

AN

ARABIC-ENGLISH  
LEXICON

AN  
ARABIC-ENGLISH  
LEXICON

BY  
EDWARD WILLIAM LANE

IN EIGHT PARTS  
PART 1    ث - ا

LIBRAIRIE DU LIBAN

Riad el - Solh Square

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## كلمة الناشر

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدَرِ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ  
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمَشْتَقَّاتِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقَعُ فِي ثَمَانِيَةِ مَجْلَدَاتٍ ؛  
وَقَدْ اسْتَعْرَقَ تَأْلِيفُهُ نَيْفًا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ  
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمَوْلَفِ عَامَ ١٨٧٦ دُونَ  
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطًّا .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بادجر في تعريفِ له بمعجمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ  
الرَّائِعَ فِي شَمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لِيَفُوقَ إِلَى  
حَدِّ بَعِيدٍ أَيَّ مَعْجَمٍ كَانَ ، فِي آيَةِ لُغَةٍ فِي الْعَالَمِ . »

### PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, " This marvellous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world. »

# الموسن

AN

## ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES:

COMPRISING A VERY LARGE COLLECTION  
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,  
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,  
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,  
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN  
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 1.

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WILLIAMS AND NORGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1863.

TO  
THE MOST NOBLE  
ALGERNON,  
DUKE OF NORTHUMBERLAND, K. G.,  
ETC. ETC. ETC.,  
THE ORIGINATOR OF THIS WORK,  
AND ITS CONSTANT AND MAIN SUPPORTER,  
THE AUTHOR DEDICATES IT,  
WITH  
PROFOUND RESPECT  
AND  
GRATITUDE.

## P R E F A C E.

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IN the year 1842, a most generous offer made to me by the present Duke of Northumberland (then Lord Prudhoe) enabled me to undertake the composition of this work; and to His Grace's princely aid I have ever since been mainly indebted for the means of accomplishing the project thus originated.

The object proposed was not to do in English little more than what Golius and others had already done in Latin, by translating and composing from a few Arabic lexicons of the class of epitomes or abstracts or manuals; but to draw chiefly from the most copious Eastern sources; one of which, comprising in about one seventh part of its contents the whole of the celebrated *Kámoos*, I knew to exist in Cairo. There, also, I had reason to believe that I might find other sources unknown in Europe, and obtain more aid in the prosecution of my design than I could elsewhere; and thither, therefore, I betook myself for this purpose.

On my arrival at Cairo, I first had recourse, for help in making my preparations, to an accomplished Arabic Scholar, the late M. Fulgence Fresnel, with whom, during a former residence in Egypt, I had contracted an intimate friendship. Previously informed by me of my project, he had tested the qualifications of several learned natives for the task of assisting me in collecting, transcribing, and collating, the materials from which my lexicon was to be composed; and he recommended to me, as the person whom he esteemed the most fit, the sheykh Ibráheem (surnamed 'Abd-el-Ghaffár) Ed-Dasookee. To have engaged as my coadjutor a sheykh respected for his character and learning, and to have been disappointed in him, and obliged to dismiss him, might have made him my enemy, and enabled and induced him to baffle my scheme; but my experience led me to believe that a person better qualified for the services that I required of him, than the sheykh Ibráheem Ed-Dasookee, could not have been found by me in Cairo; and I had no occasion to employ any other assistant, except, occasionally, transcribers, under his supervision.

The assistance that I received from my friend M. Fresnel was not limited to the favour mentioned above. With a generosity rarely equalled, he insisted upon transferring to me the most valuable of his Arabic manuscripts, to remain with me during the whole period of the composition of my lexicon, and in case of his death during that period to become my absolute property. Most deeply do I deplore his not having lived to see how greatly those precious manuscripts have contributed to the accuracy and value of my work, and to have them restored to him. They consist of two copies of the *Şiháh* and a copy of the *Kámoos*. One of the copies of the former lexicon is a manuscript of extraordinary excellence: it was finished in the year of the Flight 676 (A.D. 1277); and forms a large quarto-volume. The other copy of the same lexicon is in three volumes: the second volume surpasses in accuracy every other copy of the same work that I have seen, and is enriched with numerous important extracts, in its margins, from the celebrated Annotations of Ibn-Barree and El-Bustee: the first volume is similarly enriched, and little inferior to the second in accuracy: the third is of the ordinary quality. The copy of the *Kámoos*, which is written in a very small and compact hand, and forms a single octavo-volume, I believe to be unique: it contains, in its margins, (with other annotations and with various readings,) copious extracts from the great work which is the main source of my own lexicon; and its text, of which the transcription was finished in the year of the Flight 1120 (A.D. 1708-9), has been carefully collated. These valuable acquisitions I made almost immediately after my arrival at Cairo.

It was indispensable, I believe, to the success of my undertaking, that I should most carefully avoid whatever might draw down disrespect from the 'Ulamà of Cairo, or others of the Muslim inhabitants, either upon myself or upon the sheykh

who was to assist me in procuring the chief materials for the composition of my work. For it was only by his means that I could reasonably hope to obtain the use of manuscripts in the libraries of mosques; that is, by his borrowing those manuscripts as though for his own use: and one of the librarians showed himself to be desirous of urging any pretext in order to refuse the loan of the work that I most needed. I therefore made my place of residence to be as far as I could from the quarters frequented by Franks, and conformed with such of the general usages of the Muslims as did not involve a profession of their religion. But my precautions did not suffice to secure me from every difficulty. Even the Viceroy, Moḥammad 'Alee Páshá, though almost an absolute prince, could not enable me to overcome them. Hearing of my project, I know not how, he spontaneously informed me, by his Prime Minister, that he was desirous of showing his respect for my Patron by rendering me any assistance within his power. I replied that his Highness would very greatly aid me by granting me authority to demand the loan of certain manuscripts in the libraries of mosques. But it was feared that the wardens of the mosques would in this case urge the necessity of an order from the Sultán, or abstract considerable portions from those manuscripts and so defeat my plan. I could therefore only endeavour to obtain, according to the usual custom, through the sheykh my assistant, a small portion at a time of each of the required manuscripts: and even this I was unable to do until after the lapse of some weeks. In the mean time, however, I had the good fortune to acquire a large folio-volume, consisting of nearly the whole of the first tenth portion, of a copy of the great work to which I have alluded before as comprising in about one seventh part of its contents the whole of the celebrated Kámoos. This work, entitled "Táj el-'Aroos" (تاج العروس), a compilation from the best and most copious Arabic lexicons, in the form of a running commentary on the Kámoos, with necessary critical and other illustrations, original, and selected from various authors of high repute, fully justified my expectation. I found, from the portion before me, that it would of itself alone suffice to supply the means of composing an Arabic lexicon far more accurate and perspicuous, and incomparably more copious, than any hitherto published in Europe. But I should not have been satisfied with making use of it for such a purpose without being able to refer to several of the most important of the works from which it was compiled.

Of these works, and others particularly deserving of notice, as well as of the Táj el-'Aroos itself, and of the principles of Arabic lexicology, I must now endeavour to give a brief account. In doing this, I shall frequently have occasion to cite the "Muzhir" of Es-Suyooṭee, a compilation of the utmost value to students in general, and more especially to lexicographers, of the Arabic language. Its author died in the year of the Flight 911, a date to be borne in mind in perusing my extracts from it. I possess a most excellent copy of it, (written by a learned man, the sheykh Naṣr El-Hooreenee, with the exception of a portion which, while he was suffering from an attack of ophthalmia, was written for him by one of his disciples,) transcribed from the best that is known to exist in Cairo, (namely, that of Es-Sej'á'ee, in the library of the great mosque El-Azhar,) and enriched with copious marginal notes.

What is called the classical language of Arabia, often termed by the Arabs "the language of Ma'add," and "the language of Muḍar," is a compound of many sister-dialects, very little differing among themselves, which were spoken throughout nearly the whole of the Peninsula before the religion of Moḥammad incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes, throughout the whole extent of their territory, had prevented the blending of their dialects into one uniform language; but this effect of disunion was counteracted in a great measure by the institution of the sacred months, in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, which had obtained from time immemorial, and the yearly fair held at 'Okádh, at which the poets of various tribes, during a period of about a century before the birth of Moḥammad, or perhaps during a somewhat longer period, contended for the meed of general admiration.\*

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\* Respecting this fair, see some extracts from the first of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme" in Note 18 to the first chapter of my Translation of the Thousand and One Nights.

“*Katádeh* says that the tribe of *Kureysh* used to cull what was most excellent in the dialects of the Arabs, so that their dialect became the most excellent of all.” (*Táj el-'Aroos*, in article *عرب*: and the like is said in the 9th Section of the *Muzhir*.) This assertion, however, is not altogether correct: for many of the children of the tribe of *Kureysh*, in the time of *Moḥammad*, were sent into the desert to be there nursed in order to their acquiring the utmost chasteness of speech. *Moḥammad* himself was sent to be nursed among the tribe of *Saad Ibn-Bekr Ibn-Hawázín*, descendants of *Mudar*, but not in the line of *Kureysh*: and he is said to have urged the facts of his being of *Kureysh* and having grown up among the tribe of *Saad* as the grounds of his claim to be the most chaste in speech of the Arabs. It is evident, therefore, that *Kureysh*, in his time, were less chaste in speech than some other tribes; though the truth of this asserted saying of his rests, I believe, only on the authority of a *Saadec*, who may have forged it in order to raise the reputation of his own tribe for purity of speech. From distant tribes, *Kureysh* probably borrowed little. The dialect of *Iimyer*, confined mainly to *El-Yemen*, and allied much more to the *Ethiopic* and the *Hebrew* than to the language of *Ma'add*, contributed to this last language little more than a small proportion of words. For our knowledge of it, which is very scanty, we are chiefly indebted to the researches of *M. Fresnel*, who discovered a surviving idiom of it, spoken chiefly in the district of *Mahreh*, between *Iadramowt* and *'Omán*: hence it has been termed “*Mahree*,” and from the name of the tribe who speak it, *M. Fresnel* gave it the appellation of “*Ehhkili*,” or “*Ehkili*.” The author of the “*Misbáh*” (*El-Feiyoomce*) says, in article *مهري*, “The language of the people of *Mahreh*, which is a district of *'Omán*, is quick, and scarcely, or not at all, intelligible [to other Arabs], and is of the ancient *Iimyerce*.”

The language of *Ma'add* was characterized by its highest degree of perfection, copiousness, and uniformity, in the time of *Moḥammad*; but it soon after declined, and at length lost almost all that constituted its superiority over the other branches of the *Semitic* stock in the states in which these are known to us. It is evident that all the *Semitic* languages diverged from one form of speech: and the known history of the *Arabic* is sufficient, I think, to show that the mixture of the several branches of the *Shemites*, in different degrees, with different foreign races, was the main cause, if not of the divergence, at least of the decay, of their languages, as exemplified by the *Biblical Hebrew* and *Chaldee*, and the *Christian Syriac*. That their divergence also was thus mainly caused, we cannot prove; but that this was the case I do not doubt, judging from the differences in their vocabularies, more especially from the differences of this kind in the *Hebrew* and *Phœnician* from the other *Semitic* languages. The existence of at least one language widely differing from the *Semitic* very long before the age of *Moses* is proved by the remains of the ancient *Egyptian*, from the time of the *Pyramids*; a language predominantly *Semitic* in its grammar, but predominantly *Non-Semitic* in its vocabulary; and evidently a compound of two heterogeneous forms of speech. The opinion, common among the learned of the *Arabs*, that the *Arabic* is the offspring of the *Syriac*, apparently suggested by a comparison of their vocabularies and by false notions of development, is simply absurd, unless by “the *Syriac*” we understand a lost language very different from that which is known to us by this appellation.\* Every language without a written literature tends to decay more than to development by reason of foreign influences; and the history of the *Arabic* exhibits an instance of decay remarkably rapid, and extraordinary in degree. An immediate consequence of the foreign conquests achieved by the *Arabs* under *Moḥammad*'s first four successors was an extensive corruption of their language: for the nations that they subdued were naturally obliged to adopt in a great measure the speech of the conquerors, a speech which few persons have ever acquired in such a degree as to be secure from the commission of frequent errors in grammar without learning it from infancy. These nations, therefore, and the *Arabs* dwelling among them, concurred in forming a simplified dialect, chiefly by neglecting to observe those inflections and grammatical rules which constitute the greatest difficulty of the classical *Arabic*: in the latter half of the first century of the *Flight*, this simplified dialect became generally spoken in the foreign towns and villages inhabited by the *Arabs*; and it gradually became the general language throughout the deserts, as well as the towns and villages, of *Arabia* itself. That such a change took place, in the language of the *Arabs* inhabiting foreign towns and villages, at this period, is shown by several anecdotes interspersed in *Arabic* works, and amply confirmed in

\* Many among the *Jews*, the *Syrians*, and the *Fathers* of the *Christian Church*, held that the *Aramaic* or the *Syriac* was the language of *Adam*.



the older Arabic lexicons and other lexicological works by instances of the necessity of appeals to contemporary Arabs of the desert, respecting points of grammar, by learned men whose parents lived in the first century of the Flight. The celebrated lexicologist El-Aṣma'ee, who was born in the year of the Flight 123, and lived to the age of 92 or 93, was not a sound grammarian. (See De Sacy's "Anthol. Gr. Ar." p. 49 of the Arabic text.) And even Seebaweyh, who was contemporary, during the whole of his comparatively short life, with El-Aṣma'ee, appears to have erred in grammar. (See p. 133 of the present work.) Ibn-Seedeḥ says, in the "Moḥkam," in art. *سِرَط*, (voce *سِرَاطٌ*), that El-Aṣma'ee was not a grammarian: and in art. *شَرِب*, (voce *شُرُوبٌ*, as pl. of *شَارِبٌ*), he remarks that Ibn-El-Aarabee (who calls *شُرُوب* pl. of *شَرِبٌ*) was ignorant of grammar. In short, not a single instance is known of any one's having acquired a perfect knowledge of the grammar of the classical Arabic otherwise than by being brought up among Arabs who retained that language uncorrupted. The Khaleefeh El-Weleed (who reigned near the close of the first century of the Flight), the son of 'Abd-El-Melik, spoke so corrupt a dialect that he often could not make himself understood by the Arabs of the desert. A ridiculous instance of the mistakes occasioned by his use of the simplified language which is now current is related by Abu-l-Fidà. The rapid progress of the corruption of the language among the learned is the more remarkable when it is considered that many of these, in the first and second centuries of the Flight, were very long-lived: for in a list of the most celebrated Arabic lexicologists and grammarians, in the 48th Section of the Muzhir, the first five whose lengths of life are defined attained the following ages: 92, 74, 93, 96 or 97 or 98 or 99, and 92 or 93: the first of these (Yoonus) was born in the year 90 of the Flight; and the last, in the year 123; this being El-Aṣma'ee. This series of five is broken only by one, whose length of life is not known. In some few spots, the language of Ma'add long lingered; and it may perhaps even survive to the present day; as appears from the following curious statement in the Kámoos (article *عَمَد*): "'Akád is a certain mountain, near Zebeed, [a well-known city in the western seaboard of El-Yemen,] the inhabitants of which retain the chaste language:" to which is added in the Táj el-'Aroos, that they retain this language "to the present time [the middle of the eighteenth century]: and the stranger remains not with them more than three nights, [the period prescribed by the law for the entertainment of a stranger,] by reason of [their] fear for [the corruption of] their language." But instances of the corruption of the classical Arabic are related (in the 44th Section of the Muzhir) as having occurred even in the life-time of Moḥammad.

Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical languages. For the former language was that of the Kūr-án and of the Traditions of Moḥammad, the sources of their religious, moral, civil, criminal, and political code: and they possessed, in that language, preserved by oral tradition,—for the art of writing, in Arabia, had been almost exclusively confined to Christians and Jews,—a large collection of poetry, consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs, and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken. In the aggregate of these works, with all the strictness that is observed in legal proceedings, as will presently be shown, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language; the result being a collection of such authority, such exactness, and such copiousness, as we do not find to have been approached in the case of any other language after its corruption or decay.

The classical language they called, by reason of its incomparable excellence, "el-loghah," or "the language:" and the line between this and the post-classical was easily drawn, on account of the almost sudden commencement, and rapid progress, of the corruption. It was decided by common consent, that no poet, nor any other person, should be taken as an absolute and unquestionable authority with respect to the words or their significations, the grammar, or the prosody, of the classical language, unless he were one who had died before the promulgation of El-Islám, or who had lived partly before and partly after that event; or, as they term it, unless he were a "Jáhilee" or a "Mukhadram," or (as some pronounce it) "Mukhadrim,"

or "Muḥāḍram," or "Muḥāḍrim." A poet of the class next after the Mukḥāḍrams is termed an "Islāmee:" and as the corruption of the language had become considerable in his time, even among those who aimed at chasteness of speech, he is not cited as an authority absolutely and unquestionably like the two preceding classes. A poet of the next class, which is the last, is termed a "Muwelled:" he is absolutely post-classical; and is cited as an unquestionable authority with respect only to the rhetorical sciences. The commencement of the period of the Muwelleds is not distinctly stated: but it must have preceded the middle of the second century of the Flight; for the classical age may be correctly defined as having nearly ended with the first century, when very few persons born before the establishment of El-Islām through Arabia were living. Thus the best of the Islāmee poets may be regarded, and are generally regarded, as holding classical rank, though not as being absolute authorities with respect to the words and the significations, the grammar, and the prosody, of the classical language. The highest of all authorities, however, on such points, prosody of course excepted, is held by the Arabs to be the K̄ur-án. The Traditions of Moḥammad are also generally held to be absolute authorities with respect to everything relating to the prose of the classical language; but they are excluded by some from the class of absolute authorities, because traditions may be corrupted in language, and interpolated, and even forged. Women are often cited as authorities of equal rank with men: and in like manner, slaves reared among the Arabs of classical times are cited as authorities equally with such Arabs. (See the word **شَاهِدٌ** in the present work; and see also **مَوْلِدٌ** and **إِسْلَامِيٌّ** and **مُخَضَّرٌ** and **جَاهِلِيٌّ**.)

The poetry of the Jáhilees and Mukḥāḍrams consists, first, of *odes* (termed **قَصَائِدٌ**, plural of **قَصِيدَةٌ**), which were regarded as complete poems, and which were all designed to be chanted or sung: secondly, of shorter compositions, termed *pieces* (**قِطْعٌ**, plural of **قِطْعَةٌ**); many of which were also designed to be chanted or sung: and thirdly, of *couplets*, or *single verses*. In the first of these classes are usually included all poems of more than fifteen verses: but few odes consist of much less than fifty verses or much more than a hundred. Of such poems, none has been transmitted, and none is believed to have existed, of an age more than a few generations (probably not more than three or four or five) anterior to that of Moḥammad. It is said in the 49th Section of the Muzhir, on the authority of Moḥammad Ibn-Selám El-Jumaḥee, that "the pristine Arabs had no poetry except the few verses which a man would utter in his need: and odes (*ḳāseedehs*) were composed, and poetry made long, only [for the first time] in the age of 'Abd-El-Muṭṭalib [Moḥammad's grandfather], or Ḥāshim Ibn-'Abd-Menáf [his great-grandfather]." And shortly after, in the same Section of that work, it is said, on the same authority, that "the first who composed poems of this kind was El-Muhelhil Ibn-Rabee'ah Et-Teghlibee, on the subject of the slaughter of his brother Kuleyb:" "he was maternal uncle of Imra-el-Ḳeys\* Ibn-Ḥojr El-Kindee." "Or, according to 'Omar Ibn-Shebbeh, each tribe claimed priority for its own poet; and not merely as the author of two or three verses, for such they called not a poem: the Yemánees claimed for Imra-el-Ḳeys; and Benoo-Asad, for 'Abeed Ibn-El-Abraṣ; and Teghlib, for [El-] Muhelhil; and Bekr, for 'Amr Ibn-Ḳamee-ah and El-Murakḳish El-Akbar; and Iyád, for Aboo-Du-ád: and some assert that El-Afwah El-Azdee was older than these, and was the first who composed *ḳāseedehs*: but these for whom priority in poetry was claimed were nearly contemporary; the oldest of them probably not preceding the Flight by a hundred years, or thereabout. Tha'alab says, in his 'Amálee,' El-Aṣma'ee says that the first of the poets of whom is related a poem extending to thirty verses is [El-] Muhelhil: then, Dhu-eyb Ibn-Kaḅ Ibn-'Amr Ibn-Temeem Ibn-Damreh, a man of Benoo-Kináneh; and El-Aḍbaṭ Ibn-Ḳureya: and he says, Between these and El-Islām was four hundred years: and Imra-el-Ḳeys was long after these." But this is inconsistent with the assertion of Ibn-Selám mentioned above, made also by En-Nāwawee in his "Tahdheeb el-Asmá," p. 163, that El-Muhelhil was maternal uncle of Imra-el-Ḳeys: and as the majority refer El-Muhelhil to a period of about a century before the Flight, we have a double reason for holding this period (not that of four hundred years) to be the more probably

\* This name is generally pronounced thus, or "Imr-el-Ḳeys," by the learned among the Arabs in the present day; for most of them regard it as pedantic to pronounce proper names in the classical manner. The classical pronunciation is "Imraü-l-Ḳeys" and "Imruü-l-Ḳeys" and Imru-l-

Ḳeys;" in the last instance without hemzeh, because (as is said in the Tahdheeb and the Táj el-'Aroos on the authority of El-Kisá-ee and El-Farrà) this letter is often dropped.

correct. According to Ibn-Ḳuteybeh, the time of Imra-el-Ḳeys was forty years before that of Moḥammad ; as is stated in the Calcutta edition of the Mo'allakát. M. Fresnel contends that the honour commonly ascribed to El-Muhellil is due to Zuheyr Ibn-Jenáb El-Kelbee, of whose poetry at least seventy-nine verses have been preserved, fragments of different poems, including a piece of fifteen verses, of which the first hemistich of the first verse rhymes with the second hemistich, according to rule. But this Zuheyr, during a portion of his life, is related to have been contemporary with El-Muhellil. In a fragment ascribed to him, he represents himself (if the fragment be genuine) to have lived two hundred years : and one tradition assigns to him a life of two hundred and fifty years ; another, four hundred years ; and another, four hundred and fifty years!\*—Upon the whole, then, it seems that we may with probability refer the first *ḳaşcedeh* to a period within a century and a half, at the utmost, before the Flight.

Moḥammad said, on being asked, "Who is the best of the poets?" "Imra-el-Ḳeys will be the leader of the poets to Hell." And in the general estimation of the Arabs, he is the most excellent of all their poets. His Mo'allakáh is most especially admired by them. Of the pagan and unbelieving poets who flourished before and during the time of Moḥammad, El-Beyḏáwee sarcastically remarks (on chap. xxvi. verses 224 and 225 of the *Ḳur-án*, in which, and in the verse that next follows, they are censured as seducers, bewildered by amorous desire, and vain boasters,) "Most of their themes are unreal fancies, and their words chiefly relate to the description of the charms of women under covert, and amorous dalliance, and false arrogations or professions, and the rending of reputations, and the impugning of the legitimacy of parentages, and false threatening, and vain boasting, and the praise of such as do not deserve it, with extravagance therein." The like is also said in the *Keshsháf*, (on the same passage of the *Ḳur-án*,) and in too large a degree we must admit it to be just ; but it is very far from being unexceptionable. The classical poetry is predominantly objective, sensuous, and passionate ; with little imagination, or fancy, except in relation to phantoms, or spectres, and to jinn, or genii, and other fabulous beings ; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Bedawees, aimed chiefly at mere elegancies of diction, and plays upon words. Generally speaking, in the classical poetry, the descriptions of nature, of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable. And very curious and interesting, as will be shown by many citations in the present work, are its frequent notices (mostly by early Muslim poets) of the superstitions that characterized, in the pagan times, the religion most generally prevailing throughout Arabia ; in which, with the belief in a Supreme Deity, with strange notions of a future state, and with angelolatry, astrolatry, and idolatry, was combined the lowest kind of fetishism, chiefly the worship of rocks and stones and trees, probably learned from Negroes, of whom the Arabs have always had great numbers as slaves, and with whom they have largely intermixed. Sententious language consisting of parallel clauses, like that of the so-called "poetical books" of the Bible, was probably often employed by the Arabs of every age. It seems to be almost natural to their race when excited to eloquence. But the addition of rhyme in this style of language appears to have become common in the later times. Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee says (in article *خطب* of his Annotations on the *Ḳámoos*) that the oration termed *خطبة*, in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose. The remains of classical prose are often used as authorities ; but being more liable to corruption, they are regarded as less worthy of reliance than the poetry.†

\* See the first and second and third of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme:" the second and third in the "Journal Asiatique," 3rd Series, vols. 3 and 5.

† Those who desire to pursue the study of the history of the classical Arabic beyond the limits to which I have here confined my remarks, together with that of its sister-languages, will find much learned and valuable information in M. Renan's "Histoire Générale et Système Comparé des Langues Sémitiques;" though his scepticism in relation to

questions merely philological (as well as to sacred matters) is often, in my opinion, ill-grounded and unreasonable. I must particularly remark upon his erroneous assertion that the poems of the age anterior to El-Islám make no allusion to the ancient religions of Arabia, and hence appear to have been expurgated by Muslims, so as to efface all traces of paganism. Many of such allusions, by pagan poets, might be adduced from lexicons, grammars, and scholia ; and some examples of them will be found in the present work, in articles *دور* and *عز* and *مور* &c.; the

Such are the principal original sources from which the Arabic lexicons and lexicological works have been derived. Another source consisted of phrases and single words transmitted from the Arabs of classical times, or from those later Arabs of the desert who were believed (though they were not regarded as unquestionable authorities) to have retained the pure language of their ancestors. The earlier of these are often called, by the lexicologists, *العرب العاربة*; as in the 1st Section of the *Muzhir*, where it is said that the transmission (*التقل*) should be "from such as *العرب العاربة*, like [the descendants of] *Kaḥṭān* and *Ma'add* and *'Adnán*; not from those after them; after the corruption of their language, and the varying of the *Muwelleds*." *El-Jowharee*, as will presently be seen, applies the appellation *العرب العاربة* even to desert-Arabs of his own time; but in doing so, he deviates from the general usage of the lexicologists. As is said in the 6th Section of the *Muzhir*, the transmitter must be a trustworthy person; but may be a woman, and may be a slave, as we have before stated. The degrees of credit to which the phrases and words thus transmitted are entitled are distinguished by ranging them in the following classes: 1st, (as is stated in the 3rd Section of the *Muzhir*), the term *مُتَوَاتِر* is applied to that which has been transmitted by such a number of persons as cannot be supposed to have agreed to a falsehood: 2ndly, *أَحَادُ* (plural of *أَحَدٌ*), to what have been transmitted by some of the lexicologists, but are wanting in that which is required to justify the application, thereto, of the former term; and what is thus transmitted is also termed *مَظْنُون*: 3rdly, (as is said in the 5th Section,) *أَفْرَادُ* (plural of *فَرْدٌ*), to what have been transmitted by only one of the lexicologists; and what is thus transmitted, if the transmitter is a person of exactness, as *Aboo-Zeyd* and *El-Khaleel* and others, is admitted: 4thly, (as is said in the 15th Section,) *مَفَارِيدُ* (plural of *مَفْرُودٌ*), to words known to be spoken only by one Arab. It was only when all other sources failed to supply what was wanted, that recourse was had, by the writers of lexicons and lexicological works, to contemporary Arabs of the desert; and I do not find that much reliance was often placed upon these after the end of the third century of the Flight. *El-Jowharee*, who died near the close of the next century, states, in the short preface to his "*Ṣiḥāḥ*," that what he had collected in *El-'Irāk* for his lexicon he "rehearsed by lip to [those whom he terms] *العرب العاربة* in their abodes in the desert (*البادية*):" but this he seems to have done rather to satisfy any doubts that he may have had, and to obtain illustrations, than with the view of taking such persons as authorities for words or phrases or significations. It is related of *Aboo-Zeyd*, in the 7th Section of the *Muzhir*, that he said, "I do not say 'the Arabs say' unless I have heard it from these: *Bekr Ibn-Hawāzin* and *Benoo-Kilāb* and *Benoo-Hilāl*; or from [the people of] the higher portion of the lower region, or [of] the lower of the higher:"\* and that *Yoonus* used the expression "the Trustworthy (*التيقة*) told me from the Arabs;" that being asked, "Who is the Trustworthy?" he answered, "*Aboo-Zeyd*;" and being asked, "And wherefore dost thou not name him?" he answered, "He is a tribe, so I do not name him."†

Most of the contents of the best Arabic lexicons was committed to writing, or to the memories of students, in the latter half of the second century of the Flight, or in the former half of the next century. Among the most celebrated lexicological

first of these from the *Mo'allakah* of *Imra-el-Ḳeys*. It would have been strange, indeed, if this had not been the case: for, except the *Ḳur-ān*, nothing was so highly prized by the lexicologists as the pagan poetry: every fragment of it was most valuable in their estimation, and most carefully sought after and preserved; and the intentional corruption of it they regarded as almost a crime.

\* "*Aboo-'Amr* said, 'The most chaste in speech, of men, are the higher [in respect of territory] of [the tribe of] *Temeem*, and the lower of [the tribe of] *Ḳeys*:' and *Aboo-Zeyd* said, 'The most chaste in speech, of men, are [the people of] the lower portion of the higher region, and the higher of the lower,' meaning the rear of [the tribe of] *Hawāzin*; the people of the higher region being the people of *El-Medeeneh*, and those around it, and those next it, and those near it, whose dialect he held to be not the same as that [of *Hawāzin*]." (*Muzhir*, 49th Section.) According to the *Ḳámoos*, the higher region (*العالية*) is "what is above *Nejd*, to the

land of *Tihámeh*, to the part behind *Mekkeh*; and certain towns, or villages, outside *El-Medeeneh*."

