]

أَمْرَةٌ A single command, order, bidding, or injunction: as in the saying, لَكَ عَلَيَّ أَمْرَةٌ مَطَاعَةٌ Thou hast authority to give me one command, order, bidding, or injunction, which shall be obeyed by me. (S, M, A, Mṣb, K.) You should not say, [in this sense,] إِمْرَةٌ, with kesr. (T, S.) — See also إِمْرَةٌ.

أَمْرَةٌ a subst. from أَمْرٌ [q. v.]; Possession of command; the office, and authority, of a commander, governor, lord, prince, or king; (M,*)

Mṣb, K;) as also إِمَارَةٌ (Mgh, Mṣb, K) and إِمَارَةٌ; (L, K;) but this last is by some disallowed, and is said in the Fṣ and its Expositions to be unknown. (MF.) It is said in a trad., لَعَلَّكَ سَأَتَكَ إِمْرَةٌ أَبِي عَمِكَ Perhaps thy paternal uncle's son's possession of command hath displeased thee. (TA.) — [And hence, + Increase, or abundance, or the like; as also other forms mentioned in what follows.] You say, فِي وَجْهِ مَالِكَ تَعْرِفُ إِمْرَتَهُ + In the face of thy property, [meaning such as consists in camels or the like, and also money,] thou knowest its increase and abundance, and its expense: (S:) or إِمْرَتَهُ, and إِمْرَتَهُ, which latter is a dial. var. of weak authority, and إِمْرَتَهُ, i. e., its increase and abundance: (M:) or إِمْرَتَهُ as meaning its prosperous state; as also إِمَارَتَهُ, and إِمْرَتَهُ: (Ibn-Buzurj:) accord. to AHeyth, who reads تَعْرِفُ إِمْرَتَهُ, the meaning is, its decrease; but the correct meaning is, its increase, as Fr explains it. (T, TA.) It is said respecting anything of which one knows what is good in it at first sight: (Lh, M:) and means, on a thing's presenting itself, thou knowest its goodness. (T.) One says also, مَا أَحْسَنَ أَمَارَتَهُمْ + How good is their multiplying, and the multiplying of their offspring and of their number! (M.) And لَا جَعَلَ اللَّهُ فِيهِ إِمْرَةً + May God not make an increase to be therein. (T.)

أَمْرَةٌ Stones: (K:) [or a heap of stones:] or it is the n. un. of أَمْرٌ, which signifies stones: (M:) or the latter signifies stones set up in order that one may be directed thereby to the right way: (Ḥam p. 409:) and the former also signifies a hill; (M, K;) and أَمْرٌ is [used as] its pl.: (M:) and a sign, or mark, by which anything is known; (M, K;) as also أَمَارَةٌ and إِمَارَةٌ; (Aṣ, S;) and أَمْرٌ is [used as] its pl. in this sense also: (M:) or a sign, or mark, set up to show the way; (AA, Fr;) as also أَمَارَةٌ and إِمَارَةٌ: (K:) or a small sign, or mark, of stones, to show the way, in a waterless desert; (S;) as also أَمَارٌ [and إِمَارَةٌ]; and any sign, or mark, that is prepared: (TA:) or a structure like a مَنَارَةٌ [here app. meaning a tower of a mosque], upon a mountain, wide like a house or tent, and larger, of the height of forty times the stature of a man, made in the time of 'Ad and Irem; in some instances its foundation being like a house, though it consists only of stones piled up, one upon another, cemented together with mud, appearing as though it were of natural formation: (Ish, T:) the pl. (in all the senses above, K) [or rather the coll. gen. n.,] is أَمْرٌ. (S, K.) — See also إِمْرَةٌ.

أَمَارَةٌ and إِمَارَةٌ A sign, mark, or token. (Aṣ, S, Mgh.) See also each voce إِمْرَةٌ, in three places. You say, هِيَ أَمَارَةٌ مَا بَيْنِي وَبَيْنَكَ It is a sign, or token, of what is between me and thee. (T, TA.) And a poet says,

• إِذَا طَلَعَتْ شَمْسُ النَّهَارِ فَإِنَّهَا
• أَمَارَةٌ تَسْلِيْبِي عَلَيْكَ فَسَلِّبِي
[When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute]. (TA.) —

Also A time: (Aṣ, S, K:) so IAṣr explains the latter word, not particularizing the time as definite or otherwise: (M:) or a definite time: (TA:) or a time, or place, of promise or appointment; an appointed time or place; syn. مَوْعِدٌ: (M, Mgh, K:) or, accord. to some, the former word is pl. [or rather coll. gen. n.] of the latter. (TA.) El-'Ajjáj says,

• إِذْ رَدَّهَا بِكَيْدِهِ فَارْتَدَّتْ
• إِلَى أَمَارٍ وَأَمَارٍ مُدَّتِي

When He (meaning God) brings it, (namely my soul,) by his skilful ordering, and his power, [and it is thus brought, or it thus comes, to a set time, and] to the time of the end of my appointed period: أَمَارٌ مُدَّتِي being as above; the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the S we find وَأَمَارٌ وَمُدَّتِي.]])

أَمُورٌ [an intensive epithet from أَمْرَةٌ]. You say, إِنَّهُ لِأَمُورٍ بِالْمَعْرُوفِ وَنَهْوٍ عَنِ الْمُنْكَرِ Verily he is one who strongly commands, or enjoins, good conduct, and who strongly forbids evil conduct. (S in art. نَهَى, and A.)*

أَمِيرٌ One having, holding, or possessing, command; (S;) a commander; a governor; a lord; (M, Mṣb;) a prince, or king: (M, K:) fem. with ة: (S, K:) pl. أَمْرَاءٌ. (M, Mṣb, K.) — A leader of the blind. (M, K.) So in the saying of El-Aṣhà:

• إِذَا كَانَ هَادِي الْفَتَى فِي الْبِلَا
• دِ صَدْرِ الْقَنَاةِ أَطَاعَ الْأَمِيرَا

[When the young man's guide in the countries, or lands, or the like, is the top of the cane, he obeys the leader of the blind]. (M.) — A woman's husband. (A.) — A neighbour. (K.) — A person with whom one consults: (A, K:) any one of whom one begs counsel, or advice, in a case of fear. (TA.) You say, هُوَ أَمِيرِي He is the person with whom I consult. (A.)

أَمَارَةٌ: see إِمْرَةٌ, in three places: — and see also أَمْرَةٌ, in three places; and أَمَارٌ.

إِمَارَةٌ: see إِمْرَةٌ. — إِمَارَةٌ is also used for صَاحِبٌ الإِمَارَةِ, i. e. الأَمِيرِ. (Mgh.)

أَمْرٌ: see the next paragraph, in two places.

أَمْرٌ A man who consults every one respecting his case; as also أَمْرٌ and إِمَارَةٌ: (M:) or a man resembling [in stupidity] a kid: [see the latter part of this paragraph:] (Th, M:) or, as also إِمْرَةٌ (S, M, K, &c.) and أَمْرٌ and إِمْرَةٌ (K,) a man having weak judgment, (S, K,) stupid, (T, M,) or weak, without judgment, (M, L,) or without intellect, or intelligence, (T,) who obeys the command of every one, (T, S,) who complies with what every one desires to do in all his affairs; (K;) a stupid man, of weak judgment, who says to another, Command me to execute thine affair. (IAth.) It is said in a trad., مَنْ إِمْرَةٌ لَا يَأْكُلُ ثَمَرَةً [He who obeys a stupid man, &c., shall not eat fruit: or the meaning is]

only: or *who hastes to speak*. (M.) = See also *أَمْر*. — Also, and *المؤتمِر*, [The month which is now commonly called] *المحرم*: (M, K:) the former appellation (*مؤتمِر*) is that by which the tribe of 'Ad called it: (Ibn-El-Kelbee:) pl. *مَامِر* and *مَامِر* [both anomalous]. (M, K.) [See *شهر*.]

يَامُر; (M, K;) so in all the copies of the K; but in the L and other lexicons, *تَامُر*; (TA;) A certain beast of the sea: or, as some say, a small beast: (M:) and a kind of mountain-goat: (M, K:) or a certain wild beast, (K, TA,) or a beast resembling the mountain-goat, (M,) having a single branching horn in the middle of his head. (M, TA.) [See *يحمور*, the *oryx*.]

امس

أَمَس, meaning *Yesterday*, or *the day before the present day* (Msb, K) *by one night*, (K,) and tropically applied to † *what is before that*, (Msb,) or a short time before, (Bd in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written *أَمَس* and *أَمَس* and *أَمَس*:] or it is an adv. n., indecl., with *kesr* for its termination, unless made indeterminate, or made determinate [by the article *ال*]; and sometimes indecl. with *fet-h*: (Ez-Zejjajee, M, TA:) or, accord. to IHsh, the termination with *fet-h* is a rejected form; and that with *damm* is not mentioned by any of the grammarians: (TA:) but *مُدَّ أَمَس* [Since yesterday] occurs, used by poetic licence: (Sb, S:) *أَمَس* is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with *kesr* for its termination, when it is determinate [without the article *ال*]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K:*) [accord. to the most approved usage,] you say, *رَأَيْتَهُ أَمَسًا*, and *بِالْأَمَسِ*, which is more common, and *الْأَمَسِ*, *I saw him yesterday*; and *مَا رَأَيْتُهُ مُدَّ أَمَسٍ* [I have not seen him since yesterday]; and if you have not seen him [since the day next] before that, you say, *مَا رَأَيْتُهُ مُدَّ أَوَّلٍ* [I have not seen him since the day before yesterday]; and if you have not seen him [since] two days before that, you say, *مَا رَأَيْتُهُ مُدَّ أَوَّلٍ مِنْ أَوَّلٍ مِنْ أَمَسٍ* [I have not seen him since the day before the day before yesterday]. (ISk, TA.) The phrase *رَأَيْتَهُ أَمَسًا* [I saw him yesterday] has also been heard, but it is extr. (K.) The people of El-Hijáz make *أَمَس* indecl., with *kesr* for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying, *ذَهَبَ أَمَسٌ بِهَا فِيهِ* [Yesterday has gone with what happened during it]; whereas the people of El-Hijáz say, *ذَهَبَ أَمَسٌ بِهَا فِيهِ*, because it is [held by them to be] indecl. on account of its implying that it has the determinative article *ال* [understood as prefixed

to it], the *kesr* being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from *الْأَمَس*, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its deviation from the original form, like *سَحَر* in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article *ال* is prefixed to it, (S, K,*) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately, *كُلُّ غَدٍ صَائِرٌ أَمَسًا* [Every morrow becomes a yesterday]; (S,* IB;) and making it determinate by the article *ال*, they say, *كَانَ الْيَوْمَ الْيَوْمَ طَيِّبًا* [The yesterday was good], (IB,) and *مَضَى الْيَوْمَ الْيَوْمَ طَيِّبًا* [The blessed yesterday has past]; (S;) and prefixing it to another noun, *كُلُّ أَمَسِنَا كَانَ طَيِّبًا* [All of our yesterday was good], (IB,) and *مَضَى أَمَسِنَا* [Our yesterday has past]: (S:) [therefore,] in the following verse,

• وَإِنِّي وَقَفْتُ الْيَوْمَ وَالْأَمَسِ قَبْلَهُ •
• بِيَابِكَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ •

[And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting], (thus related by IAqr in two different ways, *الْأَمَسِ* and *الْأَمَسِ*), if we read *الْأَمَسِ*, the *ال* is redundant, because it is implied in the word *أَمَس*; but if we read *الْأَمَسِ*, the *ال* is not implied in *أَمَس*, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is *أَمَسَات* and *أَمَسَات*, (Zj, K,) both pls. of pauc., (Zj, TA,) and *أَمَسَات*, (Zj, K, TA, [in the CK, incorrectly, *أَمَسَات*],) which is a pl. of mult. (Zj, TA.) There is no dim. form of *أَمَس*; like as there is none of *غَدٌ* and *أَيٌّ* and *مَتَى* and *أَيْنَ* and *كَيْفَ* and *الْبَارِحَةَ* and *مَا* and *عِنْدَ* and the names of the months and those of the days of the week, except *الْجُمُعَةَ*. (Sb, S.)

أَمَسِي, contr. to analogy, (M, TA,) and *أَمَسِي* [which is agreeable with analogy] is allowable, as related by Sgh on the authority of Fr, but the former is the more chaste, (TA,) *Of, or relating to, or belonging to, yesterday*. (M, TA.)

امل

1. *أَمَلَهُ*, (T, S, M, &c.,) aor. 2, (T, S, M, Msb,) and 3, (so in the M accord. to the TT,) inf. n. *أَمَلٌ*, (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from *أَمَلٌ* and *إِمْلٌ*]. (M,) *He hoped it*; or *hoped for it*; syn. *رَجَاهُ*; (S,* M,* [see *أَمَلٌ* below,] K;) meaning, what was good for him; (S;) as also *أَمَلَهُ*, (T,* M, K,) inf. n. *تَأْمِيلٌ*: (S, T:) or *he expected it*; [or *had a distant, or remote, expectation of it*; for] it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr,

• أَرْجُو وَأَمَلُ أَنْ تَدُنُو مَوَدَّتَهَا •
[I hope, and have a distant expectation, that her love may approach]: he who has determined upon a journey to a distant town or country says,

أَمَلْتُ الْوُصُولَ [I have formed an expectation, or a distant expectation, of arriving]; but he does not say, *طَمِعْتُ* until he has become near thereto; for *طَمِعَ* relates only to that of which the occurrence, or coming to pass, is [deemed] near: and *الطَّمَعُ* is between *الْأَمَلُ* and *الطَّمَعُ*; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of *الْأَمَلُ*; whence the usage in the verse of Zuheyr; but otherwise it is used in the sense of *الطَّمَعُ*: (Msb:) or *الرجاء* signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Harállee: or it is properly syn. with *الْأَمَلُ*; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemál: or, accord. to Er-Rághib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and *أَمَلَهُ*, inf. n. *تَأْمِيلٌ*, signifies *he expected it much*; and is more commonly used than the form without *teshdeed*. (Msb.)

2: see 1, in two places. = *تَأْمِيلٌ* also signifies *The inducing [one] to hope or expect*. (KL.)

5. *تَأَمَّلَ الشَّيْءَ* [He considered the thing, or studied it, or contemplated it, carefully, or attentively, with investigation;] *he looked at the thing endeavouring to obtain a clear knowledge of it*: (S:) or *i. q. تَدَبَّرَهُ*: (Msb, TA;) *i. e.*, (Msb,) *he looked into the thing, considered it, examined it, or studied it, repeatedly*, (Msb, TA,) *in order to know it, or until he knew it*, (Msb,) or *in order to ascertain its real case*: (TA:) or *he looked intently, or hardly, at, or towards, the thing*: (TA:) or *تَأَمَّلَ* signifies *he acted, or proceeded, deliberately, not hastily*, syn. *تَثَبَّتَ*, (T, M,) or *he paused, or waited*, syn. *تَلَبَّتَ*, (K,) *in an affair, and in consideration*; (M, K, TA;) *he paused, and acted with deliberation*. (TA.) *فِيهِ تَأَمَّلٌ* [meaning *It requires careful, or attentive, consideration, or simply it requires consideration*,] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong,] like *فِيهِ نَظَرٌ* [q. v.]. (MF in art. *صفح*.)

أَمَلٌ : }
إِمْلٌ : } see أَمَلٌ .

أَمَلٌ (T, S, M, Msb, K) and *إِمْلٌ* (IJ, M, K) and *أَمَلٌ*, (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly known, (TA,) *Hope*; syn. *رَجَاءٌ*: (S, M, K:) or *expectation*; [or *distant, or remote, expectation*; being] mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to *an affection of the heart from some good to be attained*: (Msb, TA: [in both of which are further explanations, for which see 1:]) *أَمَلَةٌ*, also, signifies the same as *أَمَلٌ*,

(S, M, K,) or تَأْمِينٌ; (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like جَلَسَةٌ and رَجَبَةٌ: (S:) and مُؤَمَّلٌ, likewise, signifies the same as أَمَلٌ: (TA:) the pl. of أَمَلٌ and إِمْلٌ and أَمَلٌ is أَمَالٌ. (M, K, TA.) You say, حَابَ سَعْيُهُ وَأَمَلُهُ [His labour, and his hope, or expectation, were disappointed, frustrated, or balked]. (A and TA in art. حَيْب.) And مَا أَطْوَلَ إِمْلَتَهُ. How far-reaching is his hope, or expectation! (T, S, M, K:) [or his manner of hoping or expecting!] from الأَمَلُ. (T.) — Also, the first, An object of hope. (Jel in xviii. 44.)

إِمْلَةٌ: see أَمَلٌ, in two places.

أَمَلٌ act. part. n. of 1; [Hoping: or] expecting. (Mṣb.) [See 1.]

مُؤَمَّلٌ One whose beneficence may be hoped for. (Har p. 183.) — The eighth of the horses that are started together in a race; (K;) these being ten: (TA:) or the ninth thereof: (TA in explanation of السُّكَيْتُ:) or the seventh thereof. (Ham p. 46.) — See also أَمَلٌ.

مَأْمُولٌ pass. part. n. of 1; [Hoped: or] expected. (Mṣb.)

امن

1. أَمِنَ, (T, S, M, &c.,) aor. ى, (T, Mṣb, K,) inf. n. أَمْنٌ (T, S, M, Mṣb, K) and إِمْنٌ (Zj, M, K) and أَمِنَ (M, K) and أَمِنَ (T, S, M, K) and أَمِنَ (T) and أَمَانٌ (M, K) [and app. أَمَانَةٌ, for it is said in the S that this is syn. with أَمَانٌ] and أَمِنَ, an instance of an inf. n. of the measure فاعل, which is strange, (MF,) or this is a subst. like فاعل, (M,) He was, or became, or felt, secure, safe, or in a state of security or safety; originally, he was, or became, quiet, or tranquil, in heart, or mind; (Mṣb;) he was, or became, secure, or free from fear; أَمِنٌ signifying the contr. of خَوْفٌ, (S, M, K,) and so أَمِنَةٌ (S) and أَمِنٌ [&c.]: (M, K:) he was, or became, or felt, free from expectation of evil, or of an object of dislike or hatred, in the coming time; originally, he was, or became, easy in mind, and free from fear. (El-Munáwee, TA.) [See أَمِنٌ, below.] You say also, يَأْمِنُ عَلَى نَفْسِهِ [He is secure, or safe, or free from fear, for himself]. (M.) And أَمِنَ الْبَلَدُ, meaning The inhabitants of the country, or district, or town, were in a state of security, or confidence, therein. (Mṣb.) The verb is trans. by itself, and by means of the particle مِنْ; as in أَمِنَ زَيْدٌ الْأَسَدَ and أَمِنَ مِنَ الْأَسَدِ, meaning Zeyd was, or became, or felt, secure from, safe from, [or free from fear of,] the lion. (Mṣb.) You say also, أَمِنَ كَذِبَ مَنْ أَخْبَرَهُ [He was secure from, or free from fear of, the lying of him who informed him]. (M.) And لَا أَمِنُ أَنْ يَكُونَ كَذَلِكُ [I am not free from fear of its being so; I am not sure but that it may be so]. (Mgh in art. نَبَذَ; and other lexicons passim.) And, of a strong-made she camel, أَمِنَتْ

أَنْ تَكُونَ ضَعِيفَةً [She was secure from, or free from fear of, being weak]: (M: [in a copy of the S: أَمِنَتْ:] and أَمِنَتْ الْعِثَارَ وَالْإِعْيَاءَ [She was secure from, or free from fear of, stumbling, and becoming jaded]: (M:) and أَمِنَ عِثَارَهَا [Her stumbling was not feared]. (So in a copy of the S.) And, of a highly-prized camel, أَمِنَ أَنْ يُنَحَّرَ [It was not feared that he would be slaughtered; or his being slaughtered was not feared]. (M.) [أَمِنٌ sometimes means He was, or became, free from fear, though having cause for fear, of him, or it; i. e. he thought himself secure, or safe, from him, or it. (See Kur vii. 97.)] — أَمِنَةٌ (inf. n. أَمْنٌ TK) [and accord. to some copies of the K: أَمِنَةٌ] and أَمِنَةٌ (inf. n. تَأْمِينٌ K) and أَمِنَةٌ ([written with the disjunctive alif ائْتَمِنَةٌ, and] also written ائْتَمِنَةٌ, on the authority of Th, which is extr., like ائْتَمَلَ [&c.], M) and أَسْتَأْمِنُهُ all signify the same (M, K, TA) [He trusted, or confided, in him; (as also بِهْ أَمِنَ, q. v.;) he intrusted him with, or confided to him, power, authority, control, or a charge; he gave him charge over a thing or person: these meanings are vaguely indicated in the M and K and TA.] You say, يَأْمِنُهُ النَّاسُ وَلَا يَخَافُونَ غَائِلَتَهُ [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And ائْتَمِنَهُ عَلَى كَذَا (S, Mgh, Mṣb*) and ائْتَمِنَهُ عَلَيْهِ, (S, Mṣb, K,) [He trusted, or confided, in him with respect to such a thing; he intrusted him with, or confided to him, power, authority, control, or a charge, over it; he gave him charge over it;] he made him, or took him as, أَمِينٌ over such a thing. (Mgh.) Hence, in a trad., the مؤَدِّنُ is said to be مؤْتَمِنٌ; i. e. يَأْتَمِنُهُ النَّاسُ عَلَى الْأَوْقَاتِ الَّتِي يُؤَدِّنُ فِيهَا [Men trust, or confide, in him with respect to the times in which he calls to prayer], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Kur [xii. 11], مَا لَكَ يَا أَيُّهَا الَّذِي لَا تَأْمِنُنَا عَلَى يَوْسُفَ [What aileth thee that thou dost not trust, or confide, in us with respect to Joseph? or, that thou dost not give us charge over Joseph?]; (S;) meaning, why dost thou fear us for him? (Bd;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (S:) some read تَمِينًا. (Bd.) You say also, أَوْتَمِنَ فُلَانٌ [Such a one was trusted, or confided, in; &c.]; when it begins a sentence, changing the second ى into و; in like manner as you change it into ى when the first is with kesr, as in ائْتَمِنَهُ; and into ا when the first is with fet-h, as in أَمِنَ. (S.) The phrase أَمَانَةٌ أَمَانَةٌ, in a saying of Moḥammad, if it be not correctly أَمَانَةٌ أَمَانَةٌ, may be explained as implying the meaning of ائْتَمِنَ أَمَانَةً [He was asked to take care of a deposit; or he was intrusted with it]. (Mgh.) [You also say, أَمِنَهُ بِكَذَا, meaning He intrusted him with such a thing; as, for instance, money

or other property: see two exs. in the Kur iii. 68.] — أَمِنَ, (M, Mgh, K,) or أَمِنَ, (Mṣb,) inf. n. أَمَانَةٌ, (M, Mgh, Mṣb,) He was, or became, trusted in, or confided in: (M, K:) or he was, or became, trusty, trustworthy, trustful, confidential, or faithful: said of a man. (Mgh.)

2. أَمِنَهُ, inf. n. تَأْمِينٌ: see 4: — and see also أَمِنَهُ, inf. n. as above, also signifies He said آمِينَ or آمِينَ, (T, S, Mṣb,) after finishing the Pátiḥah, (T,) or عَلَى الدُّعَاءِ on the occasion of the prayer, or supplication. (Mṣb.)

4. أَمِنَ is originally أَمِنَ; the second ى being softened. (S.) You say, أَمِنَهُ, [inf. n. إِيمَانٌ;] (S, M, Mṣb;) and أَمِنَهُ, [inf. n. تَأْمِينٌ;] (M, TA;) meaning He rendered him secure, or safe; (Mṣb;) he rendered him secure, or free from fear; (S, M, TA;) contr. of أَهَافَهُ: (TA:) so in أَهَافَهُ أَمِنْتُهُ I rendered him secure, or safe, from him, or it. (Mṣb.) And of God you say, أَمِنَ عِبَادَهُ مِنْ أَنْ يَظْلِمَهُمْ [He hath rendered his servants secure from his wronging them]. (S.) And يُؤَمِّنُ عِبَادَهُ مِنْ عَذَابِهِ [He rendereth his servants secure from his punishment]. (M.) You say also, أَمِنْتُ الْأَسِيرَ, meaning I gave, or granted, الأَمَانَ [i. e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter,] to the captive. (Mṣb.) And أَمِنَ فُلَانٌ الْعَدُوَّ [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the Kur ch. ix. [verse 12], accord. to one reading, لَا إِيمَانَ لَهُمْ They have not the attribute of granting protection; meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) — أَمِنَ also signifies The believing [a thing, or in a thing, and particularly in God]; syn. تَصَدِيقٌ; (T, S, &c.;) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart; for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrans. and trans. (TA, from a Commentary on the Muṭowwal.) You say, أَمِنَ, meaning He believed. (T.) And it is said to be trans. by itself, like صَدَّقَ; and by means of ب, considered as meaning إِعْتَرَفَ [or acknowledgment]; and by means of ل, considered as meaning إِذْعَانَ [or submission]. (TA.) [Thus] you say, [أَمِنَهُ and] أَمِنَ بِهِ, (inf. n. إِيمَانٌ, T, K,) meaning He believed it or in it, (T, M, K,) namely, a thing. (T, M.) And أَمِنَ بِاللَّهِ He believed in God. (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that أَمِنَ بِهِ [or أَمِنَهُ] properly signifies أَمِنَهُ التَّكْذِيبَ [He rendered him secure from being charged with lying, or falsehood]; and that the meaning he believed him, or in him, is tropical; but this is at variance with what its author says in the A; and Es-Saḥd says that this latter meaning is proper. (TA.)

The phrase in the Kur [ix. 61], وَيُؤْمِنُ لِلْمُؤْمِنِينَ, accord. to Th, means *And he believeth the believers; giveth credit to them.* (M.)—Sometimes it is employed to signify *The acknowledging with the tongue only*; and hence, in the Kur [lxiii. 3], ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا *That is because they acknowledged with the tongue, then disacknowledged with the heart.* (TA.)—Also † The trusting, or confiding, or having trust or confidence. (M, K.) [You say, آمِنُ بِهِ, meaning *He trusted, or confided, in him, or it: for* the verb of اِيْمَان in this sense is trans. by means of ب, without implication; as Bd says. (TA.) [And it is also trans. by itself: for] you say, مَا آمَنُ أَنْ يَجِدَ صَحَابَةً, meaning † *He trusted not that he would find companions*; (M, K, TA;) said of one who has formed the intention of journeying: or the meaning is مَا كَادَ [i. e. *he hardly, or scarcely, found &c.*; or *he was not near to finding &c.*]. (M, K.) See also أَمْنُهُ.—Also *The manifesting humility or submission, and the accepting the Law*, (Zj, T, K,) and *that which the Prophet has said or done, and the firm believing thereof with the heart*; (Zj, T, M;) without which firm belief, the manifesting of humility or submission, and the accepting that which the Prophet has said or done, is termed اِسْلَامٌ, for which one's blood is to be spared. (T.) [In this sense, it is trans. by means of ل, accord. to some, as shown above; or by means of ب, for, accord. to Fei,] you say, آمَنْتُ بِاللَّهِ, inf. n. as above, meaning *I submitted, or resigned, myself to God.* (Msb.) [There are numerous other explanations which it is needless to give, differing according to different persuasions.—See also اِيْمَانٌ below.]

8: see 1, in five places.

10. اسْتَأْمَنَهُ *He asked, or demanded, of him the الأمان* [i. e. *security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter*]. (T, Msb, TA.)—See also أَمْنُهُ.—*He entered within the pale of his أمان* [or *protection, or safeguard*]. (S, Msb.)

أَمْنٌ [an inf. n. of آمَنَ: as a simple subst. it signifies *Security, or safety*: (see أَمِنَ:) or *security as meaning freedom from fear*; contr. of خَوْفٌ; (S, M, K;) as also اِيْمَانٌ (Zj, M, K) and آمِنٌ (M, K) and أَمْنَةٌ (S, M, K) [and اِيْمَانَةٌ (see أَمِنَ)] and آمِنٌ and أَمَانٌ (M, K,) which last is an inf. n. of آمَنَ [like the rest], (MF,) or a subst. like فَالِحٌ; (M;) and أَمَانَةٌ is syn. with أَمَانٌ, (S,) both of these signifying *security, or safety, and freedom from fear*: (PS:) or أَمْنٌ signifies *freedom from expectation of evil, or of an object of dislike or hatred, in the coming time*; originally, *ease of mind, and freedom from fear*. (El-Munáwee, TA.) You say, أَنْتَ فِي أَمْنٍ [Thou art in a state of security], (T, M,) مِنْ ذَلِكَ [from that]; and فِي أَمَانٍ signifies the same; (T;) and so فِي أَمْنٍ. (M.) And أَمْنَةٌ نُعَابًا, in the Kur [iii. 148], means

Security (أَمْنًا) [and slumber]. (S.) † أَمَانٌ also signifies *Protection, or safeguard*: and [very frequently] *a promise, or an assurance, of security or safety; indemnity; or quarter*: in Pers. پناه and زِنْبَارُ: (KL:) syn. اِل. (K in art. ال.) You say, † دَخَلَ فِي أَمَانِهِ [He entered within the pale of his protection, or safeguard]. (S, Msb.) [And † اَعْطَيْتَهُ الْاِمَانَ Be thou in the protection, or safeguard, of God.] And † اَعْطَيْتَهُ الْاِمَانَ [I gave, or granted, to him security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter]; namely, a captive. (Msb.) And † طَلَبَ مِنْهُ الْاِمَانَ [He asked, or demanded, of him security or safety, or protection or safeguard, &c., as in the next preceding ex.]. (Msb, TA.)—*Da أَمْنٌ in the Kur ii. 119 means Possessed of security or safety*: (Aboo-Is-hák, M:) or † مَوْضِعَ أَمْنٍ [a place of security or safety; like مَأْمَنًا]. (Bd.)—See also اَمِنَ.—You say also, † مَا أَحْسَنَ أَمْنَكَ, and † أَمْنَكَ, meaning *How good is thy religion! and thy natural disposition!* (M, K.)

أَمِنَ: see اِمِنَ.

أَمِنَ: see اِمِنَ, first and last sentences.

أَمِنَ: see اِمِنَ.—Also, (K,) [there said to be like كَتَفَ,] or † اَمِنَ, (M, [so written in a copy of that work,]) *Asking, or demanding, or seeking, protection, in order to be secure, or safe, or free from fear, for himself*: (M, K:) so says IAAr. (M.)

أَمِنَ: see اِمِنَ.

أَمِنَ: see اِمِنَ, in two places:—and see also أَمَانَةٌ.—Also *A man who trusts, or confides, in every one*; (T, S, M;) and so † اَمِنَ: (S:) and *who believes in everything that he hears; who disbelieves in nothing*: (Lh, T:) or *in whom men, or people, trust, or confide, and whose malevolence, or mischievousness, they do not fear*: (T, M:) and † اَمِنَ signifies *trusted in, or confided in*; [like اَمِينٌ]; and by rule should be اَمِنَةٌ, because it has the meaning of a pass. part. n. [like لَعْنَةٌ and نَقَطَةٌ and ضَحْكَةٌ &c. (see نَقَطَ)]: (M:) or both signify *one in whom every one trusts, or confides, in, or with respect to, everything*. (K.)—See also اَمِينٌ.

أَمِنَ: see اِمِنَ, in two places.

أَمَانٌ: see اِمِنَ, in seven places.

أَمُونٌ, applied to a she camel, of the measure مَفْعُولَةٌ in the sense of the measure مَفْعُولَةٌ, like † حَلُوبٌ and عَصُوبٌ, † *Trusted, or confided, in*; (T;) *firmly, compactly, or strongly, made*; (T, S, M, K;) *secure from, or free from fear of, being weak*: (S, M:) also, that is *secure from, or free from fear of, stumbling, and becoming jaded*: (M:) or *strong, so that her becoming languid is not feared*: (A, TA:) pl. أَمُونٌ. (M, K.) [See also what next follows.]

أَمِينٌ *Trusted; trusted in; confided in*; (T, S, M, Msb, K;) as also † اَمَانٌ; (S, M, K;) i. q. † مَأْمُونٌ (S, M, K) and † مُؤْتَمِنٌ: (ISK, T,

K:) [a person in whom one trusts or confides; a confidant; a person intrusted with, or to whom is confided, power, authority, control, or a charge, or superintendent; a commissioner; a commissary; a trustee; a depositary;] a guardian: (TA:) *trustful; trustworthy; trustful; confidential; faithful*: (Mgh, Msb:*) pl. أَمْنَاءُ, and, accord. to some, † أَمْنَةٌ, as in a trad. in which it is said, † أَصْحَابِي أَمْنَةٌ لِأُمَّتِي, meaning *My companions are guardians to my people*: or, accord. to others, this is pl. of † اَمِنَ [app. in a sense mentioned below in this paragraph, so that the meaning in this trad. is *my companions are persons who accord trust, or confidence, to my people*]. (TA.) Hence,

أَلَمْ تَعْلَمِي يَا أَسْمَاءُ وَيَحِكِ أُنْتِي
حَلَفْتُ يَمِينًا لَا أَخُونُ أَمِينِي

[Knowest thou not, O Asmâ (أَسْمَاءُ, curtailed for the sake of the metre), *mercy on thee! or woe to thee! that I have sworn an oath that I will not act treacherously to him in whom I trust?*] i. e.

† مَأْمُونِي: (S:) or the meaning here is, *him who trusts, or confides, in me*; (ISK, T;) [i. e.] it is here syn. with † اَمِينِي. (M.) [Hence also,] † اَمِينٌ, (K) voce مُجِيدٌ, &c., or † اَمِينٌ, [The person who is intrusted, as deputy, with the disposal of the arrows in the game called اَلدِّي; or] *he who shuffles the arrows*; or † اَلدِّي, (EM p. 105.) [Hence also,] † اَلرُّوحُ الْاَمِينُ [The Trusted, or Trusty, Spirit]; (Kur xxvi. 193;) applied to Gabriel, because he is intrusted with the revelation of God. (Bd.)

† اَمَانٌ, mentioned above, and occurring in a verse of El-Aashâ, applied to a merchant, is said by some to mean *Possessed of religion and excellence*. (M.) † مُؤْتَمِنٌ is applied, in a trad., to the مؤَدِّنُ, as meaning that men trust, or confide, in him with respect to the times in which he calls to prayer, and know by his call what they are commanded to do as to praying and fasting and breaking fast. (Mgh.) † اَلْمُعَامَلَةُ means *He is [trustful, or trustworthy, in dealing with others; or] free from exorbitance and deceit or artifice or craft to be feared*. (Msb.)—An aid, or assistant; syn. عَوْنٌ [here app. meaning, as it often does, *an armed attendant, or a guard*]; because one trusts in his strength, and is without fear of his being weak. (M.)—† The strong; syn. قَوِيٌّ. (K, TA: [in the latter of which is given the same reason for this signification as is given in the M for that of عَوْن; for which قَوِيٌّ may be a mistranscription; but see اَمُونٌ.]—One who trusts, or confides, in another; (ISK, T, K;) [as also † اَمِنَ, of which see an ex. voce حَذِرٌ;] so accord. to ISK in the verse cited above in this paragraph: (T:) thus it bears two contr. significations. (K.)—See also اَمِنَ, in five places. —And see اَمِينٌ.

أمانة: see **أَمِنَ**, first sentence. — *Trustiness; trustworthiness; trustfulness; faithfulness; fidelity*; (M, Mgh, K;) as also **أَمْنَةٌ**. (M, K.) **مَا أَمَانَةُ اللَّهِ** [for **مَا أَمَانَةُ اللَّهِ قَسَمِي** or **مَا أَمَانَةُ اللَّهِ** *The faithfulness of God is my oath or that by which I swear*] is composed of an inf. n. prefixed to the agent, and the former is in the nom. case as an inchoative; the phrase being like **لَعَمْرُ اللَّهِ**, as meaning an oath; and the enunciative being suppressed, and meant to be understood: accord. to some, you say, **تَشَدَّدْتُكَ أَمَانَةَ اللَّهِ** [app. for **أَمَانَةَ اللَّهِ** *I adjure thee, or conjure thee, by the faithfulness of God, or the like*], making it to be governed in the accus. case by the verb which is to be understood: and some correctly say, **وَأَمَانَةَ اللَّهِ** [*By the faithfulness of God*], with the **و** which denotes an oath: (Mgh:) or this last is an oath accord. to Aboo-Haneefeh; but Esh-Sháfi'ee does not reckon it as such: and it is forbidden in a trad. to swear by **الأمانة**; app. because it is not one of the names of God. (TA.) [Or these phrases may have been used, in the manner of an oath, agreeably with explanations here following.] — *A thing committed to the trust and care of a person; a trust; a deposit*; (Mgh, Mshb;) and the like: (Mshb:) *property committed to trust and care*: (TA:) pl. **أَمَانَاتٌ**. (Mgh, Mshb.) It is said in the **Qur** [viii. 27], **وَتَخُونُوا أَمَانَاتِكُمْ** [*Nor be ye unfaithful to the trusts committed to you*]. (Mgh.) And in the same [xxxiii. 72], **إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ** [*Verily we proposed, or offered, the trust which we have committed to man to the heavens and the earth and the mountains, and (accord. to explanations of Bḍ and others) they refused to take it upon themselves, or to accept it, and they feared it, but man took it upon himself, or accepted it: or, (accord. to another explanation of Bḍ, also given in the T, and in the K in art. **حَمَل**, &c.,) they refused to be unfaithful to it, and they feared it, but man was unfaithful to it: but in explaining what this trust was, authors greatly differ: accord. to some,] **الأمانة** here means *obedience*; so called because the rendering thereof is incumbent: or *the obedience which includes that which is natural and that which depends upon the will*: [for] it is said that when God created these [celestial and terrestrial] bodies, He created in them understanding: or it may here [and in some other instances] mean *reason, or intellect*: [and the faculty of volition: and app. *conscience*: these being trusts committed to us by God, to be faithfully employed: (see an ex. voce **جَدْر**):] and the imposition of a task or duty or of tasks or duties [app. combined with reason or intellect, which is necessary for the performance thereof]: (Bḍ:) or it here means *prayers and other duties for the performance of which there is recompense and for the neglect of which there is punishment*: (Jel:) or, accord. to I'Ab and Sa'eed Ibn-Jubeyr, (T,) *the obligatory statutes which God has imposed upon his servants*: (T, K:*) or, (T, K,) accord. to Ibn-'Omar, [the choice between] *obedience and disobedience* was offered to Adam, and he was informed of the recompense of obedience and the punishment of*

disobedience: but, in my opinion, he says, (T,) it here means *the intention which one holds in the heart*, (T, K,) with respect to the belief which he professes with the tongue, and with respect to all the obligatory statutes which he externally fulfils; (K;) because God has confided to him power over it, and not manifested it to any [other] of his creatures, so that he who conceives in his mind, with respect to the acknowledgment of the unity of God, (T, K,) and with respect to belief [in general], (T,) the like of that which he professes, he fulfils the **أمانة** [or trust], (T, K,) and he who conceives in his mind disbelief while he professes belief with the tongue is unfaithful thereto, and every one who is unfaithful to that which is confided to him is [termed] **حَامِلٌ**, (T,) or **حَامِلٌ** **الْأمانة**, and **مُحْتَمِلُهَا**: (Bḍ:) and by **الإنسان** is here meant the doubting disbeliever. (T.) — Also, [as being a trust committed to him by God, A man's] *family, or household*; syn. **أَهْلٌ**. (TA.)

أَمَانٌ: see **أَمِينٌ**, in two places. — Also *One who does not write*; as though he were (**كَانَهُ** [in the CK **لَانَهُ** because he is]) **أَمِيٌّ**. (K, TA.) [But this belongs to art. **أَم**; being of the measure **فُعْلَانٌ**, like **عُرْيَانٌ**.] — And *A sower, or cultivator of land*; [perhaps meaning a clown, or boor;] syn. **زُرَاعٌ**: (CK:) or *sowers, or cultivators of land*; syn. **زُرَاعٌ**: (K, TA:) in one copy of the **Qur** [Zurac]. (TA.)

أَمِينٌ *Secure, safe, or free from fear*; as also **أَمِنٌ**. (M, Mgh, K) and **أَمِنٌ**. (M, K.) Hence, in the **Qur** [xcv. 3], **وَهَذَا الْبَلَدُ الْأَمِينُ** [*And this secure town*]; (Akh, Lh, T, S, M;) meaning Mekkeh. (M.) **بَلَدٌ أَمِينٌ** and **أَمِينٌ** means *A town, or country, or district, of which the inhabitants are in a state of security, or confidence, therein*. (Mshb.) It is also said in the **Qur** [xliv. 51], **إِنَّ الْأَمْتَقِينَ فِي مَقَامٍ أَمِينٍ**, meaning [*Verily the pious shall be in an abode wherein they shall be secure from the accidents, or casualties, of fortune*]. (M.) [And hence,] **أَمِينٌ** is one of the epithets applied to God, (Mgh, K,) on the authority of El-Hasan; (Mgh;) an assertion requiring consideration: it may mean *He who is secure with respect to the accidents, or casualties, of fortune*: but see **الْمُؤْمِنُ**, which is [well known as] an epithet applied to God. (TA.) **أَمِنُ الْمَالِ** means *What is secure from being slaughtered, of the camels, because of its being highly prized; by **المال** being meant **الإبل**: or, as some say, **what is highly esteemed, of property of any kind**; as though, if it had intellect, it would feel secure from being exchanged*. (M.) You say, **أَعْطَيْتُهُ مِنْ أَمِينِ مَالِي**, (K, TA, [in the CK **أَمِينِ**],) meaning **† I gave him of the choice, or best, of my property; of what was highly esteemed thereof**; (K, TA;) and **مِنْ أَمِينٍ مَالِي**, which Az explains as meaning *of the choice, or best, of my property*. (TA: [in which is given a verse cited by ISk showing that **أَمِنٌ**, thus used, is not a mistranscription for **أَمِينٌ**].) And **أَمِنُ الْحَلْمِ** means *Steadfast in forbearance or clemency; of*

whose becoming disordered in temper, and free from self-restraint, there is no fear. (M.) — See also **أَمِينٌ**, in three places: — and see **أَمِنٌ**. — See also **أَمِنٌ**, in two places.

أَمِينٌ [in the CK, erroneously, **أَمِينٌ**] and **أَمِينٌ**; (Th, T, S, M, Mgh, Mshb, K;) both chaste and well known, (TA,) the latter of the dial. of El-Hijáz, (Mshb, TA,) as some say, (TA,) [and this, though the less common, is the original form, for] the medd in the former is only to give fullness of sound to the fet-ḥah of the **أ**, (Th, M, Mshb, TA,) as is shown by the fact that there is no word in the Arabic language of the measure **فَاعِيلٌ**; (Mshb, TA;) and some pronounce the former **أَمِينٌ**, (K,) which is said by some of the learned to be a dial. var., (Mshb,) but this is a mistake, (S, Mshb,) accord. to authorities of good repute, and is one of old date, originating from an assertion of Aḥmad Ibn-Yaḥyà, [i. e. Th.] that **أَمِينٌ** is like **عَاصِبٌ**, by which he was falsely supposed to mean its having the form of a pl., [and being consequently **أَمِينٌ**], (Mshb, [and part of this is said in the M,]) whereas he thereby only meant that the **م** is without teshdeed, like the **ص** in **عَاصِبٌ**; (M;) beside that the sense of **فَاعِيلٌ** [which is that of **أَمِينٌ**, from **أَمَرٌ**] would be inconsistent after the last phrase of the first chapter of the **Qur** [where **أَمِينٌ** is usually added]; (Mshb;) and sometimes it is pronounced with imáleh, [i. e. "émeena,"] as is said by El-Wáḥidee in the Beseet; (K;) but this is unknown in works on lexicology, and is said to be a mispronunciation of some of the Arabs of the desert of El-Yemen: (MF:) each form is indecl., (S,) with fet-ḥ for its termination, like **أَيْنٌ** and **كَيْفٌ**, to prevent the occurrence of two quiescent letters together: (T, S, TA:) it is a word used immediately after a prayer, or supplication: (S,* M:) [it is best expressed, when occurring in a translation, by the familiar Hebrew equivalent *Amen*:] El-Fárisee says that it is a compound of a verb and a noun; (M;) meaning *answer Thou me*; [i. e. *answer Thou my prayer*]; (M, Mgh;*) or *O God, answer Thou*: (Zj, T, Mshb, K:) or *so be it*: (Aḥát, S, Mshb, K:) or *so do Thou*, (K, TA,) *O Lord*: (TA:) it is strangely asserted by some of the learned, that, after the Fátihah, [or Opening Chapter of the **Qur**-án,] it is a prayer which implies all that is prayed for in detail in the Fátihah: so in the Towsbeeh: (MF:) or it is *one of the names of God*: (M, Mshb, K:) so says El-Hasan (M, Mshb) El-Basree: (Mshb:) but the assertion that it is for **اللَّهُ يَا اللَّهُ** [*O God*], and that **أَسْتَجِبُ** [*answer Thou*] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with refa, not naḥb. (T.)

إِيمَانٌ [inf. n. of **أَمِنَ**, q. v. — Used as a simple subst., *Belief*; particularly in God, and in his word and apostles &c.: *faith: trust, or confidence: &c.*] — Sometimes it means *Prayer*; syn. **صَلَاةٌ**: as in the **Qur** [ii. 138], where it is said, **وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ**, (Bḍ, Jel, TA,) i. e. [*God will not make to be lost*] *your prayer*

towards Jerusalem, (Bd,* Jel,) as some explain it. (Bd.) — Sometimes, also, it is used as meaning *The law brought by the Prophet*. (Er-Rághib, TA.)

مَأْمَنٌ *A place of security or safety or freedom from fear; or where one feels secure.* (M, TA.)

مُؤْمِنٌ pass. part. n. of أَمَّنَهُ. (T.) It is said in the *Qur* [iv. 96], accord. to one reading, (T, M,) that of Aboo-Jaafar El-Medenee, (T,) نَسْتُ مُؤْمِنًا [Thou art not granted security, or safety, &c.; or] we will not grant thee security, &c. (T, M.)

مُؤْمِنٌ [act. part. n. of 4; *Rendering secure, &c.*]. الْمُؤْمِنُ is an epithet applied to God; meaning *He who rendereth mankind secure from his wronging them*: (T, S:) or *He who rendereth his servants secure from his punishment*: (M, IATH:) i. q. الْمُهَيِّئُ, (M,) which is originally الْمُؤْمِنُ; [for the form مَفْعَلٌ is originally مَوْفَعَلٌ]; the second ء being softened, and changed into ي, and the first being changed into ه: (S:) or *the Believer of his servants* (Th, M, TA) *the Muslims, on the day of resurrection, when the nations shall be interrogated respecting the messages of their apostles*: (TA:) or *He who will faithfully perform to his servants what He hath promised them*: (T, TA:) or *He who hath declared in his word the truth of his unity*. (T.) — [Also *Believing, or a believer; particularly in God, and in his word and apostles &c.: faithful: trusting, or confiding: &c.: see 4.*]

مَأْمُونَةٌ: see أَمِينٌ, in three places. — مَأْمُونَةٌ *A woman whose like is sought after and eagerly retained because of her valuable qualities.* (M.)

مَأْمُونِيَّةٌ *A certain kind of food; so called in relation to El-Ma-moon.* (TA.)

مُؤْمِنٌ: see أَمِينٌ, in two places.

امه

1. أَمِهَ, aor. ء, inf. n. أَمَهُ, *He forgot.* (S, K.) Hence the reading of I'Ab, [in the *Qur* xii. 45,] وَأَذَكَرَ بَعْدَ أَمِهِ [And he remembered, or became reminded, after forgetting]. (S.) AHeyth is said to have read بَعْدَ أَمِهِ; and accord. to AO, أَمَهُ signifies نَسِيَانٌ [like أَمَهُ]; but this is not correct. (Az, TA.) — *He confessed, or acknowledged*: (S, K:) occurring in this sense in a trad. of Ez-Zuhree; but not well known. (S.) The reading of I'Ab, mentioned above, بَعْدَ أَمِهِ, is explained by A'Obeyd as meaning *after confessing, or acknowledging.* (TA.)

5. تَأَمَّتْ أُمًّا *He adopted a mother*; (M, K;) as also تَأَمَّتْهَا. (M in art. امر.)

أُمٌّ i. q. أُمٌّ [A mother of a human being and of any animal]: (M, K:) the former is [said by some to be] the original of the latter: (S:) Aboo-Bekr says that the ه in the former is a radical letter: (TA:) or the former applies to a rational creature; and the latter, to [a rational and] an irrational: (K:) or, accord. to Az, the pl. of the former applies to the rational; and that of the latter, to the irrational: (TA:) the

former sing. sometimes applies to an irrational creature: (IJ, TA:) [for some further remarks on both of these words and their pls., see the latter of them:] the pl. [of the former] is أُمَّاتٌ and [that of the latter is] أُمَّاتٌ: (T, S:) Az says that the ه is added in the former for the purpose of distinguishing between the daughters of Adam [to whom it is generally applied] and other animate beings. (TA.)

امو

1. أَمَّتْ, (S,* M, K, [in the CK, erroneously, أُمَّتْ,]) second pers. أَمُوتُ; (S;) and أَمَيْتُ, (M, K,) like سَمِعْتُ; (K;) and أَمُوتُ, (Lh, M, K,) like كَرَمْتُ; (K;) inf. n. أَمُوءَةٌ; (S, M, K;) *She (a woman) became a slave*; (S,* M, K;) as also تَأَمَّتْ. (Msb.) = أَمَّتِ السَّتْوَرُ, aor. تَأَمُو, inf. n. أَمَاءٌ, *The cat [mewed, or] uttered a cry*; (S, K;) like مَاءَتْ, aor. تَمُوءُ, inf. n. مِوَاءَةٌ. (S.)

2. أَمَّاها, (M, K,) inf. n. تَأْمِيَةٌ, (K,) *He made her a slave.* (M, K.)

5. تَأَمَّتْ: see 1. — تَأَمَّى أُمَّةً *He took for himself a female slave*; (S, M, Msb, K;) as also تَأَمَّاهَا. (S, K.)

8. يَأْتِمِي بِهِ *He follows his (another person's) example; imitates him; i. q. يَأْتِمِرُ بِهِ.* (TA in the present art.) And ائْتَمَى بِالشَّيْءِ [written with the disjunctive alif ائْتَمَى] is used for ائْتَمَرَ بِهِ [He made the thing to be a rule of life or conduct], by substitution [of م for ي], (M and K in art. امر,) the doubling [of the م] being disapproved. (M in that art.)

10: see 5.

أَمُوءَةٌ, originally اموة, (Msb,) [but whether أَمُوءَةٌ or أَمُوءَةٌ is disputed, as will be seen in what follows.] *A female slave*; (M, K;) *a woman whose condition is that of slavery*; (T;) *contr. of حُرَّةٌ*: (S:) [in relation to God, best rendered a handmaid:]; dual أُمَّتَانِ: (Msb:) pl. أُمَّر, (Lth, T, S, M, Msb, K, &c.,) like قَاضٍ, (Msb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and إِمَاءَةٌ [the most common form] (T, S, M, Mgh, Msb, K) and إِمُورَانٌ (T, S, M, Msb, K) and إِمُورَانٌ (K, and so in some copies of the M) and إِمُورَانٌ (K, and so in some copies of the M) [the last, or last but one, accord. to different copies of the M, on the authority of Lh,] and أَمُورَاتٌ, (M, Msb, K,) for which one may say أُمَّاتٌ. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally أَمُوءَةٌ, (S, M, K,) because it has for a pl. أُمَّر, (S, M,) which is [originally أَمُوءَةٌ] of the measure أَفْعَلٌ, (Lth, T, S,) like أَكْمَرٌ, pl. of أَكْمَةٌ, (Sb, M,) and like أَتَمَّتْ, [pl. of تَأَمَّتْ, which is originally تَوَقَّتْ] for a sing. of the measure فَعَّلَةٌ has not a pl. of this form; (S;) and Mbr says that there is no noun of two letters but a letter has been dropped from it, which it indicates by its pl. or dual, or by a verb if it is derived therefrom: (TA:) or it is originally فَعَّلَةٌ: (AHeyth, T, K.) AHeyth says

that they suppressed its final radical letter, and, forming a pl. from it after the manner of نَحْلَةٌ and نَحْلٌ, instead of saying أُمَّر, which they disliked as being of only two letters, they transposed the suppressed و, changing it into ل, and placing it between the ل and م. (T: [in which this opinion, though it does not account for the termination of the pl. أُمَّر, is said to be preferable.]) One says, جَاءَتْنِي أُمَّةٌ أَلَّهِ [The handmaid of God came to me]: and in the dual, جَاءَتْنِي أُمَّتَا أَلَّهِ: and in the pl., جَاءَتْنِي إِمَاءَةُ أَلَّهِ and إِمُورَانُ أَلَّهِ and أُمَّاتُ أَلَّهِ; and one may also say, أُمَّاتُ أَلَّهِ رَمَاهُ أَلَّهِ مِنْ كُلِّ رَمَاهُ أَلَّهِ بِحَجَرٍ is mentioned by IAgar as said in imprecating evil on a man; but I think it is مِنْ كُلِّ أُمَّتٍ [May God cast a stone at him from every elevated place, or the like]. (M.)

أَمُويٌّ *Of, or relating or belonging to, a female slave.* (S.)

أَمُويَّةٌ dim. of أُمَّةٌ; (S, Msb;) originally أَمُويَّةٌ. (Msb.)

ان

1. أَنَّنَ, aor. يَنْنُ, inf. n. أَنْنٌ and أَنْانٌ (S, M, Msb, K) and تَأَنَّانٌ (S, K) and أَنْنٌ (M, K,) *He moaned; or uttered a moan, or moaning, or prolonged voice of complaint; or said, Ah! syn. تَأَوَّهٌ; (M, K;) by reason of pain: (S, TA:) he complained by reason of disease or pain: (TA:) he uttered a cry or cries: (Msb:) said of a man.* (S, Msb.) — أَتَتْ القَوْسُ, aor. تَتَّنُ, inf. n. أَنْنٌ, *The bow made a gentle and prolonged sound.* (AHn, M.) — لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمٌ means *I will not do it as long as there is a star in the heaven*: (S, M, K:) أَنْ being here a dial. var. of عَنَّ. (S.) You say also, مَا أَنْ فِي الفُرَاتِ قَطْرَةٌ *As long as there is a drop in the Euphrates.* (T, S.) And لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ سَمَاءٌ [I will not do it as long as there is rain in the heaven]. (S.) [It is said in the M that Lh mentions the last two sayings; but it is there indicated that he read قَطْرَةٌ and سَمَاءٌ: and] ISk mentions the saying, مَا عَنَّ لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمًا (T, M,) and مَا عَنَّ لَا أَفْعَلُهُ مَا أَنْ فِي السَّمَاءِ نَجْمٌ (T;) [in the former of which, أَنْ must be a particle (which see below); but it seems that it should rather be إِنَّ, in this case, as ISd thinks; for he says,] I know not for what reason ان is here with fet-h, unless a verb be understood before it, as وُجِدَ or قُبِتَ: [and he adds,] Lh mentions مَا أَنْ ذَلِكَ الجَبَلِ مَكَانَهُ [as long as that mountain is in its place]: and مَا أَنْ حِرَاءَ مَكَانَهُ [as long as Mount Hird is in its place]: but he does not explain these sayings. (M.)

ان is a pronoun, denoting the speaker, [I, masc. and fem.,] in the language of some of the Arabs: they say, أَنْ فَعَلْتُ [I did], with the ن quiescent: but most of them pronounce it [أَنْ] with fet-h when conjoined with a following word; (Mughnee, K;) saying, أَنْ فَعَلْتُ: (TA:) and [أَنَا] with ا in a case of pause: (Mughnee, K:) and

some pronounce it with ا also when it is conjoined with a following word; saying, **أَنَا فَعَلْتُ**; [as we generally find it written in books;] but this is of a bad dialect: (TA:) [this last assertion, however, requires consideration; for the dial. here said to be bad is that of Temeem, accord. to what here follows:] the Baṣreees hold that the pronoun consists of the ا and the ن, and that the [final] ا is redundant, because it is suppressed in a case of conjunction with a following word; but the Koofees hold that the pronoun is composed of all the three letters, because the ا is preserved in a case of conjunction with a following word in the dial. of Temeem. (Marginal note in a copy of the Mughnee.) [Accord. to Az,] it is best to say **أَنَا** in a case of pause; and **أَنْ** in a case of conjunction with a following word, as in **أَنْ فَعَلْتُ** **ذَاكَ** [I did that]; but some of the Arabs say, **أَنَا فَعَلْتُ ذَاكَ**; and some make the ن quiescent in a case of this kind, though this is rare, saying, **أَنَا فَعَلْتُ ذَاكَ** [I said that]; and Kuḍá'ah prolong the former ا, saying, **أَنْ فَعَلْتُ ذَاكَ**. (T.) [Accord. to J,] **أَنَا** is a pronoun denoting the speaker alone, and is made to end invariably with fet-ḥ to distinguish it from the particle **أَنْ** which renders the aor. maṣṣūb; the final ا being for the purpose of showing what is the vowel in a case of pause; but when it occurs in the middle [or beginning] of a sentence, it is dropped, except in a bad dialect. (§.) [Accord. to ISd,] **أَنْ** is a noun denoting the speaker; and in a case of pause, you add ا at the end, [saying **أَنَا**,] to denote quiescence; (M;) [or] it is better to do this, though it is not always done: (TA:) but it is said, on the authority of Kṭr, that there are five dial. vars. of this word; namely, **أَنْ فَعَلْتُ**, **أَنَا فَعَلْتُ**, **أَنْ فَعَلْتُ ذَاكَ**, and **أَنْ فَعَلْتُ ذَاكَ**, all mentioned by IJ; but there is some weakness in this: IJ says that the ا in **أَنْ فَعَلْتُ ذَاكَ** may be a substitute for the ا in **أَنَا فَعَلْتُ ذَاكَ**, because the latter is the more usual, and the former is rare; or it may be added to show what is the vowel, like the ا, and be like the ا in **كِتَابِي** and **حِسَابِي**. (M.) For the dual, as well as the pl., only **نَحْنُ** is used. (Az, TA.) — It is also a pronoun denoting the person addressed, or spoken to, by assuming the form **أَنْتَ** [Thou, masc.]; ت being added to it as the sign of the person addressed, (§, M, Mughnee, K,) and **أَنْ** being the pronoun, (M, Mughnee, K,) accord. to the general opinion; (Mughnee, K;) the two becoming as one; not that one is prefixed to the other as governing it in the gen. case: (§:) and so **أَنْتَ**, (§, M, Mughnee, K,) addressed to the female: (§, M:) and **أَنْتُمَا**, (M, Mughnee, K,) addressed to two; not a regular dual, for were it so it would be **أَنْتَانِ**; but like **كَمَا** in **ضَرَبْتَكُمَا**: (M:) and **أَنْتُمْ** and **أَنْتُنَّ**, (§, Mughnee, K,) which are [respectively] the masc. and fem. pls. (TA.) — To each of these the ك of comparison is sometimes prefixed; so that you say, **أَنْتَ كَأَنَا** [Thou art like me, or as I], and **أَنَا كَأَنْتَ** [I am like thee, or as thou]; as is related on the authority of the Arabs; for though the ك of comparison is not prefixed to the [affixed]

pronoun, and you say, **أَنْتَ كَرَبِيدٍ** but not **أَنْتَ كِي**, yet the separate pronoun is regarded by them as being in the same predicament as the noun; and therefore the prefixing it to the latter kind of pronoun is approved. (§.) It is said in the Book of لَيْسَ, by IKh, that there is no such phrase, in the language of the Arabs, as **أَنْتَ كِي**, nor as **أَنَا كَكَ**, except in two forged verses; wherefore Sb says that the Arabs, by saying **أَنْتَ مِثْلِي** and **أَنَا مِثْلَكَ**, have no need of saying **أَنْتَ كِي** and **أَنَا كَكَ**: and the two verses are these:

* **فَلَوْلَا الْحَيَاءُ لَكُنَّا كَهَمُ * وَتَوْلَا الْبَلَاءَ لَكُنَّا كَنَا**
[And but for the sense of shame, we had been like them, or as they: and but for trial, or affliction, they had been like us, or as we]: and

* **إِنْ تَكُنْ كِي فَأَنْتِي كَكَ فِيهَا**
* **إِنَّا فِي الْمَلَامِ مُصْطَحِبَانِ**

[If thou art like me, or as I, verily I am like thee, or as thou, in respect of her, or it, or them: verily we, in respect of blame, are companions]. (TA.) Az mentions his having heard some of the Benoo-Suleym say, **كَمَا أَتَيْتِي**, [the latter word being a compound of the pronoun **أَنْتَ**, regularly written separately, and the affixed pronoun **بِي**,] meaning *Wait thou for me in thy place.* (TA.) — It is also a particle: and as such, it is—First,

a particle of the kind called **مُضَدَّرِي**, rendering the aor. maṣṣūb: (Mughnee, K:) i. e., (TA,) it combines with a verb [in this case] in the future [or aor.] tense, following it, to form an equivalent to an inf. n., and renders it maṣṣūb: (§, TA:) you say, **أُرِيدُ أَنْ تَقُومَ** [I desire that thou stand, or that thou wouldst stand, or that thou mayest stand]; meaning **أُرِيدُ قِيَامَكَ** [I desire thy standing]. (§.) It occurs in two places: first, in that of the inchoative, or in the beginning of a phrase, so that it is in the place of a nom. case; as in the saying [in the Kur ii. 180], **وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ**, [And that ye fast is better for you]; (Mughnee, K;) i. e. **صِيَامِكُمْ** [your fasting]. (TA.) And, secondly, after a word denoting a meaning which is not that of certainty: and thus it is in the place of a nom. case; as in the saying [in the Kur lvii. 15], **أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ**, [Hath not the time that their hearts should become submissive, i. e. the time of their hearts' becoming submissive, yet come unto those who have believed?]: and in the place of an accus. case; as in the saying [in the Kur x. 38], **وَمَا كَانَ هَذَا**, [And this Kur-an is not such that it might be forged; i. e., **أَقْتَرَاءً**; so in Bḍ and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning **مُقْتَرَى** forged]: and in the place of a gen. case; as in the saying [in the Kur lxiii. 10], **مِنْ قَبْلِ أَنْ يَأْتِيَ**, **أَحَدَكُمْ الْمَوْتُ** [Before that death come unto any one of you; i. e. before death's coming unto any one of you]. (Mughnee, K.) Sometimes it makes the aor. to be of the meẓoom form, (Mughnee, K,) as some of the Koofees and AO have mentioned, and as Lḥ has stated on the authority of

certain of the Benoo-Sabbāḥ of Dabbeh; (Mughnee;) as in this verse:

* **إِذَا مَا عَدُونَا قَالِ وَتَدَانُ أَهْلَنَا**
* **تَعَالَوْا إِلَى أَنْ يَأْتِنَا الصِّيدُ نَحْطِبِ**

[When we went away in the morning, the youths of our family, or people, said, Come ye, until that the chase come to us, (i. e. until the coming of the chase to us,) let us collect firewood]. (Mughnee, K.) And sometimes it is followed by an aor. of the marfooḥ form; as in the saying [in the Kur ii. 233], accord. to the reading of Ibn-Moḥeyṣin, **لِيَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ** [For him who desireth that he may complete the time of sucking; i. e. the completing thereof]; (Mughnee, K;) but this is anomalous, (I'Alḥ p. 101, and TA,) or **أَنْ** is here a contraction of **أَنْ** [for **أَنْتَ**]: (I'Alḥ:) and in the saying of the poet,

* **أَنْ تَقْرَأَنَّ عَلَيَّ أَسْمَاءَ وَيَحْكُمَا**
* **مَتَى السَّلَامَ وَأَنْ لَا تُخْبِرَا أَحَدًا**

[That ye two convey, or communicate, to Asmā, (mercy on you! or noe to you!) from me, salutation, and that ye inform not any one]; but the Koofees assert that **أَنْ** is here [in the beginning of the verse] a contraction of **أَنْ**, and anomalously conjoined with the verb; whereas the Baṣreees correctly say that it is **أَنْ** which renders the aor. maṣṣūb, but is deprived of government by its being made to accord with its co-ordinate **مَا**, termed **مُضَدَّرِيَّة**; (Mughnee;) or, as IJ says, on the authority of Aboo-'Alee, **أَنْ** is here used by poetic licence for **أَنْتُمْ**; and the opinion of the Baghdádees [and Baṣreees], that it is likened to **مَا**, and therefore without government, is improbable, because **أَنْ** is not conjoined with a verb in the present tense, but only with the preterite and the future. (M.) When it is suppressed, the aor. may be either maṣṣūb or marfooḥ; but the latter is the better; as in the saying in the Kur [xxxix. 64], **أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ** [Other than God do ye bid me worship?]. (§.) If it occurs immediately before a preterite, it combines with it to form an equivalent to an inf. n. relating to past time; being in this case without government: you say, **أَعْجَبَنِي أَنْ قُمْتُ** [It pleased me that thou stoodest]; meaning **ثَيِّقْتَنِي أَنْ قُمْتُ** [I wrote to him, Stand; i. e. I wrote to him the command to stand]; which shows that AḤei is wrong in asserting that whenever it is conjoined with an imperative it is an explicative [in the sense of **أَيْ**], and that in this particular instance the ب may be redundant, which it cannot here be, because, whether redundant or not, it is not put immediately before anything but a noun or what may be rendered by a noun. (Mughnee.) — Secondly, it is a con-

traction of **أَنَّ**; (Mughnee, **ك**;) and occurs after a verb denoting certainty, or one used in a manner similar to that of such a verb: (Mughnee:) so in the saying [in the **Qur** lxxiii. 20], **عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى** [*He knoweth that (the case will be this:) there will be among you some diseased*; the affixed pronoun **مِنْكُمْ**, meaning **الشَّانَ**, being understood after **أَنَّ**, which therefore stands for **أَنَّ**, i. e. **أَنَّ الشَّانَ**]: (Mughnee, **ك**;) and in the phrase, **بَلَّغْنِي أَنْ قَدْ كَانَ كَذَا وَكَذَا** [*It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that (the case is this:) such and such things have been*]; a phrase of this kind, in which **أَنَّ** occurs with a verb, not being approved without **قَدْ**, unless you say, **بَلَّغْنِي أَنَّهُ كَانَ كَذَا وَكَذَا**: (Lth, T:) [for] when the contracted **أَنَّ** has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like **نَسِيَ** and **عَسَى**, nor expressive of a prayer or an imprecation, it is separated from the verb, according to the more approved usage, by **قَدْ**, or the prefix **سَ**, or **سَوْفَ**, or a negative, as **لَا** &c., or **لَوْ**: (I'Alk pp. 100 and 101:) but when its predicate is a nominal proposition, it requires not a separation; so that you say, **عَلِمْتُ أَنْ زَيْدٌ قَائِمٌ** [*I knew that (the case was this:) Zeyd was standing*]; (I'Alk p. 100;) and **بَلَّغْنِي أَنْ زَيْدٌ خَارِجٌ** [*It has come to my knowledge, or been related to me, or been told to me, &c., that (the case is this:) Zeyd is going, or coming, out, or forth*]; (TA;) except in the case of a negation, as in the saying in the **Qur** [xi. 17], **وَأَنْ لَا إِلَهَ إِلَّا هُوَ** [*And that (the case is this:) there is no deity but He*]. (I'Alk p. 100.) Thus used, it is originally trilateral, and is also what is termed **مَصْدَرِيَّة**; [**عَلِمَ أَنْ**, in the first of the exs. above, for instance, meaning **عَلِمَ أَنَّهُ**, i. e. **عَلِمَ أَنَّ الشَّانَ**, which is equivalent to **عَلِمَ كَوْنَ الشَّانَ**]; and governs the subject in the accus. case, and the predicate in the nom. case: and its subject must be a pronoun, suppressed, [as in the exs. given above, where it means **الشَّانَ**, and in a verse cited before, commencing **أَنْ تَقْرَأَنَّ**, accord. to Aboo-'Alee,] or expressed; the latter, accord. to the more correct opinion, being allowable only by poetic license: and its predicate must be a proposition, unless the subject is expressed, in which case it may be either a single word or a proposition; both of which kinds occur in the following saying [of a poet]:

- **بَأَنَّكَ رَبِيعٌ وَعَيْبٌ مَرِيعٌ**
- **وَأَنَّكَ هُنَاكَ تَكُونُ السَّمَالَا**

[he is speaking of persons coming as guests to him whom he addresses, when their provisions are exhausted, and the horizon is dust-coloured, and the north wind is blowing, (as is shown by the citation of the verse immediately preceding, in the T,) and he says, They know that thou art like rain that produces spring-herbage, and like plenteous rain, and that thou, there, art the aider and the manager of the affairs of people]. (Mughnee. [In the T, for **رَبِيعٌ**, I find **الرَّبِيعُ**; and for

وَأَنَّكَ, I there find **وَقَدْ**: but the reading in the Mughnee is that which is the more known.]) [J says,] **أَنَّ** is sometimes a contraction of **أَنَّ**, and does not govern [anything]: you say, **بَلَّغْنِي أَنْ زَيْدٌ خَارِجٌ** [explained above]; and it is said in the **Qur** [vii. 41], **وَنُودُوا أَنْ تَتَكَلَّمُ الْجَنَّةُ** [*And it shall be proclaimed to them that (the case is this:) that is Paradise*]: (S:) [here, however, **أَنَّ** is regarded by some as an explicative, as will be seen below:] but in saying this, J means that it does not govern as to the letter; for virtually it does govern; its subject being meant to be understood; the virtual meaning being **أَنَّ تَتَكَلَّمُ الْجَنَّةُ**. (IB.) [In another place, J says,] You may make the contracted **أَنَّ** to govern or not, as you please. (S.) Aboo-Tálib the Gram- marian mentions an assertion that the Arabs make it to govern; as in the saying [of a poet, describing a beautiful bosom],

- **كَأَنَّ نُدْيَيْهِ حَقَّانِ**

[*As though its two breasts were two small round boxes*]: but [the reading commonly known is

- **كَأَنَّ نُدْيَاهُ حَقَّانِ**

(this latter reading is given in De Sacy's Anthol. Gram. Ar. p. 104 of the Ar. text; and both are given in the S;) **كَأَنَّ** here meaning **كَأَنَّه**; and] Fr says, We have not heard the Arabs use the contracted form and make it to govern except with a pronoun, in which case the desinential syntax is not apparent. (T.) The author of the **Qur** says in the B that you say, **عَلِمْتُ أَنْ زَيْدًا** [*I knew that Zeyd was indeed going away*], with **ل** when it is made to govern; and **عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ** [*I knew that (the case was this:) Zeyd was going away*], without **ل** when it is made to have no government. (TA. [But in the latter ex. it governs the subject, which is understood, as in other exs. before given.]) [See an ex. in a verse ending with the phrase **وَكأن قَدْ** cited voce **قَدْ**, where **كَأن** is for **كَأَنَّه**, meaning **كَأن الشَّانَ**, and a verb is understood after **قَدْ**. And see also **أَنَّ**, below.]—Thirdly, it is an explicative, (Mughnee, **ك**;) meaning **أَيُّ**, (S, M, and so in some copies of the **Qur**;) or [rather] used in the manner of **أَيُّ**; (Mughnee, and so in some copies of the **Qur**;) [meaning **قَائِلًا**, or **قَائِلِينَ**; or **يَقُولُ**, or **يَقُولُونَ**; or some other form of the verb **قَالَ**; i. e. *Saying*; &c.]; as in the saying [in the **Qur** xxiii. 27], **فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ** [*And we revealed, or spake by revelation, unto him, saying, Make thou the ark*]; (Mughnee, **ك**;) and [in the **Qur** vii. 41], **وَنُودُوا أَنْ تَتَكَلَّمُ الْجَنَّةُ** [*And it shall be proclaimed to them, being said, That is Paradise*]; or in these two instances it may be regarded as what is termed **مَصْدَرِيَّة**, by supposing the preposition [**بِ**] understood before it, so that in the former instance it is the biliteral, because it is put before the imperative, and in the second it is the contraction of **أَنَّ**, because it is put before a nominal proposition; (Mughnee;) and [in the **Qur** xxxviii. 5], **وَأَنْطَلَقَ** [*And*

*the chief persons of them] broke forth, or launched forth, with their tongues, or in speech, [saying,] Go ye on, or continue ye, in your course of action &c. (Mughnee.) For this usage of **أَنَّ**, certain conditions are requisite: first, that it be preceded by a proposition: secondly, that it be followed by a proposition; so that you may not say, **ذَكَرْتُ دَكْرَتُ عَسَجَدًا أَنْ ذَهَبًا**, but you must say **أَيُّ** in this case, or must omit the explicative: thirdly, that the preceding proposition convey the meaning of the **القول**, as in the exs. above; in the last of which, **انطلق** has the meaning assigned to it above; not that of walking or going away: fourthly, that there be not in the preceding proposition the letters of the **القول**; so that one may not say, **قُلْتُ لَهُ أَنْ أَفْعَلْ**; or, if there be in it those letters, that the word which they compose shall be interpreted by another word; as in the saying, in the **Qur** [v. 117], **مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ**, which may mean, as Z says, *I have not commanded them [aught save that which Thou commandedst me, saying, Worship ye God]*; (Mughnee;) in which instance Fr says that it is an explicative: (T:) fifthly, that there be not a preposition immediately before it; for if you say, **كَتَبْتُ إِلَيْهِ بِأَنْ أَفْعَلْ كَذَا**, it is what is termed **مَصْدَرِيَّة** [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with **لَا**, as in **أَشْرْتُ إِلَيْهِ أَنْ لَا تَفْعَلْ كَذَا**, it may be marfooḡ, [namely, the aor.,] on the supposition that **لَا** is a negative; or mejzoom, on the supposition that it is a prohibitive; and in both cases **ان** is an explicative; [so that the meaning is, *I made a sign to him, as though saying, Thou wilt not do such a thing, in the former case; or, in the latter, Do not thou such a thing;*] or mansoob, on the supposition that **لَا** is a negative and that **ان** is what is termed **مَصْدَرِيَّة**: but if **لَا** is wanting, it may not be mejzoom, but may be marfooḡ [if we use **ان** as an explicative] or mansoob [if **ان** be what is termed **مَصْدَرِيَّة**]. (Mughnee.)—Fourthly, it is redundant, as a corroborative, (Mughnee, **ك**;) like whatever else is redundant: and thus it is in four cases: one of these, which is the most common, being when it occurs after **لَمَّا** denoting time; [and this is mentioned in the M;] as in the saying [in the **Qur** xxix. 32], **وَلَمَّا أَنْ جَاءَتْ** [*And when our apostles came to Lot*]: (Mughnee:) [or,] accord. to J, (TA,) it is sometimes a connective to **لَمَّا**; as in the saying in the **Qur** [xii. 96], **فَلَمَّا أَنْ جَاءَ الْبَشِيرُ** [*And when that (like as we say, "now that,") the announcer of good tidings came*]: and sometimes it is redundant; as in the saying in the **Qur** [viii. 34], **وَمَا لَهُمْ أَنْ لَا يُعَذِّبَهُمُ اللَّهُ** [*as though it might be rendered But what reason have they, God should not punish them?*]: (S, TA:) but IB says that the connective is redundant; and [that **ان** is not redundant in the latter instance, for] if it were redundant in this verse of the **Qur** it would not render the [aor.] verb mansoob. (TA. [The author of the Mughnee, like IB, disallows that **ان** is redundant in a case of this kind, which Kh asserts it to be; and says that **فِي** is under-*

stood before it.) The second case is when it occurs between **لَوْ** and a verb signifying swearing, the latter being expressed; as in this verse:

- فَأَقْسِرُ أَنْ لَوْ أَلَمَقَيْنَا وَأَنْتُمْ
- لَكَانَ لَنَا يَوْمَ مِنَ الشَّرِّ مُظْلِمٌ

[And I swear, had we and you met, there had been to us a dark day of evil]: and when that verb is omitted; as in the following ex.:

- أَمَا وَاللَّهِ أَنْ لَوْ كُنْتَ حُرًّا
- وَمَا بِالْحَرِّ أَنْتَ وَلَا الْعَيْبِيُّ

[Verily, or now surely, by God, if thou wert freeborn; but thou art not the freeborn nor the emancipated]: so say Sb and others: Ibn-'Oṣ-foor holds it to be a particle employed to connect the complement of the oath with the oath; but this is rendered improbable by the fact that it is in most cases omitted, and such particles are not. (Mughnee.) The third case, which is extr., is when it occurs between the **ك** [of comparison] and the noun governed by it in the genitive case; as in the saying,

- وَيَوْمًا تَوَافَيْنَا بِوَجْهِهِ مَقْسِرٌ
- كَانَ ظَبِيَّةً تَعْطُو إِلَى وَارِقِ السَّلْمِ

[And on a day thou comest to us with a beautiful face, like a doe-gazelle raising her head towards the goodly green-leaved tree of the selem kind], accord. to the reading of him who makes **ظَبِيَّة** to be governed in the genitive case [instead of the accus. or the nom.; for if we read it in the accus. or the nom., **أَنْ** is a contraction of **أَنَّ**; in the former case, **ظَبِيَّة** being its subject, and its predicate being suppressed; and in the latter case, the meaning being **كَأَنَّهَا ظَبِيَّةٌ**, so that the subject of **ان** is suppressed]. (Mughnee.) The fourth case is when it occurs after **إِذَا**; as in the following ex.:

- فَأَمِلْهُ حَتَّى إِذَا أَنْ كَانَ
- مَعَاطِي يَدِي لُجَّةَ الْمَاءِ غَامِرٌ

[And I leave him alone until when he is as though he were a giver of a hand to be laid hold upon, in the fathomless deep of the water immersed]. (Mughnee.) — [Fifthly,] among other meanings which have been assigned to it, (Mughnee,) it has a conditional meaning, like **إِنْ**: (Mughnee, **ك**;) so the Koofees hold; and it seems to be most probably correct, for several reasons: first, because both these forms occur, accord. to different readings, in several instances, in one passage of the **Ḳur**; as in [ii. 282,] **أَنْ تَضَلَّ** [If one of them twain (namely, women,) err]; &c.: secondly, because [the prefix] **فَ** often occurs after it; as in a verse commencing with **أَبَا خُرَاشَةَ** [as cited voce **أَمَا**, accord. to some who hold that **أَمَا** in that verse is a compound of the conditional **أَنْ** and the redundant **مَا**; and as in the **Ḳur** ii. 282, where the words quoted above are immediately followed by **فَتَذَكَّرْ إِحْدَاهُمَا** [the other]; thirdly, because it is conjoined with

إِنَّمَا [which forms a part of the compound **إِنَّمَا**] in this ex.:

- إِمَّا أَقَمْتَ وَإِمَّا أَنْتَ مُرْتَجِلًا
- فَاللَّهُ يَكْلَأُ مَا تَأْتِي وَمَا تَذَرُ

[If thou remain, and if thou be going away (**إِنَّمَا** meaning **إِنْ كُنْتَ**, as syn. with **إِنْ كُنْتَ**), may God guard thee (**يَكْلَأُ** being **مَرْفُوعٌ** because of the **ف**) as long as thou doest and as long as thou leavest undone]: thus related, with **كسر** to the former **ان** [in **إِمَّا**] and with **فت-ه** to the latter [in **إِنَّمَا**]. (Mughnee.) — [Sixthly,] it is a negative, like **إِنْ**: (Mughnee, **ك**;) so, as some say, in [the **Ḳur** iii. 66,] **أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيْتُمْ** [meaning accord. to them *Not any one is given the like of that scripture which ye have been given*]: but it is said [by others] that the meaning is, [taken with what precedes it,] *And believe not ye that (بأن) any one is given the like of that scripture which ye have been given, except it be given to him who followeth your religion; and that the phrase "say thou, Verily the direction is the direction of God," is parenthetic.* (Mughnee.) — [Seventhly,] it is syn. with **إِذ**, (**AZ**, **T**, Mughnee, **ك**, [in Freytag's Lex., from the **ك**, **إِذ قِيلَ**, but **قِيلَ** in the **ك** relates to what there follows,]) as some say, in [the **Ḳur** i. 2,] **بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ** [Verily they wonder because a warner from among themselves hath come unto them]; (Mughnee, **ك**;) and in other instances; but correctly, in all these instances, **ان** is what is termed **مَصْدَرِيَّةٌ**, and **ل** denoting cause is understood before it. (Mughnee.) [See also **أَمَا** and **إِمَّا**.] — [Eighthly,] it is syn. with **لِيَكْلَأَ**, accord. to some, in [the **Ḳur** iv. last verse,] **يُبَيِّنُ اللَّهُ لَكُمُ أَنْ تَضَلُّوا** [God explaineth to you (the ordinances of your religion, **Jel**), lest ye should err, or in order that ye may not err]; (Mughnee, **ك**;) and in the saying,

- نَزَلْتُمْ مَنَزِلَ الْأَصْيَافِ مِثًا
- فَعَجَلْنَا الْقَرَى أَنْ تَشْتَمُونَا

[Ye became, or have become, in the condition of our guests; so we hastened, or have hastened, the entertainment, lest ye should revile us, or in order that ye should not revile us]: (Mughnee:) but correctly, in such a case [likewise], **ان** is what is termed **مَصْدَرِيَّةٌ**, and the original wording is **كِرَاهَةً أَنْ تَضَلُّوا** [from a motive of dislike that ye should err], (Mughnee, **ك**;) and **مَخَافَةَ أَنْ تَضَلُّوا** [from a motive of fear that ye should revile us]: so say the Baḡrees: some say, extravagantly, that **ل** is meant to be understood before it, and **لَا** after it. (Mughnee.) — [Ninthly,] it occurs in the sense of **الَّذِي**; as in the saying, **زَيْدٌ أَعْقَلَ مِنْ أَنْ يَكْذِبَ** [Zeyd is more reasonable than he who lies; which is equivalent to saying, *Zeyd is too reasonable to lie*: but respecting its usage in a phrase of this kind, and respecting the form of the aor. after it in such a case, see **مِنْ**]. (Kull p. 78.) — By a peculiarity of pronunciation

termed **عَنْعَنَةٌ**, the tribe of Temeem say **عَنْ** instead of **أَنْ**. (M.)

إِنْ is used in various ways: first, as a conditional particle, (**Ṣ**, **M**, **Mṣb**, Mughnee, **ك**;) denoting the happening of the second of two events in consequence of the happening of the first, (**Ṣ**, **Mṣb**,*) whether the second be immediate or deferred, and whether the condition be affirmative or negative; (**Mṣb**;) [and as such it is followed by a **mejzoom** aor., or by a pret. having the signification of an aor.]; as in the saying, **إِنْ تَفْعَلْ أَفْعَلْ** [If thou do such a thing, I will do it; and] **إِنْ تَأْتِي أَتِكَ** [If thou come to me, I will come to thee]; and **إِنْ جِئْتَنِي أَكْرَمْتُكَ** [If thou come to me, I will treat thee with honour]; (**Ṣ**;) and **إِنْ فَعَلْتَ فَعَلْتُ** [If thou do, I will do], for which the tribe of Teiyi say, as **IJ** relates on the authority of **Ḳṭr**, **إِنْ قُمْتَ قُمْتُ**; (**M**;) and **إِنْ دَخَلْتَ الدَّارَ أَوْ لَمْ تَدْخُلِ الدَّارَ فَأَنْتَ طَائِقٌ** [If thou enter the house, or if thou enter not the house, thou shalt be divorced]; (**Mṣb**;) and [in the **Ḳur** viii. 39,] **إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ** [If they desist, what hath already past shall be forgiven them]; and [in verse 19 of the same ch.,] **وَإِنْ تَعُودُوا نَعُدْ** [But if ye return to attacking the Apostle, we will return to assisting him]. (Mughnee, **ك**;) [On the difference between it and **إِذَا**, see the latter.] When either it or **إِذَا** is immediately followed by a noun in the nom. case, the said noun is governed in that case by a verb necessarily suppressed, of which it is the agent; as in the saying, in the **Ḳur** [ix. 6,] **وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ** [And if any one of the believers in a plurality of gods demand protection of thee, (if) he demand protection of thee]: so accord. to the generality of the grammarians. (**I' Aḳ** p. 123.) Sometimes it is conjoined with the negative **لَا**, and the ignorant may imagine it to be the exceptive **إِلَّا**; as in [the saying in the **Ḳur** ix. 40,] **إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ** [If ye will not aid him, certainly God did aid him]; and [in the next preceding verse,] **إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ** [If ye will not go forth to war, He will punish you]. (Mughnee, **ك**.) It is sometimes used to denote one's feigning himself ignorant; as when you say to one who asks, "Is thy child in the house?" and thou hast knowledge thereof, **إِنْ كَانَ فِي الدَّارِ أَعْلَمْتُكَ بِهِ** [If he be in the house, I will inform thee thereof]. (**Mṣb**.) And to denote one's putting the knowing in the predicament of the ignorant, in order to incite to the doing or continuing an action; as when you say, **إِنْ كُنْتُ ابْنِي فَأَطِعْنِي** [If thou be my son, obey me]; as though you said, "Thou knowest that thou art my son, and it is incumbent on the son to obey the father, and thou art not obedient; therefore do what thou art commanded to do." (**Mṣb**.) And sometimes it is divested of the conditional meaning, and becomes **syn. with لَوْ**; as in the saying, **صَلِّ وَإِنْ عَجَزْتَ عَنِ الْقِيَامِ** [Pray thou though thou be unable to stand]; i. e. *pray*

thou whether thou be able to stand or unable to do so; and in the saying, **أَكْرَمُ زَيْدًا وَإِنْ قَعَدَ** i. e. [*Treat thou Zeyd with honour*] though he be sitting; or, whether he sit or not. (Msb.) **إِنَّمَا** as a compound of the conditional **إِنْ** and the redundant **مَا**, see in an art. of which **إِنَّمَا** is the heading. — [Secondly,] it is a negative, (S, Mughnee, K,) *syn. with مَا*; (S;) and is put before a nominal proposition; (Mughnee, K;) as in the saying [in the *Kur* lxvii. 20], **إِنَّ الْكَافِرُونَ** **إِنَّمَا فِي غُرُورٍ** [*The unbelievers are not in aught save in a deception*]; (S, Mughnee, K;) and before a verbal proposition; as in [the *Kur* ix. 108,] **إِنْ أَرَدْنَا إِلَّا الْحُسْنَى** [*We desired not, or meant not, aught save that which is best*]. (Mughnee, K.) The assertion of some, that the negative **إِنَّمَا** does not occur except where it is followed by **إِلَّا**, as in the instances cited above, or by **لَيْسَ**, with tesh-deed, which is *syn. therewith*, as, accord. to a reading of some of the Seven [Readers], in the saying [in the *Kur* lxxxvi. 4], **إِنْ كُلُّ نَفْسٍ لَهَا** **إِنَّمَا كَلٌّ عَلَيْهَا حَافِظٌ**, i. e., [*There is not any soul but over it is a guardian*], is refuted by the sayings in the *Kur* [x. 69 and lxxii. 26], **إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا** [meaning, accord. to the Jel., *Ye have no proof of this that ye say*], and **إِنْ أَدْرَى أَقْرَبَ مَا تُوْعَدُونَ** [*I know not whether that with which ye are threatened be nigh*]. (Mughnee, K.)* The conditional and the negative both occur in the saying in the *Kur* [xxxv. 39], **وَلَنْ زَالًا أَنْ أَمْسَكْتُمْ مِنْ أَحَدٍ مِنْ بَعْدِهِ**, [*And I swear that, if they should quit their place, not any one should withhold them after Him*]: the former is conditional; and the latter is negative, and is [part of] the complement of the oath which is denoted by the **ل** prefixed to the former; the complement of the condition being necessarily suppressed. (Mughnee.) When it is put before a nominal proposition, it has no government, accord. to Sb and Fr; but Ks and Mbr allow its governing in the manner of **لَيْسَ**; and Sa'eed Ibn-Jubeyr reads, [in the *Kur* vii. 193,] **إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلَكُمْ** [*Those whom ye invohe beside God, or others than God, are not men like you*]: also, the people of El-'Aliyeh have been heard to say, **إِنْ أَحَدٌ خَيْرًا مِنْ أَحَدٍ إِلَّا** **بِالْعَافِيَةِ** [*Any one is not better than any other one, except by means of health, or soundness*]; and **إِنْ ذَلِكَ نَافِعٌ وَلَا ضَارٌّ** [*That is not profitable to thee nor injurious to thee*]: as an ex. of its occurrence without government, which is mostly the case, the saying of some, **إِنْ قَائِمٌ**, may be explained as originally **إِنْ أَنَا قَائِمٌ** [*I am not standing*]; the **أ** of **أَنَا** being elided for no reason in itself, and the **ن** of **إِنْ** being incorporated into the **ن** of **أَنَا**, and the **ل** of this latter being elided in its conjunction with the following word; but **إِنْ قَائِمٌ** has also been heard. (Mughnee.) Sometimes it occurs [as a negative] in the complement of an oath: you say, **وَاللَّهِ إِنْ فَعَلْتُ، مَا فَعَلْتُ** [*By God, I did not*]. (S.) — [Thirdly,] it is a contraction of **إِنْ**, and is put before a

nominal and before a verbal proposition. (Mughnee, K.) In the former case, it is made to govern and is made to have no government: (S, * K:) [i. e.] in this case, it is allowable to make it govern; contr. to the opinion of the Koofees: (Mughnee:) Lth says that he who uses the contracted form of **إِنْ** uses the nom. case with it, except that some of the people of El-Hijaz use the accus. case with it: (T:) thus it is said, accord. to one reading, [in the *Kur* xi. 113,] **إِنْ كَلَّا لَهَا** **لَيُؤَيِّتَنَّ رَبُّكَ أَعْمَالَهُمْ** [*Verily all of them, thy Lord will indeed fully render them the recompense of their works*]: (T, Mughnee:) Fr says, We have not heard the Arabs use the contracted form and make it to govern, unless with a pronoun, in which case the desinential syntax is not apparent; and he adds that in the instance cited above, they make **كَلَّا** to be governed in the accus. case by **لَيُؤَيِّتَنَّ**; as though the phrase were **لَيُؤَيِّتَنَّ لَيُؤَيِّتَنَّ**; and that **كُلٌّ** would be proper; for you say, **إِنْ زَيْدٌ قَائِمٌ** [*Verily Zeyd is standing*]: (T:) the ex. given by Sb is, **إِنْ عَمْرًا لَمَنْطَلِقُ** [*Verily 'Amr is going away*]. (Mughnee.) But it is [most] frequently made to have no government; as in the saying [in the *Kur* xliii. 34 accord. to one reading], **وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعٌ** **وَالْحَيَاةِ الدُّنْيَا** [*And verily all that is the furniture of the present life*]; and, accord. to the reading of Hafz, [and of 'Aṣim and Kh, in the *Kur* xx. 66, respecting which see **إِنَّ**], **إِنَّ هَذَانِ لَسَاحِرَانِ** [*Verily these two are enchanters*]; &c. (Mughnee.) When it is put before a verbal proposition, it is necessarily made to have no government: (Mughnee, K:) and in most cases the verb is a preterite and of the kind called **نَاسِخٌ** [which effects a change of the grammatical form or of the meaning in a nominal proposition before which it is placed]; as in the saying [in the *Kur* ii. 138], **وَإِنْ كَانَتْ لَكَبِيرَةً** **وَإِنْ كَادُوا** [*And verily it was a great matter*]; and [in the *Kur* xvii. 75,] **وَإِنْ كَادُوا** **لَيُفْتِنُونَكَ** [*And verily they were near to seducing thee*]; (Mughnee;) in which last ex. AZ says, it means **لَقَدْ**, i. e. *without doubt*; and so in the same ch. v. 78 and 108: (T:) less frequently it is an aor. of a verb of this kind; as in the saying [in the *Kur* xxvi. 186], **وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ** [*And verily we think thee to be of the number of the liars*]: and both these kinds of expression may be taken as exs. to be imitated: less frequently than this it is a preterite of a verb not of the kind termed **نَاسِخٌ**; as in the saying [of a poet],

* **سَلَّتْ يَمِينُكَ إِنْ قَتَلْتَ مُسْلِمًا** *

[*May thy right arm, or hand, dry up, or become unsound! verily thou hast slain a Muslim*]; but this may not be taken as an ex. to be imitated; contr. to the opinion of Akh; for he allows the phrase, **إِنْ قَعَدَ لَأَنْتَ** [*Verily I stood*], and **إِنْ قَامَ لَأَنَا** [*Verily thou satest*]: and less frequently than this it is an aor. of a verb not of the kind termed **نَاسِخٌ**; as in the saying, **وَإِنْ يَزِينُكَ لَتَفْسُكَ وَإِنْ يَشِينُكَ لَبِيَهُ** [*Verily thy soul is that which beautifies*

thee, and it is that which deforms thee]; and this, by common consent, may not be taken as an ex. to be imitated. (Mughnee.) Wherever you find **إِنْ** with **ل** after it, decide that it is originally **إِنَّ**; (Mughnee, K;) as in the exs. above: but respecting this **ل** there is a difference of opinion: see this letter. (Mughnee.) J says, (TA,) **إِنْ** is sometimes a contraction of **إِنَّ**, and this must have **ل** put before its predicate, to compensate for what is elided, of the doubled letter; as in the saying in the *Kur* [lxxxvi. 4, accord. to him who reads **لَهَا** instead of **لَهَا**], **إِنْ كُلُّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ** [*Verily every soul hath over it a guardian*]; and in the saying, **إِنْ زَيْدٌ لَأَخُوكَ** [*Verily Zeyd is thy brother*]; in order that it may not be confounded with **إِنْ** which is *syn. with the negative مَا*: (S, TA:) but IB says, **ل** is here introduced to distinguish between negation and affirmation, and this **إِنْ** has neither subject nor predicate; so J's saying that the **ل** is put before its predicate is without meaning: and this **ل** is sometimes introduced with the objective complement of a verb; as in **إِنْ ضَرَبْتُ** **لَزَيْدًا** [*Verily I struck, or beat, Zeyd*]; and with the agent; as in **إِنْ قَامَ لَزَيْدًا** [*Verily Zeyd stood*]. (TA.) When the contracted **إِنْ** governs, this **ل** is not necessary; so you may say, **إِنْ زَيْدًا قَائِمٌ** [*Verily Zeyd is standing*]; because in this case it cannot be confounded with the negative; for the negative does not render the subject mansoob and the predicate marfooḥ: and when it does not govern, if the meaning is apparent, the **ل** is not needed; as in

* **وَتَحْنُ أُبَاهُ الضَّيِّيرِ مِنْ آلِ مَالِكٍ** *

* **وَإِنْ مَالِكٌ كَانَتْ كِرَامَ الْعَادِينَ** *

[*And we are persons who refuse to submit to injury, of the family of Málík: and verily the family of Málík are generous in respect of their origins*]; **كَانَتْ** being here for **لَكَانَتْ**. (I'Aḳ p. 99.) — [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with **مَا**; as in the saying, **مَا إِنْ يَقُومُ زَيْدٌ** [*Zeyd does not stand*]; (S;) and in the saying [of a poet],

* **مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ** *

[*Thou didst not a thing which thou dislikest*]. (Mughnee, K: in the *CK* **أَتَيْتَ**.) It is mostly thus used after the negative **مَا**, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying,

* **وَمَا إِنْ طِبْنَا جُبُنَ وَلَكِنْ مَنَائِنَا وَدَوْلَةُ آخِرِينَا** *

[*And our habit is not cowardice; but our destinies and the good fortune of others caused our being defeated*]: and in this case it prevents the government of **مَا**, as in this verse: but in the saying,

* **بَنِي عُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبًا** *

* **وَلَا صَرِيحًا وَلَكِنْ أَنْتُمْ الْحَرَفُ** *

[*Sons of Ghudáneh, ye are not indeed gold, nor silver, or pure silver, but ye are pottery*], accord. to him who relates it thus, saying **ذَهَبًا** and **صَرِيحًا**, in the accus. case, it is explained as a negative, corroborative of **مَا**: (Mughnee:) and accord. to J,

(TA,) the negatives مَا and اِنْ are sometimes thus combined for corroboration; as in the saying of the rajiz, (El-Aghlab El-'Ijlec, TA,)

• مَا اِنْ رَأَيْنَا مَلِكًا اَغَارًا • اَكْثَرِمْنَهُ قِرَّةً وَقَارًا •

[We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep, or goats, and camels, than he]; (S, TA;) but IB says that ان is here redundant, not a negative. (TA.) Sometimes it is redundant after the conjunct noun مَا; as in the saying,

• يَرْجَى الْمَرْءُ مَا اِنْ لَا يَرَاهُ •
• وَتَعْرَضُ دُونَ اُذْنَاهُ الْخُطُوبُ •

[Man hopes for that which he will not see; for calamities intervene as obstacles in the way to what is nearest thereof]. (Mughnee.) And after the مَا termed مُصَدِّرِيَّةٌ, (Mughnee,) [i. e.,] after the adverbial مَا [which is of the kind termed مُصَدِّرِيَّةٌ]; (TA;) as in the saying (of Maaloot El-Kurey'ee, cited by Sb, TA),

• وَرَجَّ الْقَتَى لِخَيْرِ مَا اِنْ رَأَيْتَهُ •
• عَلَى السِّنِّ خَيْرًا لَا يَزَالُ يَزِيدُ •

[And hope thou that the youth is destined for good as long as thou hast seen him not ceasing to increase in good with age]. (Mughnee.) And after the inceptive اَلَا; as in the saying,

• اَلَا اِنْ سَرَى لَيْلَى قَبِثَ كَيْبَا •
• اُحَاذِرُ اَنْ تَنْأَى التَّوَى بِغَضُوبَا •

[Now he journeyed on, or during, that my night, and I passed the night in an evil state, broken in spirit by grief, being fearful that the distance to which he was going with Ghadoob (a woman so named) would become far]. (Mughnee.) And before the meddeh denoting disapproval: [for] Sb heard a man, on its being said to him, "Wilt thou go forth if the desert become plentiful in herbage?" reply, اَلَا اِنْ اِنْبَهَ [What, I, indeed?] disapproving that he should think otherwise than that. (Mughnee. [See also art. اِنْبَهَ.])—[Fifthly,] it is syn. with قَدْ: so it is said to be in the saying [in the Kur lxxxvii. 9], اِنْ نَفَعَتِ الدُّكُرَى [Admonition hath profited], (T, Mughnee, K,) by IAqr (T) and by Ktr: (Mughnee:) and Abul-'Abbás relates that the Arabs say, اِنْ قَامَ زَيْدٌ [Zeyd has stood]; and he adds, that Ks states his having heard them say so, and having thought that it expressed a condition, but that he asked them, and they answered that they meant قَدْ قَامَ زَيْدٌ, and not اِنْ قَامَ زَيْدٌ. (T.) [So too, accord. to the K, in all the exs. cited in the next sentence as from the Mughnee; but this is evidently a mistake, occasioned by an accidental omission.]—[Sixthly,] it is asserted also by the Koofees, that it is syn. with اِذْ, in the following exs.: in the Kur [v. 62], وَاتَّقُوا اللَّهَ اِنْ كُنْتُمْ مُؤْمِنِينَ [And fear ye God, because ye are believers: and so, accord. to AZ, as is said in the T, in a similar instance in the Kur ii. 278: and in the same, iv. 62]: and [in the Kur xlvi. 27], لَتَدْخُلَنَّ السَّجْدَ الْحَرَامَ اِنْ شَاءَ اللَّهُ اٰمِنِينَ [Ye shall assuredly enter the sacred mosque, because

God hath willed, in security]: and in like instances, when the verb therein expresses what is held sure to happen or to have happened: and in the saying,

• اَتَغَضَّبُ اِنْ اُذْنَا قَتِيْمَةَ حُرَّتَا •
• جِهَارًا وَلَمْ تَغَضَّبْ لِقَتْلِ ابْنِ حَازِمٍ •

[Art thou angry because the ears of Kuteybeh have been cut, openly, or publicly, and wast not angry for the slaughter of Ibn-Házim?]: (Mughnee:) but in all these instances [it is sufficiently obvious that] ان may be otherwise explained. (Mughnee, K.)—[Seventhly,] it is sometimes syn. with اِذَا; as in the Kur [ix. 23], لَا تَتَّخِذُوا اٰبَاءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَاۓ اِنْ اَسْتَحَبُّوْا الْكُفْرَ عَلَى الْاِيْمَانِ [Take not ye your fathers and your brethren as friends when they love unbelief above belief]; and in the same [xxxiii. 49], وَاِمْرَاۗةً مُؤْمِنَةً, اِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ [And a believing woman when she giveth herself to the Prophet]: so says AZ. (T.)—[Eighthly,] it is used for اِمَّا, (Mughnee and K, voce اِمَّا,) distinct from اِمَّا which is a compound of the conditional اِنْ and the redundant مَا. (Mughnee ibid.) [See an ex. in a verse cited voce اِمَّا in the present work, commencing with the words سَقَمَتِ الرَّوَاعِدُ.]