† The exclusion of post-classical words and significations in the best Arabic lexicons, or their specification as such when they occur therein, is of very great importance to us in the use that we are often obliged to make of those lexicons in interpreting the Hebrew Scriptures. Thus the triumph of *El-Islám*, by occasioning the corruption of the Arabic language and the composition of such lexicons, has rendered us a most signal service. I have seldom noticed correspondences between the Arabic on the one side and the Hebrew and other Semitic languages on the other, because, though these are often illustrated by means of the incomparable copiousness of the Arabic, the Arabic is rarely illustrated by them, and because we have no such authorities for the interpretation of those languages as we have for the interpretation of the Arabic.

works, general and special, of this period, are the "Eyn," commonly ascribed to El-Khaleel, who died in the year of the Flight 160 or 170 or 175 (aged 74); the "Nawádir" of El-Kisá-ee, who died in 182 or 183 or 189 or 192; the "Jeem" and the "Nawádir" and the work entitled "El-Ghareeb el-Muşannaf" of Aboo-'Amr Esh-Sheybánee, who died in 205 or 206 or 213 (aged 110 or 111 or 118); the "Nawádir" and the "Loghát" of El-Farrà, who died in 207 (aged 67); the "Loghát" of Aboo-'Obeydeh, who died in 208 or 209 or 210 or 211 (aged 96 or 97 or 98 or 99); the "Nawádir" and the "Loghát" of Aboo-Zeyd, who died in 214 or 215 or 216 (aged 93); the "Ajnás" of El-Aşma'ee, who died in 215 or 216 (aged 92 or 93); the work entitled "El-Ghareeb el-Muşannaf" of Aboo-'Obeyd, who died in 223 or 224 or 230 (aged 67); and the "Nawádir" of Ibn-El-Aarabee, who died in 231 or 233 (aged 81 or 83): all mentioned near the close of the 1st Section of the Muzhir. From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from Arabs of the desert, were composed all the best lexicons, and commentaries on the classical poets &c. The most authoritative of such works are the lexicons; and the most authoritative of these are, of course, generally speaking, the later, because every succeeding lexicographer profited by the critical research of his predecessors, and thus avoided or corrected errors committed by earlier authors. The commentaries on the poets and on the Traditions have contributed largely to the lexicons. They often present explanations that have been disallowed or questioned by eminent lexicographers; and therefore their statements, when unconfirmed by other authorities, must be received with caution: but in many cases their explanations are unquestionably accurate, and they afford valuable aid by giving examples of words and phrases of doubtful meanings. The danger of relying upon a single early authority, however high that authority may be, in any matter of Arabic lexicology, will be shown by innumerable instances in the present work. I here speak of errors of judgment. In addition to these, we have mistranscriptions. A word once mistranscribed is repeated in copy after copy; and at length, from its having been found in several copies, is confidently regarded as correct.\* The value of the larger and later and more esteemed lexicons cannot, therefore, be too highly rated.

The first of the general lexicons is that which is commonly ascribed to El-Khaleel, entitled the "Eyn" (كِتَابُ الْعَيْنِ); and this has served in a great measure as the basis of many others. In it the words are mentioned according to their radical letters, as in all the best lexicons; but the letters are arranged, with the exception of ت and ي, which are classed with و for obvious reasons, nearly in the order of their places of utterance, as follows; commencing with ع (whence the title):

ع ح ه خ غ ق ك ج ش ض ص س ز ط د ت ظ ذ ث ر ل ن ف ب م و ا ي

Under each of these letters, in the foregoing order, except the last three which are necessarily classed together, are mentioned all the words of which the roots contain that letter without any letter of those preceding it in this arrangement: first, the biliteral-radical words: then, the trilateral-radical; of which are placed first the sound; secondly the unsound in one letter; and thirdly the unsound in two letters: next, the quadrilateral-radical: and lastly, the quinqueliteral-radical. Thus, under the letter ع are mentioned all the words of which the roots contain that letter: under ح, all the words of which the roots contain that letter without ع: under ه, all of which the roots contain that letter without ع or ح: and so on. For instance, in the section of the letter ل, we find, in the first division, first, ل ن; then, ل ف and ل ن; and so on: and in the second division, first, ن فل

\* For instance, M. Fresnel quoted (in the second of his "Lettres sur l'Histoire des Arabes avant l'Islamisme," in the "Journal Asiatique," 3rd Series, vol. iii. pp. 330 et seq.) an extract from the "Kitáb el-Aghánee," as containing, in the phrases ما حملت واحدا منهن تصعا ولا ولدته تينا, two words supposed by him, and by his and my learned friend the sheykh Moḥammad 'Eiyád Et-Taṭáwee, (see pp. 324 et seq. of that letter,) to be wanting in all the Arabic dictionaries. One of these words is written تصعا, as above, in one of M. Fresnel's copies of the "Kitáb el-Aghánee," three in number; in another copy, تصعا; and in the third copy, قضا: the other is in all the copies, تينا, as above: and they are

explained in that work, on the authority of Abu-l-Yaqḍhán El-Joafee, as meaning ان تخرج رجلاه قبل راسه and في دبر الظهر وقبل الحَيْض. The former word is correctly تُضَعَا or تُضَعَا, both infinitive nouns of وَضَعَتْ. The other word is a mistranscription for يَتَنَا. My lamented friend M. Fresnel was always glad to receive and admit a correction of any of his own rare mistakes; and in his "Fourth Letter" he announced that the sheykh Moḥammad had afterwards rectified these two errors.

• كَفَى الْمَرْءُ نُبْلًا أَنْ تُعَدَّ مَعَايِبُهُ •

and فلن; then, بن and نيل; and so on: all the combinations of the same radical letters being arranged consecutively; and the same order of letters being observed in all cases. Respecting the question of its authorship, which is involved in much uncertainty, I have gathered from the 1st Section of the Muzhir what here follows. Es-Seeráfee says that El-Khaleel composed the first part of the 'Eyn. But most men deny [absolutely] its being his composition. Some say that it is by Leyth [or El-Leyth] Ibn-Naṣr Ibn-Seiyár El-Khurásánee. El-Azherce says that El-Leyth composed it, and ascribed it to El-Khaleel in order that it might become in much request. Some say that El-Khaleel composed the portion from the beginning to the end of the letter ع, and El-Leyth completed it; and therefore it is that the first part does not resemble the rest. Ibn-El-Moatezz relates, on the authority of the "Moajam el-Udabà" of Yákoob El-Hamawce, that El-Khaleel made himself solely and peculiarly an associate of El-Leyth; and when he composed the 'Eyn, assigned it to him: that El-Leyth held it in very great estimation, and gave him a hundred thousand [dirhems]; and committed the half of it to memory:\* but it happened that he purchased a highly-prized female slave, who, becoming jealous of the daughter of his paternal uncle [i. e. of his wife], and desiring to enrage him, which she could not do with respect to money as he would not care for her doing this, burned that book: and as no one else possessed a copy of it, and El-Khaleel had then died, El-Leyth dictated the half that he retained in his memory, and employed persons to complete it uniformly with that half: and they made this composition which is in the hands of men. To account for the mistakes occurring in the 'Eyn, Thaḥalab says, "El-Khaleel sketched it out, but did not fill it up; and had he filled it up, he had spared nothing in it; for El-Khaleel was a man of whom the like has not been seen: certain learned men filled it up, on whose authority nothing has been related." It is also said that El-Khaleel composed, of this book, only the section of the letter ع, and his companion El-Leyth composed the rest, and named himself "El-Khaleel" [i. e. "the friend"]; and that when he says, in the book, "El-Khaleel Ibn-Aḥmad says," it is El-Khaleel; and when he says, absolutely, "El-Khaleel says," he speaks of himself: and that every flaw in the book is from him; not from El-Khaleel. En-Nawawce says that [according to some of the learned] the 'Eyn ascribed to El-Khaleel is only what El-Leyth collected from El-Khaleel.† The mistakes in the 'Eyn are numerous; and there are many interpolations in copies thereof. Several authors have applied themselves to point out and correct these faults: some, in works specially devoted to this object: some, in abridgments of the 'Eyn or in other lexicons. But in general the mistakes are confined to matters of inflection and derivation; not extending to the insertion of false or unknown words: and such mistakes are of light account.‡

The following notices of other celebrated lexicons, composed after the 'Eyn, so far as to include the Kámoos, I borrow chiefly from the same section of the Muzhir; distinguishing my own additions by enclosing them within square brackets.

Among the celebrated lexicons composed after the model of the 'Eyn, is the "Jemharah" of Ibn-Dureyd, [who is said to have died in the year of the Flight 321, and to have lived 93 years.] Some say that it is one of the best of lexicons; and it has been taken as an authority by Aboo-'Alee El-Fárisee and Aboo-'Alee El-Kálee and Es-Seeráfee and other eminent authors. Ibn-Jinneé disparages it for faults similar to those of the 'Eyn: and Niftáweyh, whom Ibn-Dureyd had satirized, pronounced it to be untrustworthy; but without justice.

\* Many of the Arabs have been remarkable for a tenacity of memory almost miraculous. Several of them are related to have composed and dictated from memory large works, including even lexicons. At school, they generally learn the whole of the Ḳur-án by heart, aided to do so by its being composed in rhyming prose: and many students, among them, when unable to purchase works necessary to them, borrow such works, a portion at a time, from the libraries of the mosques, and commit their entire contents to memory. Hence, in numerous instances, the variations in copies of the same Arabic work; copies being often written from the dictation of persons who have learned a work by heart.

† En-Nawawce also says, (see the printed edition of his Biographical Bk. I.

Dictionary, page 231,) that, according to some of the learned, "much of what El-Azherce has transcribed in the Tahdheeb el-Loghah from the 'Eyn is of the mistakes of Leyth:" but this is inconsistent with the estimation in which the Tahdheeb is held by lexicographers of the highest repute. El-Azherce often points out what he terms mistakes of El-Leyth, and corrects them.

‡ In the present work, whatever is given as on the authority of El-Leyth is from the 'Eyn; I believe, through the medium of the Tahdheeb of El-Azherce, except, perhaps, in a very few instances: and from the 'Eyn also is generally derived (probably in almost every instance) what is given as on the authority of El-Khaleel.

The "Tahdheeb" of El-Azheree, [who was born in the year of the Flight 282, and died in the year 370 or 371. This is a very excellent lexicon, and one from which I have largely drawn, immediately and through the medium of the Lisán el-'Arab and of the Táj-el-'Aroos. Its arrangement is the same as that of the 'Eyn, which it calls "the book of El-Leyth," and from which its contents are in a great measure derived. I possess a large portion of this work in a volume of the "Tahdheeb et-Tahdheeb;" and a small portion, consisting of 193 pages, of a copy in large 8vo., corresponding to a part of the former.]

The "Moheet" of the Şáhib Ibn-'Abbád. [Ibn-Khillikán\* states that he was born in the year of the Flight 326, and died in 385: and describes this work as "in seven volumes; arranged in the order of the letters of the alphabet; copious in words, but having few confirmatory examples:" thus resembling the Kámoos. Much has been drawn from it in my own lexicon.]

The "Mujmal" of Ibn-Fáris, [who died in the year of the Flight 390 or 395.] He restricted himself, in his lexicon, to the mention of genuine words; excluding the unfamiliar and ignored; on the authority of oral tradition, and from books of good repute; aiming, as he says, at abridgment and conciseness. [His work is highly esteemed. The arrangement is that of the usual order of the letters of the alphabet.]

The "Şiháh," or, as some call it, "Şaháh," of El-Jowharee, [commonly, now, pronounced "El-Jóharee," who died, according to Abu-l-Fidà, in the year of the Flight 398, and "was from Fáráb, a city of the country of the Turks, beyond the river," that is, beyond the Seyhoon: or, according to Ibn-Esh-Shihneh, he died in the year 397, as I find in two copies of his history in my possession: or, according to Hájjee Khaleefeh, in 393.] Et-Tebreezee says that it is commonly known by the title of the *صَحاح*, which is pl. of *صَحیح*; but that some call it the *صَحاح*, which is synonymous with *صَحیح*. As its title imports, the author restricted himself to the mention of genuine words, like Ibn-Fáris, his contemporary. [But his lexicon is far more comprehensive, and more excellent in every respect, than that of Ibn-Fáris.] As he says in his preface, he composed it in an order which none had before pursued, [mentioning each word according to the place of the last letter of the root, and then the first and second, in the usual order of the alphabet,] after collecting the contents in El-'Irák, and rehearsing them by lip [as I have before mentioned] to [those whom he terms] *العَرَبُ العَارِبَةُ* in their abodes in the desert (*الْبَادِيَةُ*). Eth-Tha'alibee says that he was one of the wonders of the age. His lexicon, however, is not free from instances of inadvertence or mistakes, like all great books; and such as cannot be attributed to the copyists. Yákoob says, in the "Moajam el-Udabà," that the cause of the mistranscriptions in it was this: when he had composed it, it was read to him as far as [the section of] the letter *ض*, and an evil suggestion occurred to his mind, in consequence of which he cast himself from a housetop, and died: so the rest of the book remained a rough draught, not pruned, or trimmed, nor fairly copied out; and his disciple Ibráheem Ibn-Şálih El-Warrák made a fair copy of it, and committed mistakes in some places in it. Ibn-Barree wrote a commentary, or series of annotations, (*حَوَاشِي*, plural of *حَاشِيَةٌ*), on the Şiháh, [an extremely valuable work] in which he reached the middle [of the section] of the letter *س*; and the sheykh 'Abd-Allah Ibn-Mohammad El-Bustee completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Eş-Şaghánee, or, as he is called by some, Eş-Şaghánee, wrote a Tekmileh (*تَكْمِيلَةٌ*, i. e. Supplement) to the Şiháh; exceeding it in bulk. [Some further remarks on the Şiháh (my own copies of which have been already described) will be found in my account of the Kámoos. The abridgment entitled "Mukhtár eş-Şiháh" is well known: it is too scanty to be of much use except to those who desire to commit to memory the most usual words and significations. A very superior abridgment is the "Jámi" of the seyyid Mohammad Ibn-es-seyyid-Hasan, which was finished, according to Hájjee Khaleefeh, in the year of the Flight 854. It is copious, well digested, and enriched with additions from the Mughrib of El-Muţarrizee, the Fáiķ of Ez-Zamakhsheree, the Niháyeħ of Ibn-El-Atheer, &c. Of this work I possess a very good copy.]

\* I have the express authority of the Táj el-'Aroos (in art. *مخلك*) for thus writing the name of this author.

The "Jámi" of El-Ḳazzáz, [who died in the year of the Flight 412. Hájjee Khaleefeh mentions it as "an esteemed book, but rare." It is not unfrequently cited in the Táj el-'Aroos.]

The "Moo'ab" (thus, with fet-ḥ to the ع,) of Aboo-Ghálíb Ibn-Temám, [or, according to Ibn-Khillikán, Aboo-Ghálíb Temám,] known by the appellation of Ibn-Et-Teiyánee, [who died in the year of the Flight 436;] a work of very great utility, consisting of what is correct of the contents of the 'Eyn, not omitting anything of the confirmatory examples from the Ḳur-án and the Traditions and the genuine poems of the Arabs, but rejecting what it contains of examples respecting which there is disagreement, and of mistranscribed words, and faulty formations; and adding what Ibn-Dureyd has added in the Jemharah. It is rarely found; for people have not persevered in transcribing it, but have rather inclined to the Jemharah of Ibn-Dureyd and the Mohkam of Ibn-Seedeḥ and the Jámi' of El-Ḳazzáz and the Ṣiḥáḥ &c.