ان: see ان, in four places.
ان is one of the particles which annul the quality of the inchoative; and is originally اِنْ; therefore Sb has not mentioned it among those particles [as distinct from اِنْ, from which, however, it is distinguished in meaning]: (I' Ak p. 90:) it is a corroborative particle; (I' Ak, Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (S, I' Ak, Mughnee, K,) combining with what follows it to form an equivalent to an inf. n., (S,) [for,] accord. to the most correct opinion, it is a conjunct particle, which, together with its two objects of government, is explained by means of an inf. n. (Mughnee.) If the predicate is derived, the inf. n. by means of which it is explained is of the same radical letters; so that the implied meaning of اِنْ اَتَتْكَ تَطَلُّقٌ [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that thou goest away], or اِنْ اَتَتْكَ مُنْطَلِقٌ [that thou art going away], is اِنْ اَتَتْكَ اِنْطِلَاقٌ [or rather اِنْطِلَاقُكُ thy going away has come to my knowledge, &c.]; and hence, the implied meaning of اِنْ اَتَتْكَ فِى الدَّارِ [It has come to my knowledge, &c., that thou art in the house] is اِنْ اَتَتْكَ فِى الدَّارِ [thy remaining in the house has come to my knowledge, &c.], because the predicate is properly a word suppressed from اَسْتَقَرَّ or مُسْتَقَرَّ: and if the predicate is underived, the implied meaning is explained by the word كَوْنٌ; so that the implied meaning of اِنْ هَذَا زَيْدٌ [It has come to my knowledge, &c., that this is Zeyd] is اِنْ هَذَا زَيْدٌ [his being Zeyd has come to my knowledge, &c.]; for the relation of every predicate expressed by an underived word to its subject may be denoted by a word signifying "being;"

so that you say, هَذَا زَيْدٌ and, if you will, هَذَا هَذَا; both signifying the same. (Mughnee.) There are cases in which either اِنْ or اِنْ may be used: [see the latter, in twelve places:] other cases in which only the former may be used: and others in which only the latter. (I' Ak p. 91.) The former only may be used when the implied meaning is to be explained by an inf. n. (I' Ak, K.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in اِنْ يَعْجِبُنِي اَنَّكَ قَائِمٌ [It pleases me that thou art standing], i. e. قِيَامُكَ [thy standing pleases me]: or in the place of a noun governed by a verb in the accus. case; as in اِنْ عَرَفْتُ اَنَّكَ قَائِمٌ [I knew that thou wast standing], i. e. قِيَامُكَ [thy standing]: or in the place of a noun governed in the gen. case by a particle; as in اِنْ عَجِبْتُ مِنْ اَنَّكَ قَائِمٌ [I wondered that thou wast standing], i. e. مِنْ قِيَامِكَ [at, or by reason of, thy standing]: (I' Ak p. 91:) [and sometimes a preposition is understood; as in لَا شَكَّ اِنَّهُ كَذَا, for لَا شَكَّ فِى اِنَّهُ كَذَا There is no doubt that it is thus, i. e. كَوْنُهُ كَذَا:] and اِنْ must be used after تَوْ; as in تَوْ اَنَّكَ قَائِمٌ لَقَمْتُ [If that thou wert standing, I had stood, or would have stood, i. e. تَوْ قِيَامُكَ ثَابِتٌ, or تَوْ ثَبِتَ قِيَامُكَ, accord. to different opinions, both meaning if thy standing were a fact: see I' Ak pp. 305 and 306]. (K.) Sometimes its ا is changed into ع; so that you say, اِنْ عَلِمْتُ عَنْكَ مُنْطَلِقٌ [meaning I knew that thou wast going away]. (M.)—With ك prefixed to it, it is a particle of comparison, (S, M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. case: (TA:) you say, اِنْ كَانَ زَيْدًا عَمْرُو [It is as though Zeyd were 'Amr], meaning that Zeyd is like 'Amr; as though you said, اِنْ زَيْدًا كَانَ كَعَمْرُو [verily, Zeyd is like 'Amr]: [it is to be accounted for by an ellipsis: or] the ك is taken away from the middle of this proposition, and put at its commencement, and then the kesreh of اِنْ necessarily becomes changed to a fet-hah, because اِنْ cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IJ, M.) Sometimes, كَانَ denotes denial; as in the saying, اِنْ كَانَ اَمِيرُنَا فَتَامِرُنَا [As though thou wert our commander so that thou shouldst command us], meaning thou art not our commander [that thou shouldst command us]. (TA.) It also denotes wishing; as in the saying, كَأَنَّكَ بِي قَدْ قُلْتَ التَّعْرَفُ فَاُجِيدُهُ [meaning Would that I had poetized, or versified, so that I might do it well: (TA:) [an elliptical form of speech, of which the implied meaning seems to be, would that I were as though thou savest me that I had poetized, &c.; or the like: for] you say [also], كَأَنَّكَ بِكَ [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition: (Har p. 126: [see also ب; near

the end of the paragraph :) [thus,] كَانَ also denotes knowing; and also thinking; [the former as in the saying immediately preceding, and] as when you say, كَأَنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ [I know, or rather it appears, as though seen, that God does what He wills]; and [the latter as when you say,] كَأَنَّكَ خَارِجٌ [I think, or rather it seems, that thou art going forth]. (TA.) — [When it has the affixed pronoun of the first person, sing. or pl., you say, أَنِّي and أَنْتِي, and أَنَا and أَنْتَا: and when it has also the ك of comparison prefixed to it,] you say, كَأَنِّي and كَأَنْتِي, [and كَأَنَا and كَأَنْتَا,] like as you say, لِكُنِّي and لِكُنِّي. (S.) — As أَنْ is a derivative from ان, it is correctly asserted by Z that أَنَّمَا imports restriction, like إِنَّمَا; both of which occur in the saying in the Kur [xxi. 108], قُلْ إِنَّمَا يُوْحَىٰ إِلَيَّ أَنَّمَا اللَّهُ وَاحِدٌ [Say thou, It is only revealed to me that your God is only one God]: the former is for the restricting of the quality to the qualified; and the latter, for the reverse: (Mughnee, K:) i. e. the former is for the restricting of the revelation to the declaration of the unity; and the latter, for the restricting of “your God” to unity: (Marginal note in a copy of the Mughnee:) but these words of the Kur do not imply that nothing save the unity was revealed to the Prophet; for the restriction is limited to the case of the discourse with the believers in a plurality of gods; so that the meaning is, there has not been revealed to me [ought], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnee.) أَنَّمَا, however, does not always import restriction; nor does always even إِنَّمَا: in each of these, مَا is what is termed كَافَّةٌ; i. e., it restricts the particle to which it is affixed from exercising any government; and sometimes has no effect upon the signification of that particle: (see art. مَا; and see إِنَّمَا, below, voce ان:) thus, for instance, in the Kur viii. 28, وَعَلَّمُوا أَنَّمَا means And know ye that your possessions and your children are a trial; not that they are only a trial. When it has the ك of comparison prefixed to it, it is sometimes contracted; as in the following ex.:] a poet says,

- كَأَمَّا يَخْتَطِبِينَ عَلَى قَتَادٍ •
- وَيَسْتَضْحِكُنَّ عَنْ حَبِّ الْعِمَامِ •

[As though, by reason of their mincing gait, they were walking upon tragacanthas; and they were laughing so as to discover teeth like hailstones]: كَأَمَّا being for كَأَنَّ. (IAar.) — أَنْ is sometimes contracted into اُنْ; (S, Mughnee;) and in this case, it governs in the manner already explained, voce ان. (Mughnee.) — It is also syn. with نَعَلٌ; (Sb, S, M, Mughnee, K;) as in the saying, اِيْتِ السُّوقَ أَنْتَكَ تَشْتَرِي لَنَا شَيْئًا [Come thou to the market; may-be thou wilt buy for us something; اِيْتِ being originally اِيْتِ]; i. e. نَعَلُكَ. (Sb, M, Mughnee, K:*) and, accord. to some, (M, Mughnee, K,) so in the Kur [vi. 109], where it is said, وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

[And what maketh you to know? (meaning, maketh you to know that they will believe when it cometh? i. e. ye do not know that: Jel:) May-be, when it cometh, they will not believe]: (S, M, Mughnee, K:) thus accord. to this reading: (Mughnee, K:) and Ubeif here reads نَعَلَهَا. (S.) أَنْ and لَأَنْ and نُوْأَنَّ are all syn. with عَلٌ and نَعَلٌ; and أَنِّي and أَنْتِي, and لَأَنْتِي and لَأَنْتِي, and نَعَلِي and نَعَلِي, with عَلِيٌّ and عَلِيٌّ. (K voce نَعَلٌ.) — It is also syn. with أَجَلٌ [Yes, or yea; or it is as thou sayest]. (M, TA.) [See also ان as exemplified by a verse commencing with وَيَعْلَمُنَّ and by a saying of Ibn-Ez-Zubeyr.]

ان is one of the particles which annul the quality of the inchoative, like اِنَّ, of which it is the original: (I' Ak p. 90:) it is a corroborative particle, (I' Ak, Mughnee,) corroborating the predicate; (S, K;) governing the subject in the accus. case and the predicate in the nom. case; (S, I' Ak, Mughnee, K;) [and may generally be rendered by Verily, or certainly, or the like; exactly agreeing with the Greek οτι, as used in Luke vii. 16 and in many other passages in the New Testament; though it often seems to be nothing more than a sign of inception, which can hardly be rendered at all in English; unless in pronunciation, by laying a stress upon the predicate, or upon the copula;] as in the saying, اِنَّ زَيْدًا قَائِمٌ [Verily, or certainly, Zeyd is standing; or simply, Zeyd is standing, if we lay a stress upon standing, or upon is]. (I' Ak p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying,

- إِذَا أَشْتَدَّ جُنْحُ اللَّيْلِ فَلَتَاتِ وَتَلْتَنُ •
- خُطَاكَ خِفَافًا اِنَّ حُرَاسَنَا اُسْدَا •

[When the darkness of night becomes, or shall become, intense, then do thou come, and let thy steps be light: verily our guardians are lions]; (Mughnee, K; [but in the latter, for أَشْتَدَّ, we find اُسُوْدٌ, so that the meaning is, when the first portion of the night becomes, or shall become, black, &c.];) and as in a trad. in which it is said, اِنَّ قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيْفًا [Verily the bottom of Hell is a distance of seventy years of journeying]: (Mughnee, K:) the verse, however, is explained by the supposition that it presents a denotative of state [in the last word, which is equivalent to اِنَّ شَجْعَانًا or the like], and that the predicate is suppressed, the meaning being, تَلْقَاهُمْ اُسْدَا [thou wilt find them lions]; and the trad. by the supposition that قَعْرٌ is an inf. n., and سَبْعِينَ is an adverbial noun, so that the meaning is, the reaching the bottom of hell is [to be accomplished in no less time than] in seventy years. (Mughnee.) And sometimes the inchoative [of a proposition] after it is in the nom. case, and its subject is what is termed صَمِيْرٌ شَانٌ, suppressed; as in the saying of Moḥammad, اِنَّ مِنْ اَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ اَلْمُصَوِّرُونَ [Verily, (the case is this:) of the men most severely to be punished, on the day of resurrection, are the makers of images], originally اِنَّهُ

i. e. اِنَّ الشَّانَ; (Mughnee, K:*) and as in the saying in the Kur [xx. 66], اِنَّ هٰذَانِ لَسٰحِرٰنِ [accord. to some,] as will be seen in what follows. (TA.) — Of the two particles اِنَّ and اِنَّ, in certain cases only the former may be used; and in certain other cases either of them may be used. (I' Ak p. 91.) The former must be used when it occurs inchoatively, (Kh, T, I' Ak p. 92, Mughnee, K,) having nothing before it upon which it is syntactically dependent, (Kh, T,) with respect to the wording or the meaning; (K;) as in اِنَّ زَيْدًا قَائِمٌ [Verily Zeyd is standing]. (I' Ak, K.) It is used after اَلَا, (I' Ak, K,) the inchoative particle, (I' Ak,) or the particle which is employed to give notice [of something about to be said]; (K;) as in اَلَا اِنَّ زَيْدًا قَائِمٌ [Now surely Zeyd is standing]. (I' Ak, K.) And when it occurs at the commencement of the complement of a conjunct noun; (I' Ak, K:*) as in جَاءَ الَّذِي اِنَّهُ قَائِمٌ [He who is standing came]; (I' Ak;) and in the Kur [xxviii. 76], وَاَتَيْنَاهُ مِنَ الْكُنُوْزِ مَا اِنَّ مَفَاتِحَهُ لَتَنُوْءُ بِالْعَصْبَةِ اُولٰٓئِى الْقُوَّةِ [And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength]. (I' Ak, K:*) TA.) And in the complement of an oath, (I' Ak, K,) when its predicate has لَ, (I' Ak,) or whether its subject or its predicate has لَ or has it not; (K;) as in وَاللّٰهِ اِنَّ زَيْدًا لَقَائِمٌ [By Allah, verily Zeyd is standing], (I' Ak,) and اِنَّهُ قَائِمٌ: or, as some say, when you do not employ the لَ, the particle is with fet-ḥ; as in وَاللّٰهِ اِنَّكَ قَائِمٌ [I swear by Allah that thou art standing]; mentioned by Ks as thus heard by him from the Arabs: (TA:) but respecting this case we shall have to speak hereafter. (I' Ak.) And when it occurs after the word قَوْلٌ or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I' Ak, K:*) as in the saying [in the Kur iv. 156], وَقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ قُلْتُ [And their saying, Verily we have slain the Messiah]; (Fr, T;) and اِنَّا قَائِمٌ [I said, Verily Zeyd is standing]; (I' Ak;) and [in the Kur v. 115], قَالَ اللّٰهُ اِنِّيْ مُنْزِلُهَا عَلَيْكُمْ [God said, Verily I will cause it to descend unto you]; accord. to the dial. of him who does not pronounce it with fet-ḥ: (K:) but when it occurs in explaining what is said, you use اِنَّ; as in the saying, قَدْ قُلْتَ لَكَ كَلِمًا حَسَنًا [I have said to thee a good saying; that thy father is noble and that thou art intelligent]; (Fr, T;) or when the word signifying “saying” is used as meaning “thinking;” as in اَتَقُوْلُ اِنَّ زَيْدًا قَائِمٌ [Dost thou say that Zeyd is standing?], meaning اَتُظَنُّ [Dost thou think?]. (I' Ak.) Also, when it occurs in a phrase denotative of state; (I' Ak;) [i. e.,] after the و denotative of state; (K;) as in وَرِثَةُ وَاٰتِي جَاءَ زَيْدٌ وَاِنَّ يَدَهُ [Zeyd came, he verily having his hand upon his head]. (K.) And when it occurs in a phrase which is the predicate of a proper (as

opposed to an ideal) substantive; (I 'Aḳ, K;*) as in **زَيْدٌ إِنَّهُ قَائِمٌ** [*Zeyd, verily he is standing*], (I 'Aḳ,) or **ذَاهِبٌ** [*going away*]; contr. to the assertion of Fr. (K.) And when it occurs before the **ل** which suspends the grammatical government of a verb of the mind, preceding it, with respect to its objective complements; (I 'Aḳ, K;*) as in **عَلِمْتُ إِنَّ زَيْدًا لَقَائِمٌ** [*I knew Zeyd verily was standing*]; (I 'Aḳ;) and in [the **Qur** lxiii. 1,] **وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ** [*And God knoweth thou verily art his apostle*]: (K:) but if the **ل** is not in its predicate, you say, **أَنَّ**; as in **عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ** [*I knew that Zeyd was standing*]. (I 'Aḳ.) And in the like of the saying in the **Kur** [ii. 171], **وَالَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ** [*And verily they who differ among themselves respecting the book are in an opposition remote from the truth*]; because of the **ل** [of inception] which occurs after it, in **لَفِي**: (Ks, A 'Obeyd:) the **ل** of inception which occurs before the predicate of **إِنَّ** should properly commence the sentence; so that **زَيْدًا لَقَائِمٌ** [*Verily Zeyd is standing*] should properly be **زَيْدًا قَائِمٌ**; but as the **ل** is a corroborative and **إِنَّ** is a corroborative, they dislike putting two particles of the same meaning together, and therefore they put the **ل** later, transferring it to the predicate: Mbr allows its being put before the predicate of **أَنَّ**; and thus it occurs in an unusual reading of the saying [in the **Kur** xxv. 22], **إِلَّا أَنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ** [*But they ate food*]; but this is explained by the supposition that the **ل** is here redundant: (I 'Aḳ p. 95:) this is the reading of Sa'eed Ibn-Jubeyr: others read, **إِلَّا أَنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ** [*but verily they ate food*]: and **إِنَّ** [as well as **أَنَّ**] is used after the exceptive **إِلَّا** when it is not followed by the **ل** [of inception]. (TA.) Also, when it occurs after **حَيْثُ**; as in **اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ** [*Sit thou where Zeyd is sitting*]. (I 'Aḳ p. 92, and K.) And after **مَرَضٌ زَيْدٌ حَتَّىٰ إِنَّمَا يَرْجُوهُ** [*Zeyd has fallen sick, so that verily they have no hope for him*]: whereas after a particle governing the gen. case, [i. e. a preposition,] you say, **أَنَّ**. (IHsh in De Sacy's Anthol. Gr. Ar. p. 76.) — Either of these two forms may be used after **إِذَا** denoting a thing's happening suddenly, or unexpectedly; as in **خَرَجْتُ فَإِذَا إِنَّ زَيْدًا قَائِمٌ** [*I went forth, and lo, verily Zeyd was standing*], and **فَإِذَا أَنَّ زَيْدًا قَائِمٌ** [*and lo, or at that present time, Zeyd's standing*]; in which latter case, **أَنَّ** with its complement is [properly] an inchoative, and its enunciative is **إِذَا**; the implied meaning being, *and at that present time was the standing of Zeyd*: or it may be that the enunciative is suppressed, and that the implied meaning is, [*and lo, or at that present time,*] *the standing of Zeyd was an event come to pass*. (I 'Aḳ p. 93.) Also, when occurring in the complement of an oath, if its enunciative is without **ل**: (I 'Aḳ:) [see exs. given above:] or, as some say, only **أَنَّ** is used in this case. (TA.) Also, when occurring after **فَ** denoting the complement of a condition; as in

مَنْ يَأْتِنِي فَإِنَّهُ مُكْرَمٌ [*He who cometh to me, verily he shall be treated with honour*], and **أَنَّ مُكْرَمٌ**; in which latter case, **أَنَّ** with its complement is an inchoative, and the enunciative is suppressed; the implied meaning being, *honourable treatment of him shall be an event come to pass*: or it may be an enunciative to an inchoative suppressed; the implied meaning being, *his recompense shall be honourable treatment*. (I 'Aḳ p. 94.) Also, when occurring after an inchoative having the meaning of a saying, its enunciative being a saying, and the sayer being one; as in **خَيْرُ الْقَوْلِ إِنِّي أُحْمَدُ** [*The best saying is, Verily I praise God*], and **أَنِّي أُحْمَدُ**; in which latter case, **أَنَّ** with its complement is an enunciative of **خَيْرُ**; the implied meaning being, *the best saying is the praising of God [or my praising of God]*. (I 'Aḳ ubi suprâ.) You also say, **لَبَّيْكَ إِنَّ الْحَمْدَ لَكَ** [*At thy service! Verily praise belongeth to Thee! O God*]; commencing [with **إِنَّ**] a new proposition: and sometimes one says, **أَنَّ**; meaning **بِأَنَّ الْحَمْدَ لَكَ** [*because praise belongeth to Thee*]. (Mṣb.) — The cases in which **إِنَّ** may not be used in the place of **أَنَّ** have been mentioned above, voce **أَنَّ**. — [When it has the affixed pronoun of the first person, sing. or pl.,] you say, **إِنِّي** and **إِنِّي**, (S;) and **إِنَّا** and **إِنَّا**, (TA,) like as you say **لِنَعْتِي** and **إِنَّا لِنَعْتِي** [i. e. **لِنَعْتِي**]. (S.) **إِنَّ** as a contraction of **إِنَّا** has been mentioned above, as occurring in the phrase **إِنَّ قَائِمٌ**, voce **إِنَّ**, q. v. — Accord. to the grammarians, (T,) **إِنَّمَا** is a compound of **إِنَّ** and **مَا**, (T, S,) which latter prevents the former's having any government: (T:) it imports restriction; like **أَنَّ**, which see above, voce **أَنَّ**, in three places: (Mughnee, K:) [i. e.] it imports the restriction of that which it precedes to that which follows it; as in **إِنَّمَا زَيْدٌ مُنْطَلِقٌ** [*Zeyd is only going away*], and **إِنَّمَا يَنْطَلِقُ زَيْدٌ** [*Only Zeyd goes away*]: (Bḳ in ii. 10:) [in other words,] it is used to particularize, or specify, or distinguish a thing from other things: (S:) it affirms a thing in relation to that which is mentioned after it, and denies it in relation to other things; (T, S;) as in the saying in the **Kur** [ix. 60], **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ** [*The contributions levied for pious uses are only, or but, for the poor*]: (S:) but El-Ámidee and AHei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative **إِنَّ** and the redundant **مَا** which restrains the former from exercising government, and that it has no application to denote negation implied in restriction, as is shown by the trad., **إِنَّمَا الرِّبَا فِي النَّسِيئَةِ** [which must mean, *Verily usury is in the delay of payment*], for usury is in other things beside that here mentioned, as **رِبَا الْفَضْلِ** [or profit obtained by the superior value of a thing received over that of a thing given], by common consent: (Kull p. 76:) some say that it necessarily imports restriction: J says what has been cited above from the S: some say that it has an overt signification in denoting restriction, and is susceptible of the meaning of corroboration: some say the reverse

of this: El-Ámidee says that if it were [properly] restrictive, its occurrence in another sense would be at variance with the original import; but to this it may be replied, that if it were [properly] corroborative, its occurrence in another sense would be at variance with the original import: it [therefore] seems that it is susceptible of both these meanings, bearing one or the other according as this or that suits the place. (Mṣb.) **إِنَّمَا** is to be distinguished from **إِنَّ** with the conjunct [noun] **مَا**, which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in **إِنَّ مَا عِنْدَكَ حَسَنٌ** meaning *Verily what is with thee is good*, and in **إِنَّ مَا فَعَلْتَ حَسَنٌ** meaning *Verily thy deed is good*. (I 'Aḳ pp. 97 and 98.) — **إِنَّ** is sometimes contracted into **إِن**; (S, Mughnee, K;) and in this case, it is made to govern and is made to have no government: (S:) it is seldom made to govern in this case; often made to have no government: the Koofees say that it is not contracted; (Mughnee, K;) and that when one says, **إِن زَيْدٌ لَمُنْطَلِقٌ** [the meaning is virtually *Verily Zeyd is going away*, but] **إِن** is a negative and the **ل** is syn. with **إِلَّا**; but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce **إِنَّ**, q. v. (Mughnee.) — It is also *syn. with* **نَعْمٌ** [*Even so; yes; yea*]; (Mughnee, K;) contr. to the opinion of AO. (Mughnee.) [See also **أَنَّ**, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, K*) of 'Obeyd-Allah Ibn-Ḳeys-er-Ruḳeiyát: (S, TA:)

* وَيَقْلَنَ شَيْبٌ قَدْ عَلَا * كَ وَقَدْ كَبُرَتْ فَقُلْتُ إِنَّهُ *

[*And they say, (namely, the women,) Hoariness hath come upon thee, and thou hast become old: and I say, Even so, or yes, or yea*]: (Mughnee, K:) but this has been rebutted by the saying, We do not concede that the * is here added to denote the pause, but assert that it is a pronoun, governed by **إِنَّ** in the accus. case, and the predicate is suppressed; the meaning being, **إِنَّهُ كَذَلِكَ** [*Verily it, i. e. the case, is thus*]. (Mughnee.) [J says,] The meaning is, **إِنَّهُ قَدْ كَانَ كَمَا تَقْلَنُ** [*Verily it, i. e. the case, hath been as ye say*]: A 'Obeyd says, This is a curtailment of the speech of the Arabs; the pronoun being deemed sufficient because the meaning is known: and as to the saying of Akh, that it signifies **نَعْمٌ**, he only means thereby that it may be so rendered, not that it is originally applied to that signification: he says that the * is here added to denote the pause. (S.) There is, however, a good ex. of **إِنَّ** in the sense of **نَعْمٌ** in the saying of Ibn-Ez-Zubeyr, to him who said to him, "May God curse a she camel which carried me to thee," **إِنَّ وَرَاقِبَهَا**, i. e. *Even so, or yes, or yea; and may God curse her rider*: for the suppression of both the subject and the predicate is not allowable. (Mughnee.) And hence, accord. to Mbr, the saying in the **Kur** [xx. 66], as thus read, **إِنِّي هَذَانِ لَسَاحِرَانِ** [meaning, if so, *Yes, these two are*

enchanters]. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] Aboo-Is-hāk says that the people of El-Medeeneh and El-Koofeh read as above, except 'Aṣim, who is reported to have read, *إِنَّ هَذَانِ*, without teshdeed, and so is Kh; [so too is Hafṣ, as is said above, voce *إِنَّ*]; and that AA read *إِنَّ هَذَيْنِ*, the former word with teshdeed, and the latter in the accus. case: that the argument for *إِنَّ هَذَانِ* with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kināneh, in which the dual is formed by the termination ان in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-l-Hārith Ibn-Kaḥb: but that the old grammarians say that ه is here suppressed; the meaning being, *إِنَّ هَذَانِ*: (T:) this last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of *أَنَّ*, with fet-h, contracted into *أُنْ*: (Mughnee:) Aboo-Is-hāk then adds, that some say, *إِنَّ* is here syn. with *نَعْمَ*: this last opinion he holds to be the best; the meaning being, *نَعْمَ هَذَانِ لَهَا سَاحِرَانِ* [Yes, these two, verily they are two enchanters: for this is not a case in which the ل (which is the ل of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative ل and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the ل is redundant, because the redundant ل prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of Aboo-Is-hāk, is, that it is of the dial. of Kināneh and Benu-l-Hārith Ibn-Kaḥb: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Aṣim and Kh. (T.) = *إِنَّ* also occurs as a verb: it is the third person pl. fem. of the pret. from *الْأَيْنُ*, syn. with *التَّعَبُ*; or from *أَنَّ* syn. with *قَرَّبَ*: or the third person sing. masc. of the pret. passive from *الْأَيْنُ*, in the dial. of those who, for *رَدَّ* and *حَبَّ*, say *رَدَّ* and *حَبَّ*, likening these verbs to *قِيلَ* and *بِيعَ*: or the sing. masc. of the imperative from the same: or the pl. fem. of the imperative from *الْأَيْنُ*; or from *أَنَّ* syn. with *قَرَّبَ*: or the sing. fem. of the corroborated form of the imperative from *وَأَيَّ*, syn. with *وَعَدَّ*. (Mughnee.)

أَنَّ, signifying *I*: see *أَنَّ*, in seven places.

أَنَّ, signifying *I*: see *أَنَّ*, in two places.

أَنَّ i. q. *أَيْنُ* [inf. n. of *أَنَّ*, but app. a simple subst., signifying *A moan, moaning, or prolonged*

voice of complaint; or a saying Ah: or a complaint: or a cry]. (TA.)

أَنْتَ, signifying *Thou*: fem. *أَنْتِ*; dual *أَنْتُمَا*; pl. masc. *أَنْتُمْ*, and pl. fem. *أَنْتُنَّ*: see *أَنَّ*, in six places.

أَنَّ: } see *أَنَّ*
أَنَّ: }

أَنَّ One who moans; who utters a moaning, or prolonged voice of complaint; or who says *Ah*; much, or frequently; as also *أَنَّ* and *أَنَّ*: (M, K:) or this last signifies one who publishes complaint, or makes it public, much, or frequently: (M:) or one who talks and grieves and complains much, or frequently; and it has no verb derived from it: (T:) and you say, *رَجُلٌ أَنَّ فَنَّةً*, [in which the latter epithet is app. an imitative sequent to the former,] meaning an eloquent man. (TA.) The fem. of *أَنَّ* is with *ة*: (M, K:) and is said to be applied to a woman who moans, or says *Ah*, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former. (MF.) [See also *حَنَانٌ*, voce *حَنَانٌ*.]

أَنَّ, signifying *I*: see *أَنَّ*, in two places.

أَنَّ part. n. of *أَنَّ*, [Moaning; or uttering a moan or moaning or a prolonged voice of complaint; or saying *Ah*; by reason of pain: complaining by reason of disease or pain: or] uttering a cry or cries: fem. with *ة*. (Mṣb.) [Hence,] you say, *مَا لَهَا حَانَةٌ وَلَا أَنَّ* He has not a she camel nor a sheep, or goat: (S, M, A, K:) or he has not a she camel nor a female slave (M, K) that moans by reason of fatigue. (M.)

أَنَّ, occurring in a trad., (S, Mgh, K, &c., in the first and last in art. *مَانَ*, and in the second in the present art.,) where it is said, *إِنَّ طَوَّلَ الصَّلَاةَ وَقَصَرَ الْخُطْبَةَ مِنَّةً مِنْ فَمِهِ الرَّجُلِ*, (S, Mgh, TA, &c.,) is of the measure *مَفْعَلَةٌ*, [originally *مَانَنَةٌ*] from *إِنَّ*, (S, Z in the Fāiḳ, IAth, Mgh, K,) the corroborative particle; (Z, IAth, Mgh;) like *مَعَاة* from *عَسَى*; (S, K;) but not regularly derived from *إِنَّ*, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IAth;) or neither of these modes of derivation is regular: (MF:) the meaning is, [Verily the longness of the prayer and the shortness of the oration from the pulpit are (together)] a proper ground for one's saying, Verily the man is a person of knowledge or intelligence: (Z, Mgh, K in art. *مَانَ*;) this is the proper signification: accord. to AO, the meaning is, a thing whereby one learns the knowledge, or intelligence, of the man: (Mgh:) or it means a thing suitable to, (S, Mgh,) and whereby one knows, (S,) the knowledge, or intelligence, of the man: (S, Mgh:) or a sign (Aṣ, S, K) of the knowledge, or intelligence, of the man; and suitable thereto: (Aṣ, S:) or an evidence thereof: (M:) or an indication, or a symptom, thereof; everything that indicates a thing being said to be *مِنَّةٌ*: [so that *مِنَّةٌ لَكَذَا* may be well ren-

dered a thing that occasions one's knowing, or inferring, or suspecting, such a thing; and in like manner, a person that occasions one's doing so: or, more properly, a thing, &c., in which such a thing is usually known to take place, or have place, or be, or exist, like *مَخْنَنَةٌ*:] one of the strangest of the things said of it is, that the ه is a substitute for the ط of *مَخْنَنَةٌ*: (IAth:) this seems to have been the opinion of Lḥ: (Az, L:) accord. to AA, it is syn. with *أَيَّةٌ* [a sign, &c.]. (TA.) Aṣ says (S, K, TA, all in art. *مَانَ*) that the word is thus, with teshdeed to the ن, in the trad. and in a verse of poetry, as these are related; (S, TA;) but correctly, in his opinion, it should be *مَيْبَنَةٌ*, of the measure *فَعِيلَةٌ*, (S, K, TA,) unless it be from *إِنَّ*, as first stated above: (S, TA:) AZ used to say that it is *مَيْبَنَةٌ*, with ت, (S, K, TA,) meaning a thing (lit. a place) meet, fit, or proper, or worthy or deserving, and the like; of the measure *مَفْعَلَةٌ*, [originally *مَانَتَةٌ*,] from *أَنَّ* meaning "he overcame him with an argument or the like." (S, K, TA:) but some say that it is of the measure *فَعْلَةٌ*, from *مَانَ* meaning *احْتَمَلَ*: see art. *مَانَ*. (K in that art.) You say also, *هُوَ مِنَّةٌ لِلْخَيْرِ*, from *إِنَّ*, He is a person fit, or proper, for one's saying of him, Verily he is good; and in like manner, *مَعَاة*, from *عَسَى*, as meaning "a person fit, or proper, for one's saying of him, May-be he will do good." (A, TA.) And *إِنَّهُ لَمِنََّةٌ أَنْ يَكُونَ كَذَا* Verily it is meet, fit, or proper, for one's saying of it, Verily it is thus; or is worthy, or deserving, of one's saying &c.: or verily it is a thing meet, fit, or proper, for one's saying &c.; or is a thing worthy, or deserving, of one's saying &c.: of the measure *مَفْعَلَةٌ*, from *إِنَّ*. (K in the present art.) And *إِنَّهُ لَمِنََّةٌ أَنْ يَفْعَلَ ذَاكَ* Verily he is meet, fit, or proper, for doing that; or is worthy, or deserving, of doing that: or verily he is a person meet, fit, or proper, for doing that; or is a person worthy, or deserving, of doing that: and in like manner you say of two, and of more, and of a female: but *مِنَّةٌ* may be of the measure *فَعْلَةٌ* [from *مَانَ*], i. e. a triliteral-radical word. (M.) — You also say, *أَتَاهُ عَلَى مِنَّةٍ ذَاكَ*, meaning He came to him at the time, or season, [or fit or proper time,] of that; and at the first thereof. (M.)

انا

أَنَا (pronoun of the first person sing.): see art. *ان*.

ان

2. *أَنْبَهُ*, inf. n. *تَأْنِيْبُهُ*, He blamed, reproved, reprehended, chid, or reproached, him: (S, M, A, K:) or he did so severely, or angrily: (ISK, T, S, M, A, K:) or, with the utmost severity or harshness: (T, M, TA:) or he repulsed him, meaning a person who asked something of him, in the most abominable manner. (M, K, TA.)

أَنْبُوبٌ An internodal portion, or the portion between any two joints, or knots, of a cane, or reed, and of a spear-shaft: (T:) [and] a spear,

or lance: pl. **أُنَابِيْبُ**: mentioned in this art. [in the T, and] by Ibn-El-Mukarram [in the L]. (TA.) [See also art. **نَب**.]

انت

أَنْتَ, **أَنْتِ**, and **أَنْتُمْ**: see **أَنْ**, in art. **ان**.

انث

1. **أُنْثَى**, aor. **أُنْثَى**, inf. n. **أُنْثَاءٌ** and **أُنْثَوَةٌ**, (see the former of these two ns. below,) *It was, or became, female, feminine, or of the feminine gender.* — And hence, **أُنْثَتْ**, said of land (**أَرْضٌ**), † *It was, or became, such as is termed أُنْثِيَّةٌ*. — Hence also, **أُنْثَتْ**, said of iron, † *It was, or became, soft.* (Golius, from the larger of two editions of the lexicon entitled *مِرْقَاةُ اللُّغَةِ*.) Accord. to IAqr, softness is the primary signification. (M.) [But accord. to the A, the second and third of the meanings given above are tropical: (see **أُنْثِيَّةٌ**;) and the verb in the first of the senses here assigned to it, if not proper, is certainly what is termed *حَقِيْقَةٌ عَرَفِيَّةٌ*, i. e., conventionally regarded as proper.]

2. **أَنْثَتْهُ**, inf. n. **أَنْثَيْتُ**, *He made it* (namely, a noun [&c.], **س** and **مِشْب**) *feminine*; (**س**, **م**, **ل**, **مِشْب**;) *he attached to it, or to that which was syntactically dependent upon it, the sign of the feminine gender.* (Mgh.) — † *He, or it, rendered him effeminate.* (KL.) [See the pass. part. n., below.] — **أَنْثَتْ لَهُ**, inf. n. as above, † *He acted gently, [or effeminately] towards him; as also لَهُ* **أَنْثَتْ**. (**ك**, TA.) And **أَنْثَتْ فِي أَمْرِهِ**, inf. n. as above, (T, A,) † *He acted gently in his affair: (A:) or he applied himself gently to his affair: (T:) and some say, أَنْثَتْ فِي أَمْرِهِ*, meaning *he acted effeminately in his affair.* (T, TA.)

4. **أَنْثَتْ**, (**س**, **م**, **أ**, **ك**;) inf. n. **أَنْثَاءٌ**, (**ك**;) *She* (a woman) *brought forth a female, (س, أ, ك,) or females.* (M.) — [And hence,] † *It* (land, **أَرْضٌ**) *was, or became, such as is termed مِثْنَاتٌ*. (A.)

5. **أَنْثَتْ** *It* (a noun [&c.]) *was, or became, or was made, feminine.* (**س**, **ل**;) — See also 2, in two places.

أُنْثَى *Female; feminine; of the female, or feminine, sex, or gender; contr. of ذَكَرٌ*; (T, **س**, **م**;) an epithet applied to anything of that sex or gender: (T:) IAqr asserts, that a woman is termed **أُنْثَى** from the phrase **يَلْدُ أُنْثَى**, q. v., because of her softness; she being more soft than a man: (M, L:) [but see the observation at the end of the first paragraph of this art.:] the pl. is **أُنْثَى**; (T, **س**, **م**, **أ**, **مِشْب**, **ك**;) and sometimes one says **أُنْثَى**, as though it were pl. of **أُنْثَى**; (**س**;) or it is [truly] pl. of **أُنْثَى**, like as **نَمْرٌ** is of **نَمَارٌ**; (T;) and **أُنْثَى**, (T, A, **مِشْب**, **ك**;) which last occurs in poetry. (T.) You say, **هَذَا طَائِرٌ وَأُنْثَاهُ** [*This is a (male) bird and his female*]: not **أُنْثَاتُهُ**. (ISk, T.) In the **كُر** iv. 117, I'Ab reads **أُنْثَى** [in the place of **أُنْثَى** or **أُنْثَى**]; and Fr says that it is pl. of

وُنْثَى, the **و** in **وُنْثَى** being changed into **أ** as in **أَقْتَتَتْ** [for **وَقْتَتَتْ**]. (T, L.) — **أُنْثَى** † [A feminine woman,] means a perfect woman; (T, A, **ك**;) a woman being thus termed in praise; like as a man is termed **ذَكَرٌ**. (T, A.) — [The pl.] **أُنْثَى** also signifies † *Inanimate things*; (**ل**h, T, M, **ك**;) as trees and stones (T, **ك**) and wood. (T.) In the passage of the **كُر** mentioned above, **أُنْثَى** is said to have this meaning: (T, M:) [or it there means *females*; for] Fr says that El-Lát and El-'Ozzà and the like were said by the Arabs to be feminine divinities. (T, TA.) — Also † *Small stars*. (**ك**;) — And [the dual] **الْأُنْثَيَانِ** † *The two testicles*; syn. **الْخُصْيَانِ**; (**س**, **ك**;) or **الْخُصْيَانِ** [which is said by some to mean *the scrotum*; but the former is generally, though app. not always, meant by **الْأُنْثَيَانِ**]. (M, Mgh, **مِشْب**;) — And † *The two ears*: (**أ**s, T, **س**, M, A, Mgh, **ك**;) because they are of the fem. gender. (TA.) — And † *The two tribes of Bejeeleh and Kud'ah*. (**ك**;) — And **الْأُنْثَى** † *The inner parts (الرَبَلَتَانِ) of the thighs of the horse.* (M, L.) — And **الْأُنْثَى** is also used to signify † *The [engine of war called] مَنْجَنِيْقٌ*; because the latter word is [generally] of the feminine gender. (M.)

أُنْثَى: see **مُؤْتَتْ**. — **أَرْضٌ أُنْثِيَّةٌ**, (AA, * IAqr, T, **س**, M, **ك**;) and **مِثْنَاتٌ**, (ISh, T, M, **ك**;) † *Plain, even, or soft, land, or ground, (ISh, IAqr, T, M, **ك**;) that produces many plants, or much herbage; (AA, T, M, **ك**;) or that produces herbs, or leguminous plants, and is plain, even, or soft; (El-Kilábee, **س**;) or fitted for producing plants, or herbage; not rugged.* (ISh, T, L.) And **مَكَانٌ أُنْثَى** *A place in which the herbage grows quickly, and becomes abundant.* (T, L.) And **بَلَدٌ أُنْثَى** † *A country, or district, of which the soil is soft, and plain, or even.* (IAqr, M, L.) — **أُنْثَى** † *Female iron; that which is not what is termed ذَكَرٌ*: (**س**, M, L, **ك**;) *soft iron.* (T and **ك** in art. **انف**.) And **سَيْفٌ أُنْثَى** † *A sword of female iron: (M, L:) or a sword that is not sharp, or cutting; a blunt sword: (T, M, * L:) and سَيْفٌ مِثْنَاتٌ, and مِثْنَاتَةٌ, (T, M, L, **ك**;) mentioned by Lh, (T, L,) a blunt sword; (**ك**;) as also **مُؤْتَتْ**: (TA:) or a sword of soft iron. (T, L.)*

أُنْثَاءٌ [inf. n. of **أُنْثَى**, q. v.:] *The female, or feminine, nature, or quality, or gender; (M;) as also أُنْثَوَةٌ. (A.) — † The quality of land which is termed أُنْثِيَّةٌ. (A.) — † Softness of iron: see أُنْثَى.*

أُنْثَوَةٌ: see the paragraph next preceding.

مُؤْتَتْ *A woman bringing forth, or who brings forth, a female, (س, **ك**;) or females.* (M.)

مِثْنَاتٌ *A woman who usually brings forth females: (س, M, **ك**;) and a man who usually begets female children; for the measure مِفْعَالٌ applies equally to both sexes: (س;) the contr. epithet is مِذْكَارٌ. (TA.) — See also مُؤْتَتْ, in two places.*

سَيْفٌ مِثْنَاتٌ. — **أُنْثَى**: see **أُنْثَى**, and **أُنْثَى**: see **مِثْنَاتَةٌ**.

مُؤْتَتْ [A feminine word; a word made feminine. — Also,] (T, A, **ك**;) and **أُنْثَى**, (AA, T,) and **مِثْنَاتٌ**, (**ك**;) and **مِثْنَاتَةٌ**, (TA,) † i. q. **مُخَنَّثٌ**, (AA, T, A, **ك**;) i. e. An effeminate man; one who resembles a woman (AA, T, TA) in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA:) or a man in the form, or make, of a female. (T.) — **سَيْفٌ مُؤْتَتْ**: see **أُنْثَى**. — **طِيْبٌ مُؤْتَتْ** † *Perfume that is used by women; such as خَلُوقٌ and زَعْفَرَانٌ, (Sh, T, L,) and what colours the clothes: (L:) ذُكُورَةُ الطِّيْبِ being such perfumes as have no colour; such as غَالِيَةٌ and كَافُورٌ and مِسْكٌ and عُودٌ and عَنَبْرٌ and the like, which leave no mark.* (T, L.)

انح

1. **أَنْحَى**, aor. **أَنْحَى**, inf. n. **أَنْحَى** and **أَنْحَى**, *He* (a man, **س**) *breathed hard, or violently, in consequence of heaviness, or oppression, experienced by him as an effect of disease, or of being out of breath, (س, **ك**, TA,) as though he made a reiterated hemming in his throat, (كَأَنَّهُ يَتَنَحَّنُ,) and did not speak clearly, or plainly: (س, TA:) or he made a reiterated hemming in his throat (تَنَحَّنُ), when asked for a thing, by reason of niggardliness: (L:) or he uttered a long, or vehement, sigh, or a kind of groaning sound, (زَفَرٌ,) when asked for a thing. (A.) You say, **يَأْنِحُ** *He utters a long, or vehement, sigh, or a kind of groaning sound, over his property [from unwillingness to part with it]. (A.) — It is said in a trad. of Ibn-'Omar, رَأَى رَجُلًا يَأْنِحُ بِبَطْنِهِ*, meaning, [it is asserted, though this seems doubtful, *He saw a man] raising, or lifting, his belly with an effort, oppressed by its weight: from أَنْحَى in the last of the senses assigned to it below.* (TA.)*

أَنْحَى: see **أَنْحَى**, with which it is syn., and of which it is also pl.

أَنْحَى: see **أَنْحَى**, in two places.

أَنْحَى: [see 1:] it is also explained as signifying *A sound like that which is termed زَفِيرٌ, arising from grief, or anger, or repletion of the belly, or jealousy: (L:) a sound accompanied by a reiterated hemming in the throat (صَوْتٌ مَعَ تَنَحَّنٍ) (Aq:) and a sound that is heard from a man's inside, with breathing, and a shortness of breath, or panting for breath, which affects fat men; as also أَنْحَى. (L.)*

أَنْحَى: see **أَنْحَى**. [See also 1.]

أَنْحَى: see **أَنْحَى**.

أَنْحَى act. part. n. of 1; *A man breathing hard, or violently, &c.: and a man who, when he is asked for a thing, makes a reiterated hemming in his throat (يَتَنَحَّنُ), by reason of niggardliness; as*

also **أَنُوْحٌ**, and **أُنُوْحٌ**, (S, K,) and **أَنُوْحٌ**: (Lh:) or **أَنُوْحٌ** signifies a man *who hangs back from, or falls short of, doing generous deeds*; as also **أَنُوْحٌ**: (El-Ghanawee and S in art. **انوح**, and TA in the present art. :) and is also applied to a horse, meaning *that runs, and makes a kind of groaning noise*; **إِذَا جَرَى قَرَقَرٌ**: this is the right reading in the K: in some copies **إِذَا جَرَى قَرَقَرٌ** [that makes a rumbling sound in his belly when he runs]: (TA:) the pl. of **أَنُوْحٌ** is **أَنُوْحَةٌ**. (S, K.) — **أَنُوْحَةٌ**, applied to a female, signifies *Short*. (K.)

انس

1. **أَنَسَ بِهِ**, (AZ, S, M, A, Mṣb, K,) and **أَنَسَ بِهِ**, (A,) aor. 2; (Mṣb, TA;) and **أَنَسَ**, (S, M, A, Mṣb, K,) aor. 2; (M, Mṣb, TA) and 2; (M;) and **أَنَسَ**, aor. 2; (M, Sgh, K;) inf. n. **أَنَسٌ** and **أَنَسَةٌ**, (S, K,) both of **أَنَسَ**, (S,) or **أَنَسَ**, (AZ, AHát, T, M, Mṣb,) also of **أَنَسَ**, (AZ, AHát, Mṣb, TA,) but this is rare, (T, TA,) and **أَنَسَ**, (T, S, M, A, K,) which is the more common, (T, TA,) and is of **أَنَسَ**, (S,) or **أَنَسَ** has a different signification from **أَنَسَ** the inf. n. of **أَنَسَ**, [see **أَنَسَ** below,] (AZ, AHát,) or it is a subst. from **أَنَسَ بِهِ**, (Mṣb,) and **أَنَسَةٌ**; (M;) [but this also is probably a subst. ;] one says **أَنَسَ** and **أَنَسَةٌ**, like as one says **بَعُدَ** and **بُعْدَةٌ**; (Ham p. 768;) *He was, or became, sociable, companionable, conversable, inclined to company or converse, friendly, amicable, or familiar, with him, or by means of him, and to him*: and [انس به] *he was, or became, cheered, or gladdened, by his company or converse, or by his, or its, presence; or cheerful, gay, or glad-some*: the inf. n. signifying the contr. of **وَحْشَةٌ**; (T, S, A, K;) or *he was, or became, at ease, or tranquil, with him*: (M;) or *his heart was, or became, at ease, or tranquil, with him; without shrinking, or aversion*: (Mṣb:) and **أَنَسَ بِهِ**, (S, M, A, Mṣb,) and **أَنَسَ بِهِ**, (A,) and **أَنَسَ بِهِ**, signify the same, (S, M, Mṣb,) i. e., the same as **أَنَسَ** (M, A, Mṣb, TA) and **أَنَسَ** (M, Mṣb) and **أَنَسَ**: (M:) **أَنَسَ بِلَافِلَانٍ** (M, Mṣb) and **أَنَسَ** (M:) is likewise explained as signifying *he delighted, or rejoiced, in such a one; he was happy, or pleased, with him*: (IAar, TA:) [and **أَنَسَهُ**, a form of frequent occurrence, inf. n. **مُؤَانَسَةٌ**, which occurs in this art. in the TA, also signifies *he was, or became, sociable, &c., with him*; like **أَنَسَ بِهِ** &c.: it is also said in the TA that **أَنَسَ بِهِ** and **أَنَسَ بِهِ** are syn., meaning, app., like **أَنَسَ بِهِ** and **أَنَسَ بِهِ**, and that **أَنَسَ** in this case is therefore of the measure **فَاعِلٌ**; but this admits of some doubt, as it is said immediately after **أَنَسَهُ** as meaning the contr. of **أَوْحَشَهُ**:] and **أَنَسَ**, (K, TA,) said of a wild animal, (TA,) signifies [he became familiar, or tame, or domesticated; or] *his wildness* (**تَوَحَّشَهُ**) *departed*: (K, TA:) you say **إِذَا جَاءَ اللَّيْلُ أَتَانَسَ** [When the night comes, every wild animal becomes familiar with his kind, and every human being becomes shy of his kind, i. e., of such thereof as he does not know, when meeting them in the dark]. (A, TA, Mṣb in art. **وحش**.)

Bk. I.

2: **أَنَسَهُ**, inf. n. **تَأْنِيسٌ**, *He rendered him familiar; or tame*. (KL.) — See also 4, in three places.

3: see 1, in two places.

4. **أَنَسَهُ**, (M, K,) inf. n. **إِنْيَاسٌ**, (S,) *He behaved in a sociable, friendly, or familiar, manner with him*; [see 1, in two places;] *he, or it, cheered him, or gladdened him, by his company or converse, or by his, or its, presence; he, or it, solaced, or consoled, him; contr. of **أَوْحَشَهُ***; (S, *K;) as also **أَنَسَهُ**, (K,) inf. n. **تَأْنِيسٌ**: (S, K;) or *he, or it, rendered him easy, at ease, or tranquil*; as also **أَنَسَهُ** the latter verb, occurring in the following ex.: **سَمَّاهَا بِالْمُؤْنَسَاتِ لِأَنَّهِنَّ يُؤْنَسْنَ بِأَقْرَانِهِنَّ فَيُؤْمِنُهُنَّ أَوْ يُحَسِّنَنَّ لَهُنَّ** [He has called them (referring to weapons) *because they render him at ease with his adversaries, and secure, or cause him to have a good opinion of his safety, and thus, cheer him, or solace him, by their presence*]. (M: [and the like is said in the A.]) — *He perceived it; syn. of the inf. n. **إِدْرَاكٌ***. (TA.) — *He saw him, or it*, (S, M, A, *Mṣb, K,) and *looked at him, or it*; (M, TA;) as also **أَنَسَهُ**, inf. n. **تَأْنِيسٌ**: (K;) and **أَنَسَهُ**: (M:) or *he saw it so that there was no doubt or uncertainty in it: or he saw it, meaning a thing by the sight or presence of which he was cheered, gladdened, solaced, or consoled*; **إِنْيَاسٌ** signifying **إِبْصَارٌ مَا يُؤْنَسُ بِهِ**: (Bd in xx. 9:) or *he saw it, not having before known it, or been acquainted with it*. (TA.) — *He heard it*; namely, a sound or voice. (S, K.) — *He felt it; was sensible of it*; (M, K, TA;) *experienced it in himself*; (TA;) namely, [for instance,] *fright, or fear*. (A, TA.) — *He knew it*: (S, M, Mṣb, K:) *he was acquainted with it*: (TA:) *he had certain knowledge of it; was certain of it*. (M, TA.) You say, **أَتَسْتُ مِنْهُ رَشْدًا** (S, A, TA) *I knew him to be characterized by رَشْدٌ*, (S, TA,) i. e., *maturity of intellect, and rectitude of actions, and good management of affairs*. (TA.) [See Kur iv. 5.] And it is said in a prov., **بَعْدَ أَطْلَاجِ إِنْيَاسٍ**, i. e. *After appearance [is knowledge, or certain knowledge]*. (Fr, TA.)

5. **تَأْنَسَ بِهِ**: see 1. — **تَأْنَسَ الْبَايَزَى** *The falcon looked, raising his head* (M, A, K) *and his eyes*. (A.) — **تَأْنَسَ لَهُ**: see 10.

10. **أَنَسَ**, and **أَنَسَ بِهِ** and **أَنَسَ بِهِ**: see 1. — **أَنَسَ** signifies also *He (a wild animal) became sensible of the presence or nearness of a human being*. (S, K.) — *He looked*; as in the phrase **اِذْهَبْ فَاتَّأْنَسْ هَلْ تَرَى أَحَدًا** [Go thou and look if thou see any one]: (Fr, TA:) *he considered, or examined, endeavouring to obtain a clear knowledge of a thing*; (K, TA;) and *looked aside, or about, to ascertain if he could see any one*: (TA:) *he sought, or asked for, knowledge, or information; he inquired*: (M, TA:) and hence, (Bd in xxiv. 27,) *he asked permission*. (Fr, Zj, K, TA, and Bd ubi supra.) It is said in the Kur [xxiv. 27,] **لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا**, [Enter ye not houses other than your own houses] *until ye inquire whether its inhabitants desire that ye should enter or not*; [and

salute:] (M:) or (which is essentially the same, M) *until ye ask permission*: (Fr, Zj, M, TA:) but Fr says that the sentence presents an inversion, and that the meaning is, *until ye salute, and ask if ye shall enter or not*: (TA:) I 'Ab says that **أَسْتَأْذِنُوا** is a mistranscription; and he and Ubeí and Ibn-Mes'ood read **تَسْتَأْذِنُوا**, which signifies the same: (Az, TA:) [it is said that] **أَسْتَأْذِنُوا** also signifies *he made a reiterated hemming, like a slight coughing*; [as a man does to notify his nearness;] syn. **تَنَحَّنَجٌ**; and so some explain it in the text of the Kur quoted above. (TA.) — **أَسْتَأْذِنُوا** *He listened to, or endeavoured or sought to hear, him, or it*; as also **تَأْنَسَ**. (A.) [See the Kur xxxiii. 53.] — **أَسْتَأْذِنُوا**: see 4.

أَنَسٌ *Sociableness; companionableness; conversableness; inclination to company or converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladness; contr. of **وَحْشَةٌ***: (T, S, A, K:) *joy; gladness; happiness*: (Har p. 652:) or *ease, or tranquillity*: (M:) or *ease, or tranquillity, of heart, and freedom from shrinking, or from aversion*: (Mṣb:) an inf. n. of 1, (S, M,) as are also **أَنَسٌ** and **أَنَسَةٌ** (S, K) and **أَنَسٌ**, (M,) but this is rare as signifying the contr. of **وَحْشَةٌ**: (T, TA:) or **أَنَسٌ** is the inf. n. of **أَنَسَ بِهِ**; but **أَنَسٌ** is not: (AZ, AHát, Mṣb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Mṣb:) or only signifying *converse, and companionship, or familiarity, with women*; (AZ, AHát, TA;) or *amatory conversation and conduct; or the talk of young men and young women*: (Fr, TA:) [but of all the forms above, **أَنَسٌ** is that which is most commonly used, at least in post-classical works, as signifying the contr. of **وَحْشَةٌ**.] — [Also † *Delight, as meaning a cause of delight, or thing that gives delight*.] A poet says,

- * يَا سَاكِبِي مَكَّةَ لَا زِلْمُ
- * أُنْسًا لَنَا إِنِّي لَمْ أَنْسُكُمْ
- * مَا فَيْكُمُ عَيْبٌ سِوَى قَوْلِكُمْ
- * عِنْدَ اللَّقَا أَوْحَشْنَا أَنْسُكُمْ

[O inhabitants of Mekkeh, may ye not cease to be a delight to us: verily I have not forgotten you: there is in you no fault beside your saying, at meeting, Your sociableness, or companiableness, &c., has made us feel lonely and sad; meaning, in your absence]. (TA in art. **وحش**.) [See **أَوْحَشَ**. But this signification, though allowable as tropical, is perhaps post-classical.] — **أَبْنُ أُنْسٍ**: and **كَيْفَ أُنْسِكَ** and **فُلَانٌ أُنْسٌ فُلَانٍ** and **أُنْسٌ**: see **كَيْفَ تَرَى أُنْسِكَ** and **أُنْسٌ**.

أُنْسٌ: see **أُنْسٌ**, in two places. — † **أُنْسٌ**, *A chosen, select, particular, or special, friend or companion*; (S, K;) as also **أُنْسٌ**, (S, K,) or **أُنْسٌ**, (S, K;) (So in a copy of the A.) You say, **هَذَا أُنْسِي**; (S;) and **أُنْسِكَ**, and **أُنْسِكَ**; (K;) † *This is my chosen, or particular, friend*; (S;) and *thy chosen, or particular, friend*. (K.) And **فُلَانٌ**, (A,) **أَبْنُ أُنْسٍ** † **فُلَانٌ**, (S,) or **أَبْنُ أُنْسٍ فُلَانٍ**

† Such a one is the chosen, or particular, friend of such a one. (S, A.) One also says, كَيْفَ تَرَى أَبْنَ إِسْكُ and كَيْفَ تَرَى أَبْنَ إِسْكُ (S, M,) or كَيْفَ تَرَى أَبْنَ إِسْكُ (AZ, Fr, A) and كَيْفَ تَرَى أَبْنَ إِسْكُ (A,) meaning himself, (AZ, Fr, S, TA,) i. e., † How dost thou regard me in my companionship with thee? (S:) or the meaning is, † how dost thou find thyself? (A:) or how is thyself? (M, TA.) — Mankind; (S, M, A, K;) the opposite of جِنَّ (Msb); as also أَتْسُ (Akh, S, TA,) and إِنْسَانٌ (A, K;) the last being a gen. n., (Msb,) but applied to the male (S, * Msb) and female, (S, Msb, K,) and sing. and pl.: (Msb:) one is [also] termed إِنْسِيٌّ and أَنْسِيٌّ (S, K;) the former of which is a rel. n. from إِنْسٌ (M;) [and the latter, from أَنْسٌ: the fem. of each is with ة:] the vulgar apply to a woman, instead of إِنْسَانٌ, [which is the more approved,] إِنْسَانَةٌ (S, K:) this latter [accord. to some] should not be used: (S:) but it is correct, though rare: it is said in the K to occur in poetry, but supposed to be post-classical: it occurs, however, in classical poetry, and has been transmitted by several authors: (MF:) the pl. (of إِنْسٌ, M, TA) is أَنَسٌ (M, K, TA;) and (of the same, K in art. نوس, or of إِنْسَانٌ, M) أَنَسٌ (M, K ubi suprâ,) with which نَسٌ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of إِنْسِيٌّ, S, M, or أَنْسِيٌّ, S, or of إِنْسَانٌ, Lh, S, M, Msb) أَنَسِيٌّ (Lh, S, M, Msb, K,) like as كَرَسِيٌّ is pl. of كَرَسِيٌّ, or like as سَرَّاحِيْنَ is pl. of سَرَّاحٌ, but ي being substituted for ن, (M, TA,) after the same manner as they say أَرَانٌ for أَرَانِبٌ (Fr, TA;) and أَنَسِيٌّ (Lh, M,) in the accus. case أَنَسِيٌّ, as the word is read in the K̄ur xxv. 51, by Ks, (TA,) and by Yahya Ibn-El-Hārith, (K, TA,) dropping the ي between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root نسي,] (TA,) and أَنَسِيَّةٌ (S, M, K,) in which the ة is a substitute for one of the two yās in أَنَسِيٌّ, a pl. of إِنْسِيٌّ; or, accord. to Mbr, أَنَسِيَّةٌ is pl. of إِنْسِيٌّ, [in the TA, of إِنْسِيَّةٌ, which I regard as a mis-transcription,] and is like زَنَادِيْقٌ for زَنَادِيْقَةٌ, and فَرَّازِيْنَ for فَرَّازِيْنَةٌ; (M, TA;) and you say also إِنْسِيَّوْنَ (TA.) نَسٌ is masc., as in the K̄ur ii. 19, &c.; and sometimes fem., as meaning A tribe, or a body of men, قَبِيْلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th; جَاءَتْكَ النَّاسُ, meaning, The tribe, or portion of people (قَطْعَةٌ), came to thee. (M, TA.) † بنو الإنسان means The sons of Adam. (M.) And النَّاسُ النَّاسُ, an expression mentioned by Sb, means, Men in every place and in every state are men: a poet says,

• بِلَادٌ بِهَا كُنَّا وَكُنَّا نَحْبِبُهَا

• إِذِ النَّاسُ نَاسٌ وَالْبِلَادُ بِلَادٌ

meaning [A country in which we were, and which we used to love,] since the men were ingenuous men, and the country was a fruitful

country. (M.) The following trad., لَوْ أَطَاعَ اللَّهُ، نَوْ أَطَاعَ اللَّهُ، If God complied with the prayer of men with respect to men there would be no men, is said to mean, that men love to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be. (TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَسٌ مِنَ الْجِنِّ [A people of the jinn], making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَسٌ مِنْ بَنِي فُلَانٍ [Men of the sons of such a one]. (IJ, M, L: but in the L, for نَسٌ, in both instances, we find أَنَسٌ.) [See also نَسٌ in art. نوس.] Respecting the derivation of إِنْسَانٌ, authors differ, though they agree that the final ن is augmentative: the Baḡrees say that it is from إِنْسٌ; (Msb;) and its measure is فَعْلَانٌ (S, Msb;) but an addition, of ي, is made in its dim., [which is إِنْسِيَانٌ], like as an addition is made in رُوَيْجِلٌ, the dim. of رَجُلٌ: (S:) [but it should be observed that رُوَيْجِلٌ is more probably the dim. of رَجُلٌ:] some say that it is from إِنْسَانٌ, signifying “perception,” or “sight,” and “knowledge,” and “sensation;” because man uses these faculties: (TA:) and Moḥammad Ibn-'Arafēh El-Wāsiṭee says that men are called إِنْسِيَّوْنَ because they are seen (يُؤْتَسَوْنَ, i. e. يَرَوْنَ), and that the jinn are called جِنَّ because they are [ordinarily] concealed (مُجْتَسَوْنَ, i. e. مُمْتَوَارُونَ) from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form إِنْسَانٌ is also used for إِنْسَانٌ; as though it were a dual, meaning “a double associate,” i. e., an associate with the jinn and with his own kind; for it is added, أُنْسٌ بِالْجِنِّ وَأُنْسٌ بِالْخَلْقِ:] some derive the word from النَّوْسُ, signifying “motion:” (TA:) some (namely, the Koofees, Msb) say that it is originally إِنْسِيَانٌ (S, Msb, TA,) of the measure فَعْلَانٌ (S, Msb,) from النَّسِيَانُ [“forgetfulness”], (Msb,) and contracted to make it more easy of pronunciation, because of its being so often used; (S;) but it is restored to its original in forming the dim., (S, Msb,) which is إِنْسِيَانٌ: (Msb, TA:) this form of the dim., they say, shows the original form of the word which is its source; (TA;) and they adduce as an indication of its derivation the saying of I'Ab, إِنَّمَا سُمِّيَ إِنْسَانًا لِأَنَّهُ عَاهَدَ إِلَيْهِ فَنَسِيَ [He (meaning the first man) was only named انسان because he was commanded and he forgot]: (S, TA:) [in like manner,] it is said that النَّاسُ is originally النَّاسِيٌّ; the former of these, accord. to one reading, and the latter accord. to another, occurs in the K̄ur ii. 195; the latter referring to Adam, and to the words of the K̄ur in xx. 114: (TA:) but Az holds that إِنْسِيَانٌ is of the measure فَعْلِيَانٌ, from إِنْسِيٌّ, and similar to خَرُصِيَانٌ. (L, TA.)*

إِنْسٌ. q. v. (S, K.) — Also i. q. إِنْسٌ, q. v. (Akh, S, TA.) — Also A numerous company of men; (K, * TA;) many men. (TA.) — A tribe (حَى) staying, residing, dwelling, or abiding: (S, K:) the people of a place of alighting or abode: (M, TA: [but in the latter, in one place, said to be إِنْسٌ, with kesr; though a verse cited in both, as an ex., shows it to be أَنْسٌ:]) the inhabitants of a house: (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) أَنَسٌ. (M, TA.) — One with whom a person is sociable. (Ham p. 136.) You say also, هُمُ أُنْسٌ فُلَانٍ They are they with whom such a one is sociable (الَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أُنْسٌ خَدْمَتِهِ He is much accustomed to the serving of him. (Har p. 472.)

إِنْسٌ. q. v. (S, K.)

إِنْسِيٌّ Of, or belonging to, mankind; human; [as also أَنْسِيٌّ, and إِنْسَانِيٌّ] a rel. n. from إِنْسٌ. (M.) — A human being; a man; as also إِنْسِيٌّ (S, K,) and إِنْسَانٌ (S, A, Msb, K.) See إِنْسٌ, in two places. — [Domestic, as opposed to wild. Ex.] حَمْرٌ إِنْسِيَّةٌ Domestic asses; asses that are accustomed to the houses: commonly known as written with kesr to the ة: but in the book of Aboo-Moosà is an indication of its being with damm to the ة [إِنْسِيَّةٌ]: and as some relate a trad. in which it occurs, أَنَسِيَّةٌ, which is said to be of no account. (TA.) — The left side (AZ, S, M, Msb, K) of an animal, (Msb,) or of a beast and of a man, (M,) or of anything: (AZ, S, K:) or the right side: (Aḡ, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary وَحْشِيٌّ, saying that the latter is the right side of every beast; and the former, the left side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaddal and Aḡ and AO, that all of them asserted the latter to be, of every animal except man, [the “far” side, or “off” side,] the side on which it is not milked nor mounted; and the former, [the near side,] the side on which the rider mounts and the milker milks: (TA in art. وحش:) [and the like is said, as a citation from Az, in the Msb in art. وحش:] but after this, in my copy of the Msb, there seems to be an omission; for it is immediately added, “But Az says, This is not correct in my opinion:” it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereat, runs away from the place of fear, which is the left side, to the place of safety, which is the right side: (S, * I Amb in Msb; both in art. وحش:) [accordingly,] Er-Rá'ee describes a beast as declining to the side termed الوحشِيٌّ because frightened on the left side: (S and Msb in art. وحش:) and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (S in art. وحش:) but Abu-l-'Abbás says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses

and other beasts of carriage, and of camels: but some say, that in the case of a man, the latter term means the part next the shoulder-blade; and the former, the part next the arm-pit. (TA in art. وحش.) Of every double member of a man, as the upper half of each arm, and the two fore arms, and the two feet, it means *That [side] which is towards the man*; and وحشى, that which turns away from him: (Aq, S:) or, of the foot, the former means *that [side] which is towards the other foot*; [i. e., the inner side;] and the latter, the contrary of the former. (TA in art. وحش.) Of a bow, (S, M, K,) or of a Persian bow, (TA in art. وحش,) *That [side] which is towards thee*; (S, K;) and وحشى, the back: (S and K in art. وحش:) or the former, *that [side] which is next to the animal shot at*: (M, TA:) or of a bow, whether Persian or not is not said, [the former means the side against which the arrow lies; and] the latter, the side against which the arrow does not lie. (TA in art. وحش.)

انسى: see انس and انسى, each in two places.

انسان and انسانية: see انس, passim; and انسى. انسان العين: The image that is seen [reflected] in the black of the eye; (S, K;) what is seen in the eye, like as is seen in a mirror, when a thing faces it: (Zj in his "Khalq el-Insán:") or the pupil, or apple, (ناظر,) of the eye: (M:) or the black (حدقة) of the eye: (Msb:) pl. اناسى, (S, Msb, K,) but not اناس. (S.)

انسانى: see انسى, first signification.

انسانية Human nature; humanity; as also ناسوت, which is probably post-classical, opposed to لاهوت, q. v., in art. ليه.]

عقور A tame, or gentle, dog; contr. of عقور: pl. انس. (M, A, K.) — See also انس.

انسى i. q. مؤانس [generally used as an epithet in which the quality of a subst. is predominant, meaning, A sociable, companionable, conversable, friendly, or familiar, person; a cheerful companion]: (S, K:) one with whom one is sociable, companionable, conversable, friendly, familiar, or cheerful: (K:) a person, (A,) or anything, (S,) by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled. (S, A.) You say, ما بالدار انسى (or, as in some copies of the K, من انسى,) *There is not in the house any one by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled*: (A:) or *there is not in the house any one*. (S, M, K.) [See also انس.] — The الانيس domestic cock; (AA, K;) also called الشقر. (TA.) — The الانيسة: The fire; (IAq, A, K;) as also مؤانسة, [imperfectly decl., being a proper name and of the fem. gender,] (M,) and الهانوسة, (M, K,) of which [says ISd] I know no verb: (M:) because, when a man sees it in the night, he becomes cheerful and tranquil thereat, even if it be in a desert land. (TA.) You say, باتت الانيسة, باتت

انسته: [The fire was during night his cheerful companion, or his cheerer by its presence]. (A, TA.)

انس [More, and most, sociable, &c.]. Hence, انس من الحمى: [A closer companion than fever]: a saying of the Arabs, meaning, that fever scarcely ever quits the patient; as though it were sociable with him. (M, TA.)

انسة جارية A girl of cheerful mind, (Lth, A, K, TA,) whose nearness, and conversation, or discourse, thou lovest, (Lth, TA,) or whose conversation, or discourse, and nearness, are loved: (A:) or a girl of pleasant conversation or discourse; as also انوس: (M:) and انسة الحديث who becomes sociable, companionable, conversable, friendly, familiar, or cheerful, by means of thy conversation or discourse: it does not mean who cheers thee [by conversation or discourse]: (S:) pl. اوانس (Lth, A, TA) and انسات: (Lth, TA:) and the pl. of انوس is انس. (M, TA.) [See also انيس.]

مكان مانوس q. v. [app. i. q. مانوس] (A.)

مؤانس + A name which the Arabs, (S, M,) and the ancients, (M,) used to give to Thursday; (S, M;) because on that day they used to incline to places of pleasure; and 'Alee is related to have said that God created Paradise on Thursday, and named it thus. (M, TA.) — المؤنسات Weapons: (M, A:) or all weapons: (K:) or the spear and the مغفر and the تجفاف and the تسيفة and the ترس (Fr, K) and the sword and the helmet: (IKt, TA:) so called because they render their possessor at ease with his adversaries, and secure, or cause him to have a good opinion [of his safety, and thus, cheer him, or solace him, by their presence: see 4]. (M, A.) — See also بابونج.

محل مانوس (A,) and مكان مانوس (M,) [A place, and] a place of alighting or abode, in which is انس [i. e. sociableness, &c.]: (A:) انس is a kind of possessive noun, because they did not say انست المكان, nor انسته. (M, L.) — مانوسة and الهانوسة: see انيس.

مؤانس: see انيس.

المستانس + The lion; (TS, K;) as also المستانس: (TS, TA:) or he that is sensible of the prey from afar, (K, TA,) and examines and looks about for it. (TA.)

المستانس: see what next precedes.

انف

1. انفة (T, S, M, K,) aor. (M, K) and 2, (K,) inf. n. انف (M,) He struck, (T, S, K,) or hit, or hurt, (M,) his nose; (T, S, M, K;) namely, a man's. (S.) — It (the water) reached his nose, (T, S, K,) on the occasion of his descending into a river; (S;) as also انفه (K,) [but in some copies written again انفه] inf. n. انف. (TK.) — انفت الإبل, (inf. n. as above, TA,) The

camels trod herbage, or pasture, such as is termed انف, (ISk, S, K,) i. e., which had not been pastured upon. (S.) [But in the TT, as from the M, I find انف, (which should rather be written انف, or, accord. to the more usual mode, انف,) He trod such herbage, or pasture.] — انف, aor. (S, M, K,) inf. n. انف (M,) He (a camel) had a complaint of, or suffered pain in, his nose, from the برة [or nose-ring]: (S, M, K:) from ISk. (S.) — انفت الإبل, accord. to certain of the Kilábees, means *The flies alighted upon the noses of the camels, and they sought places which they did not seek before*. (T.) — انف منه, aor. (S, M, K,) or the latter is a simple subst., (Msb,) [He turned up his nose at it;] he disdained it; scorned it; abstained from it, or refused to do it, by reason of disdain and pride; (S, M, Msb, K;) he disliked it, or hated it, and his soul was above it; (L;) namely, a thing: (S, M, L, Msb:) and he shunned it, avoided it, or kept himself far from it: (Msb:) and he disliked it, or hated it; namely, a saying. (AZ, T, Msb.) You say, ما رأيت أحمى أتفا من فلان [I have not seen any one more vehemently disdainful, or scornful, than such a one]. (S.) And حمل من ذلك أتفا He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger. (TA, from a trad.) [The verb is also trans. without من: you say,] يأنف أن يضام [He disdains, or scorns, or refuses to bear, or to submit to, being injured]. (K.) [When immediately trans.] انف also signifies He loathed, disliked, or regarded with disgust. (IAq, T.) You say, انف البعير الكلا The camel loathed, disliked, or regarded with disgust, the herbage, or pasture. (T.) And انف الطعام وغيره He disliked the food &c. (M.) And انفت فرسى هذه هذا البلد This my mare disliked this region. (T, as heard from an Arab of the desert.) And She (a woman, and a mare, and a camel, being pregnant,) dislikes her male, or stallion. (T.) And انفت, said of a woman, signifies She, being pregnant, had no appetite for anything. (Ibn-Abbád, K.)

2: see 4. — انفت also signifies + The sharpening, or making pointed, the extremity of a thing. (S.) You say of a spear-head, or an arrow-head, or a blade, انف, inf. n. انف (K,) + It was sharpened or pointed [at its extremity]. (TA.) — [Used as a subst.,] + Sharpness of the extremity of the hock; which, in a horse, is approved. (TA.) — انف تانيف السبر, said by an Arab of the desert in describing a horse, means + He was made even, like as is made even the cut thong or strap. (M.) — + The seeking after herbage, or pasture, (K, TA,) such as is termed انف. (TA.) — انف, (M, A,) or الإبل (K,) inf. n. as above; and انفها (T, S, K,) inf. n. انفها; (T;) + He pastured his beasts upon the first of the herbage: (T:) or he pursued, with the camels, repeatedly, or gradually, or step by step, (S, K, TA,) after the first of the herbage, (S,) or after the herbage

which had not been pastured upon : (K, * TA:) or he went with them thereto. (L.)

4. **أَنفُهُ** (S, M, K,) inf. n. **إِنْفَانُ** (S,) *He*, (S,) or it, (M,) *made him to have a complaint of, or to suffer pain in, his nose.* (S, M, K.) — See also **أَنفُهُ**. — *He, or it, induced him to feel disdain, scorn, indignation, and anger;* (IF, M, K, TA;) as also **أَنفُهُ**, inf. n. **تَأْنِيفٌ** : (K:) or *caused him to dislike, or hate, or to loath, or feel disgust.* (T.) — **أَنفُهُ** *He hastened it; namely, his affair.* (Ibn-'Abbād, K.) — See also 2. — **أَنفٌ** as an intrans. verb: see 1.

5. **تَتَأَنَّفُ الشَّهَوَاتُ** + *She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy.* (T, the Moheet, L, K, *) — **يَتَأَنَّفُ الإِخْوَانُ** + *He seeks the brethren, they disdain, or scorning, or disliking; not holding social intercourse with any one.* (TA.)

8: see 10.

10. **اِسْتَأْنَفُهُ** and **اِسْتَأْنَفَهُ** [written with the disjunctive alif **اِسْتَأْنَفَهُ**] + *He took [its أَنْف, i. e.,] the first of it:* (M:) *he began it, or commenced it:* (S, * M, Mṣb, K, *) or *i. q. اِسْتَقْبَلَهُ* [which has also the latter of the two significations mentioned above, (Mgh in art. قَبِل) and moreover signifies *he anticipated it;* and from what follows here, it seems to be probable that this last signification, as well as the other, may be meant by it in this instance]: (T, M:) namely, a thing, (M, Mṣb,) or an affair. (T.) You say, **اِسْتَأْنَفُهُ بِوَعْدٍ** + *He made him a promise in anticipation; without his asking it of him.* (M.) And, of a woman, **اِسْتَأْنَفَتْ بِالْبَيْتِ أَوْلًا** + *[She was just married, or bedded, for the first time].* (M.) See also **أَنْفٌ**, last sentence. — [Hence, **حَرْفٌ اِسْتَأْنَفِي**, in grammar, *An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.*]

أَنْفٌ a word of well-known meaning; (Lth, T, K;) *The nose;* syn. **مَعَطَسٌ**; (Mṣb;) *the aggregate composed of the two nostrils and the septum and the [bone called] قَصَبَةٌ*, which is the hard part of the **انف**; (MF;) *i. q. مَنخَرٌ* [which is evidently an explanation by a synecdoche, as this word properly signifies *nostril*]: (M:) it pertains to man and to others: (S:) **أَنْفٌ** is a dial. var. of the same; (MF, TA;) and so is **إِنْفٌ**, which is a form used by the vulgar peculiarly: (TA:) the pl. [of pauc.] is **أَنْفٌ** and **أَنَافٌ** (S, M, Mṣb, K) and [of mult.] **أَنُوفٌ**. (T, S, M, Mṣb, K.) The dual is applied to *The two nostrils;* as in the saying of Muzāhim El-'Oḳeylee, **يَسُوفُ بِأَنْفَيْهِ التَّعَاعَ** [*He scents with his two nostrils the dust*]. (TA.) You say also, **هُوَ يَتَّبِعُ أَنْفَهُ** + *He scents, or sniffs, the odour, and follows it.* (T, [in which, however, I find **يَتَّبِعُ** in the place of **يَتَّبِعُ**,] O, L, K, TA.) And, of a she-camel, **تَرَامُرٌ بِأَنْفِهَا** + *[She makes a show of affection with her nose, by smelling her young one; not having true love].* (S, M, K, voce مَدَائِرُ; &c.: see also **مُعَارِضٌ**.) And **مَاتَ حَتْفٌ أَنْفِهِ** (S, K, &c., in art. حَتْف) and

حَتْفٌ أَنْفِهِ (K ibid.) + *He died [a natural death,] on his bed, (K,) without being slain or beaten (S, K) or drowned or burned.* (K. [See art. حَتْف.] And **حَمِيَ أَنْفُهُ** + *He became vehemently angry, or enraged; as also وَرِمَ أَنْفُهُ. (IAth. [See also art. حَمِيَ.] And **رَجُلٌ حَمِيٌّ** + *A disdainful, or scornful, man; who disdains, or scorns, being injured.* (T, K, TA. [See, again, art. حَمِيَ.] And **سَمِيَّ الأَنْفِ** + [lit. *High-nosed, signifies the same;*] *i. q. اِنْفَانٌ*. (T, K.) And **أَنْفٌ فِي السَّمَاءِ وَأَسْتُ فِي الْهَيَاءِ** + *[A nose in the sky and a rump in the water]; a prov., applied to him who magnifies himself in words and is little in actions.* (Har p. 641.) And **حَجَلَ فِي قَعَاهُ** + [lit. *He put his nose in the back of his neck;*] meaning *he turned away from the truth, or what was right, and betook himself to what was false, or vain:* (K, TA:) expressing the utmost degree of turning away, or turning the head, from a thing. (TA.) And **أَضَاعَ مَطْلَبَ أَنْفِهِ** (M, K,) and **مَوَّضِعَ أَنْفِهِ** (M,) + *[He neglected, or left unprotected,] the womb from which he had come forth:* (Th, M:) or *the فَرَجُ of his mother.* (Ibn-'Abbād, K.) And **هُوَ الْفَحْلُ لَا يُقَرِّعُ أَنْفَهُ**, and **لَا يُقَدِّعُ أَنْفَهُ**, + *He is the speaker, or orator, who is not to be rebutted.* (TA.) **أَنْفُ الأَسَدِ** + *[The nose of the lion] is the asterism called النَّوْزَةُ*, q. v. (Kzw in his Description of the Mansions of the Moon.) — + *[A prominent part of anything, as being likened to a nose;] the extremity of anything.* (M.) [Thus,] **أَنْفُ جَبَلٍ** + *A prominence, or projecting part, of a mountain.* (T, S, M, Mṣb, TA.) **أَنْفُ التَّابِ** (S, M, K, TA,) in [some of] the copies of the K, erroneously, **الْبَابِ**, (TA,) + *The extremity, (S, M, K, TA,) or edge, (M, TA,) of the canine tooth, or tush, when it comes forth.* (S, M, K, TA.) **أَنْفُ البَعِيرِ** + *The extremity of the مَنْسِمِرِ [i. e. toe, or each of the two nails of the foot,] of the camel.* (T, K.) **أَنْفُ اللِّحْيَةِ** + *The fore part, (M, TA,) or side, (K,) of the beard.* (M, K, TA.) **أَنْفُ التَّعْلِي** + *The toe, or foremost extremity, of the sandal [also called its أَسَلَةٌ and its ذُنَابَةٌ].* (M.) **أَنْفَا القَوْسِ** + *The two extremities which are in the inner sides of the two curved ends of the bow.* (M.) — + *The first, or first part, of anything;* (S, M, K;) relating also to times; (M;) as also **مُسْتَأْنَفٌ**. (M, TA.) Thus, **أَنْفُ المَرْعَى** + *The first of the herbage, or pasture.* (S, * M.) **أَنْفُ البَحْرِ** + *The first vegetation produced by the rain.* (T, K.) **جَاءَ فِي أَنْفِ الخَيْلِ** + *[He came among the first of the horses, or horsemen].* (TA.) **سَارَ فِي أَنْفِ النَّهَارِ** + *[He journeyed in the first part of the day].* (TA.) **هَذَا أَنْفُ عَمَلِ فلَانٍ** + *This is the first of the things which such a one has begun to do.* (T, TA.) **أَنْفُ السَّيْرِ** (T, S, M,) and **العَدْوِ** (M,) + *The first of the run, or running:* (T:) *the most vehement thereof.* (T, S, M, K, *) **أَنْفُ البَرْدِ** + *The first of the cold:* (T:) *the most vehement thereof;* (T, S, M;) so says*

Yaḳoob. (S.) — + *A lord, or chief.* (IAḡr, T, K.) You say, **هُوَ أَنْفُ قَوْمِهِ** + *He is the lord, or chief, of his people.* (TA.) — + *A piece broken off of a cake of bread.* (K, TA.) — + *A part of ground, or land, that is hard, and lying open, exposed to the sun.* (IF, K.)

أَنْفٌ: see **أَنْفٌ**, first sentence: — and see **أَنْفٌ**.

إِنْفٌ: see **أَنْفٌ**, first sentence.

أَنْفٌ A camel having a complaint of, or suffering pain in, his nose, from the **بُرَّةُ** [or nose-ring]: (ISk, S, M, K:) or *wounded by the nose-rein, whether it be with a خَشَاشٍ or بُرَّةُ* (A'Obeyd, T, M) or **خِزَامَةٌ** [all of which are different kinds of nose-rings]. (A'Obeyd, T.) And consequently, *Submissive, and tractable:* (S, TA:) or *submissive and obedient, that dislikes chiding and beating, and goes as he is able to do spontaneously and easily:* (Aboo-Sa'eed, TA:) and **أَنْفٌ** signifies the same; (A'Obeyd, M, K;) but the former is the more correct and the more chaste: (Sgh, K:) by rule, it should be **مَأْنُوفٌ**, like **مَصْدُورٌ**, (T, S, M,) and **مَبْطُونٌ**. (T, S.) To such a camel, the believer is likened in a trad.; (T, S, M;) because he ceases not to complain, or suffer pain; (M;) or because he does not require to be chidden nor to be punished, but endures and performs what is incumbent on him. (Aboo-Sa'eed, TA.) — *Disdaining, or disdainful; scorning, or scornful;* *i. q. حَمِيَّ الأَنْفِ*: and **أَنْفَانٌ** [signifies the same;] *i. q. سَمِيَّ الأَنْفِ*. (T, K.) — See also **أَنْفٌ**.

رَوْضَةٌ أَنْفٌ + *A meadow of new herbage, (Mṣb,) not pastured upon (S, Mṣb, K) by any one;* (S;) as also **مَوْئِنٌ**: (Ibn-'Abbād, K:) or *untrodden:* contracted, by poetic licence, into **أَنْفٌ**, in a verse of Abu-n-Nejm. (M.) And **كَلَّا أَنْفٌ** + *Herbage not pastured upon (S, M) by any one.* (M.) — **كَأْسٌ أَنْفٌ** + *A cup of wine not drunk:* (K:) or *from which one has not drunk before;* as though the drinking thereof were [but just] begun; like **رَوْضَةٌ أَنْفٌ**: (S:) or + *full:* and in like manner, **مَنْهَلٌ أَنْفٌ** + *[a full watering-place];* (M;) or + *not before drunk from.* (TA.) And **خَمْرٌ أَنْفٌ** + *Wine of which none has before been taken from its jar.* (M, TA, *) — **أَرْضٌ أَنْفٌ** *i. q. أُنَيْفَةٌ*, q. v. (M, TA.) — **نَعِيذَةٌ أَنْفٌ** + *A long [as though new and undiminished] coat of mail.* (L in art. نَعْد, from El-Mufaḍḍal.) — **أَمْرٌ أَنْفٌ** + *An event brought to pass at the first, not being before decreed:* (K, TA:) accord. to those who assert that there is no decreeing [by God]. (TA.) — **أَنْفٌ مَشِيَّةٌ** + *A goodly [as though novel] gait, or manner of walking.* (Ibn-'Abbād, K.) — **أَنْفٌ مِنْ ذِي أَنْفٍ** is like the phrase **مِنْ ذِي قَبْلِ أَنْفٍ** [I will come to thee in what is (now) to be begun (of time); meaning, immediately; nearly the same as **أَنْفًا**, but relating to the nearest future time, whereas this latter relates to the nearest past time]. (S, K.) And **أَنْفٌ مِنْ ذِي أَنْفٍ**;

i. e., **فَعَلَهُ أَنْفًا** [I will do that in what is (now) to be begun &c.]; like **مِنْ ذِي عَوْضٍ**. (K in art. عوض.)

أَنْفَةُ الصَّلَاةِ + The beginning, or commencement, of prayer; (K;) i. e. the first saying of **اللَّهُ أَكْبَرُ**: (TA:) accord. to a relation of a trad., in which it occurs, with damm, [أَنْفَةُ] (IAth, K,) but correctly with fet-h. (Hr, IAth, K.) The *ḥ* seems to be here added to **أَنْف** as it is in **ذَنْبٌ** for **ذَنْبٌ**. (Sgh.)

أَنْفٌ Disdain; scorn; disdainful and proud in compliance or refusal; (Msb;) indignation; and anger: (TA:) a subst. [or, accord. to the S and M and K, an inf. n.] from **مِنْهُ**. (Msb.)

أَنْفَانٌ: see **أَنْفٌ**.

أَنْفِيَّةٌ Snuff, for the nose: but this is post-classical. (TA.)

أَنْوْفٌ A man very disdainful, scornful, or indignant; very disdainfully and proudly in compliance or refusing; (M;) who disdains, or scorns, exceedingly, to do ignoble deeds: (Har p. 312:)

pl. **أَنْفٌ**. (M.)—A woman whose nose has a pleasant odour: (S, M, K:) or whom one likes to smell: (IAqr, M:) or who disdains, scorns, abstains from, shuns, or dislikes, that in which is no good. (Ibn-'Abbád, Sgh, K.)

أَنْيْفٌ + A mountain which produces vegetation before other regions. (Ibn-'Abbád, K.) And **أَنْيْفَةٌ**, (T, M,) or **أَنْيْفَةُ النَّبْتِ**, (S, K,) + Land that produces its vegetation early: (T:) or that produces vegetation quickly: (Et-Táee, ISk, S, K:) or that produces vegetation; as also **أَنْفٌ**. (M.)—Applied to iron, i. q. **أَنْيْتُ**; i. e. Soft. (Aboo-Turáb, T, K.)

أَنْفِيٌّ (with damm, K) Having a large nose; (Yaqoob, S, M, K;) applied to a man: (M, K:) similar to **أَذَانِيٌّ** and **عَضَادِيٌّ**. (TA.)

أَنْفٌ [More, and most, disdainful, &c.]. You say, **مَا رَأَيْتُ أَنْفَ مَنْ فُلَانٍ** I have not seen any one more disdainful, or scornful, or indignant, than such a one. (S, TA.)—**هَذِهِ أَنْفٌ بِلَادِ اللَّهِ** This is the speediest, in producing vegetation, of the countries of God. (T, S, M, K.)

أَنْفٌ: see **أَنْفٌ**.—**أَنْفًا** means + In the beginning, or first part, of this present time in which we are; from **أَنْفٌ** as meaning the "first," or "first part," of a thing: and hence what here immediately follows. (Ham p. 348.) **مَاذَا قَالَ أَنْفًا**, (T, S, M, K, &c.) and **أَنْفًا**, (IAqr, Bd, K, Jel,) in the Kur [xlvii. 18], (M, &c.) means † What was this that he said just now? (Zj, T, M, Bd, Jel:) or, a little while ago? (IAqr, T, K:) i. e., in the first time near to us? (Zj, T, M:) from **اسْتَأْنَفْتُ الشَّيْءَ** "I began the thing." (Zj, T, M.) You say also, **أَتَيْتُ فُلَانًا أَنْفًا** † [I came to such a one a little while ago]; like as you say, **مِنْ ذِي قَبْلِ**. (Lth, T.) And **جَاءَ أَنْفًا** † He came a little while ago; syn. **قَبِيلٌ**. (M.) And **فَعَلَهُ بِأَنْفَةٍ**, mentioned by IAqr, but not explained

by him; in my opinion, [says ISd,] like **فَعَلَهُ أَنْفًا** † [He did it a little while ago: or just now]. (M.) And it is said in a trad., **أُنزِلَتْ عَلَيَّ سُورَةُ أَنْفًا**, A chapter of the Kur-án has been sent down to me now. (TA.)

أَنْفَةٌ † The first part of life (مَبِيعَةٌ and أَوْلِيَّةٌ) of a boy. (Ks, K, TA.)—See also **أَنْفٌ**.

مُؤْنَفٌ: its fem., with *ḥ*, see voce **مُؤْنَفٌ**.

مُؤْنَفٌ: see **أَنْفٌ**.

مُؤْنَفٌ + Sharpened at its extremity; or pointed; (M, K;) applied to a spear-head, or an arrow-head, or a blade, (K,) or anything. (M.)—**مُؤْنَفَةٌ**: a thong, or strap, made of a certain measure, and evenly. (M.)—**إِبِلٌ مُؤْنَفَةٌ** † Camels with which one pursues repeatedly, or gradually, or step by step, after the first of the herbage; and so **مُؤْنَفَةٌ**: (M:) and the former epithet is applied to sheep or goats. (K.)—The former of these two epithets, applied to a woman, signifies † Just married or bedded, (**الَّتِي اسْتَوْنَفَتْ بِالتَّكَاجِ**), for the first time. (M.)

مَأْنُوفٌ A camel that is urged on by [means of the rein attached to] his nose. (M.)

مُشَافٌ † A man who begins to make use of the places of pasturing and alighting; (M;) who pastures his beasts upon the first of the herbage. (Aqr, T, K.) [In the CK, **أَنْفُ الْكَلْبِ** is put for **أَنْفُ الْكَلْبِ**.]—† A man (TA) journeying in the beginning, or first part, of the night: (K:) so in all the copies of the K; but correctly, as in the Moheet and the O, in the beginning, or first part, of the day. (TA.)

مُؤْتَفٌ † [A place] from which nothing has been eaten; as also **مُؤْتَفٌ**; (K;) which latter is explained by Ibn-'Abbád as signifying a place not eaten [from] before. (TA.)—**جَارِيَةٌ مُؤْتَفَةٌ الشَّبَابِ** † A girl [in the prime of youth;] in whom no trace of agedness appears. (Sgh, K.)

مُؤْتَفٌ: see **مُؤْتَفٌ**.

مُؤْتَفٌ: see **أَنْفٌ**, in the latter part of the paragraph.

انق

1. **أَنْقٌ**, aor. *ع*, inf. n. **أَنْقٌ**, It excited admiration and approval by its beauty or goodliness; it pleased, or rejoiced. (Msb.)—Also, aor. and inf. n. as above, He rejoiced; was joyful, happy, or pleased. (S, K.) You say, **أَنْقَتْ بِهِ**, (Lth, JK, Msb, K,) aor. and inf. n. as above, (Lth, JK,) I was pleased with it, or by it; or was rejoiced by it. (Lth, JK, Msb, K.) [In the CK **أَعْجَبَ** is erroneously put for **أَعْجَبَ**.] It is said in a trad., **مَا مِنْ عَاشِيَةٍ أَشَدَّ أَنْفًا وَلَا أَبْعَدُ شَبَاعًا مِنْهَا** **طَالِبٌ عَلَيْهِ** There is not any eater by night [i. e. any man] who hath more pleasure and approval and desire and love [in his pursuit, nor any who is further from satiation therein, than the student, or pursuer, of science]; meaning that the man of learning is excessively greedy and insatiable, per-

severing in vehement desire. (L.)—And **أَنْقَى الشَّيْءَ**, (AZ, K,) inf. n. as above, (AZ,) He loved the thing. (AZ, K.)

2. **أَنْقٌ**, inf. n. **تَأْنَقٌ**, He made, or caused, to wonder. (K, TA.)

4. **أَنْقَى**, (S, Msb, K,) inf. n. **إِنْتَأَقٌ** and **نَيْقٌ**, (K,) [but the latter is properly a quasi-inf. n.,] It excited my admiration and approval; pleased me; or rejoiced me. (S, Msb, K.)—**مَا أَنْقَى فِي كَذَا** How vehemently does he seek, or pursue, or desire, such a thing! or how vehement is he in seeking, pursuit, or desire, with respect to such a thing! (JK, K.)