The "Mohkam" of Ibn-Seedeḥ the Andalusian, who was blind, [as was also his father; and who died in the year of the Flight 458, aged about 60 years.] This is the greatest of the lexicological books [i. e. of the lexicons] composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him. It follows the arrangement of the 'Eyn; and it is held in very high estimation for its copiousness, its accuracy, its critical remarks, and its numerous examples from classical poets. In copiousness and in some other respects, it is superior, and in others hardly (if at all) inferior, to the Ṣiḥáḥ. It is one of the two chief sources of the Ḳámoos; the other being the 'Obáb of Eṣ-Ṣaghánee: and I have drawn from it very largely, both immediately and through the medium of the Lisán el-'Arab and of the Táj el-'Aroos, for my own lexicon. I possess the last fifth part of it in a volume of the "Tahdheeb et-Tahdheeb;" and another large portion, and a smaller portion, of a most admirable copy which has been dispersed, written in the year of the Flight 675, for the library of a Sulṭán, apparently the celebrated Beybars.]

[The "Asás" of Ez-Zamakhsheree, who was born in the year of the Flight 467, and died in 538. This lexicon is a very excellent repertory of choice and chaste words and phrases; and especially and peculiarly valuable as comprising a very large collection of tropical significations, distinguished as such, which has greatly contributed, by indirectly illustrating proper significations as well as otherwise, to the value of my own lexicon, as my numerous citations of it will show, although I have generally been obliged to draw from it through the medium of the Táj el-'Aroos, which often does not name it in quoting it. Its order is the same as that of the Mujmal, apparently in most copies: but some, which are said to be abridged, follow the order of the Ṣiḥáḥ.]

[The "Mughrib" of El-Muṭarrizee, who was born in Khuwárezm, in the year of the Flight 536, and died in 610. This is a lexicon of select words and phrases, and particularly of such as occur in books of Traditions, and other works relating to the law. It forms a very valuable companion and supplement to the other lexicons; and I have constantly consulted it and drawn from it in composing the present work. Its arrangement of the roots is that of the usual order of the alphabet, with respect to the first, second, and third letters of each. I possess a very excellent copy of it, written in the year of the Flight 977, presented to me by the Rev. J. R. T. Lieder, late of the English Church-Mission in Cairo.]

The "'Obáb" of Eṣ-Ṣaghánee, or Eṣ-Ṣághánee, [who was born in the year of the Flight 577, and died in 660, according to the Muzhir (48th Section), or, as is said in the Táj el-'Aroos (art. صغن), in 655, on the authority of one who attended his funeral.] This, after the Mohkam, is the greatest of the lexicological works composed since the age of the Ṣiḥáḥ [to the time of the author of the Muzhir, of those known to him. It was left unfinished. If, as I believe is the case, it follow the order of the Ṣiḥáḥ, the portion completed was somewhat more than three fourths; for] the author reached, in it, to the section of بكم: which occasioned the saying,

• إِنَّ الصَّغَانِيَّ الَّذِي • حَازَ الْعُلُومَ وَالْحِكْمَ • كَانَ قُضِيَ أَمْرِهِ • أَنْ أَنْتَهَى إِلَى بَكْمَ •



[“Verily Eş-Şaghánee, who mastered the sciences and the doctrines of philosophy, the utmost of his case was that he reached to بكم,” which signifies “dumbness,” &c.—Though a man of extensive learning, he was opiniative, and addicted to unjust criticism of his superiors. A copy of the 'Obáb, and a copy of the same author's Supplement to the Şiháh, before mentioned, used by the author of the Táj el-'Aroos, belonged to the library of the mosque of the Emeer Şarghatmish, in Cairo; but on my causing an inquiry to be made for them, the librarian declared that they were no longer found there. They have probably been stolen; or had not been returned by the author of the Táj el-'Aroos when he died; on which occasion, it is said, his house was plundered of the books &c. that he left.]

[The “Lisán el-'Arab” of Ibn-Mukarram, who was born in the year of the Flight 630, and died in 711. In the copy of his lexicon in the library of the collegiate mosque called the “Ashrafeeyeh,” in Cairo, consisting of twenty-eight quarto-volumes, he is styled “Jemál-ed-Deen Moĥammad Ibn-esh-sheykh-el-imám-el-marĥoom-Jelál-ed-Deen-Abi-l-'Izz-Mukarram Ibn-esh-sheykh-Nejeeb-ed-Deen-Abi-l-Ĥasan-El-Anşáree:” but in the Táj el-'Aroos, he is almost always called Ibn-Mandĥoor (ابن منظور). I shall give an account of this great work in describing the Táj el-'Aroos.]

[The “Tahdĥeeb et-Tahdĥeeb” of Maĥmood Et-'Tanookĥee, who died in the year of the Flight 723. It is a combination of the contents of the Moĥkam and Tahdĥeeb (the former occupying the first place in each article) with a few additions from other sources. Thus it forms one of the best and most comprehensive of the Arabic lexicons, without any exceptions known to me but the Lisán el-'Arab and the Táj el-'Aroos. Of the original autograph copy of this work, in five full-paged, large quarto-volumes, I possess the last volume, consisting of 501 pages. I made a diligent search for the other volumes, but without success.]

[The “Mişbáh” of El-Feiyoomee (Alĥmad Ibn-Moĥammad Ibn-'Alee El-Muĥri). Its full title is “El-Mişbáh el-Munĥeer fee Ghareeb esh-Sharĥ el-Kebeer.” This is a lexicon similar to the Mughrib, above mentioned; but much more comprehensive; forming a most valuable companion and supplement to the larger lexicons. Notwithstanding its title, it comprises a very large collection of classical words and phrases and significations of frequent occurrence; in many instances with more clear and full explanations than I have found elsewhere. I have therefore constantly drawn from it in composing my own lexicon; possessing a very accurate copy of it, a full-paged quarto-volume of 742 pages. Its author states in it that he finished its composition in the year of the Flight 734.]

[The “Mughnee,” as it is commonly called, or “Mughni-l-Lebeeb,” of the celebrated grammarian Ibn-Ĥishám, who was born in the year of the Flight 708, and died in 761 or the following year. A large work, whereof a little more than one half consists of an elaborate lexicon of the particles and similar words, for which it is my chief authority, as it was, also, that of the author of the Kámoos, whose explanations of the particles are, however, very meagre and unsatisfactory. I am fortunate in possessing a most excellent copy of it, a quarto-volume of 609 pages.]

The “Kámoos” of El-Feyroozábádee, [or, as some pronounce it, El-Fecroozábádee, (from the city of Férózábád, or Feerózábád, pronounced by the Arabs Feyroozábád, or Fecroozábád,) who was born in the year of the Flight 729, and died in 816.\*] This, after the Moĥkam and the 'Obáb, is the greatest of the lexicological works composed since the age of the Şiháh [to the time of the author of the Muzhir, of those known to him]: but none of these three [he adds] has attained to be as much used as the Şiháh; nor has the rank of the Şiháh, nor its celebrity, been diminished by the existence of these; because it is restricted to what is genuine, so that it is, among the books of lexicology, like the Şaĥeeĥ of El-Bukháree among the books

\* It is stated at the end of article وجد in the Táj el-'Aroos that the author of the Kámoos wrote at the end of the first volume of the second copy of that work made by his own hand, which volume ended with the article above mentioned, that he finished the transcription of that volume in Dhu-l-Ĥijjah 768.

of traditions; for the point upon which turns the title to reliance is not the copiousness of the collection, but the condition of genuineness, or correctness. [The judgment thus expressed, as to the rank and celebrity of the *Şihâh*, in comparison with the *Ķámoos*, I have found to agree with the opinion of the most learned men among the Arabs with whom I have been acquainted. But to insinuate that the words and significations added in the latter of these lexicons to those of the former are generally less genuine, or less correct, is not just: they may be truly said to be generally less chaste, inasmuch as they are less usual: but their collector has undoubtedly rendered a great service to the students of Arabic by these additions, which have of late years caused the copies of his lexicon to become much more numerous than those of the *Şihâh*. The value of the *Şihâh* consists in its presenting a very judicious collection of the most chaste words, with critical illustrations from the best of the lexicologists, and examples from the best of the classical poets. The *Ķámoos* is little more than what may be termed an enormous vocabulary; a collection of words and significations from preceding lexicons and similar works, (for otherwise, according to the principles of Arabic lexicology as universally taught, they would be of no authority,) mainly from the *Moĥkam* and the *'Obáb*; with very few critical observations, many of which are false,\* and scarcely any examples from the poets. Thus it resembles the *Moĥceţ* of Ibn-'Abbád, before mentioned. In order to make room for his numerous additions, desiring that the bulk of his book should be nearly the same as that of the *Şihâh*, the author has often abridged his explanations in such a manner as to render them unintelligible to the most learned of the Arabs, and has omitted much of what is most valuable of the contents of the latter work. But he has frequently deviated from this his usual practice for the purpose of inserting criticisms of others, without acknowledgment, and apparently some few of his own, upon points in the *Şihâh* in which its author is asserted to have erred; and this he has often done so as to lead to the belief that the author of the *Şihâh* has affirmed what he has merely quoted from another. Many of these criticisms I have found to have been borrowed from the Annotations on the *Şihâh* by Ibn-Barree and El-Bustee, or from the Supplement to the *Şihâh* by Eş-Şaghánee: generally when they are false, (which is often the case,) though sometimes when they are correct, from the latter of these works. I have felt it to be my duty to make these remarks in defence of El-Jowharee, and for the sake of truth. Abundant proofs of their correctness will be found in my own lexicon. They may surprise many, who have not known the fact that the *Ķámoos* is very little more than an abridged compilation from other works: and another fact, to be mentioned in the next paragraph, which will be in a measure supplementary to this brief account of the *Ķámoos*, will probably surprise them more.—This is the latest of the lexicons noticed in the *Muzhir*: therefore I have no further occasion for the use of the square brackets to distinguish my own statements or opinions from those of the author of that work, which has thus far afforded me so much aid in my account of the principles of Arabic lexicology, and of the most celebrated Arabic lexicons, as well as in my remarks on the history of the language. My own, most valuable, manuscript-copy of the *Ķámoos*, which I have already described, has been of very great use to me, though its text is generally most correctly given in the *Táj el-'Aroos*. I have also constantly had before me the edition printed at Calcutta. This is certainly more accurate than most of the manuscript-copies; but it contains countless false readings, which show that, in many instances, the editor, notwithstanding his unquestionable learning and his possession of eleven copies, did not understand what he edited. It seems that he must often have given the worst of the readings of his originals, from neglecting to study the passages in which they occur. I have not thought it necessary to mention *all* of the false readings in his edition; but I have mentioned *many* of them.]

The "Lámi" of El-Feyroozábádee. Its full title is "El-Lámi' el-Moĥlam el-'Ojáb el-Jámi' beyn el-Moĥkam wa-l-'Obáb." From some words in the preface to the *Ķámoos*, it has been inferred that the author of that work had composed a lexicon in sixty volumes, bearing the foregoing title, from which, chiefly, he composed, or abridged, the *Ķámoos*, in two volumes. But in a very learned work, of Annotations on the *Ķámoos*, by Moĥammad Ibn-Eţ-Teiyib El-Fásee, it is clearly

\* The judgment and memory of its author are often in fault: for instance, in article *بيض* he disallows the expression *الأيام البيض*, and in art. *وضح* he uses it; and in article *ضح* he disallows *ضح* as syn. with *ضح*, and in article *ضح* he authorizes it: and many similar instances might be mentioned.

shown that the words from which this inference has been drawn really signify that the author of the *Lámi'* commenced (not that he completed) this work, and made it, as far as it extended, to surpass every other work of a similar kind; but that he imagined it would be, in sixty volumes, too large for students to acquire or read; and, being requested to compose *before it* a concise lexicon, he applied himself to the composition of the *Ḳámoos*, and abridged the matter of which the *Lámi'* was to have consisted, so as to comprise the essence of each thirty of the intended volumes in one volume. Thus the words in question are so far from being a proof of the completion of the *Lámi'*, that their literal meaning indicates the very contrary of this. They are not, however, the only evidence that we have on this point: for the same eminent scholar to whose Annotations on the *Ḳámoos* I have referred above quotes, from the biographical memoir of the author of the *Lámi'* in the “*Ṭabaḳát en-Noḥúh*” of Es-Suyooṭee, the direct assertion that this work was never completed. He also states, as does likewise the author of the *Táj el-'Aroos*, that more than one writer has transmitted, on the authority of the handwriting of its author, a proof of its non-completion: for they relate the fact of his having written upon the back of the *Lámi'* that, if he had been able to complete it, it would have composed a hundred volumes, [of what size he does not give the least notion,] and that he completed five volumes of it. This, it should be observed, is not inconsistent with what has been said before: it appears that the work would have consisted of a hundred volumes, each of the size of one of the five volumes that were completed; or would have composed sixty *larger* volumes. But I rather incline to think that its author roughly calculated, at one time, that the whole would consist of a hundred volumes; and at another time, that it would consist of sixty; and that both estimates are greatly beyond the truth. The non-completion of the *Lámi'* is therefore certain; but this is not so much to be regretted as some persons might imagine from its author's statement respecting it in his preface to the *Ḳámoos*; for the work appears, from its title, to have been, as far as it extended, with respect to the words and significations, mainly a compilation uniting the contents of the *Moḥkam* and the *'Obáb*, and neither of these lexicons has been lost to the world. From a reference to it in article ٤٥ of the *Ḳámoos*, (in which the author asserts his having disproved an opinion respecting the signification of فَكْرَةٌ without stating that El-Azheree had done so more than five centuries before,) it seems that the *Lámi'* (seeing how small a portion of it was completed) followed the order of the *'Eyn* and the *Moḥkam*; for article ٤٥ is in the third of the main divisions of these two works, but in the last but two of those of the *Ḳámoos*. Considering this fact, and that the main divisions of the *'Eyn* and the *Moḥkam* necessarily decrease in length from first to last, I suppose that the author of the five volumes of the *Lámi'* wrote them, agreeably with a common practice, with large margins for additions, and calculated that, with these additions, each of the five volumes would form at least three.

The “*Táj el-'Aroos*,” the enormous extent of which I have mentioned in the second paragraph of this preface, is said to have been commenced, in Cairo, soon after the middle of the last century of our era, by the seyyid Murtaḳà Ez-Zebcedee. At the end of a copy of it in his own handwriting, he states that it occupied him fourteen years and some days. According to the modern historian of Egypt, El-Jabartee, he was born A.D. 1732 or 1733: came to Cairo A.D. 1753: finished the *Táj el-'Aroos* A.D. 1767 or 1768: and died A.D. 1791 (in the year of the Flight 1205). And the same historian says that Moḥammad Bey Abu-dh-Dhahab, for the copy of that work which is in the library of his mosque, gave him a hundred thousand dirhems (or drachms) of silver. It is a compilation from the best and most copious of the preceding Arabic lexicons and other lexicological works, in the form of an interwoven commentary on the *Ḳámoos*; exhibiting fully and clearly, from the original sources, innumerable explanations which are so abridged in the latter work as to be unintelligible to the most learned men of the East; with copious illustrations of the meanings &c., corrections of mistakes in the *Ḳámoos* and other lexicons, and examples in prose and verse; and a very large collection of additional words and significations, mentioned under the roots to which they belong. Of the works from which it is compiled, though I believe that it was mainly derived in the first instance from the *Lisán el-'Arab*, more than a hundred are enumerated by the seyyid Murtaḳà in his preface. Among these are—1. The “*Ṣiḥāḥ*,” a copy in eight volumes, in the handwriting of Yáḳoot Er-Roomee, with useful marginal notes determining the correct readings &c. by Ibn-Barree [and El-Busṭee] and Aboo-Zekereeyà Et-Tebreczee; in the library [of the collegiate mosque] of the Emceer Ezbek.—2. The “*Tahdheeb*” of El-Azheree, a copy in sixteen volumes.—3. The “*Moḥkam*”

of Ibn-Seede, a copy in eight volumes.—4. The “Tahdheeb el-Abniyeh wa-l-Af’ál,” by Ibn-El-Kattāa, in two volumes.—5. The “Lisán el-’Arab,” by the Imám Jemál-ed-Deen Moḥammad Ibn-’Alee El-Ifreekee, [whose appellations I have more fully given before, commonly called (in the Táj el-’Aroos) “Ibn-Mandḥoor,”] in twenty-eight volumes, the copy transcribed from the original draught of the author, during his life-time: [of this copy I have often made use in composing my own lexicon; and I have found it very helpful, especially in enabling me to supply syllabical signs, which are too often omitted in the copies of the Táj el-’Aroos:] its author followed closely, in its composition, the Şiháh, the Tahdheeb, the Moḥkam, the Niháyeh, the Annotations of Ibn-Barree [and El-Buṣṭee on the Şiháh], and the Jemharah of Ibn-Dureyd: [he also drew from innumerable other sources, to which he refers in his work.]—6. The “Tahdheeb et-Tahdheeb” of Abu-th-Thenà Maḥmood Ibn-Abce-Bekr Ibn-Ḥámid Et-Tanookhee, a copy in five volumes, [of which, as I have already mentioned, I possess the last,] the original draught of the author, who closely followed, in its composition, the Şiháh, the Tahdheeb, and the Moḥkam, with the utmost accuracy: he died in the year of the Flight 723.—7. The “Kitáb el-Ghareebeyn” of Aboo-’Obeyd El-Harawee.—8. The “Niháyeh fee Ghareeb el-Ḥadeeth,” by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.—9. The “Kifáyet el-Mutahaffiḥ,” by Ibn-El-Ajdábee, with Expositions thereof.—10. The “Fāseḥ” of Thaaleb, with three Expositions thereof.—11 and 12. The “Fikḥ el-Logḥah” and the work entitled “El-Mudáf wa-l-Mensoob,” each by Aboo-Manṣoor Eth-Tha’álibee.—13 and 14. The “’Obáb” and the “Tekmilch fi-ş-Şiháh,” each by Er-Raḍee Eş-Şaghánee, in the library [of the mosque] of the Emceer Şarḥatmish.—15. The “Mişbáh” [of El-Feiyoomce].—16. The “Takreeb” of Ibn-Khaṭeeb.—17. The “Mukhtár eş-Şiháh,” by Er-Rázee.—18, 19, and 20. The “Asás” and the “Fáik” and the “Mustakṣee fi-l-Amthál,” all three by Ez-Zamakhsheree.—21. The “Jemharah” of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mu-eyad.—22. The “Işláh el-Mantiḥ” of Ibn-Es-Sikkeet.—23 and 24. The “Khaşáüş” of Ibn-Jinne, and the “Sirr eş-Şiná’ah” of the same author.—25. The “Mujmal” of Ibn-Fáris.—Many other works of great value are included in the same list. And the Annotations on the Kámoos by his preceptor, Moḥammad Ibn-Et-Ṭeiyib El-Fásee, (before mentioned, in my account of the Lámi,) must be especially noticed as a very comprehensive and most learned work, from which the seyyid Murtaḍà derived much valuable matter to incorporate in the Táj el-’Aroos. From these Annotations of Moḥammad El-Fásee, which have often served to explain to me obscure passages in the Táj el-’Aroos, and from several others of the most celebrated of the works used by the seyyid Murtaḍà, I have drawn much matter which he omitted as not necessary to Eastern scholars, but which will be found to be highly important to the Arabic students of Europe. He made very little use of a commentary on the Kámoos entitled the “Námoos,” by Mullà ’Alee el-Kári, as it is not a work held in high estimation, and he was most careful to include among his authorities none but works of high repute. It must also be mentioned that he has bestowed great pains upon the important task of settling the true text of the Kámoos, according to the authorities of several celebrated copies; and that he has inserted the various readings that he regarded as being worthy of notice. And here I may state that most of the illustrations of the text of the Kámoos that are incorporated in the Turkish translation of that work, whenever I have examined them, which has often been the case, I have found to be taken from the Táj el-’Aroos, of which the Translator (’Áşim Efendee) is said to have had a copy in the author’s handwriting: but generally speaking, what is most precious of the contents of the latter work has been omitted in that translation.

As the Táj el-’Aroos is the medium through which I have drawn most of the contents of my lexicon, I must more fully state the grounds upon which I determined to make so great a use of it. Not long after I had become acquainted with this enormous work, I found it to be asserted by some persons in Cairo that the seyyid Murtaḍà was not its author: that it was compiled by a certain learned man (whose name I could not ascertain) who, coming to Cairo with this work, on his way from Western Africa to Mekkeh as a pilgrim, and fearing to lose it in the desert-journey, committed it to the seyyid Murtaḍà to be safely kept until his return: that he died during his onward-journey, or during his return towards Cairo: and that the seyyid Murtaḍà published it as his own composition. This grave accusation brought against the reputed author of the Táj el-’Aroos, unsupported by the knowledge of the name of the person whom he is thus asserted to have wronged, I did not find to be credited by any of the learned, nor do I myself believe it: but it imposed upon me the necessity of proving or disproving,

not the *genuineness* of the book (a matter of no importance except as affecting the reputation of the seyyid Murtaḍā\*), but, its *authenticity*. I was therefore obliged to make a most laborious collation of passages quoted in it with the same passages in the works quoted: and in every instance I found that they had been faithfully transcribed. Thus the authenticity of the *Táj el-'Aroos* was most satisfactorily established. But in comparing large portions of it with the corresponding portions of the *Lisán el-'Arab*, I made the unexpected discovery that, in most of the articles in the former, from three-fourths to about nine-tenths of the additions to the text of the *Ḳámoos*, and in many articles the whole of those additions, existed verbatim in the *Lisán el-'Arab*. I cannot, therefore, acquit the seyyid Murtaḍā of a want of candour, and of failing to render due honour to one of the most laborious of compilers, by not stating either that the *Táj el-'Aroos* was mainly derived in the first instance from the *Lisán el-'Arab* (which I believe to have been the case) or that the contents of the former are mainly found in the latter. This circumstance has induced me very often to compose articles of my lexicon principally from the *Lisán el-'Arab* in preference to the *Táj el-'Aroos*, comparing the contents afterwards with the latter; and when they agreed, giving the latter as my authority in most instances (though not always†) because I could only undertake to have the latter transcribed. The only copy of the *Lisán el-'Arab* known to me is that which I have already mentioned. It was lent to me, in successive portions, from the library of the collegiate mosque called "the *Ashrafeeyeh*," in Cairo. It is written in several different hands, nearly resembling one another, of a peculiar cursive kind, which none can correctly read without studying sufficiently to understand thoroughly; for which reason, if I had been able to obtain any copy made from it (for it bears statements of its having been several times partially or wholly transcribed some centuries ago) I could not have placed much reliance upon it. Since the time of the seyyid Murtaḍā, it has suffered much injury, chiefly from the rotting of the paper; in many places, the whole of the written portion of a page having fallen out, the margin only remaining.

Having fully satisfied myself of the authenticity of the *Táj el-'Aroos*, as well as of its intrinsic value, my next object was to cause a careful transcription of it to be commenced without delay, although, while I remained in Cairo, I made use of copies belonging to the libraries of mosques. The following are all the copies of that work, or of portions thereof, respecting which I have been able to procure any information.—1. The copy made use of by 'Áṣim Efendee in writing his Turkish Translation of the *Ḳámoos*. This belonged, according to his own statement, made to me, to Yaḥyà Efendee the *Hakeem*, who for many years composed the annual Egyptian Almanac published by order of the Government. He said that it was in the handwriting of the author, in two very large volumes; which, though hardly credible, is not absolutely impossible; for the handwriting of the seyyid Murtaḍā was small and compact: that the Grand Vezeer who was in Egypt during the contest between our own forces in that country and the French borrowed it of him, and sent it to Constantinople without his permission: and that he had caused many inquiries to be made for it there, but never learned any tidings of it.—2. A copy believed to have been in fourteen folio-volumes, in the handwriting of the author. Of this, the last volume and the last but two are in the library of the *Riwāk* of the Syrians in the great mosque *El-Azhar*. The rest of it seems to have been lost. It may be a portion of a copy which the author retained for himself. When he died, his family kept his death secret for two days; after which, the officers of the Government Treasury plundered his house of much property, among which, perhaps, was this copy; and if so, it may have fallen into different hands; one person taking a portion; and another person, another portion.—3. A copy sent by the author as a present to the King of *Şan'â*. So I was informed on the authority of a person living in Cairo, who asserted that he conveyed it for the author, and who must have attained to manhood some years before the author's death. He may perhaps be mistaken as to the work that he conveyed; but this is not probable.—4. The copy in the library of the mosque of *Mohammad Bey Abu-dh-Dhahab*, before mentioned; said to be in eight thick, full-paged folio-volumes;‡ not in the author's handwriting,

\* By various other works, he earned a high reputation for learning; and I believe that his ability to compose such a work as the *Táj el-'Aroos* was never called in question.

† In the articles of which the last radical letter is *ḍ*, and in those of which the last is *ḍ*, I have generally deviated from my usual plan by

indicating the authority of the *Lisán el-'Arab* rather than that of the *Táj el-'Aroos* in order to convey some notion of the value of the former work.

‡ I was informed that the number of its volumes is eight; but I was never allowed to see the whole copy, and, in the course of transcription, I neglected to note where each volume ended.

but transcribed under his superintendence, and in part, and perhaps entirely, revised by him. This copy wants a portion from the commencement of the first main division of the lexicon; i. e., of باب الهجزة: it also wants some other, smaller, portions. I shall have to say more respecting it in the next paragraph.—5. A portion in the handwriting of the author, in my possession; from the commencement of باب الهجزة to the words لغة فى رثى الميت, in article رثا: supplying more than the main portion that is wanting in the copy of Moḥammad Bey. It is of a small quarto-size, and ends in the middle of a page.—6. A copy in the library of the late Ibráheem Páshá, transcribed from that of Moḥammad Bey, and said to be incorrectly written.—7. A large folio-volume, in my possession, before mentioned, consisting of nearly the whole of the first tenth portion; evidently transcribed from the copy of Moḥammad Bey, for it wants what is deficient in باب الهجزة in the latter copy.

The copy transcribed for me, which is in twenty-four thick quarto-volumes, is partly from the portion, in the handwriting of the author, in the great mosque El-Azhar; but mainly from the copy of Moḥammad Bey; what is wanting in this last, in باب الهجزة, being copied from the MS. No. 5 in the foregoing list; and very nearly the whole of the other (smaller) portions that are wanting therein being supplied from the principal source, namely, the Lisán el-'Arab. It is therefore far superior to the other known copies, in respect of completeness, except the first and third of the copies mentioned in the next preceding paragraph if these exist and be still entire. But it will not always serve as a perfect test of the correctness of my own lexicon, although it has been carefully collated with its originals, as I made use of the copy of Moḥammad Bey as long as I remained in Egypt, and have used the Lisán el-'Arab and other lexicons for the supplying of syllabical signs &c. wanting in that copy and in my own. In my copy, diacritical points have often been omitted when not thought by the transcriber to be absolutely necessary; as is the case in almost all copies of lexicons: also syllabical signs that are in the originals are not unfrequently omitted: and my copy is more irregular than its originals in the manner of writing the letter hemzeh. The copy of Moḥammad Bey will probably, in a few years, be in many places illegible; for the ink with which it is written is of a corrosive nature, and has already, in those parts, eaten through the paper, though hitherto not to such an extent as to present any difficulty to the reader: or rather I should say that such was the case just before my own copy was made; for while I was translating from portions of it already transcribed for me, small pieces often dropped out from its leaves, in spite of my utmost care. I believe that if I had not undertaken the composition of the present work, the means of composing such a work would not much longer have existed. For not only was the sole copy of the Táj el-'Aroos that was nearly complete, and that was worthy of reliance, of those known to exist, rapidly decaying; but many of the most precious of the manuscripts from which it was compiled have been mutilated; many are scattered, no one knows whither; and several, of which no other copies are known to be in existence, and for which one would have to search from city to city, exploring the libraries of mosques, are said to have perished. The transcription of my own copy, and its collation, extended over a period of more than thirteen years. It might have been accomplished in much less time, had less care been bestowed upon it: but for several years I could find no competent and willing transcriber except the sheykh Ibráheem Ed-Dasookee, who was unable to devote the whole of his time to this object. Upon him the task of transcription mainly devolved; and the collation was performed wholly by him in conjunction with myself or with another sheykh.

As soon as a few pages of my copy of the Táj el-'Aroos had been transcribed, I commenced the work of translation and composition from its originals. I did not hesitate to write my lexicon in English rather than in Latin, because the latter language is not sufficiently perspicuous nor sufficiently copious. For several years I continued to collect all that I required for a lexicon as complete as it was possible for me to make it. But I then considered that about one third of what I had compiled consisted of the explanations of words rarely occurring; many of them, words that no one student was likely ever to meet with; and not a few, such as are termed أَحَاد or أَفْرَاد or مَفَارِيد (before explained, in page xi. of this preface); these last being words known only as having been *spoken*, each by a single Arab, or as only once occurring in any *writing*. I considered also that the undertaking which I had thus long been prosecuting was one which would require many more years for its completion; and that it was incumbent on me to take into account the uncertain duration of my appointed term

of life, and to occupy myself first with what was most important. I therefore finally determined to divide my lexicon into two Books: the first to contain all the classical words and significations commonly known to the learned among the Arabs: the other, those that are of rare occurrence and not commonly known. And I have made such subdivisions as will enable the purchaser of a copy to bind it in the manner that he may deem most convenient: in two volumes, or in four, or in eight; each to consist of a portion of Book I. with the corresponding portion of Book II.; or so that all the words in Book I. of which the roots commence with one letter may be immediately followed by the words in Book II. of which the roots commence with the same letter. The Second Book will be small in comparison with the First, of which the Part to be first published (ا to ث inclusive) will form about one eighth. In order that it may be possible to bind the whole work in two volumes, I have chosen for it a thin paper.