5. **تَأْتَقٌ** He sought, pursued, or desired, the most pleasing of things; (TA;) [he affected nicety, or refinement; he was dainty, nice, exquisite, refined, or scrupulously nice and exact; or chose what was excellent, or best; and he exceeded the usual bounds; as also **تَنْوَقٌ** and **تَنْيَقٌ**, in all these senses;] **فِي الْمَطْعَمِ**, in respect of food, never eating anything but what was clean [and choice]; and **فِي الْمَلْبَسِ**, in respect of apparel, never dressing otherwise than well; and **فِي الْكَلَامِ**, in respect of speech, never speaking otherwise than chastely; and **فِي جَمِيعِ الْأُمُورِ**, in respect of all affairs. (TA in art. نطس.) **تَنْوَقٌ فِيهِ** is like **تَنْوَقٌ**; (JK, S, K;) i. e. He did it, or performed it (namely, a thing, or an affair,) with **نَيْقَةٌ** [i. e. daintiness, nicety, exquisiteness, refinement, neatness, or scrupulous nicety and exactness; or in a manner exceeding what is usual]: (S:) or he chose what was excellent, or best, to be done in it, and did it admirably: (TA:) or he did it (namely, his work, Msb) firmly, solidly, soundly, or thoroughly, (Msb, K,) and skilfully. (K: [but in this last sense, 'Alee Ibn-Hamzeh allows only the latter of these two verbs. TA in art. نوق.]) You say also, **تَأْتَقَ فُلَانٌ فِي الرَّوْضَةِ** Such a one found himself in the meadow, or garden, (وَقَعَ فِيهَا) pleased, or rejoiced, therewith: (S:) or he found it pleasant or delightful, delighted in it, or took pleasure or delight in it, and enjoyed its beauties: and he sought after its beauties, step by step, and was pleased, or rejoiced, therewith, and enjoyed it. (TA.) And **تَأْتَقَ الْبَكَانَ** He was pleased, or rejoiced, with the place, and attached to it, not quitting it: (L:) he loved the place. (Fr, K.) It is said in a trad. of Ibn-Mes'ood, **إِذَا وَقَعْتُ فِي رَوْضَاتِ أَتَانَقَهِنَّ**, or, as in the T, **أَتَانَقْتُ فِيهِنَّ**, meaning [When I find myself in the chapters of the Kur-án commencing with **Há Meem**,] I find myself in meadows, or gardens, the beauties of which I seek after step by step, and with which I am pleased, or rejoiced, and which I enjoy: i. e., I find pleasure, or delight, in reading them, or reciting them, and enjoy their beauties. (TA.)

أَنْقٌ inf. n. of 1 [q. v.]. (Lth, JK, &c.)—[Hence, A pleasing, or rejoicing, state, or condition.] You say, **هُوَ فِي أَنْقٍ مِنْ عَيْشِهِ وَخُصْبٍ** [He is in a pleasing, or rejoicing, state, or condition, in respect of his life, and in a state of plenty]. (JK.)—Goodliness, or beauty, and

it, withheld it, impeded it; (S, TA;) whatever the thing be. (T.) And **أَتَيْتُ فِي الطَّعَامِ فِي النَّارِ** I kept the food long upon the fire. (TA.) And **رَأَيْتَكَ أَنْتَ لَا تُؤَنُّ قُرْبَتَكَ** Postpone not thou, or defer not, thine opportunity, or the time when thou art able to do a thing. (T.) And it is said in a trad., respecting the prayer of Friday, **رَأَيْتَكَ أَنْتَ وَأَذَيْتَ** (M, Mgh, TA) I see thee to have delayed coming, and to have done what is annoying to others by stepping over the necks [of those already in their places in the mosque]: (As, Mgh, TA:) a saying of 'Omar. (Mgh.) **أَنَا** also signifies *He made him, or it, to be distant, remote, or far off; removed far away, alienated, or estranged, him, or it; like أَنَا* [from which it is formed by transposition]. (TA.) [Hence,] **يُؤَنُّكَ** occurs in a verse of Es-Sulameeyeh; (M, TA;) meaning *He put the being before the ن.* (M.)

5. **تَأْتَى** He acted deliberately, or leisurely, not hastily; as also **أَسْتَأْنِي**; and **أُنِي**, (M, K,) aor. **يَأْنِي**, (K,) inf. n. **أُنِي**: (TA:) he acted with moderation, gently, deliberately, or leisurely; without haste; and with gravity, staidness, sedateness, or calmness; **فِي الْأَمْرِ** in the affair; as also **أَسْتَأْنِي**: (Mgh:) or he acted gently; (IAqr, T, TA;) as also **أُنِي**, aor. and inf. n. as above: (TA:) or he acted gently, and waited; **فِي الْأَمْرِ** in the affair: (S:) or he waited, or was patient, or waited with patience, (T, Msb,) and did not hasten, in an affair. (Msb.) **التَّائِي** and **التَّائِي** are nearly syn.: you say, **تَأْتَى لَه** He acted gently with him, [or to him,] and did not hasten in his affair. (Mgh.) You say also, **بِه** He waited patiently with him; or waited, and had patience, with him; (S, TA;) he did not hasten him; (Lth, T;) as also **أَسْتَأْنَاهُ**. ('Eyn, Har p. 67.) And **أَسْتَوْنِي بِه حَوْلًا** [He was waited patiently with for a year]. (S.) And **أَسْتَأْنِي فِي الْأَمْرِ** Hasten not in thine affair. (Lth, T.) And **أَسْتَأْنِي فِي الطَّعَامِ** I waited for the food to become perfectly prepared or cooked. (Har p. 67.) And **تَأْتَيْتُ الرَّجُلَ** (and **أَسْتَأْنَاهُ**, M and K in art. **نَظَرَ**, [see **أَسْتَأْنَاهُ**]) I waited for the man; as also **أَسْتَأْنِي بِه**: whence, **أَسْتَأْنِي بِالْجِرَاحَاتِ** One should wait for the issues, or consequences, or results, of wounds. (Mgh.) And **أَسْتَأْنِي حَتَّى لَا أُنَاةَ بِي** [I have waited patiently for thee until there is no disposition to wait patiently in me]. (S.)

10: see 5, passim.

أُنِي: see what next follows.

أُنِي (AO, T, S, M, Msb, K) and **أُنِي**, (Akh, T, S, Msb,) the latter in [some of] the copies of the K erroneously written **أُنَاة**, (TA,) [and in other copies of the same omitted,] and **أُنُو**, (Akh, Th, T, S, M, K,) with **و** substituted for **ي**, (AAF, M,) and **أُنِي** (K) and **أُنِي**, (M, IAmb,) An hour, or a short portion, or a time, or an indefinite time, (**سَاعَةٌ**) of the night: (Zj,

T, S, M, K:) or a time or season (**وَقْتُ**) of the night: (M in art. **أُنُو**;) or *i. q.* **وَهْنٌ** [the period about midnight; or the time after an hour, or a short period, of the night; or when the night is departing]: (M, K:) or any **سَاعَةٌ** [i. e. hour, or short portion, or time,] (M, K) of the night: (M:) [and any period of time; as will be seen below:] or, accord. to some, (M,) **أُنِي** signifies the whole day; (M, K;) as also **أُنِي**: (K:) the pl. is **أُنَاة** (T, S, M, Msb, K) and **أُنِي** and **أُنِي**. (M, K.) You say, **أُنِي مِنَ اللَّيْلِ** and **أُنِي** [**وَقْتُ**, &c.] A time, or season, [**وَقْتُ**, &c.] of the night passed: (M in art. **أُنُو**;) dual **أُنِيَانِ** and **أُنِيَانِ**. (S.) And a poet says,

أَتَيْتُ حَمَلًا فِي بَعْضِ شَهْرِ
وَحَمَلِ الْحَامِلَاتِ إِنِّي طَوِيلُ

[She completed her gestation in a portion of a month; but the gestation of the pregnant in general is a long period of time]. (IAqr, T.) Another uses the phrase **ضَحَاكَ الْأُنِي**, occurring at the end of a verse, [for **ضَحَاكَ الْأُنِي**,] meaning *Found to be laughing whenever one comes to him.* (M.)

أُنِي: see **أُنِي**, in two places. — The utmost point, reach, or degree, (M, K,) of a thing; (M;) as also **أُنِي**: so in the phrase, **بَلَغَ أُنَاهُ** and **أُنَاهُ** It (a thing, M) attained its utmost point, reach, or degree: (M, K:) or this means, [or, accord. to the CK, "and" it means,] its state of being thoroughly cooked; its state of maturity; or its full, or final, time or state. (K.) [See 1, where an ex. from the K **ur xxxiii. 53** is cited. Both words are said to be inf. ns.] — See also **أُنَاهُ**.

أُنِي: see **أُنِي**, in two places: — and see **أُنِي**. **أُنَاة** [Postponement; a putting off; a deferring; a delaying; a retarding; restraint; a withholding; an impeding:] a subst. from **أُنَاهُ**, aor. **يُؤَنُّهُ**, inf. n. **أُنِيَانٌ**, meaning "he postponed it," &c.: (S, Msb, TA:) the context of the K erroneously requires it to be understood as a subst. from **أُنِي**, aor. **يَأْنِي**. (TA.)

أُنَاة A certain thing of which one makes use, (M,) well known; (S, K;) namely, a vessel, or receptacle, (Mgh, Msb,) for water [**وَقْتُ**]: (Mgh:) pl. **أُنِيَانَةٌ**, (T, S, M, Mgh, Msb, K,) originally **أُنِيَانَةٌ**; (M;) and **أُونَانٌ**; (T, S, M, Mgh, K;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of **أُنِيَانَةٌ**. (T, S, M.)

أُنَاة Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning *contr. of hastiness*: and gravity; staidness; sedateness; calmness: a subst. from **تَأْتَى** (S, Msb;) syn. **تَوَدُّة**; (T;) and **وَقَارٌ** and **جَلْبَرٌ** (M, Mgh, K;) as also **أُنِي**. (M, K, TA. [In the CK, **كَلَانِي** is erroneously put for **كَلَانِي**].) — Also **أُنِي**: [in this sense, accord. to the TA, written with kesr; but this is doubtless a mistake, pro-

bably occasioned by a mistranscription:] so in the charge of 'Orweh to his sons; **يَا بَنِي إِذَا رَأَيْتُمْ حَلَّةً رَأَيْتُمْ مِنْ رَجُلٍ فَلَا تَقْطَعُوا أُنَاةَ مَنْهُ وَإِنْ كَانَ عِنْدَ النَّاسِ رَجُلٌ سَوْءًا** [O my sons, when ye see a quality exciting admiration and approval, in a man, cut not ye off your hope of him, though he be in the estimation of the people a bad man]. (M.) — A woman in whom is a languor on the occasion of rising, or standing up; (T, S, K;) and a gentle, or grave, deportment: (S:) or in whom is a languor impeding from rising, or standing up: (As:) and **وَهَانَةٌ** signifies the like: (T:) Sb says that it is originally **وَنَاة**, like as **أَحَدٌ** is originally **وَحَدٌ**; from **الْوَنِي**: (S:) the people of El-Koofeh say that it is only **وَنَاة**: so says Lth: and he says that **أُنَاة** signifies, as applied to a woman, *blessed, prospered, or abounding in good, as it is explained also by ADK, and forbearing, gentle, grave, staid, sedate, or calm, and compliant, or agreeing with another in mind or opinion*: and the pl. is **أُنَوَاتٌ**: or, as some say, it signifies a *grave, staid, sedate, or calm, woman, who does not clamour, nor utter foul language.* (T.)

أُنِي, as part. n. of 1, A thing of which the time has come, or drawn near: and which has come, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness: but accord. to some, only applied to a plant. (M, K.) [Compare **أُنِي**.] — Behind, or after, the time; backward, or late; delayed, or held back; (K, TA;) [but wanting in a MS. copy of the former in my possession, and in the CK;] as also **أُنِي**. (TA.)

أُنِي a word expressive of disapproval, and of deeming a thing remote or improbable: Sb relates that it was said to an Arab of the desert, who had taken up his abode in a town, or place, "Wilt thou go forth when the desert shall have become plentiful in herbage?" and he said, **أَنَا أُنِي** [What, I, indeed?], meaning "Do ye say this to me when I am known to do thus?" as though he disapproved of their questioning him: but there is much diversity of opinion respecting this word: (TA:) [accord. to some,] it is composed of the redundant **أُنِي** and the meddeh denoting disapproval [followed by the **و** of silence]. (Mughnee voce **أُنِي**.) [See what is said of the redundant **أُنِي** in the present work.]

أُنِي signifies *Whence?* syn. **مِنْ أَيْنَ**; (T, S, M;) being an interrogative respecting the direction, or quarter, from which a thing is: (Msb:) and *whence* [used to denote a condition]: (TA:) and *where?* and *where* [used to denote a condition]; syn. **أَيْنَ**: (T, K: [in which latter the first signification is not mentioned:]) and as one of the adverbial nouns used to denote a condition, *whencesoever; from whatever direction or quarter*: (S:) and *wherever; wheresoever*: (Lth, T:) and *when?* and *when* [used to denote a condition]; syn. **مَتَى**: (T, K: [but in the latter of these, in art. **أُنِي**, in the place of **مَتَى** we find **حَيْثُ**, which I regard as a mistake:] and *how?* syn. **كَيْفَ**: (Lth, T, S, M, K:) and *however*. (Lth, TA.) [I mention all these significations together because

one of them is assigned by some authorities and another by others to **اتى** in one and the same instance.] You say, **اتى يَكُونُ هَذَا** *Whence, from what direction or quarter, from what way, will, or should, be this?* (Mṣb.) And **اتى لك هذا** *Whence [came, or cometh,] to thee this?* (§.) It is said in the *Kur* [iii. 32], **يا مَرْيَمُ اتى لك هذا**, *O Mary, whence [came] to thee this?* (T.) And in the same [xxxiv. 51], **واتى لهم التناوش من**, *مَكَانٍ بَعِيدٍ*, meaning [But] *whence [shall the attaining of belief be possible to them from a distant place, i. e., (as explained in the § in art. نوش), in the world to come, when they have disbelieved in the present world? or but how &c.].* (T.) And in the same [lxxx. 25], accord. to one reading, **اتى صبينا الماء صبا**, meaning *Where have we poured forth the water, pouring?* but in this is an allusion to the direction [whence the rain comes]; and it may be rendered *whence? &c.*; and accord. to this reading, the pause upon **طعامه** [immediately preceding] is complete. (IAmb, T.) And you say, **اتى تاتى اترك**, (S, K,) meaning *Whencesoever, or from whatever direction or quarter, thou shalt come to me, I will come to thee.* (§.) In the saying of 'Alkameh,

• **وَمَطْعَمُ الْغَنَمِ يَوْمَ الْغَنَمِ مَطْعَمُهُ** •
• **اتى توجهه والمحروم محروم** •

the meaning is, [And he who is given spoil to enjoy, (lit., who is fed therewith,) on the day of spoil, is given it to enjoy] *wherever he repairs, or however he repairs, [and the prohibited is prohibited.]* (Lth, T, TA.) The saying in the *Kur* [iii. 159], **قلتم اتى هذا** means *Ye say, When is this? or How is this?* (T,) or *Whence is this?* (T, Bd, Jel.) And **اتى شئتم**, in the same, [ii. 223,] may mean *Whence, or when, or how, ye will.* (TA.) You say also, **اتى لك ان تفتح الحصن**, meaning *How [is it, or will it be, possible for thee to open, or conquer, the fortress]?* (§.)

ان *Hot, or heated, to the utmost degree:* applied to hot water, (S, M, K,) in the *Kur* lv. 44: (S, M:) fem. **انية**; occurring in the *Kur* lxxxviii. 5. (M.) — See also **انى**. — Also A man much characterized by moderation, gentleness, or deliberateness; by a leisurely manner of proceeding, or of deportment, &c.; by patience, as meaning *contr. of hastiness; by gravity, staidness, sedateness, or calmness.* (S, K.)*

اتىته انية بعد انية is a phrase mentioned by AAF, meaning *I came to him time after time:* in which, [says ISd,] I am of opinion that **انية** is of the measure **فاعلة** from **الانى**: but the word commonly known is **اوتة** [pl. of **اوان**; or **اينة**, which is syn. with **اوتة**: see **اوان**]. (M.)

انیه

انى: see art. انیه

اه

1. **اه** (K) and **اه** (S in art. اوه, and K,) inf. n. **اهة** (S, K) and the same without teshdeed; (K, *

TA; [app. meaning **اهة**, which, however, belongs to art. اوه, q. v.;] or **اهة**; (so in the CK; [but in some copies of the K, and **اهه**, as in the TK, where it is said that the inf. n. of this form of the verb is **تاهيه**];) and **تاهه**; (K;) [i. q. **اه** and **اوه** and **تاوه**; or] *He expressed pain or grief or sorrow, or he lamented or complained or moaned, (S, K,) as one in an evil state, and broken in spirit by grief or mourning, and said اه, or هاه. (K.)* [See a verse cited in art. اوه, voce **اهة**.]

2 and 5: see above.

اه, i. e. **اه** with the **ه** of pausation; imperative of **واى**, q. v. (Mughnee in art. الف.)

اه and اه and اها &c.: see art. اوه.

اهب

2. **تاهب**, [inf. n. **تاهيب**.] *He furnished, prepared, equipped, or accoutred, him, for the thing, or affair; he furnished him, or provided him, with the apparatus, gear, tackling, implements, instruments, tools, or the like, proper, or necessary, for it.* (MF.) — **اهب الامر** *He prepared the thing, or affair.* (MF.) — See also 5.

5. **تاهب** *He furnished, prepared, equipped, or accoutred, himself; furnished, or provided, himself with proper, or necessary, apparatus, gear, tackling, implements, instruments, tools, or the like;* (S, A, Mṣb, K;) **للسفر** *for journeying;* (Mṣb;) or **للامر** *for the thing, or affair;* as also **اهب**. (K.)

اهاب: see اهاب.

اهبة *Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools, or the like;* (S, A, Mṣb, K;) as in **اهبة الحرب** [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S;) as also **اهبة**: (S, Mṣb.) pl. of the former, **اهب**. (S, Mṣb.) You say, **أخذ لذلك الامر اهبته** [He took his apparatus, &c., for that thing, or affair; also meaning, he made his preparation, or he prepared himself, for it]. (TA.)

اهاب A skin, or hide, (A, Mṣb, K,) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or a skin, or hide, not yet tanned: (S, A, Mgh, Mṣb, K;) and sometimes applied to the skin of a man: (Mṣb:) pl. (of pauc., TA) **اهبة** (IAar, K) and (of mult., TA) **اهب**, (S, A, Mgh, Mṣb, K,) with two dammehs, (Mgh, Mṣb,) and **اهب**, (S, Mṣb, K,) contr. to rule, (S, Mṣb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the K, it is written **اهب**. (TA.) You say, **جاعوا حتى كاد يخرج من اهابه** [They hungered so that they ate the skins, or hides]. (A.) And **كاد يخرج من اهابه** [He almost issued from his skin in his running]. (A.) And **حقت الدماء في اهابها** [He spared the people's blood in their bodies]. (TA, from a trad.)

1. **اهل**, aor. **اهل**, inf. n. **اهول**; (Mṣb;) or **اهل**, like **عنى**; (K, TA;) *It (a place, Mṣb, TA) was, or became, peopled, or inhabited.* (Mṣb, K, TA.) — **اهل**, aor. **اهل** and **اهل**, inf. n. as above, *He married, or took a wife;* (Yoo, S, Mṣb, K;) as also **اهل**; (S, Mgh, Mṣb, K;) and **اهل**, [written with the disjunctive alif **اهل**, like **اتخذ** and **اتزر** and **اتمن** &c.], (K,) of the measure **افتعل**. (TA.) — **اهل**; (Ks, S, Mṣb;) or **اهل**, aor. **اهل**; (K;) or both; (JK;) **به**, (JK,) i. e. **بالرجل**, (Ks, S,) or **بالشىء**; (Mṣb;) i. q. **انس** [He was, or became, sociable, companionable, friendly, amicable, or familiar, with him, i. e. the man; or he was, or became, cheered, or gladdened, by his company or converse, or by his, or its (the thing's) presence]. (JK, S, Mṣb, K.)

2. **اهل به**, (K,) or **اهله**, (Ham p. 184,) inf. n. **اهلا**: (Ham, K,) *He said to him اهلا*: (Ham:) or *he said to him مرحبا واهلا*: (K:) like **به**: (TA:) [see **اهل**:] IB says that [the first pers. of] the aor. of this verb is with fet-h to the **ه** [contr. to rule: a strange assertion]. (TA.) — **اهله لذلك**, inf. n. as above; and **اهله**; *He saw him, judged him, thought him, or held him, to be worthy, or deserving, of that; to merit it; to have a right, or just title or claim, to it:* (K, TA:) or *he made him to be worthy, or deserving, of that;* &c. (TA.) You say, **اهلك الله للخير** [May God make thee worthy, or deserving, of good, good fortune, prosperity, or the like]. (§.)

4. **اهلك الله فى الجنة**, inf. n. **اهبال**, *May God make thee to enter with thy wife into Paradise:* (AZ, S, TA:) or *may God make thee to have a family in Paradise, and unite thee with them [therein].* (TA.) — See also 2.

5: see 1.

8: see 1.

10. **استاهله** as signifying *He was, or became, worthy, or deserving, of it, or he merited it, or he had a right, or just title or claim, to it,* is not allowable: (Mṣb, MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fṣ it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Hareere asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (K:) Az and Z and Sgh and others assert it to be good: and Az says, in the T, some have asserted the saying **فلان يستاهل ان يكرم او يهان**, as meaning [Such a one] is worthy, or deserving, [of being treated with honour, or of being held in light estimation,] to be erroneous; and **الاستهال** to be only from **الهالة**; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the Benoo-Asad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the *Kur*

[lxxiv. 55], **هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ** [explained below: see **أَهْلٌ**]. (T.) = **استأهل**, (JK, K,) or **استأهل الإهالة**, (Mgh,) **He took the إهالة**: (JK, K:) or **he ate the إهالة**: see this word below. (Mgh, TA.)

أَهْلٌ [The people of a house or dwelling, and of a town or village, and of a country: and the family of a man:] a man's *cohabitants of one dwelling or place of abode*, (Er-Rághib, Kull p. 84,) and of one town or country: (Er-Rághib:) afterwards applied to a man's *fellow-members of one family or race, and of one religion, and of one craft or art or the like*: (Er-Rághib, Kull:) or, as some say, *relations, whether they have followers or dependents, or not*; whereas **أَلٌ** signifies relations with their followers or dependents: (Kull:) or it originally signifies *relations*: and sometimes is applied to *followers or dependents*: and signifies also the **أَهْلٌ** [i. e. *people, or inhabitants, or family,*] of a house or tent: (Mgh:) or a man's *nearer, or nearest, relations by descent from the same father or ancestor*; or his *kinsfolk*; his *relations*: (K:) or, accord. to [the Imám] Moḥammad, a man's *wife [or wives] and his children and household who are the objects of his expenditure*; and thus, *any brother and sister, or paternal uncle and son of a paternal uncle, or strange or distantly-related child, whom a man feeds or sustains in his abode: the most particular, or most special, dependents, or the like, of a man*: on the authority of El-Ghooree: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the **أَهْلٌ** of a man, and the **أَهْلٌ** of a house; as also **أَهْلَةٌ**: (S:) [see also **أَلٌ**; in the explanations of which, certain distinctions between it and **أَهْلٌ** will be found mentioned:] the pl. is **أَهْلُونَ**, [like **أَرْضُونَ**, a form sometimes used for **أَرْضُونَ**], (Mgh, Mgh, K,) and **أَهَال**, (S, Mgh, Mgh, K,) with an additional **ي**, [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in **الْأَهَالِي**], (S,) contr. to rule, (S, Mgh,) like **كَيْالٍ**, pl. of **كَيْلٌ**, (S,) [and like **أَرَاضٍ**, respecting which and **كَيْالٍ** and **أَهَالٍ**, see **أَرْضٌ**], and **أَهَالٌ**, (S, K,) a pl. [of pauc.] sometimes occurring in poetry, (S,) [like **أَرَاضٍ**], and **أَهَالَاتٌ** and **أَهَالَاتٌ** [as though pls. of **أَهْلَةٌ**]. (S, K.) — **أَهْلُ الْبَيْتِ** The [people or] *inhabitants [or family] of the house or tent*. (Mgh, K.) But **أَوْصَى لِأَهْلِ بَيْتِهِ** means the same as **أَوْصَى لِجَنَسِهِ**, i. e. *He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother*. (Mgh in art. **جَنَسٍ**.) [See also **أَهْلُ الرَّجُلِ**, below.] — **أَهْلُ الْقَرْيِ** The [people or] *inhabitants of the towns or villages*. (TA.) And **أَهْلُ الْبَلَدِ** The settled, or constant, *inhabitants of the country or town*. (Mgh.) And **أَهْلُ الْحَضَرِ** The people of the region, or regions, of cities, towns, or villages, and of cultivated land. (A in art. **حَضَرٍ**.) And **أَهْلُ الْمَدَرِ وَالْوَبْرِ** (S in art. **مَدَرٍ**, &c.) [The people of the towns or villages, or] the *inhabitants of the buildings, and of the tents, (Kull,) or deserts*. (TA in art. **وَبْرٍ**.) —

أَهْلُ الْقُبُورِ, and **الْمَقَابِرِ**, *The people of the graves, and of the places of graves; i. e., those buried therein*. — **أَهْلُ الْجَنَّةِ** The people of Paradise. — **أَهْلُ النَّارِ** The people of the fire, i. e., of Hell. — See also **أَهْلَةٌ**. — The following is an ex. of **أَهْلٌ** as explained above in the first sentence on the authority of the K: **الْأَهْلُ إِلَى الْأَهْلِ أَسْرَعُ مِنْ السَّيْلِ إِلَى السَّيْلِ** a prov. [meaning *Kinsfolk are quicker of tendency to kinsfolk than the torrent to the plain*]. (TA.) So, too, a saying of a poet cited voce **خَفِضْ وَأَهْلَكَ وَاللَّيْلَ** a prov. meaning *Betake thyself early to thy family, and beware of the night and its darkness*. (Ḥar p. 175.) [And] **أَهْلَكَ وَاللَّيْلَ** a prov. meaning *Betake thyself early to thy family, and beware of the night and its darkness*. (Ḥar p. 175.) [And] **أَهْلًا وَمَرْحَبًا وَأَهْلًا** (S, K) a saying meaning *Thou hast come to an ample, or a spacious, or roomy, place, and to [people like thine own] kinsfolk; therefore be cheerful, or sociable, not sad, or shy: (S:) or thou hast found, or met with, [an ample, or a spacious, or roomy, place, and] kinsfolk, not strangers*. (K.) [And] **أَهْلًا وَسَهْلًا وَمَرْحَبًا** [And] *Thou hast come to a people who are [like] kinsfolk, and to a place that is plain, even, not rugged, and that is ample, spacious, or roomy; therefore rejoice thyself, and be not sad, or shy*. (Mgh.) — **أَهْلُ النَّبِيِّ** The [family or] *wives and daughters of the Prophet, and his son-in-law 'Alee: or his women; and (as some say, TA) the men who are his آل; (K, TA;) comprising the grandchildren (أَحْفَادٍ) and [other] progeny: and so أَهْلُ الْبَيْتِ as used in the Kur xxxiii. 33, occurring also [in a like sense] in xi. 76: (TA:) and أَهْلُ الْبَيْتِ is conventionally applied to the nearer, or nearest, kinsfolk of the Prophet*. (Er-Rághib.) — **أَهْلُ كُرَيْشٍ** also means *The people to whom any prophet is sent; (K, TA;) and those who are of his religion*. (TA.) — In the phrase **آلُ اللَّهِ وَرُسُلُهُ**, meaning *The friends, or the like, (K, TA,) and the assistants, (TA,) of God and of his apostle*, the first word is originally **أَهْلٌ**. (K, TA.) — **أَهْلُ اللَّهِ** is also an appellation which used to be applied to *The readers or reciters [of the Kur-án]*. (TA.) — **أَهْلُ الرَّجُلِ** also signifies † *The man's wife; (Mgh, * Mgh, * K;) as well as his wife and children; (TA;) [so, too, in the present day, أَهْلُ بَيْتِ الرَّجُلِ]; and so, too, أَهْلَتُهُ. (K.) Hence the phrase **بَنَى عَلَيَّ وَأَهْلِي** [see art. **بَنَى**]: (Kull:) and **دَخَلَ بِأَهْلِهِ** and **دَخَلَ عَلَى أَهْلِهِ** [see art. **دَخَلَ**]. (Ḥar p. 502; &c.) — **أَهْلُ مَذَهَبٍ** [The people of, or] those who follow, (K, TA,) and believe, (TA,) a certain persuasion, or body of tenets. (K, TA.) [Hence,] **أَهْلُ السُّنَّةِ** [Those who conform to the institutes of Moḥammad]. (TA.) [And] **أَهْلُ الْأَهْوَاءِ** [The people of erroneous opinions;] those whose belief is not that of the class termed **أَهْلُ السُّنَّةِ**, but who have the same **قَبِيلَةٌ**. (TA.) [And] **أَهْلُ الْإِسْلَامِ** Those who follow the religion of El-Islám. (Mgh.) [And] **أَهْلُ الْقُرْآنِ** Those who read, or recite, the Kur-án, and perform the duties enjoined thereby. (Mgh.) [And] **أَهْلُ الْكِتَابِ** [The*

people of the Scripture, or Bible: and] the readers, or reciters, of the Mosaic Law, and of the Gospel. (TA.) — **أَهْلُ الْعِلْمِ** [The people of knowledge, or science;] those who are characterized by knowledge, or science. (Mgh.) — **أَهْلُ الْأَمْرِ** [The possessors of command: or] those who *superintend the affairs [of others]*; (K, TA;) like **أُولُو الْأَمْرِ**, q. v. (TA.) — **أَهْلُ الْمَرَاتِبِ** [The people of exalted stations, posts of honour, or dignities]. (TA in art. **رَتَبٍ**.) — **أَهْلُ الذِّمَّةِ** (Mgh in art. **ذِمَّةٍ**) and **أَهْلُ الْعَهْدِ** (TA in art. **عَهْدٍ**) Those persons, (Mgh, TA,) of the unbelievers, (Mgh,) [namely, Christians, Jews, and Sabians, but no others,] who have a compact, or covenant, with the Muslims, (Mgh, TA,) paying a poll-tax, whereby they are secure of their property and blood, (Mgh,) or whereby the Muslims are responsible for their security [and freedom and toleration] as long as they act agreeably to the compact. (TA.) — **أَهْلٌ** also signifies *The possessors, or owners, of property: as in the Kur iv. 61. (TA.)* — **أَهْلٌ كَذَا** A person, (S, K,) and persons, for it is used as a sing. and as a pl., (K,) *having a right, or just title, to such a thing; entitled thereto; worthy, or deserving, thereof; meet, or fit, for it: (S, K:) the vulgar say مُسْتَأْهِلٌ*, which is not allowable: (S:) or this assertion of J's is of no account. (K: see 10.) You say, **هُوَ أَهْلٌ لِلْإِكْرَامِ** *He is entitled to be, or worthy of being, treated with honour*. (Mgh.) And **هُوَ أَهْلَةٌ لِكُلِّ خَيْرٍ** [He is entitled to, or worthy of, all that is good]. (Ibn-'Abbád.) And **هُوَ أَهْلَةٌ وَدَّ** *He who is, or they who are, entitled to, or worthy of, love, or affection*. (S, Sgh.) And hence, in the Kur [lxxiv. last verse], **هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ** (TA) *He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive those who so regard Him*. (Jel.) In the phrase **أَهْلُ التَّنَائِدِ وَالْمَجْدِ** [O Thou who art the Being entitled to praise and glory], occurring in a form of prayer, the first word is *manṣoob* as a vocative: and it may be *marfooḥ*, as the enunciate of an inchoative suppressed; i. e. **أَنْتَ أَهْلٌ** [Thou art the Being entitled &c.]. (Mgh.) — [Frequently, also, **أَهْلٌ** signifies *The author, or, more commonly, authors, of a thing; like صَاحِبٌ and أَصْحَابٌ; as in أَهْلُ الْبِدْعِ* The author, or authors, of innovations; and **أَهْلُ الظُّلْمِ** The author, or authors, of wrong.]

أَهْلِيٌّ: see **أَهْلِيٌّ**.
أَهْلَةٌ: see **أَهْلٌ**, in four places: — and see **أَهْلَةٌ**.
أَهْلَةٌ i. q. **مَالٌ** [Property; or cattle]: so in the saying **إِنَّمَا لِأَهْلِهِ أَهْلَةٌ** (JK, K) [app. meaning *Verily they are sojourners, or settlers, possessed of property, or cattle*]: **أَهْلٌ** here signifying [pl. of **أَهْلٌ**]. (JK, TA.) [But] Yoo says that **هُمُ أَهْلٌ أَهْلَةٌ** and **أَهْلَةٌ** means *They are people of the distinguished sort*. (TA.)
أَهْلِيٌّ A domestic beast [or bird]; a beast [or bird] that keeps to the dwelling [of its owner];

(JK, Mṣb, K, TA;) *contr.* of وَحْشِي (TA;) as also أَهْلٌ (K.) You say حَمِيرٌ 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 مَأْهُولٌ (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 مَأْهُولٌ, occurring in a poem of Ru-beh [app. by poetic licence for مَأْهُولٌ]. (TA.) You say قَرْيَةٌ أَهْلَةٌ Their fires became in the evening attended by many people. (TA.)

مَأْهُولٌ: see أَهْلٌ. — قَرْيَةٌ مَأْهُولَةٌ [A mess of crumbled bread] having much إِهَالَةٌ, q. v. (A, TA.)

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

مُسْتَأْهُلٌ: 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,

وَأَنَا أَوْ إِبْرَاهِيمُ لَعَلِّي هُدَىٰ 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 أو. (Mughnee.)—Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, S, M, Mughnee, K.) So in the saying, كُلِّ السَّمَكِ أَوْ أَشْرَبِ [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 تَزَوَّجْ 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 سَيْرِينَ [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 تَطِعْ مِنْهُمْ آتِيًا أَوْ كُفُورًا [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 أو is more forcible than و; for when you say to a person, لَا تَطِعْ 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 أَوْ جَاءَ; (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 أو 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 و: and each of these meanings, except the last, has been assigned to أو as occurring in the Kur ii. 69 and xvi. 79. (Mughnee.)—Seventhly, it denotes division; (Mughnee, K;) as in the saying, الْكَلِمَةُ أَسْرٌ 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 (التَّفْرِيقُ) 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 و in division is better; as when you say, الْكَلِمَةُ أَسْرٌ وَفِعْلٌ وَحَرْفٌ: or it denotes, accord. to some, distinction (التَّفْصِيلُ); 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 the 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 manṣoob, because of أَنْ suppressed. (Mughnee, K.) So in the saying, لَا أَقْتُلُهُ أَوْ يُسْلِمَ [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-Ajaj; 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 manṣoob by أو; 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 reḥa. (IB and TA in art. غَمَزَ.) [And similar to these above are the sayings,] إِنَّهُ لِفُلَانٍ أَوْ مَا يَنْجِدُ قَرْطَةَ [Verily it belongs to such a one or there is not, i. e. unless there be not, in Nejd, a قَرْطَةٌ (see art. قَرْطَ): and مَا أَوْ مَا لَا تَبِيْنَكَ أَوْ مَا يَنْجِدُ قَرْطَةَ [I will assuredly come to thee or there

is not, i. e. unless there be not, in *Nejd*, a *قِرْطَة*]; meaning *I will assuredly come to thee, in truth.* (T.)—Ninthly, (Mughnee,) it is used in the sense of *إلى*, (Mughnee, K,) or *إلى أن*; (S;) in which case also the aor. after it is *manḡoob*, because of *أن* suppressed: (Mughnee:) and in the sense of *حتى* [which is also syn. with *إلى*]. (Fr, T, M, K.) So in the saying, *لَأَضْرِبْتَهُ أَوْ يَتُوبَ* [*I will assuredly beat him until he repent*]. (S.) [And similar exs. of *او* as explained by *حتى* are given in the T (from Fr) and in the M and in the Mughnee.] And so in the saying of the poet,

- لَأَسْتَسْبِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ النَّمْيَ
- فَمَا أَنْعَادَتِ الْأَمَالَ إِلَّا لِصَابِرٍ

[*I will assuredly deem easy what is difficult until I attain the objects of wish; for hopes become not easy of accomplishment save to one who is patient*]. (Mughnee.)—Tenthly, some say, (Mughnee,) it denotes nearness [of one event or thing to another]; as in the saying, *مَا أُدْرِي مَا أَدْرَى* [*I know not whether he saluted or bade farewell*]: (Mughnee, K: [but in the CK this ex. is misplaced:]) this, however, is manifestly wrong; *او* being here used to denote doubt, and the denoting of nearness being only inferred from the fact of the saluting being confounded in the mind with the bidding farewell, since this is impossible or improbable when the two times are far apart. (Mughnee.)—Eleventhly, (Mughnee,) it occurs as a conditional, (T, Mughnee, K,) accord. to Ks alone; (T;) or rather as a conjunctive and conditional; *وَإِنْ* being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [*إِنْ*] is meant to be understood [before that verb], and *او* retains its proper character, but forms part of that which has a conditional meaning because conjoined with a preceding conditional phrase. (Mughnee.) So in the saying, *لَأَضْرِبْتَهُ عَاشَ أَوْ مَاتَ*, (Mughnee, K,) i. e., *إِنْ عَاشَ بَعْدَ الضَّرْبِ وَإِنْ مَاتَ* [*I will assuredly beat him if he live (after the beating) or if he die*]: so says Ibn-Esh-Shejeree. (Mughnee.)—Twelfthly, accord. to Ibn-Esh-Shejeree, on the authority of some one or more of the Koofees, (Mughnee,) it denotes division into parts, or portions; as in the saying [in the *Kur* ii. 129, before cited], *وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى*, (Mughnee, K,) i. e. *And they said, "Be ye, some of you, Jews, and, some of you, Christians:"* (TA:) but [IHsh says,] it appears to me that the meaning here is that of *التفصيل* mentioned before. (Mughnee.)—[In the K it is said to occur also in the sense of *أن*: but this is evidently a mistake, app. originating in one of the two principal sources of the K, namely, the M, in which the same is said, but is exemplified by a phrase in which it is explained by *إلا أن*, the eighth of the meanings of *أو* mentioned above.]—See also *أو*, below.

و with *أَوْ* *أَوْ* *أَوْ* &c. is [the conjunction] *و* with the interrogative *!* prefixed to it. (Fr, T.)

أو (M) [*Alas, on*

account of, or for, such a thing!] an expression denoting complaint of distress, or of anxiety, or of grief or sorrow; (T;) or an expression of grief or sorrow; (M;) like *أَوْ* and *أَوْ* and *أَوْتَاهُ*, (K and TA in art. *اوه*.) or *أَوْتَاهُ*, (CK in that art.) or *أَوْتَاهُ*, or *أَوْتَاهُ*, (S in that art., [the *ه* in one copy of which is marked as quiescent,]) and like *أَوْه* and *أَوْه* &c. (S and Mḡb and K in art. *اوه*: see *أَوْه* in that art.) AZ says, one says, *أَوْه عَلَى زَيْدٍ* [meaning *Alas, for Zeyd!*] with *كسر* to the *ه*, and *أَوْتَاهُ عَلَيْهِ* [thus without *ه*, meaning *Alas, for thee!*] with *ت*; an expression of regret for a thing, whether of great or mean account. (T.)

أو The word *أو* when made a noun. (T, K.) So say the grammarians. (T.) You say, *هَذِهِ أَوْ حَسَنَةٌ* [*This is a good*]. (T.) And to one who uses the phrase *أَوْ كَذَا أَوْ كَذَا*, (T,) you say, *دَعِ أَوْ الْأَوْ جَانِبًا* [*Let thou, or leave thou, the word alone*]. (T, K.)

أَوْه [A moaning (see its syn. *أَهه* in art. *اوه*)] is said by some to be of the measure *فَعْلَةٌ*, in which the *ه* is the sign of the fem. gender; for they say, *سَمِعْتُ أَوْتَكَ* [*I heard thy moaning*], making it *ت*: and so says Lth; *أَوْه* is after the manner of *فَعْلَةٌ*: (T:) you say, *أَوْهَ لَكَ* [*May God cause moaning to thee!*], (Lth, T, and S in art. *اوه*.) and *أَههَ لَكَ*: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the *ه* suppressed, and with *teshdeed* to the *و*. (S in art. *اوه*, where see *أَهه*.)—*أَوْتَاهُ عَلَيْهِ*; and *أَوْتَاهُ*, or *أَوْتَاهُ*, or *أَوْتَاهُ*, or *أَوْتَاهُ*: see *أَوْ مِنْ كَذَا*.

أَوْه i. q. *دَاهِيَةٌ* [A calamity, a misfortune, &c.: or, perhaps, *very cunning*, applied to a man]: pl. *أَوْو*; (AA, T, K, TA; [but in copies of the K, written *أَوْو*];) which is one of the strangest of the things transmitted from the Arabs; the regular form being *أَوْوِي*, like *قُوِي*, pl. of *قُوَّة*; but the word occurring as above in the saying of the Arabs, *مَا هُوَ إِلَّا أَوْهٌ مِنَ الْأَوْوِ* [*It is no other thing than a calamity of the calamities: or, perhaps, he is no other than a very cunning man of the very cunning*]. (AA, T, TA.)

- *او* and *أو*: see *أو*: and see *أَوْه* in art. *اوه*.
- *أَوْوِي* and *أَوْوِي*: see *أَوْوِي*, in art. *أَوْوِي*.
- *أَوْتَاهُ*: see *أَوْتَاهُ*.

اوب

1. *أَوْبٌ*, aor. *يُؤْوِبُ*, (T, S, &c.) inf. n. *أَوْبٌ* (S, M, Mḡb, K) and *إِيَابٌ* and *أَوْبَةٌ* (T, S, M, K) and *أَوْبَةٌ*, (M, K,) *ي* taking the place of *و*, (M,) and *أَوْبَةٌ* (Lh, M, K) and *مَآبٌ* [like *مَآلٌ*], (Mḡb, TA,) *He* (an absent person, T) *returned* (T, S, M, A, Mgh, Mḡb, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Mḡb;) as also *أَوْبٌ*, (M,) inf. n. *تَأْوِيْبٌ* and *تَأْوِيْبٌ*, (K;) and *تَأْوِبٌ*; (M, K;) and *إِيَابٌ* [written with the disjunctive

alif *إِيَابٌ*]; (S;) and *أَوْبٌ*, [a quasi-quadrilateral radical verb, originally *أَوْبٌ*,] of the measure *فَعْلَلٌ*, (M,) inf. n. *إِيَابٌ*, (M, K,) originally *إِيَابٌ*, of the measure *فَعْلَالٌ*, (M, TA,) or, accord. to Fr, *إِيَابٌ* is incorrect, and the right word is *إِيَابٌ*: (TA:) [and if so, *أَوْبٌ* is perhaps changed from *أَوْبٌ*, like as *أَوْبَةٌ* is from *أَوْبَةٌ*; and *تَأْوِيْبٌ* is perhaps its inf. n., changed from *تَأْوِيْبٌ*:] or, as some say, *إِيَابٌ* signifies only the *returning* to one's family at night: (M, TA:) and *أَوْبٌ* *أَهْلَهُ* and *أَبٌ* *إِلَى أَهْلِهِ* [as well as *أَهْلَهُ* *أَيْتَابٌ*] signify *he returned to his family at, or in, the night*: (T, TA:) or *أَبٌ* *إِلَيْهِمْ*, (S,) [or *أَبَهُمْ*, accord. to a copy of the A, where we find *فُلَانٌ*], aor. as above; (TA;) and *تَأْوِيْبُهُمْ* (S, A, K) and *تَأْوِيْبُهُمْ*, (K,) *ي* taking the place of *و*, (TA,) inf. n. *مُتَأْوِبٌ* and *مُتَأْوِبٌ*, (M,* [in which the two forms of the verb are also given, but with the sing. pronoun of the third pers. instead of the pl.] and K,) each in the form of a pass. part. n.; (TA;) *he came to them at night*: (S, M,* A, K:) and *أَبٌ* *الْمَاءِ*, (M,) inf. n. *أَوْبٌ*, (K,) signifies *he came to the water, to drink, at night*; as also *أَيْتَابُهُ*; (M, K;) and *تَأْوِيْبُهُ*: (M:) or, accord. to AZ, *تَأْوِيْبٌ* signifies *I came in the beginning of the night*. (S.) You say also, *أَبَتِ الشَّمْسُ*, (T, S, &c.) aor. *تَأْوِيْبٌ*, (M,) inf. n. *مَآبٌ*, (T,) or *إِيَابٌ* [in the CK *إِيَابٌ*] and *أَيُّوبٌ*, (M, K,) *The sun returned from its place of rising, and set*: (Mḡb:) or *the sun set*; (T, S, M, A, K;) as though it returned to the place whence it commenced its course; (M;) [or] it is a dial. var. of *غَابَتْ*. (S.) And *أَبٌ* *إِلَيْهِ نَاسٌ* *People came to him from every direction, or quarter*. (TA, from a trad.) The poet Sá'ideh Ibn-El-'Ajlán uses the expression, *لَا يَكُ مَرْهَفٌ*, meaning *A thin sword would have come to thee*; in which the verb may be trans. by itself, or the prep. *إلى* may be understood. (M, TA.)—*He returned from disobedience to obedience; he repented*. (TA.) And *أَبٌ* *بِهِ إِلَى اللَّهِ* *He returned unto God from his sin, or offence, and repented*. (Mḡb.)—*أَبٌ* *بِهِ إِلَيْهِ* *He made him to return to him, or it; as also* *أَوْبُهُ*. (M.) And *أَبٌ* *بِيَدِهِ إِلَى سَيْفِهِ*, (as in a copy of the T,) or *بِيَدِهِ*, (as in a copy of the A, [which is probably here the more correct,]) *He put back his hand to his sword to draw it*: (Lth, T, A:) and *أَبٌ* *إِلَى قَوْسِهِ* [to his bow] to draw it: and *أَبٌ* *إِلَى سَهْمِهِ* [to his arrow] to shoot it. (A.)—See also 2.

2. *أَوْبٌ*: see 1, first sentence:— and the same again, near the end.—*He repeated, or echoed, the praises of God*: thus in the saying [in the *Kur* xxxiv. 10], *يَا جِبَالُ أَوْبِي مَعَهُ*, *O mountains, repeat ye, or echo ye, the praises of God with him*; [i. e., with David;] (S,* M, TA;) but some read *مَعَهُ* *أَوْبِي*, meaning *return ye with him in praising as often as he returneth therein*: (M, TA:) or, accord. to the former reading, the meaning is, *O mountains, labour ye with him in praising God all the day, until the night*: (T:)

for — **أوب**, (T, A,) inf. n. **تَأْوِيْبٌ**, (T, A, K,) also signifies *It* (a company of men) *journeyed by day*: (Abou-Málik, T:) or *all the day*, (T, A, K,) *to the night*, (T,) *without alighting to rest*: (TA:) **تَأْوِيْبٌ** being the same kind of day-journeying as **إِسْرَادٌ** is of night-journeying: (T, M:) or *he journeyed all the day, and alighted at night*: (T, S:) or *he journeyed by night*: (Mṣb:) or **تَأْوِيْبٌ** (M, L, K) and **مُؤَاوَبَةٌ** (Lth, T, L, K) signify the *vying, one with another, of travelling-camels, in pace, or going*. (Lth, T, M, L, K.) A poet says,

• وَإِنْ تَوَاوَبَهُ تَجِدُهُ مَثَوِبًا •

[And if thou, or they, (meaning camels,) *vie with him in pace, or going, thou wilt, or they will, find him to be one that overcomes therein*]: so as related by Lth: but as related by others, **تَوَاوَبَهُ**. (T.)

3. **أوب**, inf. n. **مُؤَاوَبَةٌ**: see 2, in two places.

5. **تَأْوِيْبٌ** and **تَأْيِبٌ**: see 1, in five places.

8. **اِتْتَابَ**: see 1, in three places.

Q. Q. 1. **أَيْبٌ**, originally **أَيُّوبٌ**: see 1, first sentence.

أَبٌ The name of a [Syrian] month [corresponding to August, O. S.]: an arabicized word. (IAṣr, M, K.)