Nearly twenty years have now elapsed since I commenced this work. Had I foreseen that the whole labour of the composition must fall upon me or the project be abandoned, and had I also foreseen the length of time that it would require of me, unaided, I should certainly not have had the courage to undertake it. I had hoped that I should have at least one coadjutor: and I continued to hope for some years that such might be the case; but by no one have I been aided in the least degree, except, occasionally, in discussions of difficult points, by the sheykh Ibráheem Ed-Dasookee; who has written the results of some of these discussions on the margins of pages of my copy of the Táj el-'Aroos, generally in his own words, but often in words dictated by me. For seven years, in Cairo, I prosecuted my task on each of the work-days of the week, after an early breakfast, until within an hour of midnight, with few and short intervals of rest, (often with no interruption but that of a few minutes at a time for a meal, and half an hour for exercise,) except on rare occasions when I was stopped by illness, and once when I devoted three days to a last visit to the Pyramids: I seldom allowed myself to receive a visiter except on Friday, the Sabbath and leisure-day of the Muslims: and more than once I passed a quarter of a year without going out of my house. But I must not be supposed to claim much credit for the exercise of self-denial with respect to the pleasures of society; for during those seven years passed in Cairo, I had my wife and sister and the latter's two sons residing with me. Nor would I here make mention of the severe labour which this work has cost me but for the purpose of guarding against the imputation of my having been wanting in energy or industry. To convey a due idea of the difficulties of my task would be impossible. While mainly composing from the Táj el-'Aroos, I have often had before me, or by my side, eight or ten other lexicons, (presenting three different arrangements of the roots, and all of them differing in the order, or rather disorder, of the words explained,) requiring to be consulted at the same time. And frequently more than a day's study has been necessary to enable me thoroughly to understand a single passage: for the strict rules of Arabic lexicology demand that every explanation be given as nearly as possible in the words in which some person of authority has transmitted it; and many explanations perfectly intelligible when they were first given became less and less so in succeeding ages, and at length quite unintelligible to the most learned of living Arabs. Even Ibn-Seedehe often confesses, in the Mohkam, his inability to understand an explanation or some other statement that he has transmitted. Many explanations, moreover, present instances of what is termed تَسَامُح; and instances of a worse kind of license, termed تَسَاهُل, are not of unfrequent occurrence: by the former term is meant a deficiency in what an author writes relying upon the understanding of the reader; and by the latter term, a deficiency in what he writes *without* relying upon the reader's knowledge. Often, two synonymous words are used to explain each other. Numerous cases of this kind occur in the Kámoos: such, for instance, are حُجَّةٌ and بُرْهَانٌ and سَاوِرَةٌ and وَائِبَةٌ and اِعْتَقَدَ and اِعْتَقَدَ and تَلَجَّنَ and تَلَجَّنَ: and in these cases I have not always found the information that I required by referring to other lexicons. More frequently, in lieu of an explanation, we find merely the word مَعْرُوفٌ, meaning "well known:" and in a very large proportion of such cases, what was once "well known" has long ceased to be so. Still more frequently, significations are only indicated by the context: in many instances, as clearly as they could be expressed by any words of explanation: but in many other instances, very obscurely. Many words are rendered by others which are not elsewhere explained in the same lexicon; many, by words meant to be understood in senses not elsewhere explained in that lexicon; many, by words meant to be understood in tropical senses; and many, by words meant to be understood in post-classical senses. In these last cases, I have often found in my knowledge of modern Arabic a solution of a difficulty: but without great caution, such knowledge would

frequently have misled me, in consequence of the changes which have taken place in the applications of many words since the classical age. Great caution is likewise requisite in the attempt to elicit the significations of words by means of analogy; as I could easily show by giving all the principal words of one article with their significations, and then requiring any student to divine the significations of the other words of the same article by such means, and comparing his explanations with those that have been authoritatively transmitted. Perfect reliance is not to be placed upon vowel-signs and the like when they are merely written, without their being either described in words or shown by the statement that the word of which the pronunciation is to be fixed is similar to some other word well known. Even when they are described, one has to consider what rule the author follows; and in some lexicons the rules followed by the authors are not explained. For instance, when a noun of three letters is said to be with fet-ḥ, if in the *Ḳāmoos*, the meaning is that it is of the measure *فَعْلٌ*: but in some other lexicons it means that it is of the measure *فَعَلٌ*. If we find such a noun in the *Ḳāmoos* written as of the measure *فَعَلٌ* and said to be with fet-ḥ, we must infer that *فَعْلٌ* (not *فَعَلٌ*) is the correct measure: and if in the same lexicon we find such a noun that is to be explained written otherwise than as of the measure *فَعْلٌ*, without its being followed by any indication of its measure, we must infer that *فَعْلٌ* is probably its true measure, unless it be a word commonly known. But these and other technical difficulties are comparatively small, or become so after a little time spent in the study of different lexicons with a previous knowledge of the principles of Arabic lexicology and lexicography. Among the graver difficulties are those which are often presented by verses cited as confirmatory examples, or as illustrations, without either context or explanation; many of which I have inserted in my lexicon as being either absolutely necessary or such as I could not omit with entire satisfaction. Various other obstacles that I have had to encounter I refrain from mentioning, hoping that I shall be deemed to have said enough to excuse myself for the length of time that has elapsed since the commencement of my work. I have, however, been unusually favoured by circumstances; and especially by my having acquired, in familiar intercourse with Arabs, an acquaintance with their manners and customs, and their mental idiosyncrasies, indispensably requisite to success in my undertaking. Encouraged by these circumstances, I applied myself to the working of the rich mine that I had discovered, with the resolution expressed in the saying of a poet,\*

• لَا تُسَهِّلَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى • فَمَا أَنْقَادَتِ الْإِمَامُ إِلَّا لِصَابِرٍ •

When I had prosecuted my task in Cairo during a period of nearly six years, I understood it to be the desire of my Patron that the British Government might be induced to recognise the importance of my work by contributing to the expense of its composition. I therefore submitted to the Head of Her Majesty's Government a request that my undertaking might be thus honoured and promoted: and I did so in a time peculiarly auspicious; the Premier being Lord John Russell, now Earl Russell. His Lordship graciously and promptly replied to my appeal by granting me an annual allowance from the Fund for Special Service; and through his recommendation, this was continued to me by one of his successors in office, another Nobleman who added eminence in letters to elevation of birth and station, the late Earl of Aberdeen. And here I must especially and gratefully acknowledge my obligations to the learned Canon Cureton, for his friendly offices on these and other occasions. I must also add that Professor Lepsius and Dr. Abeken, and the late Baron Bunsen, kindly exerted themselves to obtain permission for my lexicon to be printed at Berlin, at the joint expense of the Prussian Government and the Academy of Sciences; and several of the learned Orientalists of Germany seconded their endeavours; but conditions were proposed to me to which I could not willingly accede.

After a stay of somewhat more than seven years in Cairo, a considerable portion of which period was spent by me in collecting and collating the principal materials from which my lexicon is composed, I returned to England; leaving to the sheykh Ibráheem Ed-Dasockee the task of completing the transcription of those materials, a task for which he had become fully qualified.

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\* Cited in page 123 of this work.



I must now add some explanations necessary to facilitate the use of my lexicon.

The arrangement that I have adopted is, in its main features, the same as that of Golius: the words being placed according to their radical letters; and the roots being arranged according to the order of their letters (commencing with the first of those letters) in the usual alphabet.

Words of three different classes, in which the radical letters are the same, but different in number, I place in the same article. The first of these classes consists of words of two radical letters; as **بَلَّ**: the second class, of reduplicative trilateral-radical words, in which the first and second radical letters are the same as those of the first class, and the third the same as the second of that class; as **بَلَّ** and **بَلَّل** and **بَلَّلَّل** &c.: and the third class, of reduplicative quadrilateral-radical words, in which the first and third radical letters are the same as the first of the first class, and the second and fourth the same as the second of that class; as **بَلَّلَّل** and **بَلَّلَّلَّل** and **بَلَّلَّلَّلَّل** &c. These three classes are included in the same article in all the best Arabic lexicons; and two reasons may be given for my following the same plan. One reason is similarity of signification. Words of the first and second corresponding classes very seldom exhibit an alliance in signification; but instances of such alliance in words of the first and third classes are less rare; and instances of alliance in signification in words of the second and third classes are very numerous. The other reason is, that such words are generally held to be derived from the same root. Some of the Arabian lexicologists hold that a word of the class of **بَلَّ** is a biliteral-radical word; so that the letters of its root are represented by **فَع**: but most of them regard it as, absolutely, a trilateral-radical word; so that the letters of its root are represented by **فَعَل**. With respect to a word such as **بَلَّلَّل**, the opinion held by El-Farrà and others, and ascribed to El-Khaleel, is, that it is to be represented by **فَعَفَع**; so that the letters of its root are represented by **فَع**: another opinion, ascribed to El-Khaleel and his followers among the Basreees and Koofees, is, that it is to be represented by **فَعْفَل**; so that the letters of its root are represented by **فَعَل**: another, ascribed to Seebaweyh and his companions, is, that it is originally a word to be represented by **فَعَّل**, and that the third radical letter is changed, and made the same as the first; so that the letters of its root are represented by the same letters as if the word itself were to be represented by **فَعْفَل**: the opinion commonly obtaining among the Basreees is, that it is to be represented by **فَعْلَل**; so that the letters of its root are represented, in this case also, by **فَعَل**; and as the last of these modes of representing the word is the one most usual, I generally adopt this mode in my lexicon, except in quoting from an author who uses another mode. The trilateral root, in both of these classes of words, is that which is preferred in the Muzhir, where, in the 40th Section, not far from the commencement, these different opinions are stated.

Agreeably with the same principle, quasi-quadrilateral-radical words (the conjugations and varieties of which will be found in a table inserted in this preface) I class with the trilateral-radical words from which they are derived by the Arabian lexicologists and grammarians.

What is commonly called "the Verb of Wonder" I mention among the verbs. The Koofees say that it is a noun, meaning an epithet. (See **مَا أَمِيلِحَ زَيْدًا**, in article **مَلِحَ**.)

Dialectic variants, synonyms, and words nearly synonymous, from the same root, are mentioned and explained in one paragraph: but every word thus explained in a paragraph headed by another word is also mentioned by itself, or accompanied by a word or words nearly resembling it in form, with a reference to that paragraph. (In order to facilitate the reference, an arrow-head (†) is inserted to render conspicuous a word explained in a paragraph headed by another word.) Several obvious advantages result from this arrangement; not the least of which is a considerable saving of room. In these cases, when I have found it possible to do so, I have placed the most common word first, or otherwise distinguished it from the rest: sometimes I have shown which words are more or less common by the authorities that I have indicated for them.

When a noun is not found at the head of a paragraph, or by itself, or with another nearly resembling it in form, it is to be looked for among the infinitive nouns, which are mentioned with their respective verbs. And plurals are to be found under their singulars.

Words that are regularly formed, *ad libitum*, (such as active and passive participial nouns, and nouns denoting the comparative and superlative degrees, &c.,) are not mentioned, unless for special reasons.

In respect of the places which I have assigned to arabicized words, I have generally followed the usual practice of the Arabian lexicographers; that is, I have generally placed them as though they were derived from Arabic roots; because most students look for them under the headings beneath which I have mentioned them, and because many of them have derivatives formed from them in the regular Arabic manner. But, properly speaking, every letter in an arabicized word is regarded by most of the Arabian lexicologists as radical.

When several significations are assigned to one word &c., connected by "or," it is often the case that one is right in one instance, and another in another; and not unfrequently, that all are correct in different instances.

Whenever I have found it possible to do so, I have distinguished (by the mark †) what is affirmed to be tropical from what is proper; generally on the authority of the *Asás*. I have also generally distinguished (by the mark †) what I regard as evidently, or probably, tropical, when I have found no express authority for asserting such to be the case. Thus I have often been enabled to draw clearly what may be termed the "genealogies" of significations. Always, in the arrangement of significations, I have, to the utmost of my ability, paid attention to their relations, one to another. The mark — is used to denote a break in the relations of significations &c.; and = denotes an extraordinary, or a complete, dissociation.

Numerous words in the *Şiháh* and *Kámoos* and most other Arabic lexicons are merely said to be the names of certain plants or animals. Of these I have generally found and given explanations which have either enabled me to determine the particular species to which they apply or may enable others to do so, and which will show that the applications of many of these words have been changed in post-classical times. For the names and descriptions of plants, my chief authority is *Aboo-Haneefeh Ed-Deenawaree*, who is generally held to have adhered to the original nomenclature more accurately than any other writer on the Arabian flora, enabled to do so in many cases by his own careful investigations, and by consulting Arabs of the desert, at a sufficiently early period, in the third century of the Flight. I have been induced to mention the properties commonly attributed by the Arabs to plants and drugs &c., though they are generally fanciful, because they sometimes help to point out what is meant by an explanation otherwise vague, and sometimes elucidate far-fetched comparisons or allusions.

The explanations of the particles are extremely defective in almost all the Arabic lexicons; but of this very important class of words, generally more difficult to explain than any other class, I have found, in the *Mughnee*, illustrations even more ample than I required. Though I have generally omitted the statement of opinions evidently erroneous, and refuted in the *Mughnee*, I have in some degree imitated the author of that work by endeavouring to treat such words rather too largely than too scantily.

Of the learning of *Golius*, and the industry of *Freytag*, I wish to speak with sincere respect, and with gratitude for much benefit derived by me from their works before circumstances gave me advantages which they did not enjoy. But lest I should be charged with omitting important matters in some of the originals from which my work is composed, it is necessary for me to state that, in countless instances, both of those lexicographers have given explanations, more or less full, as from

the *Ṣiḥāḥ* or *Ḳámoos* or both, when not one word thereof, nor even an indication, is found in either of those originals:\* and that much of what Freytag has given as from the *Ḳámoos* is from the Turkish Translation of that lexicon, of which I have before spoken, a work of considerable learning, but of no authority when no voucher is mentioned in it.† I have myself occasionally cited the Turkish Translation of the *Ḳámoos*, but only when I have not found what I wanted in any other work, and, in a case of this kind, only when I have felt confidence in its correctness, or when I have desired a confirmation of my own opinion. In very few instances have I adopted its explanations; having often found them to be glaringly incorrect; in some cases, from its author's having partially misunderstood what he had to translate; but in more cases, from his having altogether failed to understand, and therefore having given literal renderings which are far from conveying the meanings intended.

Proper names of persons and of places, and post-classical words and significations, I have, with very few exceptions, excluded from my lexicon. A dictionary of words of the former class, such as would satisfy the wants of students, would of itself alone form a large volume; for the sources from which it might be drawn are abundant, and not difficult of access. A dictionary of post-classical Arabic, worthy of being so called, could not be composed otherwise than by a considerable number of students in different cities of Europe where good libraries of Arabic manuscripts are found, and by as many students in different countries of Asia and Africa; partly from books, and partly from information to be acquired only by intercourse with Arabs; and several of those who should contribute to its composition would require to be well versed in the sciences of the Muslims. In excluding almost all post-classical words and significations, I have followed the example of every one of the most esteemed Arabian lexicographers; and the limits that I have assigned to my labours have certainly been rather too wide than too narrow, as will be sufficiently shown by the fact that the quantity of the matter comprised in the first eighth part of my First Book (ا to ح inclusive) is treble the quantity of the corresponding portion of Freytag's Lexicon, although I leave rare words &c. for my Second Book.

I have inserted nothing in my lexicon without indicating at least one authority for it, except interwoven additions of my own which I have invariably distinguished by enclosing them between square brackets. Throughout Part I of the First Book, I have generally made the indications of the authorities as numerous as I conveniently could; but I have not thought it desirable to do so throughout, as these indications occupy much space, and what is most important is to note the oldest authority mentioned in any of my originals, with one or more of good repute to confirm it. A table of the authorities inserted in this preface will show which of them I have cited through the medium of the *Táj el-'Aroos* or the *Lisán el-'Arab*. Such authorities I have often indicated without any addition.‡ When two or more indications of authorities are given, it is to be understood that they agree essentially, or mainly; but not always that they agree in words. When any authority is, in an important degree, less full, or less clear, than another or others by which it is accompanied, I distinguish it by an asterisk placed after the initial

\* By this remark, I may perhaps provoke the retort that, in composing an Arabic-English lexicon wholly from Arabic sources, I am myself doing what may be resolved into something like reasoning in a circle. But such is not the case; for the words employed in explanations in the Arabic lexicons are generally still used in the senses in which they are there employed; and the intended meanings of words that are not still used in such senses are, with few exceptions, easily determined by examples in which they occur, or by the general consent of the learned among the Arabs in the present day. Of the exceptional difficulties of interpretation, I have already said enough; and for my own sake, as well as for the sake of truth, I by no means wish to underrate them.

† In Freytag's first volume, the authorities are seldom indicated.—

Sometimes explanations given by Golius as from the *Ṣiḥāḥ* or *Ḳámoos* or both, and not found in either of those works, are copied by Freytag without his stating such to be the case, and without his indicating the authorities or authority assigned by Golius: for example, three such instances occur in the short article *دج*.

‡ In a few instances, in the *Táj el-'Aroos*, where its author has drawn from the *Tahdheeb* or the *Mohkam* through the medium of the *Lisán el-'Arab*, I have found the *Tahdheeb* erroneously named as his authority instead of the *Mohkam*, or the *Mohkam* instead of the *Tahdheeb*.— Sometimes an authority is mentioned by a surname borne by two or more, so that the person meant is doubtful.

or initials &c. by which it is indicated. Frequently it happens that an explanation is essentially the same in the Lisán el-'Arab and the Táj el-'Aroos, but more full, or more clear, in the former: in cases of this kind I have generally indicated only the latter as my authority.

Sometimes I have been obliged to employ English terms which have not, to my knowledge, been used by any other writer; but I have been careful to invent only such as will, I believe, be easily understood. For example, I have applied the epithet "auroral" to certain risings and settings of stars or asterisms, to denote the restriction of those risings and settings to the whole period of the morning-twilight: the epithet "heliacal," applied to such risings, would restrict them overmuch. Lexicological and grammatical terms employed in my lexicon will be found in one of the tables inserted in this preface.

I have supposed the student who will make use of this work to be acquainted with the *general* rules of grammar. These he must bear in mind when he meets with *particular* rules mentioned by me. For instance, from his finding it stated, in page 77 of this lexicon, that, when *إِلَّا* is used in the sense of *غَيْرُ*, the noun which follows it is put in the same case as that which precedes it, he must not imagine that exceptions to this rule are presented by such phrases as *لَا إِلَهَ إِلَّا اللَّهُ* (*There is no deity other than, i. e. but, God*) and *مَا هَذَا شَيْئًا إِلَّا كِتَابٌ* (*This is not anything but a writing*) and *مَا جَاءَ مِنْ أَحَدٍ إِلَّا زَيْدٌ* (*No one came but Zeyd*) and *لَيْسَ هَذَا بِشَيْءٍ إِلَّا كِتَابًا* (which means the same as the second of these phrases): for in each of these examples the noun preceding *إِلَّا* is regarded as being virtually in the same case as the noun following it. (See a note in De Sacy's Arabic Grammar, 2nd ed., vol. ii. p. 404.)

Considering the size of this work, the quantity of Arabic type that it comprises, the minuteness of many of the characters employed in it, and the excessive care required in the placing of those small characters, no student can reasonably hope to find it entirely free from typographical faults, whether they be such as have originated from the compositors and have escaped the scrutiny of the author, or such as are almost inevitable in the process of printing. I shall use my utmost endeavours to detect such faults, and to note them for correction.

The following tables will, I believe, supply all further explanations that will be needed.



II.—Table of Lexicological and Grammatical Terms &c. used in the following work.

Accord., for according.  
 Accus. case, for accusative case, نَصْبٌ.  
 Act., for active, لِلْمَعْلُومِ or مَبْنِيٌّ لِلْفَاعِلِ.  
 Act. part. n., for active participial noun, اِسْمُ فَاعِلٍ.  
 Adv. n., for adverbial noun, ظَرْفٌ, and sometimes صِفَةٌ; of place, ظَرْفٌ مَكَانٍ; and of time, ظَرْفٌ زَمَانٍ.  
 Agent, فَاعِلٌ.  
 Analogous, or regular, مَقْبِسٌ and قِيَاسِيٌّ.  
 Analogy, قِيَاسٌ.  
 Anomalous, or irregular, غَيْرُ مَقْبِسٍ and غَيْرُ قِيَاسِيٍّ or شَاذٌ (see "Dev.") or نَادِرٌ (see "Extr.").  
 Aor., for aorist, مَضَارِعٌ.  
 Aplastic, applied to a noun and to a verb, جَامِدٌ.  
 App., for apparently.  
 Appositive, تَابِعٌ.  
 Attribute, or predicate, مَسْنَدٌ and خَبَرٌ.  
 Broken pl., for broken plural, جَمْعٌ مُكْتَسَرٌ.  
 Coll. gen. n., for collective generic noun, اِسْمٌ اِسْمٌ جَمْعِيٌّ; also called a lexicological plural, جَمْعٌ لُغَوِيٌّ.  
 Complement of a prefixed noun, مَضَافٌ اِلَيْهِ.  
 Complete, i. e. attributive, verb, فِعْلٌ تَامٌ.  
 Conj., for conjugation, بَابٌ.  
 Conjunct, for conjunct noun, مَوْصُولٌ اِسْمِيٌّ: conjunct particle, مَوْصُولٌ حَرْفِيٌّ.  
 Conjunction, حَرْفٌ عَاطِفٌ and حَرْفٌ عَطْفٍ.  
 Contr., for contrary.  
 Conventional term, اِصْطِلَاحٌ — Conventional language, عَرَفٌ.  
 Corroborative, تَوْكِيْدٌ and تَأْكِيْدٌ.  
 Decl., for declinable, مُعْرَبٌ: perfectly decl., غَيْرٌ; مُنْصَرَفٌ and مُصْرُوفٌ: imperfectly decl., غَيْرٌ مُنْصَرَفٌ and مُصْرُوفٌ.  
 Defective verb, i. e. having و or ي for the last radical letter, فِعْلٌ نَاقِصٌ.  
 Dev., for deviating; as in the phrase, Deviating from the constant course of speech (with respect to analogy, or rule, or with respect to usage); شَاذٌ. This term and نَادِرٌ (see "Extr.") are often used in the lexicons indiscriminately.  
 Dial., for dialect, لُغَةٌ.  
 Dial. var. of, for dialectic variant of, لُغَةٌ فِي.  
 Dim., for diminutive, مُصَغَّرٌ.  
 Enunciative, خَبَرٌ.  
 Epithet, and epithetic phrase, وَصْفٌ and نَعْتٌ and صِفَةٌ.  
 Ex., for example.  
 Expl., for explained.  
 Expos., for exposition, شَرْحٌ and تَفْسِيْرٌ: the latter particularly applied to an exposition of the KUR-ÁN.  
 Extr., for extraordinary (with respect to analogy, or rule, or with respect to usage), نَادِرٌ. (See "Dev.")  
 Bk. I.

Fem., for feminine, مُؤَنَّثٌ.  
 Fut., for future, مُسْتَقْبَلٌ.  
 Gen. case, for genitive case, خَفْضٌ and جَرٌّ.  
 Gen. n., for generic noun, اِسْمٌ جِنْسِيٌّ.  
 Hollow verb, فِعْلٌ اُجُوْفٌ.  
 Homonym, مُشْتَرِكٌ فِيهِ, for مُشْتَرِكٌ.  
 I. q., for idem quod.  
 Ideal (as opposed to real) subst., اِسْمٌ مَعْنَى, or simply مَعْنَى.  
 Imitative sequent, اِتِّبَاعٌ.  
 Imperative, اَمْرٌ.  
 Inchoative, مَبْتَدَأٌ.  
 Incomplete, i. e. non-attributive, verb, فِعْلٌ نَاقِصٌ, or فِعْلٌ غَيْرُ تَامٍ.  
 Indecl., for indeclinable, مَبْنِيٌّ.  
 Inf. n., for infinitive noun, مَصْدَرٌ. Inf. n. of unity, مَصْدَرٌ لِلْمَرَّةِ. Inf. n. of modality, مَصْدَرٌ لِلتَّوَعُّعِ.  
 Instrumental noun, اِسْمٌ اِلَى.  
 Intrans., for intransitive, لاَ يَزِمُ and غَيْرُ مُتَعَدٍّ.  
 Irreg., for irregular: see "Anomalous."  
 Lit., for literally.  
 Mahmooz verb, فِعْلٌ مَهْمُوزٌ.  
 Manṣoob aor., for manṣoob aorist, مَضَارِعٌ مَنصُوبٌ.  
 Masc., for masculine, مُذَكَّرٌ.  
 Measure, وَزْنٌ.  
 Mezzoom aor., for mezzoom aorist, مَضَارِعٌ مَجْزُومَةٌ.  
 Metaphor, اِسْتِعَارَةٌ.  
 Metaphorical, اِسْتِعَارِيٌّ.  
 Metonymy, كِنَايَةٌ.  
 N., for noun, اِسْمٌ.  
 N. un., for noun of unity, وَاحِدٌ and وَاحِدَةٌ.  
 Nom. case, for nominative case, رَفْعٌ.  
 Objective complement of a verb, مَفْعُولٌ or مَفْعُولٌ بِهِ.  
 Part. n.: see "act. part. n." and "pass. part. n."  
 Particle, حَرْفٌ.  
 Pass., for passive, لِلْمَجْهُولِ or مَبْنِيٌّ لِلْمَفْعُولِ.  
 Pass. part. n., for passive participial noun, اِسْمٌ مَفْعُولٌ.  
 Perfect pl., for perfect plural, جَمْعٌ سَالِمٌ; also called a sound pl., جَمْعٌ صَحِيْحٌ.  
 Perfect verb, i. e. one which has not two radical letters alike, nor has ء nor و nor ي for one of its radical letters, فِعْلٌ سَالِمٌ. (See also "Sound verb.")  
 Pers., for person (of a verb).  
 Pl., for plural, جَمْعٌ. Pl. of pauc., for plural of paucity, جَمْعٌ قَلِيْلٌ. Pl. of mult., for plural of multitude, جَمْعٌ كَثِيْرٌ. Pl. pl., for plural of a plural, جَمْعٌ جَمْعٍ.  
 Possessive noun or epithet (such as تَامِرٌ and لَابِنٌ &c.), اِسْمٌ عَلَى التَّسْبِيْبِ (a kind of relative noun).  
 Post-classical, مُوَدَّدٌ and مُوَدَّدَةٌ.  
 Predicate: see "Attribute."  
 Prefixed noun, مَضَافٌ.

Prep., for preposition, حَرْفٌ جَرٌّ, and sometimes صِفَةٌ.  
 Pret., for preterite, مَاضٍ.  
 Prov., for proverb, مَثَلٌ.  
 Q., for quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ.  
 Q. Q., for quasi-quadriliteral-radical verb, فِعْلٌ مُلْحَقٌ بِالرُّبَاعِيِّ.  
 Q. v., for quod vide.  
 Quasi-coordinate, مُلْحَقٌ: see art. لِحَقٌ.  
 Quasi-inf. n., for quasi-infinitive noun, اِسْمٌ مَصْدَرٍ and اِسْمٌ لِلْمَصْدَرِ.  
 Quasi-pass., for quasi-passive, مُطَاوِعٌ.  
 Quasi-pl. n., for quasi-plural noun, اِسْمٌ جَمْعٍ.  
 Quasi-sound verb, i. e. one having و or ي for its first radical letter, فِعْلٌ مِثَالٌ.  
 R. Q., for reduplicative quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ مُضَاعَفٌ.  
 Real (as opposed to ideal) subst., اِسْمٌ عَيْنٍ or simply عَيْنٌ, and اِسْمٌ ذَاتٌ or simply ذَاتٌ.  
 Receptacular noun, اِسْمٌ رِوْعَاءٍ.  
 Reg., for regular: see "Analogous."  
 Rel. n., for relative noun, اِسْمٌ مُنْسَوْبٌ, or نِسْبَةٌ.  
 Simple subst. (as opposed to inf. n.), اِسْمٌ.  
 Sing., for singular, مُفْرَدٌ and وَاحِدٌ.  
 Sound pl., for sound plural: see "Perfect pl."  
 Sound verb, i. e. one which is not of the class termed "perfect," but which has not و nor ي for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one that has not و nor ي nor ء for one of its radical letters: فِعْلٌ صَحِيْحٌ. (See "Perfect verb.")  
 Specificative, or discriminative, تَمْيِيْزٌ.  
 State, denotative of, حَالٌ.  
 Subject (as correlative of attribute or predicate), مَسْنَدٌ اِلَيْهِ.  
 Subst., for substantive, اِسْمٌ.  
 Substitute, بَدَلٌ.  
 Syll. signs, for syllabical signs, شُكْلٌ.  
 Syn., for synonym and synonymous, مُرَادِفٌ and مُتَرَادِفٌ. Syn. with, for synonymous with, لُغَةٌ فِي.  
 Trad., for tradition, حَدِيْثٌ.  
 Trans., for transitive, مُتَعَدٍّ and وَاقِعٌ.  
 Transposition, قَلْبٌ. Formed by transposition, مَقْلُوْبٌ.  
 Tropical, مَجَازِيٌّ and مَجَازٌ.  
 Unsound verb, i. e. one having و or ي for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one having و or ي or ء for one of its radical letters: فِعْلٌ مُعْتَلٌ.  
 V., for verb, فِعْلٌ.  
 Verbal noun, اِسْمٌ فِعْلِيٌّ.  
 † means asserted to be tropical.  
 †† „ asserted to be doubly tropical.  
 † „ supposed by me to be tropical.