أُوبٌ an inf. n. of 1. (S, M, Mṣb, K.) — Also *The returning of the fore and hind legs of a beast in going along*: (T, M, A, *K:) or *quickness in the changing, or shifting, of the fore and hind legs in going along*: (S:) and simply *quickness, or swiftness*. (M, K.) One says, **مَا أَعْجَبَ أُوبَ يَدَيْهَا** *How wonderful is the returning [or quick shifting] of her fore legs!* (A.) And to one going at a quick pace, one says, **الْأُوبُ الْأُوبُ** [meaning *Keep to the quick changing, or shifting, of the legs; a verb being understood: or Trot on! Trot on!*]. (A.) — *A right, or direct, way, course, or tendency; syn. قَصْدٌ and اسْتِقَامَةٌ*. (M [in which these two syns. are mentioned together] and K [in which another explanation intervenes between them, namely *عادة*, as though they were meant to be understood in different senses, which I do not think to be the case].) — *A direction: as in the saying, رَمَى أُوبًا أَوْ أُوبَيْنِ [*He shot, or cast, in one direction, or in two directions*]. (M, A.) — *A course, way, mode, or manner, of acting, or conduct, or the like*: (A:) *custom*. (Lh, M, A, K.) You say, **كُنْتُ عَلَى صَوْبِ فَلَانٍ وَأُوبِهِ** *I was [proceeding] in the course, way, mode, or manner, of acting, &c., of such a one*. (A.) And **مَا زَالَ هَذَا أُوبَهُ** *This ceased not to be his course, way, mode, or manner, &c.*: (A:) or *his custom*. (Lh, M, A.) — *A way, or road*: (M, Mṣb, K:) a *quarter*: ('Eyn, M, A, K:) a *tract, or side*: ('Eyn, S:) a *place*: (S:) a *place to which one returns* [like **مَأْبٌ**]. (A, Mṣb.) You say, **جَاءُوا مِنْ كُلِّ أُوبٍ** *They came from every way, or road*, (M, Mṣb,) or *quarter*, ('Eyn, M, A,) or *tract, or side*, ('Eyn, S,) and *place*, (S,) or *place to which one returns*. (A, Mṣb.) And **أُوبَا الْوَادِي** signifies *The two sides of the valley*. (A.) —*

Bees: (M, K:) a quasi-pl. n.: as though the sing. were **أُوبٌ**: AHn says that they are so called because of their returning to the **مَبَاةٌ**, i. e. the place where they hive for the night. (M, TA.) See **أُوبٌ**. — *The clouds*. (K.) — *The wind*. (K.)

أُوبَةٌ and **أُوبَةٌ** Return; (T, A, K;) as also **إِيَابَةٌ**, a subst. from **أَبٌ**. (Mṣb.) You say, **لِيَمِينِكَ أُوبَةُ الْغَائِبِ** [*May the return of the absent give thee joy*]. (TA.) And **فَلَانَ سَرِيْعَ الْأُوبَةِ** and **أُوبَةُ** Such a one is quick in return. (A'Obeyd, T, S.) — *Return from disobedience to obedience; repentance*. (TA in art. **أَيْبٌ**.) — *Speech, or language, without profit*. (A.) — **أُوبَةٌ** is also the sing. of **أُوبَاتٌ**, which signifies *The legs of a beast*. (K, TA.)

أُوبَةٌ: see **أُوبَةٌ**, in two places. — Also, (as in some copies of the K,) or **أُوبَةٌ**, (accord. to the CK,) or **أُوبَةٌ**, (accord. to the TK,) *A noon-day draught or drink*. (K.)

أُوبَةٌ: see what next precedes.

أُوبٌ A she-camel quick in the changing, or shifting, of her fore and hind legs in going along. (S.)

أُوبَةٌ: see **أُوبَةٌ**.

أُوبٌ Frequent in returning. (T.) — *Frequent in returning unto God, from one's sins; (M, TA;) went to repent, or frequent in repenting*: (Zj, T, A, Mgh, Mṣb:) or *turning from disobedience to obedience*: (S, L:) or *a praiser of God*; (Sa'eed Ibn-Jubeyr, TA;) by which is here meant, in the prayer of the period of the forenoon called **الضُّحَى**, when the sun is high, and the heat violent; hence termed **صَلَاةُ الْأُوبَيْنِ**; which is performed when the young camels feel the heat of the sun from the parched ground: (TA:) or *obedient*: (Kátádeh, TA:) or *one who reflects upon his sins in solitude, and prays God to forgive them*: (TA:) or *one who keeps, or is mindful of, the ordinances prescribed by God*, (**حَفِيْظٌ**), [which is thus explained by Bq and Jel as occurring in the **Qur** l. 31,] and *does not rise from his sitting-place until he begs forgiveness of God*: ('Obeyd Ibn-'Omeyr, T, TA: * [but this is evidently meant as an explanation of **أُوبٌ** together with **حَفِيْظٌ**: see the **Qur** ubi supra:]) or *one who sins, and then returns to obedience, and then sins, and then returns to obedience*. (TA.)

أُوبٌ act. part. n. of **أَبٌ**; *Returning*: [&c.:] (M, Mṣb:) pl. **أُوبَاتٌ** and **أُوبَاتٌ** and **أُوبٌ** [q. v.]: (M, K:) or, accord. to some, the last is a quasi-pl. n. (M, TA.)

أُوبَةٌ The coming of camels to water, to drink, every night: whence the saying,

• لَا تَرِدَنَّ الْمَاءَ إِلَّا أُوبَةٌ •

[Do not thou come to the water, to drink, unless coming to it every night]. (IAṣr, M.) — See also **أُوبَةٌ**.

أُوبٌ A place to which one returns: (T, S, K:) —

a settled, or fixed, abode, or dwelling-place: (TA:) *the place to which one is translated, or removed, by death*: (K, TA:) *the goal to which the course of life ultimately leads one; or place to which one returns in the ultimate state, or world to come*. (T, TA.) — *The place where the sun sets*. (TA.) — [A day-journey: pl. **مَأْوَبٌ**; as in the saying,] **بَيْنَهُمَا ثَلَاثُ مَأْوَبٍ** *Between them two are three day-journeys*. (K.)

مُؤَبٌ [A camel that overcomes in vying with another, or others, in pace, or going]: see an ex. voce **أُوبٌ**. (T.)

مَبَاةُ الْبُئْرِ [The place where the water flows again into the well to supply the deficiency occasioned by drawing;] *the مَبَاةُ of the well; i. e., the place where the water collects in the well*. (TA.)

رِيْحٌ مُؤَبَةٌ, (IB, CK,) or **مُؤَبَةٌ**, (as in a copy of the M, and in some copies of the K,) *A wind blowing throughout the whole day*: (M, K:) or *a wind that comes at night*. (IB.)

مُؤَاتَبٌ: see **مُتَأَوَّبٌ**, in two places.

مُتَأَوَّبٌ an inf. n. of 5, q. v.; as also **مُتَأَيَّبٌ**. (M, *K.)

مُتَأَوَّبٌ *Returning to one's family at, or in, the night; as also مُؤَاتَبٌ: (TA:) or, as also **مُتَأَيَّبٌ**, *coming at night: or coming in the beginning of the night*: (S:) [and so **مُؤَاتَبٌ**, as in the following ex.:]*

• وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ • وَرَزَقَ اللَّهُ مُؤَاتَبًا وَغَادِرًا •

[And whoso feareth God, verily God is with him; and the supply of God cometh to him at night, or in the beginning of the night, and cometh early in the morning: **يَتَّقِي** being here put for **يَتَّقِي**, by a necessary poetical licence: see art. **وَقَى**]. (S.)

مُتَأَوَّبٌ: see **مُتَأَيَّبٌ**.

مُتَأَوَّبٌ: see **مُتَأَيَّبٌ**.

اود

1. **أُودٌ**, aor. **يَأُودُ**, inf. n. **أُودٌ**, *It* (a thing, T, S, M, or an arrow, AHn, M) *was, or became, of itself, crooked, curved, or bent*. (T, S, M, A, *K.) [See also 5.] — **أُدٌ**, aor. **يُؤُودُ**, inf. n. **أُودٌ**, *It* (the day) *receded, in the evening*. (T, L.) — *It* (the evening, T, S) *declined*. (T, S, K.) — *It* (a thing, L) *returned*. (M, L, K.) — **أَدَتِ الظُّلَالُ** *The shadows returned, and inclined towards the east*. (L.) — **أَدَ عَلَيْهِ** *He inclined towards him; or pitied him*. (M.) — **أَدَهُ**, (T, S, Mṣb,) first pers. **أَدْتُهُ**, (M,) or **أَدْتُهُ**, (K, TA, [in the CK, erroneously, **أَدْتُهُ**],) aor. **يُؤُودُ**, inf. n. **أُودٌ**, (As, T, M, Mṣb,) *He crooked, curved, or bent, it*; (As, T, S, L, Mṣb, K;) i. e., a *stick*, (As, T, L,) or other thing; (L;) as also **أُودَةٌ**. (L, K.) — **أَدَهُ**, aor. **يُؤُودُ**, (T, S, M, &c.,) inf. n. **أُودٌ** (S, M, K) and **أُودٌ**, (M, K,) *It* (a load) *oppressed him by its weight; pressed heavily upon him; burdened him*. (AZ, T, S, A, Mṣb.) And *It* (a thing, or an affair,) *oppressed, distressed, or afflicted, him*: (M, L, K.) and [in like manner] **تَأُودُهُ**, (L, K.)

or ▼ **تَاوَدَهُ**, (T,) as also **تَادَاهُ**, (L, K,) the last formed by transposition (T, L) from the second, (T,) or first, (L,) said of an affair, *it pressed heavily upon him; oppressed him.* (T, L, K.) You say, **مَا آدَكَ فَهَوِيَ لِي آتَدُ** *What hath burdened [or distressed] thee, it (that thing) is burdening [or distressing] to me.* (S.)

2: see 1.

5. **تَاوَدَ** *It (a stick, T, L, or some other thing, L) became, by an extraneous operation, crooked, curved, or bent;* (T, S, M, A, L, K;) as also **آنَادَ**. (T, S, M, L, K: [in the CK **فَاتَادَ** is erroneously put for **فَاتَادَ**].) El-'Ajjaj says,

• **لَمْ يَكْ يَنْأَدُ فَاَمَسَى آنَادَا** •

[*He used not to become bent, and he has become bent*], making the pret. to be a denotative of state because **قَدَ** is meant to be understood, as in the saying in the Kur [iv. 92], **أَوْ جَاؤُكُمْ حَصْرَتْ**, **تَاوَدَتْ فِي قِيَامِهَا**. (S.) You say also, **تَاوَدَتْ فِي قِيَامِهَا** *She (a woman) bent in her rising, by reason of her heaviness.* (T and L in art. **وَادَ**) = **تَاوَدَهُ**: see **آدَهُ**.

6. **تَاوَدَهُ**: see **آدَهُ**.

7. **آنَادَ**: see 5, in two places. — Also *He became oppressed, or burdened [by a load].* (Msb.)

أَوْدُ; (T, M;) or **أَوْدٌ**, fem. **أَوْدَاءُ**; (K;) *Crooked, curved, or bent.* (T, M, K.)

أَوْدُ; fem. **أَوْدَاءُ**: see what next precedes.

آتَدَ *Burdening [or distressing].* (S.) See 1, last sentence.

مَوْوَدُ *Oppressed, pressed heavily upon, or burdened, by a load.* (S.)

مَآوِدُ *Calamities:* (IAqr, M, L, K:) as also **مَوَائِدُ**, which is app. formed by transposition. (M, L.) Some say that **مَآوِدُ** is pl. of **مُؤِيدٌ**, and derive this word [which see in art. **أَيْدٍ**] from **آدَهُ**, aor. **يُؤَوِدُ**, meaning "it oppressed him by its weight:" (T, L:) or it has no sing. (IAqr, M.)

اوز

أَوْزٌ (S, Msb, K) and **أَوْزَةٌ**, (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.] (Msb,) i. q. **بَطٌّ** [The goose, or geese; and the duck, or ducks; but **أَوْزٌ** is generally applied to the former of these birds; and **بَطٌّ**, to the latter; agreeably with a statement in the Jm, that **بَطٌّ** is applied by the Arabs to the small, and **أَوْزٌ** to the large]; (S, K;) as also **وَزٌّ**, of which the n. un. is **وَزَّةٌ**: (Msb:) **أَوْزٌ** is of the measure **فَعْلٌ**: (Msb:) [but see what follows:] the pl. is **أَوْزُونَ**, (S, Msb, K,) a form which is sometimes used, (S, Msb,) and which is anomalous. (Msb.) [See also **كُرْكِيٌّ**.] — [Hence,] **أَوْزٌ** also signifies + *Short and thick:* (K:) *fleshy without being tall:* (Lth, TA:) fem. with **ة**. (TA.) El-'Okberee asserts that the **أ** is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says

that it is of the measure **فَعْلٌ**, and may not be of the measure **فَعْلٌ**, [i. e., originally **أَوْزٌ**] because this does not occur as the measure of an epithet.

(TA.) [It seems, however, that **أَوْزٌ** is in this case a subst. used tropically as an epithet, after the manner of many nicknames.] — Also, applied to a man, and to a horse, and to a camel, *Firm in make:* (AHei in the Expos. of the Tes-heel, and TA:) or, applied to a horse, *compact and strong in make.* (TA.)

أَوْزِيٌّ *A manner of walking in which is a moving up and down: or leaning on one side;* (K;) [the latter omitted in the CK:] *at one time on the right and at another on the left [like a goose or duck]:* (TA:) and the *walk of a sprightly horse.* (TA.) Az says that it may be of the measure **فَعْلِيٌّ**, [i. e., originally **أَوْزِيٌّ**], or **فَعْلِيٌّ**; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as **جَيْضِيٌّ**, and **دِقْقِيٌّ**. (TA.)

أَرْضٌ مَآوِزَةٌ *A land abounding with the birds called أَوْزٌ.* (Sgh, K.)

اوس

أَسٌّ [The myrtle;] *a certain kind of tree,* (S, Msb, K,) *well known,* (S, K,) *fragrant,* (IDrd, M, Msb,) *and evergreen, abundant in the land of the Arabs, growing in the plains and mountains, and increasing so as to become a great tree:* (AHn, M, TA:) n. un. with **ة**: (AHn, M, Msb, K:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)

اوف

1. **أَوْفٌ** and **أَوْفٌ**, inf. n. **تَوْوَفٌ**, aor. **آفَتِ الْبِلَادُ** and **آفَةٌ** (M, TA) and **أَوْوَفٌ**, (M,) or **أَوْوَفٌ**, (TA,) *The country, or countries, had therein what is termed آفَةٌ [i. e. a blight or blast or the like, or a pest or plague or the like].* (M, TA.) And **إِيفُ الطَّعَامِ**, (Ibn Buzurj, T,) or **الزَّرْعِ**, (K,) or **النَّشِيءِ**, with the verb in the pass. form, (Msb,) like **قَبِيلٌ**, (K,) *The wheat, or seed-produce, or thing, became affected, or smitten, with what is termed آفَةٌ [i. e. a blight, blast, taint, canker, or the like].* (T, K, Msb.) And **أَفُ الْقَوْمِ**, (M, TA,) and **أَوْفُوا**, (K,) thus in a correct copy of the 'Eyn, (TA,) and **أَوْفُوا**, (Lth, T, K,) and **أَوْفُوا**, (K, TA,) [in the CK **أَوْفُوا**], and **أَوْفُوا**, (Lth, T, K, [in the CK **أَوْفُوا**],) the last, namely, **أَوْفُوا**, with the **ا** termed **مَمَالَةٌ**, having a quiescent letter [i. e. **ي**] rendered apparent by utterance but not by writing, between it and the **ف**, (T, K,* [in which is a strange omission, of the words **سَاكِنٌ بَيْنَهُ اللَّفْظُ لَا الْخَطُّ** as in the T, or **سَاكِنَةٌ بَيْنَهَا الْهَاءُ** as in the TA,] TA,) *The people became affected, or smitten, with what is termed آفَةٌ [i. e. a pest or plague or the like].* (Lth, T, M, K.) Lth says, in this case one says **أَوْفُوا**, and in one dial. **أَوْفُوا**: (T:) in several copies of his book, in one dial. **أَوْفُوا**, with two distinct **ف**s, of which the former is with teshdeed: but in some copies as mentioned just before. (Sgh, TA.)

آفَةٌ [A blight, blast; taint, canker, disease, bane, pest, plague, or the like; any evil affection; an evil; a cause of mischief or harm or injury; anything that is noxious or destructive; a calamity;] i. q. **عَاهَةٌ**; (S, Msb, K;) i. e. (Msb, [in the K "or,"]) *an accident that mars, or corrupts, that which it affects, or befalls, or smites:* (T, M, O, Msb, K:) pl. **آفَاتٌ**. (Msb, K.) [See 1.] One says, **آفَةُ الظَّرْفِ الصَّلَفِ وَآفَةُ الْعِلْمِ النِّسْيَانُ** [The bane of elegance in manners, or the like, is the overpassing the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness]. (T.) And it is said in a trad., **آفَةُ الْحَدِيثِ الْكُذْبُ وَآفَةُ الْعِلْمِ النِّسْيَانُ** [The bane of discourse is lying; and the bane of science is forgetfulness]. (TA.) And hence the saying, **كُلُّ شَيْءٍ آفَةٌ وَلِلْعِلْمِ آفَاتٌ** [To everything there is a bane; and to science there are banes]. (TA.)

مَوْوَفٌ, (Ks, T, S, M, Msb, K,) originally **مَآوُوفٌ**, (Msb,) and **مُتَيْفٌ**, (Ibn-Buzurj, T, K,) *Affected, or smitten, with what is termed آفَةٌ;* (T, S, M, &c.;) applied to wheat, (Ks, Ibn-Buzurj, T, M,) or seed-produce, (S, K,) &c. (Msb.)

مُتَيْفٌ: see **مَوْوَفٌ**.

اوق

أَوْقِيَةٌ: see art. **وَقِيٌّ**.

اول

1. **أَوْلٌ**, aor. **يُؤْوِلُ**, (T, S, M, &c.) inf. n. **أَوْلٌ** (T, M, Mgh, Msb, K) and **مَآلٌ** (M, K) and **إِيَالٌ**, which last is used as a subst. in relation to objects of the mind, (Msb,) and **أَيْلُونَةٌ** [like **دَيْبُونَةٌ**], (TA,) *He, or it, returned;* syn. **رَجَعَ**; (T, S, M, Mgh, Msb, K;) and **عَادَ**; (T;) [and *he resorted;* (see an instance voce **إِيَالٌ** to it; (M, K;) namely a thing [of any kind; the thing, or place, whence he, or it, originated, or came; his, or its, origin, or source; his, or its, original state, condition, quantity, weight, &c.; any place; and a former action, or saying, or the like: see **رَجَعَ**, by which, as the explanation of **أَوْلٌ**, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and **آلٌ عَنَّهُ** *he (a man, M) returned, or reverted, from it.* (M, K.) — From **أَوْلٌ** as syn. with **رَجَعَ** is the phrase, **فَلَانَ يُؤْوِلُ إِلَى كَرَمٍ** [meaning either *Such a one returns to generosity, or, as **كَرَمٍ** is used in the sense of **كِرَامٍ**, is referable to generous, or noble, ancestors].* (TA.) [And hence the phrase,] **آلٌ إِلَيْهِ بِنَسَبٍ** [He bore a relation to him, as a member to a head, by kindred], and **بِدِينٍ** [by religion]. (Ibn-'Arāfeh.) And the saying, in a trad., **مَنْ صَامَ الدَّهْرَ فَلَا** **أَوْلٌ**, i. e. † [He who fasts ever, or always, may he neither fast] *nor return to what is good.* (TA. [In the Mgh, art. **دَهْرٌ**, for **أَوْلٌ** I find **أَفْطَرٌ**; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe

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 *الأ* in art. *الو*.]—Hence also the saying, *آلت الضربة إلى النفس*, meaning † *The blow, or stroke, resulted in destroying life ; in slaying, or killing.* (Mgh.) —Hence also, *آل الأمر إلى كذا* [*The affair, or case, became ultimately reduced to such a state, or condition ; came to such a result ; came to be thus*]. (Mgh.) —Hence also, *طبخت الشراب*, *كذا* *قال إلى قدر كذا* *and it became reduced (رجع) to such a quantity.* (S.) And *طبخه حتى آل إلى الثلث أو الربع* *He cooked it (namely نبيذ [i. e. must, or mead, or wort,]) until it became reduced (رجع) to the third, or to the fourth : (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حتى آل (TA,) إلى من واحد*, (Mgh,) *or من واحد*, (TA,) *until twice the quantity, or weight, of a من became [reduced to] (صار) one من.* (Mgh.) — [Hence also, *مجاز الأول* *The proleptic, or anticipative, trope ; as فصل* applied to “a young camel” before it is weaned, because it is to be weaned.] — [And hence also, app.,] *آل الشيء*, inf. n. *مأل*, *The thing [became reduced in quantity or size ;] decreased ; diminished ; or became defective, or deficient.* (M, K.) And *آل لحم الناقة* *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.) — *آل*, (T, S, M, K,) inf. n. *أول* (T, M, K) and *إيال*, (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.) — *ما لك تؤول إلى كتفك* [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] *إذا أنضم إليهما واجتمع* [when he draws himself together to them, and contracts himself]; and is a tropical phrase: so says Z. (TA.) — *آل من* *He escaped, or became safe or secure, from such a one : a dial. var. of أول : (T, K:) of the dial. of the Anṣār. (TA.)* — You say also, *آل*, aor. *يؤول*; (T, Mṣb;) or *أول*, aor. *يأول*; (K;) meaning *He, or it, preceded ; went before ; was, or became, before, beforehand, first, or foremost ; (T, Mṣb, K;) and came : (Mṣb:) with this, also, أول is syn. ; and from it [says Az] is most probably derived أول, so that its original form is أول :*

[or, as Fei says,] hence is derived the phrase, used by the vulgar, *العشر الأول* with fet-h to the hemzeh [as meaning “the first, or preceding, ten (nights of the month),” for الأول, pl. of الأولى, fem. of الأول; but this is generally regarded as being originally الأول, from أول]. (Mṣb.) — *آله*: see 2. — Accord. to Lth, (TA,) *آلته*, (M, K,) aor. *أؤوته*, inf. n. *أؤول*, (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.)* — *آل رعيته*, (S, M, Mṣb, K,) aor. *يؤول*, inf. n. *أؤول* (S) and *إيال*, (S, M, K,) of which the simple subst. is *إيالة*, (S, Mṣb,) *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, Mṣb, K;) and did so well : (S:) and آل عليهم*, inf. n. *أؤول* and *إيال* and *إيالة*, [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,) *قد آلتنا وإيل علينا* (T, S, M) *We have ruled and been ruled ; (T;) we have presided and been presided over. (M.)* — *آل ماله*, (T, S, M, Mṣb, K,) inf. n. *إيالة*, (T, Mṣb,) *He put into a good, or right, state, or condition, and managed, or tended, his مال [meaning cattle ; (T, S, M, K;) as also آتاه* [written with the disjunctive alif *آتاه*, (K,) inf. n. *آتال* (S) or he managed his camels, and his sheep or goats, in such a manner that they throve, or became in a good state or condition, by his management. (Mṣb.) Lebeed describes a female singer * *بموتير تاتاله* *إيهامها* (T, S,) meaning *with a stringed lute, (EM p. 169,) which her thumb adjusts ; (S, EM;) from آلت*, (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. اوى.]* You say also, *آلت الشيء* 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, أول الله عليك*, i. e. *May God compose for thee thine affair : and, by way of imprecation, أول الله عليه شمة* [*May God not compose for him his discomposed, disorganized, deranged, or unsettled, affair, or affairs*]. (T.) — *آلت الإبل*, inf. n. *أول* and *إيال*, also signifies *I drove the camels : (M:) or, accord. to the T, I bound the camels' udders with the أصرة (صورتها) until the time of milking, when I loosed them. (TA.)*

2. *أوله إليه*, (M, K,) inf. n. *تأويل*, (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. رجعه*: (M, K: in the CK *رجعه*;) and *آله* also signifies the same; syn. *ودّه*. (TA.) You say, *أول الله عليك ضالتك* *May God restore to*

thee thy stray ; (T, TA;) cause it to return to thee ; (TA;) bring together thee and it. (T.)* And *أولته إلى كذا* *I caused him, or it, to come to such a state or condition ; brought, or reduced, him, or it, thereto ; syn. صيرته إليه. (T.)* — See also 1, near the end of the paragraph, in two places. — *تأويل* 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, أولته, inf. n. تأويل ; and تأولته, inf. n. تأول ; in one and the same sense : and hence the saying of El-Aṣṣhà :*

• على أنها كانت تأول حبا •
• تأول ربي السقاب فأصبحا •

(S:) or *تأول حبا*: (so in a copy of the T: [the former word being, accord. to this reading, a contraction of *تأول*; but this does not altogether agree with what here follows:] AO says, *تأول حبا* means *تفسيره ومرجعته*: [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 *ربيع*, 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 *أوله* and *تأوله*, (M, K,) inf. n. of the former as above, (K,) when said of language, signify *دبره وقدره وقسره* [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 *تأويل* and *تفسير* were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Aḥmad Ibn-Yahyà, these two words and *معنى* are all one: but *تأويل* 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 تأول*: (T:) or the *turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Scripture and the Sunneh*: for instance, in the words of the Kṣur [vi. 95, &c.], *يُخرج العنق من البيت*, if the meaning be [thus explained] “He produceth the bird from the egg,” this is *تفسير*: and if [it be explained as meaning] “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is *تأويل*: so says Ibn-El-Kemál: (TA:) [hence, although it may often be rendered by *interpretation*, like *تفسير*, it more properly signifies the *rendering in a manner not according to the letter, or overt sense ; explaining the covert, or virtual,*

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 مُتَشَابِه, [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, أول نطقاً, 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,] تأويل 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. عاقبة; (Bd in iv. 62 and xvii. 37;) or مآل; (Jel in the same places;) or مَرَجِع, and مَصِير; 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, تَقْوَى اللَّهِ means The fear of God is best in respect of result; syn. عاقبة. (TA.)

5: see 2, in the former half of the paragraph, in six places.—تَأْوَل 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, تَأْوَلْتُ فِي فَلَانٍ 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. استأل الرُّؤْيَا He sought the interpretation of the dream, by consideration. (TA in art. سَأَلَ.)

أهل A man's أهل [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 أول 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 الْإِسْتَفِافِ, 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 فَلَانٍ; but not آلَ رَجُلٍ, nor آلَ زَمَانٍ كَذَا, nor آلَ مَوْضِعٍ كَذَا, like as one says, أَهْلُ رَجُلٍ, and أَهْلُ زَمَانٍ كَذَا, and أَهْلُ مَوْضِعٍ كَذَا: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, آلُهُ, but أَهْلُهُ; but his opinion in this matter is not correct: it is originally أَوْلٌ; the و being changed into ا, (M, Mṣb,) as in قَالٌ [which is originally قَوْلٌ]: so say some: (Mṣb:) or it is originally أَهْلٌ, (T, M, Mṣb, K,) then آلٌ, and then آل: (K:) so say some, arguing thus from its having أَهْلٌ for its dim.: (T, Mṣb:) but accord. to Ks, it assumes the form أَوْلٌ 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-Yaḥyà, 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-Muttalib. (Esh-Sháfi'ee, T.)—يَا آلَ زَيْدٍ and يَا لَزَيْدٍ, 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 إبلة.]—I. q. 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:

• الأرقى من تذكر آل لئلى
• كما يلقي السليم من العدا

[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 مَزْمَارٌ.]—[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.]—مَا أَشْرَفَ مِنَ الْبَعِيرِ [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 آلَاتٌ of the [wood of the tree called] طَلْح. (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]: (As, 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 (شَخْصٌ), 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 (شَخْصٌ); not the same as the سَرَاب: (S:) or what resembles the سَرَاب: (Mṣb:) or, as some say, that which is in the ضحى [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 (شَخْصٌ), and making them to quiver; whereas the سَرَاب 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:) As says that the آل and the سَرَاب are one: but others say that the former is from the ضحى [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 غَدْوَةٌ [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 (شَخْصٌ),

and is in the ضَعَى [explained above]; and the سراب is that which is upon the surface of the ground, as though it were water, and is at mid-day: and this, I [namely Az] say, is what I have found the Arabs in the desert to say: (T:) El-Hareere speaks of the glistening of the آل; applying this word in the sense of سراب; for it is the latter that glistens; not the former: (Har p. 363:) the word is masc. and fem. (Msb, K.) The phrase يَرْفَعُ آلًا, ending a verse (S, M) of En-Nábigah, (M, TA,) i. e. Edh-Dhubyánee, (TA,) or El-Jaadee, (S,) [variously cited in the S and M and TA,] is an instance of inversion; the meaning being يَرْفَعُ آلًا [The آل raising it]: (S, TA:) or the meaning is, making the آل conspicuous more than it would otherwise be; the agent of the verb being a prominent portion of a mountain, which, being itself raised [in appearance] by the آل, has the effect of doing this. (M.) — See also the next paragraph. — And see أَلِيَان, in art. ألى.

أداة i. q. أداة [i. e. An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling;] (S, M, K) with which one works, for himself or for another: it is both sing. and pl.: (M, K:) or, (K,) as some say, (M,) it is a pl. having no sing. (M, K) as to the letter: (M:) [but it is very often used as a sing.:] and the pl. is آلَات. (S, K.) In the saying of 'Alee, يَسْتَعْمِلُ آلَاتِ. (S, K.) In the saying of 'Alee, يَسْتَعْمِلُ آلَاتِ [lit. He makes use of the instrument of religion in seeking the goods of the present world], † science, or knowledge, is meant; because thereby only is religion. (M.) — [A musical instrument;] a lute; a musical reed, or pipe; the [kind of mandoline called] طَنْبُور. (TA.) — The male organ of generation. (TA.) — The bier of a corpse. (Abu-l-'Omeythil, S, M, K.) Thus, accord. to some, in the following verse, (S, * M,) of Kaab Ibn-Zuheyr:

- كُلُّ ابْنِ أُنْثَى وَإِنْ طَالَتْ سَلَامَتُهُ •
- يَوْمًا عَلَى آلَةٍ حَذْبَاءَ مَحْمُولِ •

[Every son of a female, though his health, or safety, long continue, is one day borne upon a gibbous bier: for the bier of the Arabs of the desert was generally composed of two poles connected by a net-work of cords upon which the corpse lay depressed]: (S, M:) or, as some say, [in a distressing state, or condition; for, they say,] آلَة here signifies حَالَة. (TA.) — See also آل, in two places, near the middle of the paragraph. — A state, or condition; i. q. حَالَة [as mentioned above]: (T, S, M, K:) pl. [or rather coll. gen. n.] آل. (T, S.) You say, هُوَ بِآلَةٍ سَوْءٍ [He is in an evil state or condition]. (S.) — I. q. شِدَّة [Straitness; difficulty; distress; &c.]. (M, K.)

إيئة sometimes signifies The relations to whom one goes [or is traced] back in genealogy. (Ibn-'Abbád.) [See also آل.] — You say also, رَدَدْتُهُ إِلَى إِيئَتِهِ I made him to go back, or revert, to his natural disposition: or, to his [original] state or condition. (Ibn-'Abbád.)

أولو, in the gen. and accus. أُولَى: see أُو, in art. الو.

أُولَى fem. of أَوْل: see the latter in art. وائل. — أَوْلَى as a pl., and its var. أَوْلَاء; and أَوْلِيكَ, or أَوْلِيكَ; &c.: see أُو, in art. الو.

أَوْلَان A certain idol of [the tribes of] Behr and Teghlib, (K, TA,) the two sons of Wáil. (TA.)

أَوْلِيَان dim. of آل, q. v. (Ks, T, M, K.)

إِيَال The vessel, or receptacle, of thickening, or thick, milk: (M:) [or, accord. to the K, this seems to be termed إِيَال: see أَيْل:] or, in which wine (شَرَاب), or expressed juice, or what is pressed, or squeezed, so that its juice is forced out, or the like thereof, is made to thicken. (TA.) — [Also an inf. n. of 1, which see throughout.]

إِيَالَة Rule, or government: (S, Msb:) [accord. to some, an inf. n. of آل as a trans. verb: accord. to others,] a simple subst. (Msb.)

أَوْل and its variations &c., see art. وائل: some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.)

إِيَال: see إِيَال: — and see also أَيْل, last sentence.

إِيَال: see إِيَال: — and see also أَيْل, in four places; and إِيَال.

إِيَال and إِيَال (T, S, Mgh, Msb, K, the first and third and fourth in art. ايل) and إِيَال (T, K,) the last on the authority of IAqr, (TA,) but A 'Obeyd says that it is إِيَال, with kesr, (T,) and this is the approved form, (TA.) The [animal called] وَعَل (K:) or the male وَعَل; (Ish, T, S, Mgh, Msb;) i. e. the mountain-goat: (Msb:) accord. to some, (S,) what is called in Persian (S, Mgh;) by which word Sh explains the word إِيَال: Ish says, it is the animal that is very wide between the horns, and bulky, like the domestic bull: (T:) [see بَقَرُ الْوَحْشِ in art. بقر:] and Lth says, it is called thus because it resorts (يُؤْوِل) to the mountains: sometimes the ي is changed into ج: the fem. is of the same three forms with ة: (TA:) and the pl. is إِيَالِيل [like سَيَائِد pl. of سَيِد]. (Lth, T, Mgh, Msb.) — See also أَيْل, in two places.

أَيْل [act. part. n. of 1 in all its senses: and thus, particularly,] Thickening, or thick; (T, S, M, TA;) applied to the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state; (T;) or to milk, (S, M, TA,) and to oil, and other things, such as tar, and honey, and wine, or beverage: (TA:) pl. إِيَالِيل: (S, M:) which last word [in one copy of the M written إِيَال, but this I think a mistranscription,] signifies also the remains of thickening, or thick, milk; or, as some say, the [seminal] water in the womb: (M:) or this same word (إِيَالِيل) has the last of these significations; and also, [as a sing. epithet,]

the first of the meanings explained in this paragraph; as also أَيْل, applied to milk; (K;) or to milk thickening, or thick, and mixed; not excessively thick, but in a somewhat good degree, and changed in its flavour: (AHát, TA:) or it [app. أَيْل, as in the TK,] signifies the vessel, or receptacle, thereof; (K;) [a meaning assigned in the M to إِيَالِيل:] in which milk thickens: (TA:) Sh says that إِيَالِيل signifies the milk of the إِيَالِيل [pl. of إِيَالِيل]; and so says AA: but AHeyth says that this is absurd; and that the right word is إِيَالِيل, having the signification first explained in this paragraph, i. e. thickening, or thick, milk: En-Nadr says that إِيَالِيل signifies thick urine of she-goats of the mountain; which, when drunk by a woman, excites her venereal faculty: (T:) or this last word is used to signify milk of an إِيَالِيل, which is said to strengthen in the venereal faculty, and to fatten, as Ibn-Habeeb asserts; and إِيَالِيل, which he affirms to be wrong, is a dial. var. thereof; and it may also be a quasi-pl. n. thereof: (M:) as a pl. [of أَيْل], applied to milk, إِيَالِيل is extr. in two respects; as a pl., of this form, of an epithet not applied to an animal; and as being regularly أَوْل. (IJ, M.) — إِنَّهُ لَكَيْلٌ مَالٌ and مَالٌ إِيَالِيلٌ Verily he is a good manager, or tender, of cattle, or camels, or the like. (M, TA.)

عَابَة used as a simple subst. in the sense of عَابَة &c.: see 2, last sentence.

مَال inf. n. of آل, in two senses pointed out above. (M, K, TA.) — [Hence, مَالَهُ إِلَى كَذَا His, or its, return, or course, or transition, is to such a state or condition.] — Also, [as a noun of place &c.,] i. q. مَرْجِع [as signifying A place, and a state, or condition, to which a person, or thing, returns; and, to which he, or it, ultimately, or eventually, comes]. (TA, [where this is given as a signification not mentioned in the K; so that مرجع is not here used as an inf. n.: it is, moreover, a signification well known.]) See also 2, last sentence. — A refuge: applied in this sense to God. (Har p. 361.)

هُوَ مُؤْتَالٌ لِقَوْمِهِ مُقْتَالٌ عَلَيْهِمْ He is ruler, or governor, of his people; a possessor of dictatorship over them, or of authority over them to judge or give judgment or pass sentence or decide judicially. (A, TA.)

هَذَا مُتَأَوَّلٌ حَسَنٌ [app. This is a good discovery made from outward signs]. (TA, where it immediately follows تَأَوَّلَ فِيهِ السَّخِيرُ with its explanations given above.)

مُتَأَوَّلٌ: see its verb. — [Sometimes it signifies] Veracious: opposed to مُتَعَوَّلٌ. (Har p. 256.)

اولو

أولو, in the gen. and accus. أُولَى: see أُو, in art. الو.

اولى

أولى fem. of أَوْل: see the latter in art. وائل. —

أولى as a pl., and its var. أولاء; and أولئك, or أولائك; &c.: see ألى, in art. الى.

أومر

أومر for أمر: see art. امر.

أون

1. آن, aor. يؤون, inf. n. أون, He was, or became, at rest, or at ease; he rested in a journey.

(IAar, T.) — أنت, aor. and inf. n. as above, I enjoyed a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity. (AZ, T, S, M, K.) — I was, or became, grave, staid, steady, sedate, or calm. (S, K.) — I was, or became, gentle; or I acted gently:

(T, S, M, Mṣb, K.) and I acted, or proceeded, with moderation, without haste or hurry, in pace or journeying: (M.) I went gently, softly, or in a leisurely manner: (S, K.) أون [the inf. n.] is formed by substitution [of ا for ه] from هون.

(S.) You say, أنت بالشيء, and على الشيء, I was gentle, or I acted gently, with the thing; (M;) and في الأمر. (Mṣb.) And

أنت على نفسك Act thou gently with thyself, or be thou gentle, in pace or journeying: and proceed thou with moderation, without haste or hurry:

(T, S:) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, أون على قدرك, meaning

ربع آئن خير من غيب [app. Act thou with moderation, gentleness, deliberation, or in a leisurely manner, according to thine ability, or to the measure of thine ability; for قدر and نحو are both syn. with مقدار]. (T, K.) And

أوتوا في سيركم Proceed ye with moderation in your course or pace or journeying. (ISk, T.) And

تأون في الأمر He paused, or was patient, in the affair. (M.) أون also signifies The being weary, or fatigued; like آين. (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] — Also The putting oneself to trouble, or inconvenience, for the sake of what one may expend upon himself and his family. (M.)

And hence, accord. to one [whose name is imperfectly written in the TA], the word مؤونة, [as being originally مأونة,] of the measure مفعلة but others say that it is of the measure فعولة, from مأنت. (TA.) — أونك and أونك [and آينك] signify the same. (M.) [See art. آين.]

2: see 1, in two places.

5: see 1.

آن and its vars.: see art. آين. [Accord. to some, it belongs to the present art., in which it is mentioned in the Mṣb.]

أون: see 1 [of which it is the inf. n.]: and see also what next follows.

أوان (T, S, M, Mṣb, K.) and إوان (T, M, Mṣb, K.) the latter mentioned by Ks on the authority of Aboo-Jāmi', but the former is the usual mode of pronouncing it, (T,) and إوان, Bk. I.

(M,) A time; a season: pl. آونة; (T, S, M, Mṣb, K;) but Sb says أونات; (M; [so in a copy of that work; app. أونات, as though pl. of آونة;]) and آينة is syn. with آونة. (AA, T, K.) You say, جاء أوان البرد [The time, or season, of cold came]. (T.) And فلان يصنع ذلك الأمر, آونة, (S, K,*) and آينة, (K, [in the CK آينة,]) آينة آينة sometimes, leaving it undone sometimes. (S, K,*) And آينة آينة I came to him times after times. (AA, T.) And آونة آونة signifies Time after time. (TA, from a trad.) In the saying (of Aboo-Zubeyd, L),

طلبوا صلحنا ولات إوان

(M,) or إوان, (L,) [They sought our reconciliation with them, but it was not the time that reconciliation should be sought], accord. to Abu-l-'Abbās, the tenween of the last word is not a sign of the genitiva case, but is, as in the instance of إ, because of the suppression of a proposition to which the word should be prefixed, as when you say, جئت إوان قام زيد, I came at the time that Zeyd stood. (M, L.) — [Hence, آوانت At that time or season; then; like آينت.]

إوان: see آوان: and see also إوان.

آئن [part. n. of 1:] A man enjoying a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity. (AZ, T, S, K.) — [Hence the saying,] ربع آئن خير من غيب [An easy, or a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious, or quick, journey in which they are watered only on the first and third days]. (TA.) [The fem. is آينة: the pl. of which is آينات and آينات.] You say, بيننا وبين مئة ثلاث ليال إوانت Between us and Mekkeh are three nights of easy, or gentle, journeying: (S, K,*) and آينات آينات ten nights of easy journeying. (S, M, K.)

إوان and إوان (T, S, M, Mṣb, K) [each] a foreign word, [i. e. Persian,] (M,) A chamber, or an apartment, (T, Mṣb,) or a large صفة [i. e. porch, or roofed vestibule, or the like], (S, K,) similar to an أوج [or oblong arched or vaulted structure, or a portico], (T, S, M, K,) or built in the form of an أوج, (Mṣb,) not closed in the front, or face: (T, M, Mṣb,*) [and a palace; often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more commonly إوان, which is Persian, is also applied to an estrade; a slightly-raised portion of the floor, generally extending nearly from the door to the end, or to each end, of a room:] pl. of the former, إوانين, (T, S, K,) because the sing. is originally إوان, (S,) and إوانات; and pl. of the latter, إوان. (T, S, K.) Hence, إوان كبرى [The great porch, or the palace, of Kiserā, or Chosroes, who is called إوان الإوان]. (T, S, Mṣb.) — Also the latter, [and app., accord. to

the Mṣb, the former also,] Any prop, or support, of a thing: (T, Mṣb:) particularly, a pole of a tent of the kind called خيمة. (T.) — The إوان of the لجام [is The headstall of the bridle; and] has for its pl. إوانات. (T, K.)

مؤونة: see 1, and see art. مان.

أوه

1 and 2: see 5.

5. آوه; (S, Mgh, Mṣb, K;) and آوه, (S, Mgh, K,) inf. n. آوية; (S, K;) and آه, inf. n. آوه; (K;) He said آه or آوه &c. [i. e. Ah! or alas!]; (S, Mgh, K;) he moaned; or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. آوجع. (Mṣb.)

آه, (Az, S, Mṣb, K, &c.,) as also آه, (IAmb, K,) and آها, and آهة, (TA,) and آوه, (S, Mṣb, K,) and آوه, (ISd, K,) and آوه, (K,) and آوه, (S,) or آوه, (K,) and آوه, (Hr, Mgh, Mṣb, K,) so in some copies of the S, but in a copy in the author's handwriting آوه, there said to be with medd, and with teshdeed and fet-h to the و, and with the ه quiescent, (TA,) [or,] accord. to Aboo-Tālib, آوه, with medd, thus pronounced by the vulgar, is wrong, (T in art. او,) and آوه, and آوه, [in both of which, and in some other forms which follow, it is doubtful whether the ه be quiescent or movent, and if movent, with what vowel,] (TA,) and آوه, (K, TA,) or آوه, but said by ISd to be with medd, and mentioned by AHāt as heard from the Arabs, (TA,) and آوته, (K, TA,) or آوته, (CK,) or آوته, and آوته, (S, [in one copy of which the ه is marked as quiescent,]) and آوته, (K, TA,) with medd, (TA,) or آوته, (CK,) and آوه, (S, Mṣb, K,) and آوه, and آوه, (K, TA,) and آها, and آه, (TA,) [Ah! or alas!] a word imitative of the voice, cry, or exclamation, of the متأه; (Az and TA in explanation of آه;) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (S, Mgh, Mṣb, K, TA;) denoting the prolongation of the voice with complaint: (S, TA, after آوه or آوه:) sometimes, also, a man says آه from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] آها is a word expressive of grief or lamentation, or of most intense grief or lamentation or regret; [that] it is put in the accus. case as being used in the manner of inf. ns.; and [that] the hemzeh is originally و: but IAth says, آها is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like as آها is used in relation to good: (TA in art. اه:) and آوه and آوه and آوه are cries uttered to horses, to make them return. (ISh and TA in art. اوى. See 2 in that art. in the present work.) You say, آه من كذا [Ah, or alas, on account of, or for, such a thing!]; (S, Mṣb;) and in like manner, آوه, followed by من, and by ل, (S, TA,) and by على. (TA.) [See also آوه in art. او.]

17

أَهَّة a subst. from تَأَوَّه; occurring in the saying of El-Muthak্কib El-'Abdee,

• إِذَا مَا قُمْتُ أَرْحَلُهَا بِئَلْبِ

• تَأَوَّهَ أَهَّةَ الرَّجُلِ الْحَزِينِ

[When I arise to saddle her, by night, she moans with the moaning of the sorrowful man]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوَّه: (TA:) but some recite the verse differently, saying, أَهَّة, from أَهَّ meaning تَوَجَّع (S:) and some say, تَهَوَّه هَاهُمَّ. (TA.) And hence the saying, in imprecating evil on a man, أَهَّةُ لَكَ [May God cause moaning to thee!], and أَوَّهَ لَكَ, with the ه suppressed, and with teshdeed to the و. (S.) [See also أَوَّه in art. او.] And see آه above. — [Also] Measles: thus in the phrase, used in imprecating evil on a man, أَهَّةُ وَمَاهُمَّ [May God cause measles and small-pox [to befall thee]! (K, TA,) mentioned by Lh on the authority of Aboo-Khâlid. (TA.)

• آه and آوه and آوه and آوه &c.: see آه.

أَوَّاهُ A man often saying Ah! or alas! or often moaning: (Mgh:) or one who says Ah! or alas! from a motive of affection, or pity, or compassion, and fear: or mourning, or sorrowing, much, or often: (TA:) or compassionate; tender-hearted: or often praying, or frequent in prayer: (K, TA:) or one who celebrates the praises of God, or praises Him greatly, or glorifies Him: or who praises much, or often: or who abases himself, or addresses himself with earnest supplication, [to God], confident of his prayer's being answered: (TA:) or one having certain knowledge (K, TA) of his prayer's being answered: (TA:) or inviting much, or often, to what is good: (TA:) or skilled in the law: or a believer; so in the Abyssinian language: (K:) occurring in the Kur [ix, 115 and xi, 77]. (TA.) — See also آه.

• أَوَّوهُ, or أَوَّوهُ, and أَوَّوهُ: }
• أَوَّاهُ, or أَوَّاهُ, and أَوَّاهُ, and أَوَّاهُ: } see آه.
• أَوَّاهُ, or أَوَّاهُ:

أَوَّاهُ [Saying Ah! &c.: (see the verb:) and] abasing himself; or addressing himself with earnest supplication [to God]. (TA.) [See also آه.]

اوى

1. أَوَّاهُ (T, S, M, Mgh, Mṣb, K,) and أَوَّاهُ (M, Mṣb, K,) aor. أَوَّاهُ (T, S, Mṣb,) imperative أَوَّاهُ (T,) inf. n. أَوَّاهُ (T, S, M, Mgh, Mṣb, K,) with damm, (K,) of the measure فَعُولُ, [originally أَوَّاهُ] (S,) and أَوَّاهُ (Fr, M, K,) with kesr, (K,) and أَوَّاهُ; (S;) and أَوَّاهُ (M, K,) inf. n. أَوَّاهُ; (K;) and أَوَّاهُ (M, K;) and أَوَّاهُ (thus [more commonly] ائْتَوَّى accord. to a copy of the M,) or أَوَّاهُ (K,) like ائْتَخَذَ (TK,) and أَوَّاهُ (M, K,) both of the measure افْعَلُ; (TA;) and أَوَّاهُ is used by some in the same sense, but rejected, in this sense, by several;

(Mṣb;) the pronoun relating to a place of abode; (T, S, M, Mṣb, K;) He betook himself to it, or repaired to it, for lodging, covert, or refuge; (Mgh;) and [simply] he got him or got himself, betook himself, repaired, or resorted, to it; (T, Mgh;) he returned to it; (M;) he took up his abode in it; he lodged, or abode, or dwelt, in it. (Mṣb, K.) Hence, in the Kur [xi, 45], سَأَوَّى إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) الأَوَّى properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

• بِصَبُوحٍ صَافِيَةٍ وَجَدَّبَ كَرِيْنَةَ

• بِمَوْصِرٍ تَأْتَى لَهُ إِنْهَامَهَا

[With a morning-potation of clear wine (مَوْصِرٌ being understood), and a female singer's straining of her chords, with a stringed instrument to which her thumb returns after the straining], he means أَوَّاهُ, of the measure تَفْتَعَلُ, from تَأَوَّاهُ, signifying عَدَّتْ; the و being changed into ا [written اى], and the اى, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.]) أَوَّى, aor. as above, inf. n. أَوَّى, also signifies He turned away: and hence, [it is said,] إِذْ أَوَّى الْغَتِيَّةُ إِلَى الْكَهْفِ [When the young men turned away to the cave: though the verb may be here well rendered betook themselves for refuge]. (Har p. 246.) You say also, أَوَّاهُ إِلَى فُلَانٍ, (A 'Obeyd, T,) or لَهُ, (as afterwards written in a copy of the T,) [I betook myself to such a one, or repaired to him, for lodging, covert, or refuge; or] I joined myself, got myself, betook myself, repaired, or resorted, to such a one: and accord. to AHeyth, أَوَّاهُ أَوَّاهُ signifying the same; but he did not know أَوَّاهُ to be syn. with أَوَّاهُ as explained below. (T.) And أَوَّى إِلَى اللَّهِ He returned unto God. (TA, from a trad.) — أَوَّى said of a wound: see 5. — See also 4, in seven places. — أَوَّى لَهُ (T, S, M, Mgh, K,) like رَوَّى (K, TA,) but it would have been more explicit if the author of the K had said like رَوَّى (TA,) [as is shown by the false reading in the CK, أَوَّى لَهُ كَرَوَّى] aor. أَوَّى (T, S, Mgh,) inf. n. أَوَّى (S, K,) and أَوَّى (S, Mgh, K,) with kesr, (TA,) [originally أَوَّى], the و being changed into ا because of the kesreh before it, (S,) or because combined with اى and preceded by sukoon [a mistake for "kesreh"], (IB as cited in the TA,) [in a copy of the T written أَوَّى, and in a copy of the M and in the CK أَوَّى] and أَوَّى (S, M, K,) without teshdeed, (S, TA,) [in my copy of the Mgh written with teshdeed,] and أَوَّى (S, M, K,) He compassionated him; felt compassion, or pity, for him; (T, S, M, Mgh, K;) as also أَوَّى (T, K,) of the measure افْعَلُ. (TA.) In using the imperative form, you say, اَوَّى لَهُ, [unless this be a mistranscription for اَوَّى لَهُ] meaning Be thou compassionate to him. (T, TA.)

2: see 1, first sentence: — and see 4. — أَوَّاهُ

بالْحَيْلِ (ISh, T) [I drew together the horses: this meaning seems to be indicated in the T, by the context: or] I called out to the horses أَوَّاهُ, in order that they should return at hearing my voice: (ISh:) and in like manner one says to them أَوَّى or أَوَّى; (ISh, T, TA;) a well-known call of the Arabs to horses; and sometimes أَوَّى, with a long meddeh, is said to them from afar. (T, TA.) [See also 5.]

4. أَوَّاهُ (T, S, M, Mgh, Mṣb, K,) inf. n. أَوَّاهُ; (T, S, Mgh;) and أَوَّاهُ; (K;) and أَوَّاهُ; (T, S, M, Mgh, Mṣb, K;) the first of which is the [most] approved; (T;) the last used by some; (T, Mṣb;) both given on the authority of AZ, (S,) and of A 'Obeyd, accord. to whom you say, أَوَّاهُ, with the short ا only; (T, M;) He, or it, gave him, or afforded him, lodging, covert, or refuge; harboured him; sheltered him; protected him; (Mgh;) he lodged him, or lodged him with himself; made him his guest; or gave him refuge or asylum, absolutely, or with himself; syn. أَنْزَلَهُ; (K;) or أَنْزَلَهُ بِهِ. (T, S, TA.) You say also, أَوَّاهُ الرَّجُلَ إِلَى [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And أَوَّاهُ سَقْفَ [A roof sheltered him]. (Mgh.) And أَوَّاهُ الإِبِلَ and أَوَّاهُ [I lodged the camels in their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الْحَمْدُ لِلَّهِ الَّذِي كَفَّأَنَا وَأَوَّانَا, i. e. [Praise be to God who hath sufficed us and] hath brought us to a place of abode for us, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed أَوَّاهُ as syn. with أَوَّاهُ; but it is correct. (T.) It is said in a form of divorce, لَا يَأْوِينِي, [A house, or tent, shall not lodge, or comprise, me with thee]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) لَا يَأْوِي الضَّالَّةَ إِلَّا ضَالٌّ [No one will harbour the stray beast but a person straying from the right course of conduct]. (T, Mgh.) And his saying, لَا قَطْعَ فِي نَمْرِ حَتَّى يَأْوِيَهُ الْجَرِينُ, i. e. [There shall be no cutting off of the hand in the case of stealing fruit] unless the place where the fruit is dried contain it [at the time of the stealing thereof]. (TA.) — Hence, إِبْوَاهُ حَسْبُ الْفَحْمِ, The throwing of dust, or earth, upon the wood of which charcoal is made, and covering it therewith. (Mgh.) — See also 1, first sentence.

5: see 1, first sentence. — تَأَوَّتِ الطَّيْرُ The birds collected, or flocked, together; (Lth, T, S, M, K;) as also تَأَوَّتْ: (K:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ الْحَيْلُ The horses drew, or gathered, themselves together: and تَأَوَّى النَّاسُ The men did so. (T.) You say also, of a wound, تَأَوَّى, and تَأَوَّى, meaning It drew together, for healing; and so تَأَوَّى, and تَأَوَّى: so in the Nawâdir el-Aqrâb. (T.) — One may also say, يَتَأَوَّى, without saying it with ه, [i. e. يَتَأَوَّى], meaning He says أَوَّاهُ. (Fr and T in art. او.) [See also 2; and see art. اوه.]

6: see 5, in two places.

8. **اَتَوَى**, or **اَتَوَى**, or **اَتَوَى**, and **اَيَوَى**, and **تَاتَوَى** for **تَاتَوَى**: see 1, first part of the paragraph, in four places. — See also the last sentence but one of the same paragraph.

10. **اَسْتَاوَيْتَهُ** I asked him, or desired him, to compassionate me, or have mercy on me; syn. **اَسْتَرْحَمْتَهُ**. (T.) A poet (namely, Dhu-r-Rum-meh, TA) says,

وَلَوْ اَتَيْتَنِي اَسْتَاوَيْتَهُ مَا اَوَى لِيَا

[And if I had asked him, or desired him, to compassionate me, he would not have compassionated me]. (T, S.)

اَوِيَّةٌ dim. of **اَوِي**: see the letter **ا**.

اَوِي or **اَوِي**: see 2. — **اَوِي** [the part. n. of 1] has for its pl. **اَوِي** [like one of the inf. ns. of 1]. (T, S.) The latter is applied to birds, signifying *Collecting, or flocking, together*; (T, S, M, * K, *) syn. **مُتَاوِيَةٌ** (Lth, T) and **مُتَاوِيَاتٌ**. (Lth, T, S, M, K.)

اَبْنُ اَوِي, a determinate noun, (S, M,) [*The jachal; vulgarly called in the present day اَوِي; a certain small beast, (M, K,) called in Persian شَغَال, (S,) or in that language [or in Turkish] جَقَال: (TA:) it has been said to be the offspring of the wolf; but is well known to be not of the wolf-kind: (Msb:) اَوِي is inseparable from ابن: (M:) it is imperfectly decl., (T, S, Msb,) being of the measure اَفْعَل, (S,) or regarded as such; (Lth, T;) or because it has the quality of a proper name and the measure of a verb: (Msb:) the pl. is بَنَاتُ اَوِي, (T, S, Msb, K,) though applying to males [as well as females], like بَنَاتُ اَعْوَج and بَنَاتُ لَبُون. (AHeyth, T.)*

اَوِي and **اَوِي**, said to be rel. ns. of **اَوِي**; which see, in art. **اَوِي**.

اَوِيَّةٌ, said by some to be originally **اَوِيَّةٌ**: see art. **اَوِي**.

اَوِي (S, M, Msb, K) and **اَوِي** and **اَوِي** (M, K [but respecting these two forms see what follows]) nouns of place from the first of the verbs in this art.; (M, K;) [*A place to which one betakes himself, or repairs, for lodging, covert, or refuge; a refuge; an asylum; a place of resort; (see 1;) any place to which a thing betakes itself, &c., (ياوِي اِلَيْهِ,) by night or by day; (S;) the lodging-place, or abode, of any animal; the nightly resting-place of sheep or goats; (Msb;) and of camels: (Idem in art.*

اَوِي is used peculiarly in relation to camels: (S:) **اَوِي** being a dial. var. of **اَوِي**, but anomalous, (Fr, T, S, Msb,) and the only instance of the kind except **مَأْقِي العَيْن**: (Fr, T, M: [but see art. **مَأْق**:]) **مَأْق** and **مَأْق** are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kiláb use, for **اَوِي**, the word **اَوِي**. (T.) **جَنَّةُ المَأْوِي**, in the Kur [liii. 15], is said to mean *The paradise to which repair the souls of the martyrs, (M, Bd, Jel, TA,) or the*

pious, (Bd, Jel,) or the angels: (Jel:) or that in which the night is passed. (TA.)

اَوِي: } see **اَوِي**, in four places.
اَوِيَّةٌ: }

اَوِيَّةٌ: see art. **اَوِي**.

مُتَاوِيَةٌ: see **اَوِي**.

اَوِي

2. **اَوِي** [inf. n., by rule, as below,] *He put, or set, a sign, token, or mark, by which a person or thing might be known. (M.)* — **اَوِي** بِالْاِبِلِ, (inf. n. **اَوِيَّةٌ**, Lth, T,) *He chid the camels, saying to them اَوِيَا*, (Lth, T, M, and K in art. **اَوِي**) or **اَوِيَا**, (M,) or **اَوِيَا**, (K,) or **اَوِيَا**. (M, K.)

5. **اَوِي**, as a trans. verb: see 6. — *He paused, stopped, stayed, remained, or tarried, (T, S, M, K, *) بِالْمَكَانِ in the place; (M, K, *) [in the latter explained by تَلَبَّثَ عَلَيْهِ; but this seems to be a mistake, arising from the omission of part of a passage in the M, (one of the chief sources of the K,) running thus; **اَوِيَا بِالْمَكَانِ تَلَبَّثَ وَتَمَثَّثَ**; and **وَتَاوِيَا عَلَيْهِ اَنْصَرَفَ فِي تُوْدَةٍ**]; and *confined, restricted, limited, restrained, or withheld, himself. (T.)* In the sense of its inf. n., [by rule **اَوِي**, originally **اَوِي**] they said **اَوِي**, or **اَوِي** or **اَوِي**; [thus differently written in different places in copies of the T and S;] as in the ex. **لَيْسَ مَنزِلُكُمْ اَوِي** or **اَوِي**, (IAar, T,) or **لَيْسَ مَنزِلُكُمْ هَذَا** or **اَوِي**, (S,) i. e. *Your abode, or this your abode, is not an abode of tarriance and confinement. (IAar, T, S.)* — *He expected, or waited for, a thing: (Lth, T:) and he acted with moderation, gently, deliberately, or leisurely; without haste; or with gravity, staidness, sedateness, or calmness; (Lth, T, K;) **اَوِي** in the affair; inf. n. **اَوِي**. (Lth, T.)**

اَوِي, in a verse of Lebeed, means *I acted with moderation, &c., as above, and paused, stopped, stayed, remained, or tarried, upon him, i. e., upon my horse: (T:) or I remained firm upon him: (TA, as on the authority of Az:) but it is explained by Lth as meaning I turned away, or back, deliberately, or leisurely, upon him. (T: and the like is said in the M.)*

6. **اَوِي**, (T, S, M, * K,) and **اَوِي**, (S, K,) *I directed my course, or aim, to, or towards, (T, S, M, * K,) his اَوِي*, (S, M,) i. e., (M,) *his شخص [or body, or corporeal form or figure or substance, seen from a distance; or person]. (T, M, K.)* The following is an ex., as some relate it, of the former verb; and as others relate it, of the latter:

* **اَلْحُصْنُ اَوْلَى لَوْ تَابَيْتِهِ**
* **مِنْ حَتِيكَ التَّرْبِ عَلَى الرَّاَكِبِ**

[*Modest behaviour were more proper, if thou directedst thy course towards his person, than thy throwing dust upon the rider*]: (S, TA: [in two copies of the former of which, for **اَوْلَى**, I find **اَوْلَى**]) said by a woman to her daughter,

on the latter's relating, in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)

اَوِي a vocative particle, (S, M, Mughnee, K,) addressed to the near, (S, K,) not to the distant: (S:) or to the near, or the distant, or the intermediate; accord. to different authorities. (Mughnee.) You say, **اَوِي زَيْدٌ اَقْبِلْ** [*O Zeyd, advance: or, if it may be used in addressing one who is distant, ho there, soho, or holla: and if used in addressing one who is between near and distant, ho, or what ho*]: (S:) and **اَوِي رَبِّ** [*O my Lord*]; occurring in a trad.: and sometimes it is pronounced **اَوِي**. (Mughnee.) — Also an explicative particle. (S, M, Mughnee, K.) You say, **اَوِي كَذَا** in the sense of **اَوِي كَذَا** [*He means such a thing, or اَوِي كَذَا, which has the same signification; or اَوِي, or اَوِي, I mean; or the like; for all of which, we may say, meaning; or that is*]; (S;) as in **عَسَجِدُ اَوِي ذَهَبٌ** [*I have عَسَجِدُ, that is, (I have) ذَهَب, or gold*]. (Mughnee.) What follows it is an adjunct explicative of what precedes it, or a substitute. (Mughnee.) AA says that he asked Mbr respecting what follows it, and he answered that it may be a substitute for what precedes, and may be a word independent of what precedes it, and may be a noun in the accus. case: and that he asked Th, and he answered that it may be an explicative, or a word independent of what precedes it, or a noun governed in the accus. case by a verb suppressed: you say, **جَاءَنِي اَخُوكَ اَوِي زَيْدٌ** [*Thy brother came to me; that is, Zeyd*]; and you may say, **اَوِي زَيْدًا** [*I mean Zeyd*]: and **رَأَيْتُ اَخَاكَ اَوِي زَيْدًا** [*I saw thy brother; I mean, or that is, Zeyd*]; and you may say, **اَوِي زَيْدٌ** [*that is, Zeyd*]: and **مَرَرْتُ بِاَخِيكَ اَوِي زَيْدٌ** [*I passed by thy brother; that is, by Zeyd*]; and you may say, **اَوِي زَيْدًا** [*I mean, Zeyd*]; and **اَوِي زَيْدٌ** [*that is, Zeyd*]. (T, TA.)

When it occurs after **تَقُولُ**, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, **تَقُولُ اسْتَكْتَمْتَهُ الحَدِيثَ**, **اَوِي سَأَلْتَهُ كِتَابَانَهُ** [*Thou sayest, استكتمته الحديث, meaning كِتَابَانَهُ I asked of him the concealment of it, namely, the discourse, or story; and so when تَقُولُ is understood, as is often, or generally, the case in lexicons*]; with damm to the **ت**: but if you put **اَوِي** in the place of **اَوِي**, you say, **اَوِي اِذَا سَأَلْتَهُ**, with fet-h, because **اَوِي** is an adverbial noun relating to **تَقُولُ**. (Mughnee.) — See also **اَوِي**, near the beginning of the paragraph, in three places.

اَوِي is a particle denoting a reply, meaning **نَعَمْ** [*Yes, or yea*]; importing acknowledgment of the truth of an enunciation; and the making a thing known, to him who asks information; and a promise, to him who seeks or demands; therefore it occurs after such sayings as "Zeyd stood" and "Did Zeyd stand?" and "Beat thou Zeyd," and the like; as does **نَعَمْ**: Ibn-El-Hájib asserts that it occurs only after an interrogation; as in the

saying [in the *Kur* x. 54], **وَيَسْتَبْشِرُونَكَ أَحَقُّ هُوَ قَوْلٌ** [And they will ask thee to inform them, saying, *Is it true? Say, Yea, by my Lord!*]: but accord. to all, it does not occur otherwise than before an oath: and when one says, **إِنِّي وَاللَّهِ** [*Yea, by God!*], and then drops the **و**, the **ي** may be quiescent, and with fet-h, and elided; [so that you say, **إِنِّي اللَّهُ**, and **إِنِّي اللَّهُ**, and **إِنِّي اللَّهُ**]; in the first of which cases, two quiescent letters occur together, irregularly. (Mughnee.) Lth says, **إِنِّي** is an oath, as in **إِنِّي وَرَبِّي**, meaning, says Zj, **نَعْمُ وَرَبِّي**: **IAar** is also related to have said the like; and this is the correct explanation. (T.) [J says,] It is a word preceding an oath, meaning **بَلَى** [q. v.]; as in **إِنِّي وَاللَّهِ** and **إِنِّي وَرَبِّي**. (S.) [ISd and F say,] It is syn. with **نَعْمُ**, and is conjoined with an oath: and one says also **هِيَ**. (M, K.)

أَيُّ is a noun, used in five different manners. (Mughnee.) One of its meanings is that of an interrogative, (T, S, M, Mughnee, K,) relating to intellectual beings and to non-intellectual things; [meaning *Who? which? and what?*] (S, M, K;) and as such, it is a decl. noun: (S:) it is said in the *K* to be a particle; (MF;) and so in the *M*; (TA;) but this is wrong: (MF;) and it is added in the *K* that it is indecl.; (MF;) and it is said to be so in the *M*, accord. to Sb, in an instance to be explained below; (TA;) but this is only when it is a conjunct noun [like **الَّذِي**], or denotes the object of a vocative: (MF;) or, accord. to some, it is decl. as a conjunct noun also. (Mughnee.) You say, **أَيُّهُمْ أَخُوكَ** [*Who, or which, of them, is thy brother?*]. (S.) Another ex. is the saying [in the *Kur* vii. 184, and last verse of lxxvii.], **فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ** [*And in what announcement, after it, will they believe?*]. (Mughnee.) Sometimes it is without tesheed; as in the saying (of El-Farezdak, M),

• **تَنْظَرْتُ نَصْرًا وَالسَّمَكَينَ أَيُّهُمَا** •
• **عَلَى مِنَ الْغَيْثِ اسْتَهَلَّتْ مَوَاطِرُهُ** •
[I looked for rain, or aid from the clouds, and the two *Simáks* (stars so called). Of which of them two did the rains pour vehemently upon me from the clouds?]: (M, Mughnee, K:*) [in the last of which, only the former hemistich is given, with **نَصْرًا** (meaning the star or asterism so called) instead of **نَصْرًا**:] so by poetic licence: (M:) IJ says that for this reason the poet has elided the second **ي**, but should have restored the first **ي** to **و**, because it is originally **و**. (TA. [But this assertion, respecting the first **ي**, I regard as improbable.]) **أَيُّهُرُ**, also, is a contraction of **أَيُّ شَيْءٍ**, meaning **أَيُّ شَيْءٍ**: so in the saying, **أَيُّهُرُ هُوَ يَا فُلَانُ** [*What thing is it, O such a one?*]: and **أَيُّهُرُ تَقُولُ** [*What thing sayest thou?*]. (TA in art. **أَيُّهُرُ**.) In like manner, also, **أَيُّشُ** is used as a contraction of **أَيُّ شَيْءٍ**. (Ks, TA in art. **أَيُّهُرُ**.) A poet speaks of his companions as being **بِأَيِّ وَأَيْنَمَا**; making **أَيُّ** the name of the quarter (**جِهَةٌ**); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M.

[See **أَيْنَ**; under which head two other readings are given; and where it is said that the verse in which this occurs is by Homeyd Ibn-Thowr.] **أَيُّ** is never without a noun or pronoun to which it is prefixed, except in a vocative expression and when it is made to conform with a word to which it refers, as in cases to be exemplified hereafter. (Mughnee.) Being so prefixed, it is determinate; but sometimes, [as in the latter of the cases just mentioned,] it is not so prefixed, yet has the meaning of a prefixed noun. (S.) When used as an interrogative, it is not governed, as to the letter, though it is as to the meaning, by the verb that precedes it, but by what follows it; as in the saying in the *Kur* [xviii. 11], **لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى** [*That we might know which of the two parties was able to compute*]; and in the same [xxvi. last verse], **وَسِعِلْمُ الَّذِينَ ظَلَمُوا أَيُّ مُنْقَلَبٍ** [*And they who have acted wrongly shall know with what a translating they shall be translated*]: (Fr,* Th, Mbr, T, S:*) when it is governed by the verb before it, it has not the interrogative meaning, as will be shown hereafter. (Fr, T.) In the saying of the poet,

• **تَصِيحُ بِنَا حَنِيفَةَ إِذْ رَأَيْنَا** •
• **وَأَيُّ الْأَرْضِ تَذْهَبُ لِلصَّيَاحِ** •

[*Haneefeh* (the tribe so named) shout to us when they see us. And to what place of the earth, or land, will they go for the shouting?], **أَيُّ** is in the accus. case because the prep. **إِلَى** is suppressed before it. (S.) When they separate it [from what follows it, not prefixing it to another noun], the Arabs say **أَيُّ**, and in the dual **أَيَّانِ**, and in the pl. **أَيُّونَ**; and they make it fem., saying **أَيَّةَ**, and [in the dual] **أَيَّتَانِ**, and [in the pl.] **أَيَّاتٍ**: but when they prefix it to a noun, properly so called, not a pronoun, they make it sing. and masc., saying **أَيُّ الرَّجُلَيْنِ** [*Who, or which, of the two men?*], and **أَيُّ الْمَرَاتِينِ** [*Who, or which, of the two women?*], and **أَيُّ الرِّجَالِ** [*Who, or which, of the men?*], and **أَيُّ النِّسَاءِ** [*Who, or which, of the women?*]: and when they prefix it to a fem. pronoun, they make it masc. [as when they prefix it to a masc. pronoun] and fem., saying **أَيُّهُمَا** and **أَيُّهُنَّ** [*Who, or which, of them two?*], meaning women; (Fr, T;) [the latter of which seems to be the more common; for ISd says,] sometimes they said **أَيُّهُنَّ** [*Who, or which, of them? referring to women*], meaning **أَيُّهُنَّ**. (M.) It is said in the *Kur* [xxxi. last verse], **وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ** [*And a person knoweth not in what land he will die*]: (S:) but some read **أَرْضِ**; and Sb compares this fem. form to **كَلْتِهِنَّ**. (Bd.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, **أَيُّ** is made to conform with that indeterminate noun in case-ending and in gender and in number; and this is done [alike, accord. to some,] in the case of its connexion with a following word and in the case of a pause; so that, [in the case of a pause,] to him who says, **جَاءَنِي رَجُلٌ** [A man came to

me], you say, [accord. to the authorities alluded to above,] **أَيُّ** [*Who?*]; and to him who says, **رَأَيْتُ رَجُلًا** [I saw a man], **أَيَّا** [*Whom?*]; and to him who says, **مَرَرْتُ بِرَجُلٍ** [I passed by a man], **أَيِّ** [*Whom?*]: and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as **أَيُّ يَا قَتِي** [*Who, O young man?*], and **أَيَّا يَا قَتِي** [*Whom, O young man?*], and **أَيُّ يَا قَتِي** [*Whom, O young man?*]: and in the case of the fem. you say, **أَيَّةَ** and **أَيَّةَ** and **أَيَّةَ** [in the nom. and accus. and gen. respectively]; and in the dual, **أَيَّتَانِ** and **أَيَّتَانِ** in the nom. case [masc. and fem. respectively], and **أَيَّتَيْنِ** and **أَيَّتَيْنِ** in the accus. and gen. cases [masc. and fem. respectively]; and in the pl., [with the like distinction of genders,] **أَيَّاتٍ** and **أَيُّونَ** in the nom. case, and **أَيَّاتٍ** and **أَيَّاتٍ** in the accus. and gen. cases. (I'Alk p. 319.) [Exs. in cases of pause, agreeing with the foregoing rules, are given in the T; and exs. in cases of connexion with following words, agreeing with the foregoing, are given in the Mughnee: but J gives rules differing from the foregoing in some respects; and IB gives rules differing in some points both from the foregoing and from those of J.] It is said in the S, **أَيُّ** is made to conform with indeterminate nouns significant of intellectual beings and of non-intellectual things, and is used as an interrogative; and when it is thus used in reference to an indeterminate noun, you make it to have a case-ending like that of the noun respecting which it demands positive information; so that when it is said to you, **مَرَرْتُ بِرَجُلٍ** [A man passed by me], you say, **أَيُّ يَا قَتِي** [*Who, O young man?*], thus giving it a case-ending [like that of **رَجُلٍ**] when it is in connexion with a following word; and you indicate the case-ending [by the pronunciation termed **الرَّوْمُ**, saying **أَيُّ**, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, **رَأَيْتُ رَجُلًا** [I saw a man], you say, **أَيَّا يَا قَتِي** [*Whom, O young man?*], giving it a case-ending [like that of **رَجُلًا**], with tenween, when it is [thus] in connexion with a following word; and you pause upon the **ت**, saying **أَيَّا**; and when one says, **مَرَرْتُ بِرَجُلٍ** [I passed by a man], you say, **أَيُّ يَا قَتِي** [*Whom, O young man?* in a case of connexion with a following word; and **أَيُّ** in a case of pausing]: you conform with what the other has said, in the nom. and accus. and gen. cases, in the case of connexion with a following word and in that of pausing: but IB says that this is correct only in the case of connexion with a following word; for in the case of a pause, you say only **أَيُّ**, in the nom. and gen., with sukoon; and you imitate in both of these cases only when you use the dual form or the pl.: it is added in the S, you say in the cases of the dual and pl. and fem. like as we have said respecting **مَنْ**: when one says, **جَاءَنِي رَجَالٌ** [Men came to me], you say, **أَيُّونَ** [*Who?*], with the **ن** quiescent; and **أَيُّونَ** in the accus. and gen.: but IB says, the correct

mode is to say, **أَيُّونَ** and **أَيِّينَ**, with fet-h to the ن in both; [meaning that this is the only allowable mode in the case of connexion with a following word, and app. that it is the preferable mode in the case of a pause;] the quiescent ن being allowable only in the case of a pause, and with respect to مَنْ, for you say **مَنْوُنَ** and **مَنْينَ** with the quiescent ن only: it is then added in the §, you say, also, **أَيَّةَ** [Who? and whom?] in using the fem. [in a case of pause]; but in a case of connexion with a following word, [when referring to a noun in the accus.,] you say, **أَيَّةَ** **يَا هَذَا** [Whom, O thou? in the sing.], and **أَيَّاتِ** [in the pl.; and in like manner, **أَيَّةَ** in the nom. sing., and **أَيَّةَ** in the gen. sing.; and **أَيَّاتِ** in the nom. pl., and **أَيَّاتِ** in the gen. pl.]: but when the interrogation refers to a determinate noun, **أَيُّ** is in the nom. case (with refā) only. (TA.) [See also **أَيَّانَ**, below.] — [In other cases, now to be mentioned, it is used alike as sing., dual, and pl.] — It also denotes a condition; (T, §, M, Mughnee;) in which case, also, it is a decl. noun, applied to an intellectual being and to a non-intellectual thing. (§.) So in the saying, **أَيُّمَنْ يَكْرِهُنِي أَكْرَمُهُ**, [Whichever of them treats me with honour, I will treat him with honour]. (§.) So, too, in the saying [in the Kur xvii. 110], **أَيَّامًا تَدْعُوا فَلَهُ**, [Whichever ye call Him, He hath the best names]. (T, * Mughnee.) And in the saying [in the same, xxviii. 28], **أَيَّامًا الْأَجَلَيْنِ**, [Whichever of the two terms I fulfil, there shall be no wrongdoing to me]. (Mughnee.) One says also, **صَحْبَهُ اللَّهُ أَيَّأً**, [May God accompany him wherever he goeth]. (AZ, T.) And Zuheyr uses the expression **أَيَّةَ سَلَكُوا** for **أَيَّةَ وَجْهَةً** [Whatever tract they travelled, or travel]. (T.) The saying, **أَيُّي وَأَيُّكَ كَانَ شَرًّا فَأَخْرَاهُ اللَّهُ**, [Whichever of me and thee be evil, may God abase him!] was explained by Kh to Sb as meaning **أَيُّنَا كَانَ شَرًّا** [whichever of us two be evil]; and as being like the saying, **أَخْرَجَنِي اللَّهُ الْكَادِبَ**, **مِنِّي وَمِنْكَ**, meaning **مِنَّا**. (M. [And in a similar manner, the former clause of that saying, occurring in a verse, with **مَا** after **أَيُّي**, is said in the T to have been explained by Kh to Sb.] — It is also a conjunct noun; (Mughnee;) [i. e.] it is sometimes used in the manner of **الَّذِي**, and therefore requires a complement; as in the saying, **أَيُّهُمُ فِي الدَّارِ أَخْوَكُ** [He, of them, who is in the house is thy brother]: (§:) [i. e.] it is syn. with **الَّذِي**. (M, Mughnee.) So in the saying [in the Kur xix. 70], **ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ**, **ثُمَّ لَنَنْزِعَنَّ** [Then we will assuredly draw forth, from every sect, him, of them, who is most exorbitantly rebellious against the Compassionate]: so says Sb: but the Koofees and a number of the Basreees disagree with him, holding that the conjunct noun **أَيُّ** is always decl., like the conditional and the interrogative: Zj says, "It has not appeared to me that Sb has erred

except in two instances, whereof this is one; for he has conceded that it is decl. when separate, and how can he say that it is indecl. when it is a prefixed noun?" and El-Jarmee says, "I have gone forth from El-Basrah, and have not heard, from my leaving the Khandak to Mekkeh, any one say, **لَأَضْرِبَنَّ أَيُّهُمْ قَائِمًا** [as meaning I will assuredly beat him, of them, who is standing], with damm:" these assert, that it is, in the verse above, an interrogative, and that it is an inchoative, and **أَشَدُّ** is an enunciative: but they differ as to the objective complement of the verb: Kh says that this is suppressed, and that the implied meaning is, *we will assuredly draw forth those of whom it will be said, Which of them is most &c.?* and Yoo says that it is the proposition [أَيُّهُمْ &c.], and that the verb is suspended from governing, as in the instance in the Kur xviii. 11, cited above: and Ks and Akh say that it is **كُلِّ شِيعَةٍ**, that **مَنْ** is redundant, and that the interrogative proposition is independent of what precedes it; this being grounded on their saying that the redundancy of **مَنْ** is allowable in an affirmative proposition: but these [following] facts refute their sayings; viz. that the suspension of government is peculiar to verbs significant of operations of the mind; and that it is not allowable to say, **لَأَضْرِبَنَّ الْفَاسِقُ**, with refā, as meaning by implication "I will assuredly beat him of whom it is said, He is the transgressor;" and that the redundancy of **مَنْ** in an affirmative proposition is not correct. (Mughnee. [Some further remarks on the same subject, in that work, mentioning other opinions as erroneous, I omit. Another reading of the passage in the Kur cited above (xix. 70) will be found in what here follows.]) [ISd states that] they said, **لَأَضْرِبَنَّ أَيُّهُمْ أَفْضَلُ** [I will assuredly beat him, of them, who is most excellent], and **أَيُّ أَفْضَلُ** [him who is most excellent]; **أَيُّ** being indecl., accord. to Sb, and therefore the verb does not govern it [save as to the meaning]. (M.) And [that] you say, **أَضْرِبْ أَيُّهُمْ** [Beat thou him, of them, who is most excellent], and **أَيُّهُمْ أَفْضَلُ** [meaning the same, or whichever of them, &c.]; suppressing the relative **أَيُّهُمْ** after **هُوَ**. (M in a later part of the same art.) Fr says that when **أَيُّ** is governed by the verb before it, it has not the interrogative meaning; and you may say, **لَأَضْرِبَنَّ أَيُّهُمْ يَقُولُ ذَلِكَ** [I will assuredly beat him, of them, or whichever of them, says that]: and he says that he who reads **أَيُّهُمْ**, in the accus. case, in the passage of the Kur cited above (xix. 70) makes it to be governed by **لَنَنْزِعَنَّ**. (T.) Ks says, you say, **لَأَضْرِبَنَّ أَيُّهُمْ فِي الدَّارِ** [I will assuredly beat him, of them, or whichever of them, is in the house]; but you may not say, **ضَرَبْتُ أَيُّهُمْ فِي الدَّارِ**: thus he distinguishes between the actual occurrence and that which is expected. (§.) Akh says, also, that it may be indeterminate and qualified by an epithet; as when one says, **مَرَرْتُ بِأَيِّ** [I passed by one pleasing to thee]: but this has not been heard [from the Arabs]. (Mughnee.) — It

also denotes perfection, or consummateness: and in this case it is an epithet applying to an indeterminate noun; as in **زَيْدٌ رَجُلٌ أَيْ رَجُلٌ** [Zeyd is a man; what a man!], meaning that he is complete, or consummate, in the qualities of men: and it is a denotative of state relating to a determinate noun; as in **مَرَرْتُ بِعَبْدِ اللَّهِ أَيْ رَجُلٍ** [I passed by 'Abd-Allah; what a man was he!]: (Mughnee:) and used in this sense, it is tropical. (Har p. 534.) [J says,] it is sometimes an epithet applying to an indeterminate noun: you say, **مَرَرْتُ بِرَجُلٍ أَيْ رَجُلٍ** [I passed by a man; what a man!]; and **مَرَرْتُ بِأَمْرَأَةٍ أَيْ أَمْرَأَةٍ** [I passed by a woman; what a woman!], and **مَرَرْتُ بِأَمْرَأَتَيْنِ أَيْتِمَا أَمْرَأَتَيْنِ** [by two women; what two women!]; and **هَذِهِ أَمْرَأَةٌ أَيْ أَمْرَأَةٌ** [This is a woman; what a woman!]: and **أَيْتِمَا أَمْرَأَتَيْنِ** [What two women!]; **مَا** being redundant: and in the case of a determinate noun, you say, **هَذَا زَيْدٌ أَيْ رَجُلٌ** [This is Zeyd; what a man is he!]; putting it in the accus. case as a denotative of state; and **هَذِهِ أَمَةٌ أَيْتِمَا جَارِيَةٌ** [This is the handmaid of God; what a girl, or young woman, is she!]: you say, also, [in using an indeterminate noun,] **جَاءَتْكَ أَيْ أَمْرَأَةٌ جَاءَتْكَ**, and **جَاءَتْكَ أَيْتِمَا أَمْرَأَةٌ جَاءَتْكَ** [What a woman came to thee!]; and **مَرَرْتُ بِجَارِيَةٍ أَيْ جَارِيَةٍ** [I passed by a girl, or young woman; what a girl, or young woman!]; and **جِئْتُكَ بِمَلَاةٍ أَيْ مَلَاةٍ** [I brought thee a body-wrapper; what a body-wrapper!]: all are allowable. (§.) [In all these it evidently denotes admiration, or wonder, at some good or extraordinary quality in the person or thing to which it relates; notwithstanding that J says afterwards,] and sometimes it is used to denote wonder; as in the saying of Jemeel,

* **بَيْنَ الزُّمَى لَا إِنْ لَا إِنْ لَمْ يَمُتْ**
 * **عَلَى كَثْرَةِ الْوَأَشِينِ أَيْ مَعُونِ**

† [O Butheyneh, (**بَيْنَ** being a curtailed form of **بَيْنَتِي**, a woman's name,) adhere thou to "No:" verily "No," if thou adhere to it, notwithstanding the numbers of the slanderers, what a help will it be!]: (§:) i. e., an excellent help will be thy saying "No" in repelling, or rebutting, the slanderers, though they be many. (TA in art. **عَوْنِ**.) Fr gives as exs. of its use to denote wonder the sayings, **أَيْ رَجُلٌ زَيْدٌ** [What a man is Zeyd!], and **أَيْ جَارِيَةٌ زَيْنَبٌ** [What a girl, or young woman, is Zeyneb!]. (T.) It denotes wonder at the sufficiency, and great degree of competence, of the person [or thing] to whom [or to which] it relates. (M.) El-Kattāl El-Kilābee says,

* **وَلَمَّا رَأَيْتُ أَنَّنِي قَدْ قَتَلْتُهُ**
 * **نَدِمْتُ عَلَيْهِ أَيْ سَاعَةَ مَنَدِمٍ**

[And when I saw that I had slain him, I repented of it; in what an hour, or time, of repentance!]: i. e., when I slew him, I repented of it, in a time when repentance did not profit: **أَيُّ** being here in

the accus. case as an adv. n.; for, as it denotes the part of a whole, its predicament is made to be the same as that of the affixed noun, of whatever kind this may be. (Ham p. 95.) — It also has ك prefixed to it; and thus it becomes changed in signification so as to denote numerousness, being *syn. with the enunciative كَرُ* [*How many!*]; (S, K;) or *syn. with رَبُّ* [as meaning *many*]: (Sb, M:) [and sometimes it is *syn. with the interrogative كَرُ*, meaning *how many?* or *how much?* as will be shown below:] thus it is written كَأَيِّ (M,) or كَأَيْنِ (S, M, K,) its tenween being written ن; (S, K;) and كَاءِ (M,) or [more commonly] كَائِنِ (S, M, K,) [in some copies of the S and K كَائِنِ,] like كَاعِنِ (S,) said by IJ, on the authority of Aboo-'Alee, to be formed from كَائِنِ, by putting the double ي before the ء, after the manner of the transposition in قَسِي and a number of other words, so that it becomes كَيِّ [or كَيِّنِ], then suppressing the second ي, as is done in مَيِّت and هَيِّن and لَيِّن, so that it becomes كَيِّ [or كَيِّنِ], and then changing the [remaining] ي into ا, as in طَيِّبِي, which becomes طَائِي, and in حَيِّرِي, which becomes حَارِي, so that it becomes كَاءِ [or كَائِنِ]; (M;) and it has other dial. vars.; namely كَيِّنِ [one of the intermediate forms between كَائِنِ and كَائِنِ mentioned above]; (K;) [in one copy of the K written كَيِّنِ, and so accord. to the TK;] and كَأَيِّ (M, K,) of the measure of رَمِي, and most probably formed by transposition from كَيِّ, mentioned above; (M;) and كَأِ, of the measure of عَمَر (M, TA,) incorrectly written in the copies of the K كَاءِ, i. e. like كَاعِ (TA,) formed by the suppression of ي in كَيِّ; a change not greater than that from مَرَّ اللهُ to مَرَّ اللهُ and مَرَّ اللهُ (M.) You say, كَأَيْنِ رَجُلًا لَقِيتُ [*How many a man have I met! or many a man &c.*], (S, K,*) putting the noun following كَائِنِ in the accus. case as a specificative; (S;) and كَائِنِ مِنْ رَجُلٍ كَأَيْنِ (S, K,*) and the introduction of مِنْ after كَائِنِ is more common, and better. (S. [And Sb, as cited in the M, says the like.]) You say also, كَأَيْنِ قَدِ أَتَانِي رَجُلًا [*How many a man has come to me! or many a man &c.*]. (Sb, M.) And بَكَأَيْنِ بِكَمْ تَبِيعَ هَذَا الثَّوْبَ [*For how much wilt thou sell this garment, or piece of cloth?*]. (S.) Kh says that if any one of the Arabs made it to govern the gen. case, perhaps he did so by making مِنْ to be implied, as is allowable with بَكَأَيْنِ دِرْهَمٍ [*so that you may say, dirhem didst thou buy this? for*] it is allowable to make the noun that follows كَرُ to be governed in the gen. case by مِنْ implied, when كَرُ immediately follows a preposition; as in بَكَرَ دِرْهَمٍ أَشْتَرَيْتَ هَذَا; but when it is not thus preceded by a preposition, the noun after it must be in the accus. case. (I'Al p. 317.) It always holds the first place in a proposition, like كَرُ. (Idem, next p.) — It is

also a connective of the vocative يَا with the noun signifying the person or persons or thing called, when this noun has the article ال prefixed to it; (S, M, Mughnee, K;) and with a noun of indication, as ذَا; and with a conjunct noun having ال prefixed to it, as الَّذِي: (I'Al p. 268:) it is a noun formed for serving as such a connective; (M, K;) and has هَا affixed to it. (S, M, &c.) You say, يَا أَيُّهَا الرَّجُلُ [which seems to be best rendered *O thou man*; more agreeably with the original, *O thou, the man*; or, accord. to Akh, *O thou who art the man*; lit., *O he who is the man*; often written يَا أَيُّهَا; (T, S, M, Mughnee, K;) and يَا أَيُّهَا الرَّجُلَانِ [O ye two men]; and يَا أَيُّهَا الْمَرْأَةُ [O thou woman]; (S, M;) and يَا أَيُّهُمَا الْمَرْأَتَانِ [O ye two women]; and يَا أَيُّهُمَا الْمَرْأَةُ, and الْمَرْأَتَانِ, and التَّسْوَةُ; (M;) and يَا أَيُّهَا ذَا [O thou, this person or thing]; and يَا أَيُّهَا الَّذِي فَعَلَ كَذَا [O thou who didst, or hast done, thus]. (I'Al p. 267.) In the first of the exs. here given, أَيُّ is a noun of vague signification, (Zj, T, S,) denoting the person called, (Zj, T,) of the sing. number, (Zj, T, S,) rendered determinate by the vocative [يا], (S,) indecl., with damm for its termination; (Zj, T, S;) and هَا is a particle employed to rouse attention, or to give notice, a substitute for the noun to which أَيُّ is in other cases prefixed; and الرَّجُلُ is a qualificative to أَيُّ, (Zj, T, S,) wherefore it is in the nom. case. (S.) Akh asserts, [as we have indicated above,] that أَيُّ is here the conjunct noun, and that the first member of its complement, namely the relative هُوَ, is suppressed; the meaning being, يَا مَنْ هُوَ الرَّجُلُ; but this assertion is refuted by the fact that there is no relative pronoun that must be suppressed, nor any conjunct noun that necessarily requires that its complement should be a nominal proposition: though he might reply to these two objections by arguing that مَا in the saying لَا سِيَّمَا زَيْدٌ is in like manner [virtually] in the nom. case [as a conjunct noun *syn. with الَّذِي*, and that the first member of its complement, namely هُوَ, an inchoative of which زَيْدٌ is the enunciative, is suppressed]. (Mughnee.) The putting of the qualificative of أَيُّ in the accus. case, as in the saying يَا أَيُّهَا الرَّجُلُ أَقْبَلْ [O thou man, advance], is allowed (M, K) by El-Mázinec; but it is not known [as heard from the Arabs]. (M.) أَيُّهَا and أَيُّهَا are also used for the purpose of particularizing; [in which case they are not preceded by يا]; as when one says, أَمَا أَنَا فَافْعَلْ كَذَا أَيُّهَا الرَّجُلُ, meaning himself; and as in the saying of Kaab Ibn-Málik, related in a trad., فَتَخَلَّفْنَا أَيُّهَا الثَّلَاثَةُ [And we remained behind, or held back, ye three], meaning, by the three, those particularized as remaining behind [with him], or holding back. (TA.)

أَيُّ: see art. ايا. — أَيُّ: see the next paragraph. أَيُّ الشَّمْسِ, [the former word, when alone and

indeterminate, perhaps (as when determinate) without tenween, for it is explained (with its dial. vars.) in the S and K in باب الالف اللينة, though it is also explained in some copies of the S in the present art.,] and أَيُّهُ الشَّمْسِ (T, S, M, Mgh, K,) and أَيُّهُ الشَّمْسِ (S, M, K,) and أَيُّهُ الشَّمْسِ (T, M, Mgh, K, and in a copy of the S,) with fet-h and medd, (T, Mgh, K, and so in a copy of the S,) *The light of the sun*, (S, M, Mgh, K,) and *its beauty*: (M, K:) or *its rays*, and *its light*: (T:) or, as some say, أَيُّهُ الشَّمْسِ signifies *the halo of the sun*; that, with respect to the sun, which is like the هَالَةُ with respect to the moon; i. e. the دَارَةُ around the sun: (S:) the pl. [of أَيُّهُ] is أَيُّهُ and أَيُّهُ; [or rather the former is a coll. gen. n.;] like أَكْرَمُ and إِكْرَامُ in relation to أَكْمَةٌ. (M.) Tarafeh says, (T, S, Mgh,) describing the fore teeth (نُغْرُ) of his beloved, (EM p. 62,)

سَقَتُهُ أَيُّهُ الشَّمْسِ إِلَّا لِنَاتِهِ
[The light of the sun has shed its lustre upon them, except their gums]. (T, S, Mgh.) — And hence, by way of comparison, (M,) أَيُّهُ التَّيْبَاتِ, and أَيُّهُ (M, K,) and أَيُّهُ, and أَيُّهُ (K,) *The beauty of herbage*, (M, K,) and *its blossoms*, (M,) and *brightness*, (K, TA,) *in its verdure and growth*. (TA.) = أَيُّهُ أَيُّهُ أَقْبَلْ: see أَيُّهُ, in art. ايا.

أَيُّهُ: } see the next preceding paragraph,
أَيُّهُ: } throughout.
أَيُّهُ: }

أَيُّهُ dim. of أَيُّهُ: see the letter ا.
أَيُّهُ dim. of أَيُّهُ, q. v. (T.)
أَيُّهُ: see أَيُّهُ, in art. ايا.

أَيُّهُ: see art. ايا. [Az says,] I have not heard any derivation of أَيُّهُ; but I think, without being certain, that it is from تَأَيُّهُهُ as explained above; as though it were a noun from that verb, of the measure فَعَلَى, like دَكَّرَى from دَكَّرْتُ; so that the meaning of أَيُّهُ is *I direct myself, or my aim, to, or towards, thee, and thy person*. (T.)

أَيُّهُ [a rel. n. of أَيُّهُ]. When you ask a man respecting his كُورَةٌ [i. e. district, or city, or town], you say, أَيُّهُ الأَيُّهُ [The person of what district, &c., art thou?]; like as you say, in asking him respecting his قَبِيلَةٌ [or tribe], أَيُّهُ الأَيُّهُ [from what district, &c., art thou?]; and أَيُّهُ أنت [A person of what district, &c., art thou?]; and مَنِ أنت. (T.) [See also مَنِ, in art. من.]

أَيُّهُ: see art. ايا. Lth says that it is used in the manner of مَتَى; [signifying *When?*]; and that some say its ن is radical; others, that it is augmentative: (T:) IJ says, it must be from أَيُّهُ, not from أَيُّهُ, for two reasons: first, because أَيُّهُ denotes place; and أَيُّهُ, time: and secondly, because nouns of the measure فَعَال are few; and those of the measure فَعْلَان many: so that if you

name a man **أَيَّان**, it is imperfectly decl.: and he adds, that **أَيَّ** means a part of a whole; so that it applies as properly to times as it does to other things: (TA:) Fr says that it is originally **أَوَانٍ** [at what time?]. (T.) One says, of a stupid, or foolish, person, **لَا يَعْرِفُ أَيَّانَ** [He knows not when]. (IB.)

أَيَّ: see **أَيَّ**: and see also 2 in art. **اوى**.
أَيَّ: see what next follows, in two places.

أَيَّة A sign, token, or mark, by which a person or thing is known; syn. **عَلَامَةٌ** (IAqr, T, S, M, Mṣb, K) and **أَمَارَةٌ**: (M, K:) it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect: (Er-Rāghib, TA:) it is of the measure **فَعْلَةٌ**, (M, K,) originally **أَيَّة**; the [former] **أَيَّ** being changed to **أَيَّ** because the letter before it is with fet-h, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure **فَعْلَةٌ**, (M, K,) accord. to Kh; (M;) originally **أَوِيَّة**; (S;) [for, accord. to J and Fei,] Sb said that its medial radical letter is **و**, and that the final is **ي**, because words of this class are more common than those of which the medial and final radical letters are both **ي**; (S, Mṣb;) and the rel. n. is **أَوِيٌّ**: (S:) but IB says, Sb did not state that the medial radical letter of **أَيَّة** is **و**, as J states; but he said that it is originally **أَيَّة**, and that the quiescent **ي** is changed into **أَيَّ**; and he relates of Kh, that he allowed the rel. n. of **أَيَّة** to be **أَوِيٌّ** and **أَيَّ** and **أَوِيٌّ**; but as to **أَوِيٌّ**, he says, I know not any one who has said it except J: (TA:) or it is of the measure **فَاعِلَةٌ**, (S, Mṣb, K,) originally **أَيَّيَّة**, contracted by the suppression of its final radical letter [with the preceding kesreh]: so accord. to Fr: [but see what follows (after the pls.), where this is said to be the opinion of Ks, and disallowed by Fr:] (S, Mṣb:) the pl. is **أَيَّاتٌ** and **أَيَّاتٌ**, (S, M, Mṣb, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. **أَيَّاتٍ**: (M, K:) J says that one of its pls. is **أَيَّاتٍ**; [and we find the same also in some copies of the K:] but this is a mistake for **أَيَّاتٍ**, which is pl. of **أَيَّ**, not of **أَيَّة**: (IB, TA:) and this pl., being of the measure **أَفْعَالٌ**, has been adduced as evidence that the medial radical letter is **ي**, not **و**: (TA:) the dim. is **أَيَّيَّة**, [of the measure **فَعْيَلَةٌ** changed to **فَعْيَلَةٌ** because of the medial radical **ي**,] which, accord. to Fr, shows the opinion of Ks, that **أَيَّة** is of the measure **فَاعِلَةٌ** rendered defective by the suppression of its final radical letter, to be incorrect, because [Fr holds, in opposition to some others, that] a noun of this measure has not its dim. formed on the measure **فَعْيَلَةٌ** unless it is a proper name. (T.) They said, **أَفْعَلُهُ بِأَيَّةِ كَذَا** [Do thou it at the sign of such a thing]; like as you say, **بِأَمَارَةٍ كَذَا** and **بِعَلَامَةٍ كَذَا**. (M.) And [in this sense, as is indicated by the context in the M,] it is one of the nouns that are

prefixed to verbs [as virtually governing the gen. case], (M, K,*) because of the nearness of its meaning to the meaning of *time*: (K:) as in the saying [of a poet],

بِأَيَّةِ تُقَدِّمُونَ الْخَيْلَ شَعْنًا

[At the sign of your urging forward the horses, unsmoothed in their coats, or not curried; which means nearly the same as "at the time of your urging" &c.]. (M.) — A sign as meaning an indication, an evidence, or a proof. (TA.) — A sign as meaning a miracle; [and a wonder; for] **آيَاتُ اللَّهِ** means the wonders of God. (TA.) — An example, or a warning; (Fr, T, M, Mṣb, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. **آيَاتٍ** (M, K) and **آيَاتٍ**. (Fr, T.) — A message, or communication sent from one person or party to another; syn. **رِسَالَةٌ**. (TA.) — The body, or corporeal form or figure or substance, (S, M, K,) of a man, (S,) which one sees from a distance; [as being a kind of sign;] or a person, or an individual; syn. **شَخْصٌ**. (S, M, K.) — A whole company of people: as in the saying, **خَرَجَ الْقَوْمُ بِأَيَّتِهِمْ** The people, or party, went forth with their whole company, not leaving behind them anything. (AA, S, M.) — [Hence, accord. to some, A verse of the Kur-án; as being] a collection of words of the Book of God: (S:) or a connected form of words of the Kur-án continued to its breaking off; (K, TA;) accord. to Aboo-Bekr, so called because it is a sign of the breaking off: (TA:) or a portion of the Kur-án after which a suspension of speech is approvable: (Mṣb:) or a portion of the Kur-án denoting any statute, or ordinance, of God, whether it be [what is generally termed] an **آيَّة**, [i. e. a verse,] or a chapter (سُورَةٌ), or an aggregate [and distinct] portion of the latter. (Er-Rāghib, Kull, TA.)* [الآيَّة] written after a quotation of a part of a verse of the Kur-án, means **اقْرَأِ الْآيَةَ** Read thou the verse.]

أَيَّ: see **أَيَّ**, in art. **ايا**.

أَيَّ and **أَيَّ**, accord. to Kh, rel. ns. of **أَيَّة**, q. v. (IB.)

أَيَّ or **أَيَّ** or **أَيَّ**: see 5.

ايا

أَيَّ a vocative particle, (S, M, K,) used in calling him who is near and him who is distant: [in the former case, like *O*: in the latter, like *ho there*, or *soho*, or *holla*:] you say, **أَيَّ زَيْدٌ أَقْبِلْ** [O Zeyd, advance: or ho there, or soho, or holla, &c.]: (S:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, K:) so say Ibn-El-Hājjib, in the Kāfiyeh, and El-Fakhr El-Jābaradee; and the latter adds, or to him who is in a predicament like that of him who is distant, being sleeping or inadvertent; the person who calls thereby being eager for the person called to advance to him: (TA:) or not used in calling to him who is near: (K:) and **أَيَّ** is substituted for its hemzeh; (M, K;) so that one says, **هَيَّا**. (M.) AZ says, I have heard them say, **أَيَّ إِيَّاهُ أَقْبِلْ**. (T in الألفاظ.) [Accord. to the TA, (art. 1,) one says also **أَيَّ**.]

أَيَّ, and **أَيَّ**; and **أَيَّ**, and **أَيَّ**, and **أَيَّ**: see art. **اى**.

أَيَّ (S, M, K, &c.) and **أَيَّ** (M, K,) the latter form used by some, as related on the authority of Kṭr; (M;) accord. to some, (M,) a noun of vague signification, (S, M, K,) used metonymically for a noun in the accus. case, (M,) with which are connected all the affixed pronouns that denote the accus. case: you say **إِيَّاكَ** [Thee] and **إِيَّاهُ** [him] and **إِيَّائِي** [me] (S, K) and **إِيَّانَا** [us, &c.]: (S:) and the hemzeh is changed into **ه**, so that you say **هَيَّاكَ** (S, M, K*) and **هَيَّاكَ** (Kṭr, IJ, M, K;*) and sometimes into **و**, so that you say **وَيَّاكَ** [and app. **وَيَّاكَ** also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for **وَيَّاكَ** and **وَيَّاكَ** as meaning **مَعَ زَيْدٍ**; like as one says **وَزَيْدًا**, meaning **مَعَ زَيْدٍ**: (K:) the **ك** and **ه** and **ي** [&c.] are put to show the object meant, in order that the person addressed may be known from the absent [&c.]; and have no place in the analysis of a sentence, like the **ك** in **ذَلِكَ** and **أُرَائِكَ**: (S, M: in the former of which is added, and like the **ل** and **ن** in **أَنْتَ**;) and this is identical with the opinion of Akh: (M, TA:) thus **أَيَّ** is the noun, and what follows it is to denote allocution, [&c.,] and the two become as one thing; for nouns of vague signification are not prefixed to other nouns to govern them in the gen. case, nor are any of the pronouns, being themselves determinate. (S.) Ibn-Keysán says, (S, M,) some of the grammarians say that **إِيَّاكَ**, altogether, is a noun; and he adds, but some say (M) that the **ك** and **ه** &c. are the nouns, and that **أَيَّ** is a support thereto, because they cannot stand by themselves, (S, M,) like the **ك** &c. which occupy the latter place in **يَضْرِبُكَ** &c.; so when the **ك** &c. are put first, [as in **إِيَّاكَ ضَرَبْتُ** Thee I beat, or struck,] they are supported by **أَيَّ**, and the whole becomes as one thing: (S:) and you may also say, **ضَرَبْتُ إِيَّائِي** [I beat, or struck, me]; because it is not allowable to say, **ضَرَبْتَنِي**: (S as corrected by IB:) but you may not say, **ضَرَبْتُ إِيَّاكَ** [I beat, or struck, thee]; because you only require **أَيَّ** when you cannot use the **ك** [alone]; though you may say, **ضَرَبْتُكَ إِيَّاكَ** [I beat, or struck, thee, thee]; because the **ك** is made to be syntactically dependent upon the verb, so when you repeat it you require **أَيَّ**. (S.) In the saying of the poet, (S,) Dhu-l-Iṣṣā' El-'Adwānee, (TA.)

كَأَنَّا بَوْمٌ قَرَىٰ إِنَّمَا نَقْتُلُ إِيَّانَا

[As though we, on the day of Kurra, only killed ourselves], he has separated it from the verb only because the Arabs do not make the action of the agent to fall upon the agent itself by the adjunction of the pronoun: they do not say, **قَتَلْتَنِي**, but only **قَتَلْتُ نَفْسِي**: so the poet has used **أَيَّانَا** in the same manner as **أَنْفُسَنَا**. (S, TA.) Some of the grammarians say that **أَيَّ** is prefixed to what follows it, governing it in the gen. case; and adduce as an evidence thereof a saying which see below, commencing with **إِذَا بَدَعَ الرَّجُلُ**. (S.)

Zj says that it is an explicit noun, [not a pronoun,] which is prefixed to all the pronouns, governing them in the gen. case; but only to pronouns; so that if one said, *إِيَّا زَيْدًا حَدَّثْتُ*, it would be bad. (M.) Kh holds that it is a pronoun prefixed to the ك [&c.], governing it in the gen. case; (M, K;) and the like is related to have been the opinion of El-Mázinee: and Sb relates of Kh that he said, if any one were to say *إِيَّاكَ نَفْسِكَ* [Thee, thyself], I would not severely blame him, for this ك is [virtually] governed in the gen. case. (M.) But accord. to Akh, it is a simple, or uncompounded, pronoun, the ending of which becomes altered, as the endings of pronouns are wont to become, because of the varying of the numbers of the persons using them; (M, K;) [in both of which the last of the words thus rendered is *المضمرين*; accord. to a copy of the M, *المضمرين*, i. e. *المضمرين*; in a copy of the K, without any syll. signs; and in the CK, *المضمرين*; of which readings, I have followed that found in the M; supposing the meaning to be, that *إِيَّا* has different endings according as it is used by one speaking to another, or by one speaking of another, or by one speaking of himself, or to, or of, two or more, and the like;]) and the ك of *إِيَّاكَ* is like the ك of *ذَلِكَ*, inasmuch as it is an indication of allocution only, divested of the idea of its being a sign of the pronoun. (M.) Of all these varying opinions, IJ says that he has found none to be correct when investigated, except that of Akh; with whose opinion, that stated in the beginning of this art. is identical [except as to the affix, which is there said to be a pronoun, not merely a particle of allocution]. (M, TA.) Zj, being asked to explain the meaning of the phrase *إِيَّاكَ نَعْبُدُ*, [in the K_{ur} i. 4,] answered, *حَقِيقَتَكَ نَعْبُدُ* [Thine essence we worship]; and said that it is derived from *آيَةٌ*, meaning “a sign by which a thing is known:” but IJ does not approve of this. (M.) [Respecting the phrase, *فَإِذَا هُوَ إِيَّاهَا*, in which *إِيَّاهَا* is used in the place of a noun in the nom. case, and which is therefore disallowed by Sb, see *إِذَا*.] — It is also used for the purpose of cautioning, or putting one on his guard. (T, S.) You say, *إِيَّاكَ وَالْأَسَدَ* [Beware thou of, or avoid thou, or remove thyself far from, the lion]: it is a substitute for a verb; as thou you said, *بَاعِدْ*: and you say also, *هَيَّاكَ*; like as you say *أَرَأَيْكَ* and *هَوَاقِ*: (S:) [or *إِيَّاكَ* in this case is governed by a verb understood: for] Ibn-Keysán says, when you say, *إِيَّاكَ وَزَيْدًا* [Beware thou of, or avoid thou, or remove thyself far from, Zeyd], you caution him whom you address against Zeyd, and the verb governing the accus. case is not apparent: the meaning is, *أَحْذَرُكَ إِيَّاكَ وَزَيْدًا* [I caution thee against Zeyd]; as though you said, *أَحْذَرُكَ إِيَّاكَ وَزَيْدًا* [I caution thee, thee with Zeyd]; or as though you said, *بَاعِدْ نَفْسَكَ عَنْ زَيْدٍ وَبَاعِدْ زَيْدًا عَنْكَ* [Remove thyself far from Zeyd, and remove Zeyd far from thee]; so that the verb governs the word signifying the person cautioned and that signifying him against whom that person is cautioned: (TA:) [and Az says,] when you say, *إِيَّاكَ وَرُكُوبَ الْفَاحِشَةِ*, the

verb is suppressed: it is as though you said, *أَحْذَرُكَ وَرُكُوبَ الْفَاحِشَةِ* [I caution thee against the committing of that which exceeds the bounds of rectitude]. (T.) Kh is related to have heard an Arab of the desert say, (T, M, the latter on the authority of Sb.,) *إِذَا بَلَغَ الرَّجُلُ السِّتِينَ فَيَأْتِيَهُ وَإِيَّا* [When the man attains to sixty years, I caution him against, or let him avoid, the young women]; (T, S, M;) prefixing *إِيَّا* to *الشَّوَابِ*, and putting the latter in the gen. case: (S:) but accord. to Akh, it is not allowable to say [thus, or] *إِيَّاكَ وَإِيَّا زَيْدٍ*. (M.) Sometimes the و is suppressed, as in the saying of the poet,

* فَايَّاكَ إِيَّاكَ الْمِرَاءَ فَإِنَّهُ *

* إِلَى الشَّرِّ دَعَاً وَلِلشَّرِّ جَالِبُ *

[Then avoid thou, avoid thou obstinate disputation, for it is wont to invite to evil, and an attracter of evil]; meaning, *إِيَّاكَ وَالْمِرَاءَ*; i. e., *إِيَّاكَ وَأَنْ تَمَارَى*. (TA.) You say [properly], *إِيَّاكَ وَأَنْ تَمَارَى* [Beware thou of, or avoid thou, doing such a thing]: but [in strict propriety] you should not say, *إِيَّاكَ أَنْ تَمَارَى*, without و. (S.) See also art. *أَي*.

إِيَّا (Lth, T, S, M, K) and *أَيَّاهُ* (M,) or *إِيَّا* (K,) and *إِيَّاهُ* (M, K,) A cry by which camels are chidden. (Lth, T, S, M, K.) [See 2 in art. *أَي*.]

ايب

For words which might be supposed to be properly mentioned under this head, see art. *اوب*.

ايد

1. *آد*, aor. *يَيْدُ*, inf. n. *أَيْدُ*, He, (a man, AZ, T, &c.,) or it, (a thing, L,) was, or became, strong: (AZ, T, S, M, K, &c.:) and *أَيْدُ*, inf. n. *أَيْدُ*, he became possessed of strength. (AHeyth, T, L.) — *أَدَتْ ضَيْفَاتَهُ* † His coming as a guest was, or became, frequent. (A.) [See *أَيْدُ*.]

2. *أَيْدُ*, inf. n. *تَأْيِيدُ*; (T, S, M, &c. ;) and *أَيْدُ*, (T, S, K,) of the measure *فَاعَلُ*, (S,) inf. n. *مُؤَيِّدَةٌ*; (K;) He strengthened: (S, M, L, Mḡb, K;) he aided, or rendered victorious. (L.) You say, *أَيْدَى* He strengthened him to accomplish the affair. (M, L.)

3: see 2.

4: see 1.

5. *تَأْيِيدُ* He, or it, (a thing, S,) became strengthened. (T, S, K.)

قُوَّةٌ Strength; syn. *صَلْبٌ*, (M, L, K,) and *قُوَّةٌ* [which is one of the significations of *صَلْبٌ*, and that which is here meant]; as also *أَيْدُ* [which is an inf. n.: see 1]. (S, M, K.)

أَيْدُ: see 2.

أَيْدُ Strong: (S, A, Mḡb, K;) an epithet applied [to God, and] to a man. (S.) A poet says, *إِذَا الْقَوْسُ وَتَرَاهَا أَيْدُ * وَمَيَّ قَاصِبِ الْكَلْبَى وَالذَّرَى ** [lit. When a strong one strings the bow, he shoots,

and hits the kidneys, and the tops of the humps of the camels]; meaning, when God strings [or stretches] the bow that is in the clouds, He casts fat into the kidneys and humps of the camels, by means of the herbage that is produced by the rain. (S.) — *إِنَّهُ لَا يَأْتِي الْغَدَاءَ وَالْعِشَاءَ* means † Verily he is often present at the morning and evening meals. (A.)

أَيْدُ Anything by which a person or thing is strengthened, (M, L, K,) or guarded, defended, or protected: (T, L:) a thing by which one is protected, or veiled, or concealed: the side; shade, or shadow; or protection: a place of refuge: (M, L, K:) either side of anything, that strengthens it: (Lth, T:) anything that is in the vicinity of a thing: (T:) each wing of an army: (S, M, L, K:) earth that is put round a watering-trough or tank, or round a tent, (S, M, L, K,) to strengthen it, or to keep away from it the rain-water: (S, L:) any fortification: a fortified mountain: (M, L, K:) a mountain that is inaccessible, or difficult of access. (IAḡr, T.) [In the place of onc signification, Golius gives “cortex,” having found *لحاء* in the place of *لجأ*.] — An elevated tract, or a heap, of sand. (M, K.) — Abundance of camels [because they strengthen their owner]. (K.) — The air; syn. *هَوَاءٌ*. (K.)

مُؤَيِّدٌ: see *مُؤَيِّدٌ*: and see what next follows.

مُؤَيِّدٌ, of the same measure as *مُؤَمِّنٌ*, A great, mighty, or severe, thing; (S, L, K;) a calamity: (T, S, M, L, K:) or, accord. to Aḡ, it is *مُؤَيِّدٌ*, with fet-ḥ to the *ي*, and signifies anything rendered strong, or hard, or severe. (L.) [See *مَأْوَدٌ*, in art. *اود*.]

مُؤَيِّدٌ and *مُؤَيِّدٌ* (the latter irreg., by rule being *مُؤَيِّدٌ*, TK,) Strengthened: (S, L, K:) aided; or rendered victorious: (L:) and the former, strong, applied to a building. (M.)

مُؤَيِّدٌ Strengthening: (S, L:) aiding; or rendering victorious. (L.) The dim. also has this form. (S.)

اير

1. *أَرَاهَا*, aor. *يَرِي*, (T, S, and K in art. *اور*,) inf. n. *أَيْرٌ*; (T, TA;) or *أَرَاهَا*, aor. *يُورُ*; (ISk, T;) or both; (K ubi supra;) *Inivit eam; he compressed her.* (ISk, T, S, K.)

أَيْرٌ The membrum virile; penis; veretrum: (TA:) pl. [of pauc.] *أَيْرٌ* and *أَيَارٌ* (S, M, K) and [of mult.] *أَيْرٌ* (S, K) and *أَيْرٌ*. (L.) — *كَانَ أَيْرُهُ* is a phrase meaning † He had many male children. (T, TA.)

أَيَارِي Having a large membrum virile, or penis; (T, S, M, K;) like *أُنَافِي* signifying “having a large nose.” (T.)

أَيَارٌ The [Syrian] month [corresponding to May, O. S. ;] preceding *حُزَيْرَانُ*, or (as written by Saḡdee Efendee, TA) *حُزَيْرَانُ*. (So in different copies of the K.)

أَيْرٌ Iniens. (T, S, TA.)

مَثِيرٌ pass. part. n. of 1, (T, S, TA,) of the same measure as مَصِيرٌ; i. q. مَثِيرٌ. (TA.)

مَثِيرٌ (K, TA, [in the CK مَثِيرٌ, and in Gol. Lex. مَثِيرٌ,]) Qui multum coit. (K.)

ايس

1. يَأْسُ مِنْهُ, (S, M, Mgh, Mṣb, K,) aor. يَأْسُ (S, Mṣb, K) and يَأْسُ (Mṣb), inf. n. أَيْسٌ, (Mṣb,) or يَأْسٌ, (K,) or it has the same inf. n. as يَأْسٌ, namely يَأْسٌ, (S,) with which يَأْسٌ is syn., (Mgh,) but this last is a contraction of يَأْسٌ, of the measure اِيْعَاسٌ, as determined by Az, and is not an inf. n. of أَيْسٌ as some think it to be, (Mgh, art. يَأْسٌ.) He despaired of it; syn. قَنَطٌ: (K.) a dial. var. of يَأْسٌ: (ISk, S, TA:) or it is not so, but is formed by transposition from يَأْسٌ, because it has no [proper] inf. n.; and يَأْسٌ, the proper name of a man, is not to be adduced in evidence, for it is of the measure فَعَالٌ from الأَوْسُ, "the act of giving:" (Preface to the M, quoted in the TA:) if it were a dial. var. of يَأْسٌ, they would say اِئْتٌ for اَيْسٌ: (M, TA:) and اَيْسٌ, incorrectly written اَوَيْسٌ, also signifies the same. (Mgh.) — أَيْسٌ: see اَيْسٌ.

2: see 4.

4. اَيْسَهُ He made him to despair; (K;) like اَيْسَهُ; (S, Mgh;) and so اَيْسَهُ, (S, *K,) inf. n. تَأْيِسٌ. (S.)

أَيْسٌ and اَيْسٌ [Despairing]; part. ns. of أَيْسٌ. (Mṣb.) — [Hence,] اَيْسَةٌ [and accord. to Golius اَيْسَةٌ, both properly meaning Despairing of the recurrence of the menstrual flux;] who has not menstruated in a period of five and fifty years. (KT.)

أَيْسَةٌ: see اَيْسَةٌ.

اَيْسٌ: see 1.

أَيْسٌ: see اَيْسٌ.

ايش

ايش, for ايشى: see ايشى, in art. ايشى.

ايض

1. عَادَ, aor. يَبْيِضُ, inf. n. اَيْضٌ, i. q. عَادَ; (ISk, S, M, Mṣb, *K;) as in the phrase اَيْضٌ إِلَى [He returned to the thing, i. e. to the doing of the thing; he did the thing again, or a second time]. (K.) — And i. q. رَجَعَ; (S, M, Mṣb, K;) as in the phrase اَيْضٌ إِلَى أَهْلِهِ [He returned to his family]. (S, M.) — In the phrase فَعَلْتُ كَذَا اَيْضًا, the last word is the inf. n. of اَيْضٌ in the sense of عَادَ, (ISk, IDrd, S, M, Mṣb, *) and in the sense of رَجَعَ: (IDrd, M:) and the meaning is, [I did such a thing again, or a second time;] I returned to the doing of such a thing: (IDrd, M:) or I did such a thing returning to what had preceded. (Mṣb, K, *) [It also, and more commonly, signifies I did such a thing also.]

Bk. I.

When one says, فَعَلْتُ ذَلِكَ اَيْضًا [I did that again, &c.], you say, قَدْ أَكْثَرْتُ مِنْ اَيْضٍ [Thou hast made much use of the expression اَيْضًا], and اَيْضٌ [Let me alone and cease from using the expression اَيْضًا]. (ISk, S.) — اَيْضٌ also signifies † A thing's becoming another, or a different, thing; and being changed from its state or condition [to another and a different state or condition]: (Lth, K, *) so says Kh. (Ham p. 356.) And اَيْضٌ كَذَا † He, or it, became such a thing. (Lth, S, M, *K.) You say, اَيْضًا سَوَادٌ شَعْرِهِ بَيَاضًا (A, TA) † The blackness of his hair became whiteness. (TA.) And Zuheyr says, speaking of a land which he traversed,

* قَطَعْتُ إِذَا مَا الْإِلَّ أَوْ كَأَنَّهُ *
* سُوْفٌ تُنْشَى سَاعَةً ثُمَّ تَلْتَقَى *

[I traversed, when the mirage, or the mirage of the morning, became as though it were swords which were removed a while, then met]. (S.)

اَيْضٌ and اَيْضًا: see above, in four places.

ايك

1. اِرَاكَ, aor. اَرَاكَ, The [trees called] اِرَاكَ became what is termed اَيْكَةٌ [n. un. of اَيْكٌ, q. v.]; as also اِسْتَايَكَ. (K.) The former occurs in poetry contracted into اَيْكٌ. (ISd, Sgh.)

10: see 1.

اَيْكٌ Numerous, luxuriant or tangled or dense, trees: (S, K:) or a place where water collects and sinks into the ground (غَيْضَةٌ) producing [trees of the kinds called] اِرَاكَ and اِرَاكَ (Lth, K) and similar soft trees: (Lth:) or a collection of any trees; even, of palm-trees: (K:) or, as some say, a place where [trees of the kind called] اَثَلٌ grow, and where is a collection of them: or, accord. to AHn, an abundant collection of اِرَاكَ in one place: (TA:) or trees; said to be of the [kind called] اِرَاكَ: (Mṣb:) n. un. with ة: (S, Mṣb, K, &c.) IAqr says, [you say,] اَيْكَةٌ مِنْ اَثَلٍ and اَثَلٌ مِنْ اَثَلٍ and اَثَلٌ مِنْ اَثَلٍ. (Sh.) اَيْكَةٌ اَصْحَابُ الْاَيْكَةِ occurs in the Kur in four chapters: [xv. 78 and xxvi. 176 and xxxviii. 12 and l. 13:] (Sgh:) he who reads thus means, by the latter word, اَيْكَةٌ [explained above, and also signifying the thicket, or collection of tangled trees, &c.]; (S, K;) or the tangled, or luxuriant, or abundant and dense, trees: (TA:) another reading is اَيْكَةٌ; accord. to which, this is the name of the town [in which the people here mentioned dwelt]: (S, K:) or, as some say, the two words are [applied to the same place,] like مَكَّةٌ and بَكَّةٌ: (S:) but Zj says that another reading is allowable, and very good; i. e. اَصْحَابُ اَيْكَةٍ, as being originally اَلْاَيْكَةُ; for the Arabs say, اَلْحَمْرُ قَدْ اَلْحَمْرُ قَدْ; so that اَيْكَةٌ is like اَلْحَمْرُ. (TA.)

اَيْكٌ (K, TA,) like كَتَفٌ, (TA, [agreeably with the verb, but in the CK اَيْكٌ,]) is a phrase in which the latter word signifies مَثِيرٌ [Putting forth fruit; &c.]: (K, TA:) or, as some say,

it is an intensive epithet [signifying very abundant or luxuriant or tangled &c.]. (M, TA.)

ايل

اَيْلٌ a name of God; (Lth, T, S, M, K;) a Hebrew word; (Lth, S;) or Syriac: (S:) it is a dial. var. of اَيْلٌ [q. v.]: or the latter may be an arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that جَبْرِئِيلٌ and مِيكَائِيلٌ and the like are similar to عَبْدُ اللهِ and عَبْدُ الرَّحْمَانِ; (M;) [and J says,] they are like عَبْدُ اللهِ and عَبْدُ اللهِ: (S:) so that جَبْرٌ signifies "servant," and is prefixed to اَيْلٌ, governing it in the gen. case: (M:) but this is not a valid assertion; for were it so, such names would be perfectly decl.: (M in art. ال:) Suh says, in the R, that جَبْرِئِيلٌ is Syriac, and means عَبْدُ الرَّحْمَانِ or عَبْدُ الْعَزِيزِ, as is related on the authority of I'Ab: that most persons hold اَيْلٌ in this case to be a name of God: but that some hold names of this kind to be constructed inversely, after the manner of the language of the 'Ajam; اَيْلٌ meaning servant. (TA. [See what is said of اَيْلٌ.]

اَيْلَةٌ: see art. اول.

اَيْلُولٌ [written by some اَيْلُولٌ] One of the Greek [or Syrian] months; (T, *M, Kzw;) the last thereof [corresponding with September, O.S.]. (Kzw.)

اَيْلٌ: see art. اول.

اير

1. اَمَّتْ, (T, M, Mgh, K,) aor. تَشِيْرٌ, (T, K,) inf. n. اَيْمَةٌ, (T, M, Mgh, K,) or this is a simple subst., (Mṣb,) and اَيْمَةٌ and اَيْمٌ and اَيْوْمٌ, (M, K,) She had no husband; said of a virgin and of one who is not a virgin; (IAqr, T, M, Mgh, K;) as also تَأْيِمَةٌ (Lth, T, M) and اِتْتَامَتْ: (M:) or, as some say, تَأْيِمَةٌ signifies she lost her husband by his death, she being still fit for husbands, having in her a remaining force of youth: (T:) and you say, اَمَّتْ مِنْ زَوْجِهَا, aor. تَشِيْرٌ, inf. n. اَيْمَةٌ and اَيْمٌ and اَيْوْمٌ, (S, TA, [accord. to the former app. signifying the same as اَمَّتْ alone as explained above: or]) meaning she became bereft of her husband by his death, or by his being slain, and remained without marrying. (TA.) And اَمَّرَ, (T, S, Mṣb,) aor. تَشِيْرٌ, (T, Mṣb,) inf. n. اَيْمَةٌ, (T,) He had no wife: (T, Mṣb:) or he lost his wife by her death: (S, *K, * and Ham p. 650:) and he did not marry; as also تَأْيِمٌ. (Ham ubi supra.) It is said of the Prophet, in a trad., كَانَ يَتَعَوَّذُ مِنَ الْاَيْمَةِ (T, S) He used to pray for preservation from remaining long without a wife. (T.) And Zezeed Ibn-El-Hakam Eth-Thakafee says,

* كُلُّ اَمْرِي سَتَشِيْرٌ مِنْهُ الْعَرَسُ اَوْ مِنْهَا يَشِيْرُ * (S) i. e. Every man, the wife will be bereft of him by his death, or he will be bereft of her by her death. (Ham p. 531.) One says also,

مَا لَهُ أَمْرٌ وَعَامَرٌ, meaning [What aileth him?] *May his wife and his cattle die, or perish, so that he shall have no wife (حَتَّى يَشِيرَ) and be vehemently desirous of milk (يَعْمِرُ).* (S, K: [in the CK, erroneously, *عَامَرٌ*; and in a MS. copy of the K, *عَامَرٌ*].)

2. *تَأَيَّمَهُ اللَّهُ* inf. n. *تَأَيَّمَهُ*, *God made him to have no wife.* (K, *TK.) And *أَيَّمَتِ الْمَرْأَةَ*, inf. n. as above; (Ham p. 11, and TA;*) or *أَيَّمَتَهَا*, like *أَعْمَتَهَا*; (T, S;) *I made the woman to be a widow, by slaying her husband.* (T, *S, and Ham ubi suprâ.) Taâbata-sharrâ says,

* فَايَّمَتُ نِسْوَانًا وَأَيَّمَتُ إِدَّةً *

[And I have made women widows, by slaying their husbands; and children fatherless]. (TA.)

4. *أَيَّمَتِ الْمَرْأَةَ*: see 2.

5. *تَأَيَّمَتِ* and *تَأَيَّمَرُ*: see 1, in three places. The former is also explained as signifying *She became forlorn (تَحَوَّشَتْ) of her husband.* (K in art. حَوْش.) And also, (TA,) or *تَأَيَّمَتِ زَمَانًا*, (ISK, T, S;) *She remained some time without marrying.* (ISK, T, S, TA.) And *تَأَيَّمَرُ*, (Msb, K,) or *تَأَيَّمَرُ زَمَانًا*, (ISK, T, S;) *He remained some time without marrying.* (ISK, T, S, Msb, K.)

8. *أَيَّمَتَتْ*, written with the disjunctive alif *أَيَّمَتَتْ*: see 1. = *أَيَّمَتَهَا*, (M, K,) like *أَعْمَتَهَا*, (TA,) *I took her as my wife, she being what is termed أَيْمَرٌ [without a husband].* (M, K.)

أَيْ شَيْءٍ is a contraction of *أَيْ مَاءٍ*, meaning *أَيْ شَيْءٍ*: it is thus in the saying, *أَيْمَرٌ هُوَ يَا فَلَانُ* [What thing is it, O such a one?]: and *أَيْمَرٌ تَقُولُ* [What thing sayest thou?]. (TA.) = *أَيْمَرُ اللَّهِ* [for *أَيْمَرُ اللَّهِ*]: see in art. *يَمِينُ*. (K.)

أَيْمَرٌ, for *أَمْرٌ*: see art. *أَمْرٌ*.

أَيْمًا: see *أَمًا* = and *أَيْمًا*.

أَيْمًا: see *أَيْمًا*.

أَيْمِي A man whose wife has died: and *أَيْمِي* A woman whose husband has died: pl. *أَيَامِي*, of both; like as *سَكَرَى* is pl. of *سَكَرَانُ*: accord. to ISK, *أَيَامِي* is originally *أَيَائِمِرٌ*. (Msb.) [See also *أَيْمِرٌ*.] *أَيَامَانُ عَيْمَانُ* are epithets applied to a man, (M, K, TA,) meaning *Whose wife [and cattle] have died or perished [so that he has no wife and is vehemently desirous of milk; as shown above; see 1, last signification]:* (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem. *أَيْمِي عَيْمِي*, applied to a woman. (M, K.)

أَيْمِرٌ A woman having no husband; (Lth, T, S, M, Mgh, Msb, K;) *whether she be a virgin or not; (IAar, T, S, M, Mgh, K;) or whether she have married before or not; (Sgh, Msb;) as also أَيْمَةٌ; (Msb;) [said to be] applied to one who has not married: (IAar, T:) or if not a virgin; accord. to [the Imâm] Moḥammad; agreeably with a reading of a trad. by which the أَيْمِرُ is distinguished from the virgin: (Mgh;) also, the former, a man having no wife; (S, M,*

Mgh, Msb, K;) *whether he have married before or not: (S, Sgh, K:) or who has not married: (IAar, T:) pl. أَيْامِي (S, M, K) and أَيَْائِمِرٌ; (M, K;) the latter of which is the original form: (S, M:) [or both, accord. to the Msb, are pls. of أَيْمَانُ, q. v.:] and أَيْمُونٌ is a pl. applied to men, and أَيْمَاتٌ applied to women: and أَيْمَةٌ, also, signifying men having no wives, is pl. of أَيْمِرٌ for أَيْمِرٌ. (TA.) — Also A free woman: (K:) pl., in this sense also, أَيْامِي, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.) — And A female relation; (K;) in which sense also أَيْامِي is pl.; (T, TA;) meaning *such as the daughter and the sister and the maternal aunt.* (T, K.)*

أَيْمِرٌ: see *أَيْمِرٌ*.

الْحَرْبُ مَأْيِمَةٌ (T, S, M, Msb, K) *للنِّسَاءِ* (M, K) *War is a cause of widowing to women; it slays the men, and leaves the wives without husbands.* (T, S, M, Msb.)

مُؤَيَّمَةٌ A rich, or wealthy, woman, or one possessing competence or sufficiency, having no husband. (Sgh, K.)

مَأْيِمِرٌ: see *أَيْمَةٌ*, in art. *أَمْرٌ*.

اين

1. *أَيْنَ*, [in a copy of the Msb, *أَيْنَ*, aor. *يَأْنُ*, inf. n. *أَيْنُ*, but as this is at variance with all other authorities known to me, I regard it as a mistranscription,] *He was, or became, fatigued, or tired:* (T, M:) so says IAar: (T:) and Aq says the like: (TA, from a marginal note in a copy of the S:) [see also what I have cited from the Mughnee voce *إِنَّ*, last sentence:] in proof of this, IAar cites the following ex., from a poet:

* إِنَّا وَرَبَّ الْقُلُوبِ الضَّوَامِرِ *

[We were, or have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels]: but Lth says that there is no verb derived from *أَيْنُ*, in this sense, except in poetry: (T:) Aboo-Moḥammad says that the only instance is that cited above: (TA:) [it is not disputed that] *أَيْنُ* signifies *fatigue, or the being fatigued or tired:* (S, K:) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:) A 'Obeyd also says that it has no verb. (M.) = *أَيْنَ*, aor. *يَأْنُ*, inf. n. *أَيْنُ*, (S, M, Msb, K, &c., [but see what follows,]) also signifies *Its time came; (أَتَى وَقْتَهُ); as also أَيْمِي*: (Bd lvii. 15:) *it was, or became, present: it came, or attained, to its time; to its full, or final, time, or state; to maturity: it was, or became, or drew, near: syn. أَيْمِي*: (M:) and *أَدْرَكَ*; like *أَيْمِي*: (Ham p. 455:) and *حَانَ*: (S, M, Msb, K:) and *قَرَّبَ*. (Mughnee voce *إِنَّ*) You say, *أَنْ لَكَ أَنْ تَفْعَلَ كَذَا*, aor. and inf. n. as above, (AZ, S;) i. e. *حَانَ* [The time has come, or has drawn near, for thee to do, or that thou shouldst do, such a thing]; like *أَيْمِي*: and it is formed from it by transposition: (S:)

[i. e.] *أَيْمِي* is formed by transposition from *أَيْنَ*: (Msb:) or *أَيْنَ* is a dial. var. of *أَيْمِي*; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or *أَيْنَ* is formed by transposition from *أَيْمِي*, because the latter has an inf. n. and the former has not: so says Aq: for *أَيْنُ* does not belong to this; its meaning being only *إِعْيَاءٌ* and *تَعَبٌ*: or, accord. to AZ, *أَيْنَ* has an inf. n., namely *أَيْنُ*; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khasâis:) Suh, in the R, asserts that *أَيْنَ* is formed by transposition from *أَيْمِي*: (TA:) the assertion of El-Bekrec, that *أَيْنَ* is originally with *و* [for its medial radical letter], and that it is of the class of *وَلِيٌّ*, aor. *يَلِي*, requires consideration, and involves what is contrary to rule. (MF.) You say also, *أَنْ أَيْمِي*, (S, M, K,) and *إَيْمِي*, (M, K,) and *أَنْكُ*, (S, K,) i. e. *حَانَ حِينِكَ* [Thy time, or season, came, or hath come: or drew near, or hath drawn near]. (S, M, K.)

أَيْنَ: see *أَيْنَ*. — *الْآنَ* is a noun denoting the present time; (S, M, Msb, K;) [signifying *At the present time; now; for*] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the *ال* being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K:) as Ibn-Es-Sarrâj says, there is not one *أَيْنَ* and another *أَيْنَ*: (Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the *ال* which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another *ال*, which is understood, as in the case of *أَمْسٌ*: so says IJ, following Aboo-'Alee; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with *ال*, which is inseparable from it; and that it is originally *أَوَانٌ* [or *الْأَوَانُ*]: or that it may have originated from the phrase *أَنْ تَفْعَلَ كَذَا* [explained above], and is therefore *manṣoob*, like *قَالَ* and *قِيلَ* when used as nouns: but Zj disallows its originating from *أَيْنَ*; and says that the right opinion is that of Kh, that *الآنَ* is indecl. with *fet-ḥ* for its termination, and that the *ال* is prefixed because the meaning is *هَذَا الْوَقْتُ*; and this is the opinion of Sb. (T.) You say, *أَنَا الْآنَ أَفْعَلُ كَذَا* [I, at the present time, or now, do, or will do, thus, or such a thing]. (M.) And *كُنْتُ الْآنَ عِنْدَهُ*, meaning *I was, in this time, of which part is present and some portions have passed, with him, or in his presence.* (IJ, M.) And when you mean the kind of expression which is used in this saying, you say, *الآنَ حَدُّ الزَّمَانَيْنِ* [The term "now" is the limit of the two times; namely the past and the future]; thus pronounced, *marfooq*: so says IJ: but in the Book of Sb we read, *الآنَ حَدُّ الزَّمَانَيْنِ*, with *naṣb*: and in like manner, in the same, *الآنَ أَنْكُ* [Now is thy time]; the former with *naṣb* and the

latter with refā. (M.) You say also, **هَذَا أَوَانٌ** **مَا جِئْتُ إِلَّا** **الآنَ** [*This is the present time*]: and **إِلَّا** **وَأَيْنَمَا** **أَوَانُ الآنَ**, meaning *I came not save at the present time, or now*: with the last word manṣoob in both instances. (Ish, T.) [And **إِلَى الآنَ** and **حَتَّى الآنَ** *To the present time and until the present time*; i. e. *hitherto*. And **مِنَ الآنَ** *From the present time; henceforward*.] Sometimes the hemzeh [after the **ل**] is suppressed, and its vowel is transferred to the **ل**; so that you say **الآنَ**. (Bd ii. 66.) And sometimes also the **ل** is pronounced with fet-ḥ and both the hemzehs are suppressed; so that you say **لآنَ**. (S, K.) And sometimes **ت** is prefixed to it, like as it is to **حِينَ**; so that you say **تَلآنَ**, like as you say **تَحِينَ**. (El-Umawee, A'Obeyd. [See art. **تَلَن**].)

أَيْنَ *Fatigue*. (S, K, &c.) [Whether it be a simple subst., or an inf. n., and, if the latter, whether it be an inf. n. of **أَنَ** only in the former of the two senses assigned to that verb above, or in both these senses, is doubted: see 1, throughout.] = *A time; a season*; syn. **حِينَ**; (S, M, K;) as also **إَيْنَ** (M, K) and **أَنَ**. (S, K.) [See 1, last sentence.]

أَيْنَ is an adverbial noun, (Mṣb,) an interrogative respecting a place: (S, M, Mṣb, K:) [signifying *Where? in what place?*]: Zj says that it is an interrogative particle, like **كَيْفَ**: (T:) [ISd says,] it is a noun, because you say, **مِنْ أَيْنَ** [meaning *From what place? whence?*]: (M:) [and you say also, **إِلَى أَيْنَ** *To what place? whither?*]: it is always manṣoob, unless you prefix the article to it, saying **الْأَيْنَ** [which means *The place where*]: (Lth, T:) it is fem.; but may be made masc. (Lḥ, M.) You say, **أَيْنَ زَيْدٌ** *Where, or in what place, is Zeyd?* (S, Mṣb.) And **أَيْنَ بَيْتِكَ** [*Where is thy house, or tent?*]. (M.) And **أَيْنَ يَذْهَبُ بِكَ**, which may mean *Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect?* or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning **أَيْنَ يَذْهَبُ بِعَقْلِكَ** [*Where, or whither, is thine intellect taken away?*]. (Ḥar p. 574.) [And **وَذَاكَ** **عَنْ ذَاكَ** and **وَذَاكَ** **أَيْنَ هَذَا مِنْ ذَاكَ** *What place does this hold in relation to that, or in comparison with that? what is this in relation to that, or in comparison with that? what has this to do with that? what has this in common with that?*] — It also denotes a condition: when you say, **أَيْنَ تَجْلِسُ أَجْلِسُ** [*Where thou sittest, I will sit*], the sitting must be in one place: and **مَا** is added to it; so that you say, **أَيْنَمَا تَقْرَأُ أَقْرَأُ** [*Wherever thou standest, I will stand*]. (Mṣb.) — It also occurs used as a proper name of a particular place: thus the poet Homeyd Ibn-Thowr speaks of his companions as being **بِأَيْنَ وَأَيْنَمَا** [app. meaning *In certain places: where and wherever those places were, there were my companions*]: in which case it is divested of the meaning of an interrogative, and is imperfectly decl. because

determinate and of the fem. gender. (M, L. [In one copy of the former, **بِأَيْنَ وَأَيْنَمَا**, which may mean the same; and voce **أَيْنَ وَأَيْنَمَا**, q. v., **أَيْنَ وَأَيْنَمَا**].)

أَيْنَ: see **أَيْنَ**.

أَيَّانَ, (T, S, M, &c.,) of the measure **فَعَالانَ**, or it may be of the measure **فَعَلَان**, (Mṣb,) also pronounced **أَيَّانَ**, (T, S, M, K,) the latter of the dial. of Suleym, mentioned by Fr, (T, S,) and by Zj, (M,) is an interrogative respecting a time, (T, S, Mṣb,) but only respecting a time not come: (T:) signifying *When?* (S, M, Mṣb;) *at what time?* (Mṣb, K:) it is fem.; but may be made masc.: (Lḥ, M:) and it may be pronounced with imáleh, though not belonging to a class of words regularly subject to imáleh. (TA.) It is said in the **Ḳur** [xvi. 22 and xxvii. 67], accord. to different readings, **أَيَّانَ يُرْعَوُونَ** or **أَيَّانَ** [*When they shall be raised to life*]; (T, S, M;) i. e. when shall be the resurrection. (Aboo-Is-hák, T.) But you may not say, **أَيَّانَ فَعَلْتَ ذَلِكَ** as meaning *When didst thou that?* (T.) — IJ says that, were it syn. with **مَتَى**, it would be conditional; whereas it was not mentioned by his colleagues among the adverbs used conditionally, as **مَتَى** and **أَيَّانَ** &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says,

- **أَيَّانَ نُؤَمِّنُكَ تَأْمِنُ غَيْرَنَا وَإِذَا**
- **لَمْ تُدْرِكِ الْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرًا**

[*When we grant thee security, thou wilt be secure from others than us; and when thou obtainest not security from us, thou wilt not cease to be in a state of fear*]. (I'Ák p. 300.)

أَيَّانَ: see **أَيَّانَ**, in two places.

أَيْنَ part. n. of **أَنَ** in both its senses.

أَوَانٌ: see **أَوَانٌ**.

ايه

2. **أَيْهَ**, (S, TA,) and, accord. to some, **أَيْهَ**, (TA,) and **أَيْهَ**, (K, * TA,) inf. n. **أَيْهَ**, (S, K,) *He cried out to, or shouted to, and called*, (S, K, TA,) *them, namely, camels*, (S, TA,) and, accord. to some, *horses, and men*, (TA,) and *him*, (K, TA,) *namely, a camel*: (TA:) or **أَيْهَ** signifies *he said to him, namely, a man, and a horse*, **يَا وَيَّاهَ** [*Ho! On!*]: (A'Obeyd:) and *he said to him, namely, a man, and a horse*, **يَا أَيُّهَا الرَّجُلُ**: (K:) or *he called him, namely, a man, as though he said to him, or at him; or drove him away with crying or a cry; namely, an object of the chase*. (TA.)

[**أَيْهَ** would seem to be a dial. var. of **وَيْهَ**; for it is said that **أَيْهَكَ** is syn. with **وَيْهَكَ**. (K:) [but see **وَيْهَ**.] — **أَيْهَاتُ**: see **أَيْهَاتُ**.

أَيْهَ, with the **ه** quiescent, is a word used in chiding, or checking; meaning **حَسْبُكَ** [*Sufficient for thee is such a thing; &c.*]. (ISd, K.) — **أَيْهَ** signifies, (S, K,) as also **أَيْهَ**, (K,) a command

to be silent, (S, K,) and to abstain; (S, TA;) i. e. *Be silent*; and *abstain, or desist*: (TA:) both are used in chiding, or checking: and **أَيْهَ** is used in the place of **أَيْهَ**. (Lth, TA.) You say [also,] **أَيْهَ عَنَّا** *Be silent, and abstain from [troubling] us*. (S, TA.) And **أَيْهَ عَنِّي الآنَ** *Abstain thou from [troubling] me now*. (AZ, TA.) — **أَيْهَ** also occurs as meaning *I hold that to be true, and approve it*. (IAth, TA.) — **أَيْهَ**, as also **أَيْهَ** and **أَيْهَ**, is a word denoting a desire, or demand, for one to add, or to give, or do, more; (Lth, K;) and a desire for one to speak: (K:) it (i. e. **أَيْهَ**) is an imperative verbal noun, (S,) indecl., with kesr for its termination: (K:) you say to a man, when you desire, or demand, his telling or saying more of a [certain] story or subject of discourse, or his doing more of a [certain] deed, **أَيْهَ**, with kesr. to the **ه**; (S;) [i. e. *Tell me, or say, more of this; say on; go on, or proceed, with this; or do more of this*]; and **أَيْهَ أَفْعَلْ** [*Go on, or proceed, with this; do it*]; (AZ;) and for **أَيْهَ**, you say, **أَيْهَ**: (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, S, K,) and say **أَيْهَ**, (ISk, S,) which means **حَدِّثْنَا** [i. e. *Tell us, or relate to us, something*]; (Ks, Lḥ, ISk, * S;) and for this one says **أَيْهَ**, by substitution of one letter for another: (Ks, Lḥ:) or it means **زِدْ** [i. e. *tell, or say, or do, something more*]; and **هَاتِ** [i. e. *give, or relate, something*]; (Ḥar p. 592;) and **تَكَلَّمْ** [i. e. *speak*]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh,

- **وَقَفْنَا وَقَلْنَا إِيهَ عَنْ أَمْرٍ سَالِبٍ**
- **وَمَا بَالُ تَكَلِّمِ الدِّيَارِ الْبَلَّاقِعِ**

[*We stopped, and we said, Tell us some tidings: inform us (أَخْبِرْنَا being app. understood) respecting Umm-Sálim: but what is the case (meaning what is the use) of speaking to the vacant dwellings?*], he has used the word without tenween, though making no interruption after it, because he intended a pause. (ISk, S.) Ibn-Es-Sreee says, When you say, **أَيْهَ يَا رَجُلُ**, you only command him to tell you more of the subject of discourse known to you and him, as though you said, **هَاتِ الْحَدِيثَ** [*Give, or relate, the story, or narrative, O man*]: but if you say, **أَيْهَ**, with tenween, it is as though you said, **هَاتِ حَدِيثًا مَا** [*Give, or relate, some story or narrative*], because the tenween renders indeterminate: and Dhu-r-Rummeh meant the tenween, but omitted it through necessity. (S.) Aḡ says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only **أَيْهَ** [in a case of this kind]: ISd says, the truth is, that it is without tenween when determinate, and with tenween when indeterminate; and that Dhu-r-Rummeh asks the ruins to tell him more of a known story, as though he said, *Relate to us the story, or tell us the tidings*: (TA.) Aboo-Bekr Ibn-Es-Sarráj says, citing this verse, that **أَيْهَ** is not known in a case of this kind without tenween in any of the dialects; meaning that it is never conjoined with a following word unless it be with tenween. (IB, TA.)

أَيَّاهُ: see what next follows.

أَيَّاهُ i. q. هَيَّاهُ [*Far, or far from being believed or from the truth, is such a thing: or remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing*]: as also أَيَّاهُ, (S, K,) and أَيَّاهُ, (K, TA, in the CK أَيَّاهُ,) [and several other dial. vars., for which see هَيَّاهُ,] and أَيَّاهُ, (TA;

and so in some copies of the S and K; in other copies of these, أَيَّاهُ; [but the former is app. the right;] with the ن [or the ت] suppressed, (TA,) which is said in pronouncing [a thing] to be remote [whether in a proper or a tropical sense]: (S, TA:) Th explains أَيَّاهُ as meaning بَعِيدٌ ذَلِكَ: AA explains it as meaning بَعْدَ ذَلِكَ, making it a verbal noun; and this is the correct explanation: (TA:) or the meaning is البَعْدُ, [as I have

indicated above,] (K in art. هيه,) but this is only when ل is prefixed to what follows it, as Sb says. (TA. [See هَيَّاهُ.])

أَيَّاهُ and أَيَّاهُ: see أَيَّاهُ, in three places.

أَيَّاهُ Having a strong, or loud, voice; and vigilant, or wary. (Ham p. 675.)

أَيَّاهُ: see أَيَّاهُ; last portion of the paragraph.