III.—*Chronological list of the more celebrated of the Lexicologists and Grammarians cited in the following work, extracted from the 48th Section of the Muzhîr: with some additions, which are marked with an asterisk.*

*Ibn-'Abbás: died in the year of the Flight . . . . .	68	Aboo-Bekr Ibn-El-Ambáree: born in 271: died in . . . . .	(*327 or) 328
*Mujáhid: said to have lived 83 years; and to have died in . . . . .	100 or 101 or 102 or 103	Ez-Zejjájee . . . . .	(*337 or) 339 or 340
*Kátádeh: born in 60: died in . . . . .	117 or 118	*El-Fárabee . . . . .	343
Aboo-'Amr Ibn-El-'Alà: (*born at Mekkeh, in the year of the Flight 70 or 68 or 65:) died in . . . . .	151 (*or 154) or 159	Ibn-Durustaweyh: born in 258: died in . . . . .	347
El-Khaleel: lived to the age of 74 . . . . .	160 or 170 or 175	Ibn-El-Kooṭeeyeh . . . . .	367
*El-Leyth Ibn-Naṣr Ibn-Seiyár El-Khurá- sánee: contemporary with, and com- panion of, El-Khaleel.		Es-Seeráfee: born before the year 270: died in . . . . .	368
Yoonus: born in the year 90 . . . . .	182 *or 183	Ibn-Khálaweyh . . . . .	370
*Abu-d-Duḡeysh: contemporary with Yoonus.		El-Azheree (author of the "Tahdheeb"): *born in 282: died in . . . . .	*370 or 371
El-Kisá-ee . . . . .	182 or 183 or 189 or 192	Aboo-'Alee El-Fárisee: (*lived more than 90 years:) died in . . . . .	(*376 or) 377
Seebaweyh: lived 32 years, or 40 and odd years: died in . . . . .	161 (*or 177) or 180 or 188 or 194	Aboo-Bekr Ez-Zubeydee (author of an abridg- ment of the "'Eyn" . . . . .	379
Aboo-Moḡammad El-Yezeedee: lived 74 years: died in . . . . .	202	*Ibn-'Abbád (the Ṣáhib, author of the "Mo- ḥeṭ"): born in 326: died in . . . . .	385
En-Naḍr Ibn-Shumeyl: died in . . . . .	203 or 204	*El-Khaṭṭábee . . . . .	388
Kuṭrub . . . . .	206	Ibn-Jinnee (*Abu-l-Fet-ḥ 'Othmán): born before the year 330: died in . . . . .	392
El-Farrà: lived 67 years . . . . .	207	Ibn-Fáris . . . . .	(*390 or) 395
Aboo-'Obeydeh (*Maḡamar Ibn-El-Muthennà Et-Teymee): born in 112: died in . . . . .	208 or 209 or 210 or 211	El-Jowharee (author of the "Ṣiḡáh") . . . . .	*393 or 397 or 398
Aboo-'Amr Esh-Sheybánee: lived 110 (*or 111) or 118 years: died in . . . . .	205 or 206 or 213	El-Harawee (author of the "Gharcebeyn") . . . . .	401
Aboo-Zeyd (*El-Anṣáree:) lived 93 years: died in . . . . .	214 or 215 or 216	*Moḡammad Ibn-Jaḡfar El-Kazzáz . . . . .	412
El-Aṣma'ee: born in 123 (*or 122): died in (*214 or) 215 or 216 *or 217		El-Jawáleeḡee . . . . .	425
*El-Liḡyánee: contemporary with El-Kisá-ee and Aboo-'Obeydeh and Aboo-Zeyd and El-Aṣma'ee.		*Ibn-Et-Teyyánee (author of the "Moo'ab") . . . . .	436
Abu-l-Ḥasan El-Akhfash . . . . .	210 or 215 or 221	Ibn-Seedeh (*author of the "Moḡkam"): lived about 60 years: died in . . . . .	458
*Abu-l-Heythem: a preceptor of Aboo-'Obeyd.		El-Khaṭṭeb Et-Tebreezee: born in 421: died in . . . . .	502
*Ibn-Buzurj: contemporary with Abu-l-Heythem.		*Er-Rághib El-Iṣfahánee: died in the early part of century five.	
Aboo-'Obeyd: lived 67 years: died in . . . . .	223 or 224 or 230	Ibn-El-Kaṭṭáḡ: born in 433: died in . . . . .	515
Ibn-El-Aḡrábee: born in 150: died in . . . . .	231 or 233	*El-Meydánee: died in . . . . .	518
*Shemir: contemporary with Ibn-El-Aḡrábee.		Ibn-Es-Sceel El-Baṭalyowsee: born in 444: died in . . . . .	521
Ibn-Es-Sikkeet (*Yaḡkoob) . . . . .	244	Ez-Zamaksheree (*author of the "'Asás" and "Keshsháf," &c.): born in 467: died in . . . . .	538
Aboo-Ḥátim Es-Sijistánee: lived nearly 90 years: died in . . . . .	248 or 250 or 254 or 255	*Es-Suḡeylee (author of the "Rowḡ") . . . . .	581
*Es-Sukkaree (author of an "Exposition of the Deewán El-Hudhaleeyeen"): born in 212: died in . . . . .	270 or 275	Ibn-Barree (*author of "Annotations on the Ṣiḡáh") . . . . .	582
Ibn-Kuteybeh: [also called El-Kutabee, and by some, (among whom is the author of the Táj-el-'Aroos,) less properly, El- Kuteybee: (see the Biogr.Dictionary of En- Nawawee, p. 771:)] born in 213: died in 267 *or 270 or 271 or 276		*Ibn-El-Atheer El-Jezeree, (Mejd-ed-Deen, author of the "Niháyeḡ") . . . . .	606
*Aboo-Ḥaneefeh Ed-Deenawaree (author of the "Book of Plants") . . . . .	282	*El-Fakhr Er-Rázee . . . . .	606
El-Mubarrad: born in 210: died in . . . . .	282 or 285 *or 286	*El-Muṭarrizee (author of the "Mughrib"): born in 536: died in . . . . .	610
Thaḡlab (*Abu-l-'Abbás Aḡmad Ibn-Yaḡyà, author of the "Faṣeeḡ"): born in 200: died in . . . . .	291	Eṣ-Ṣaḡhánee (*or Eṣ-Ṣághánee, author of the "'Obáb" and of the "Tekmileh fi-ṣ- Ṣiḡáh"): born in 577: died in . . . . .	660
Kuráḡ . . . . .	cir. 310	Er-Raḡee Esh-Shátíbee: born in 601: died in . . . . .	684
Ez-Zejjáj (*Aboo-Is-ḡáḡ) . . . . .	311	*El-Beyḡáwee . . . . .	685 or 690 or 691
*Ibn-Dureyd (author of the "Jemharah"): born in 223, or [about five years later, for] it is said that he lived 93 years, not more, and died in . . . . .	321	El-Jemál Ibn-Málik: born in 600: died in . . . . .	692
*Ibraheem Ibn-Moḡammad Ibn-'Arafelh (Nif- ṭaweyh): born in 244 or 250: died in . . . . .	323	*Ibn-Mukarram (author of the "Lisán el-'Arab"): born in 630: died in . . . . .	711
		*El-Feiyoomee (author of the "Miṣbáḡ," which he finished in 734).	
		Aboo-Ḥeyyán: born in 654: died in . . . . .	745
		*Ibn-Hishám (author of the "Mughnee"): born in 708: died in . . . . .	761 or 762
		El-Feyroozábádee (author of the "Kámoos" *and the "Baṣáir"): born in 729: died in . . . . .	816
		*The seyyid Murtaḡà Ez-Zebeedee (author of the "Táj el-'Aroos"): died in . . . . .	1205

IV.—Indications of Authorities.

From all these authorities I have drawn through the medium of the *Táj el-'Aroos* or the *Lisán el-'Arab*, except those distinguished by the mark ‡, which denotes those whence I have always drawn immediately: from many of them I have also drawn through the medium of some other lexicon than the two above named: and from those distinguished by the mark † I have often, or generally, drawn immediately. What is meant by an asterisk placed after any indication of an authority in my lexicon has been explained in page xxvi.

†A,	The "Asás" of Ez-Zamakhsheree.	Jm,	The "Jemharah" of Ibn-Dureyd.
AA,	Aboo-'Amr Ibn-El-'Alà, and Aboo-'Amr Esh-Sheybánee: each being cited simply by the name of "Aboo-'Amr."	†K,	The "Kámoos."
AAF,	Aboo-'Alee El-Fárisce.	KI,	The <i>kádee 'Iyád</i> .
ADk,	Abu-d-Dukeysh.	†KL,	The "Kenz el-Loghah," of Ibn-Maaroof; an Arabic-Persian Dictionary.
AHát,	Aboo-Hátim Es-Sijistánee.	†KT,	The "Kitáb et-Taareefát."
AHci,	Aboo-Hciyán.	Kf,	The "Kifáyet el-Mutahaffidh."
AHeyth,	Abu-l-Heythem.	Kh,	El-Khaleel, commonly supposed to be the author of the "Eyn."
AHn,	Aboo-Hancefeh Ed-Deenawaree, author of the "Book of Plants."	†Kr,	Kuráa, author of the "Munjid."
†AM,	Aboo-Manoor (same as Az).	Ks,	El-Kisá-ee.
AO,	Aboo-'Obeydelh.	†Ksh,	The "Keshsháf" of Ez-Zamakhsheree.
A'Obeyd,	Aboo-'Obeyd.	Kt,	El-Kuteybee.
AZ,	Aboo-Zeyd.	Ktr,	Kutrub.
Aal,	El-Aalam.	†Kull,	The "Kullecyát" of Abu-l-Bakà.
Akh,	El-Akhfish.	†Kur,	The "Kur-án."
Ag,	El-Agma'ee.	Kz,	El-Kazzáz.
†Az,	El-Azherce (same as AM), author of the "Tahdheeb."	†Kzw,	El-Kazweenee.
B,	The "Basáir," by the author of the "Kámoos."	†L,	The "Lisán el-'Arab."
†Bd,	El-Beydáwee's "Exposition of the Qur-án."	Lb,	El-Leblee.
Bkh,	El-Bukháree.	Lh,	El-Lihyánee.
Btl,	El-Batályowsee.	Lth,	El-Leyth Ibn-Naqr Ibn-Sciýár, held by El-Azherce to be the author of the "Eyn," which he calls "Kitáb Leyth."
†CK,	The Calcutta edition of the "Kámoos."	†M,	The "Mohkam."
Dmr,	Ed-Demeceere.	†MA,	The "Muqaddamet el-Adab" of Ez-Zamakhsheree
†EM,	The "Exposition of the Mo'allakát," printed at Calcutta.	†MP,	Mohammad Ibn-Et-Teiyib El-Fásee, author of "Annotations on the Kámoos."
†F,	El-Feyroozábádee, author of the "Kámoos."	†MS,	The "Mukhtár eš-Šiháh."
†Fei,	El-Feiyomee, author of the "Mišbáh."	Mbr,	El-Mubarrad.
Fr,	El-Farrá.	†Meyd,	El-Meydánee's "Proverbs."
Fs,	The "Faşeeh" of Thaqlab.	†Mgh,	The "Mughrib" of El-Muṭarrizee.
†Ham,	The "Exposition of the Ḥamásch," ("Hamasæ Carmina,") by Et-Tebreezee.	Mj,	The "Mujmal" of Ibn-Fáris.
†Har,	El-Harece's "Maḳámát," the Commentary on; 2nd edit. of Paris.	†Mšb,	The "Mišbáh" of El-Feiyomee.
Hr,	El-Harawee.	†Mtr,	El-Muṭarrizee, author of the "Mughrib."
IAar,	Ibn-El-Agrábee.	†Mughnee,	The "Mughni-l-Lebeeb" of Ibn-Hishám.
I'Ab,	Ibn-'Abbás.	†Mz,	The "Muzhir" of Es-Suyootce.
†I'Ak,	Ibn-'Aḳeel's "Exposition of the Alfceych of Ibn-Málik," edited by Dr. Dieterici.	Nh,	The "Niháych" of Ibn-El-Atheer El-Jezerec (Mejd ed-Deen).
I'Amb,	Ibn-El-Ambáree.	Ns,	En-Nesa-ee.
IAth,	Ibn-El-Atheer El-Jezerec, (Mejd-ed-Deen,) author of the "Niháych."	O,	The "'Obáb" of Es-Şaghánee.
IB,	Ibn-Barree, author of the "Annotations on the Šiháh," with El-Bustee.	†PŠ,	The "Persian Translation of the Šiháh."
†IDrd,	Ibn-Dureyd, author of the "Jemharah" &c.	R,	The "Rowd" ("Er-Rowd el-Unuf") of Es-Suheylee.
IDrst,	Ibn-Durustaweyh.	†S,	The "Šiháh."
IF,	Ibn-Fáris, author of the "Mujmal."	†SM,	The seyvid Murtaḳà, author of the "Táj el-'Aroos."
†IHsh,	Ibn-Hishám, author of the "Mughnee."	Sb,	Seebaweyh.
IJ,	Ibn-Jinnee.	Seer,	Es-Seeráfee.
IKh,	Ibn-Khálaweyh.	Šgh,	Es-Şaghánee, author of the "'Obáb" and of the "Tekmileh fi-š-Šiháh."
IKoot,	Ibn-El-Kootceych.	Sh,	Shemir.
IKt,	Ibn-Kuteybeh.	†Skr,	Es-Sukkarce, author of an "Exposition of the Deewán El-Hudhalceyeen."
IKtt,	Ibn-El-Kattáa.	Suh,	Es-Suheylee, author of the "Rowd."
†IM,	Ibn-Mukarram, (commonly called in the <i>Táj el-'Aroos</i> "Ibn-Mandhoor,") author of the "Lisán el-'Arab."	†T,	The "Tahdheeb" of El-Azherce.
IO,	Ibn-'Odeys.	†TA,	The "Táj el-'Aroos."
†ISd,	Ibn-Seede, author of the "Mohkam."	†TK,	The "Turkish Translation of the Kámoos."
ISh,	Ibn-Shumeyl (En-Naqr).	TŠ,	The "Tekmileh fi-š-Šiháh" of Es-Şaghánee.
ISK,	Ibn-Es-Sikkeet (Yaḳkoob).	†TT,	The "Tahdheeb et-Tahdheeb."
†IbrD,	Ibráheem Ed-Dasookce.	Th,	Thaqlab, author of the "Faşeeh."
†J,	El-Jowharee, author of the "Šiháh."	†W,	El-Wáhidee's "Exposition of the Deewán of El-Mutanebbee," edited by Dr. Dieterici.
†JK,	A MS. supposed to be the "Jámi" of El-Karmánee: a lexicon founded upon the "Eyn," with additions from the "Tekmilet el-'Eyn" of El-Khárzenjee.	Yoo,	Yoonus.
†JM,	The "Jámi" of the seyvid Mohammad.	Yz,	El-Yezceede.
†Jel,	The "Exposition of the Qur-án" by the Jeláleyh.	†Z,	Ez-Zamakhsheree.
		Zbd,	Ez-Zubeydee, author of an "Abridgment of the 'Eyn."
		†Zj,	Ez-Zejjáj.



I have now, to the best of my ability, supplied all the necessary apparatus for the use of my lexicon, except, only, such information as I suppose the student to have acquired from other sources.

The Arabic title *مَدُّ الْقَامُوسِ* (which the Arabs in general, in the present day, the learned as well as the unlearned, would pronounce "Medd el-Ḳámoos," as they deem it pedantic to pronounce the titles of books in the classical manner,) I have adopted in imitation of that given to his lexicon by El-Feyroozábádee. It has two meanings: "The Flow of the Sea" and "The Extension of the Ḳámoos."

Not only the main expenses incurred in the composition of this work, but also the cost of the printing, and that of the Arabic type, have been defrayed by the munificence of His Grace the Duke of Northumberland. The Arabic characters have often been considerably altered by the Arabs themselves and by other Easterns; and still more by Europeans, to adapt them to the purpose of printing. For this purpose, I have myself innovated a modification of one medial form and one final form, and ح. My Nephew, Mr. Edward Stanley Poole, who possesses unusual skill in Arabic calligraphy, designed, under my superintendence, the whole of the Arabic type employed for this work; and has also assisted me occasionally in the collation of the proofs, previously to my own examination and correction of them; and often in other affairs connected with the printing of my lexicon.

E. W. L.

December, 1862.

A CALAMITY that has recently befallen me, in common with multitudes of other persons,—the decease of the ILLUSTRIOUS DUKE by whom this work was originated, and whose munificence has constantly supplied the chief means of its support,—requires me to announce that the event so widely and deeply deplored will not cause any interruption of the publication.

His princely patronage, granted spontaneously, and with a kindness and delicacy not to be surpassed, has been continued during nearly a quarter of a century. The carrying-out of his intentions, with respect to my Lexicon, now devolves upon HIS WIDOW, HER GRACE THE DUCHESS OF NORTHUMBERLAND, by her own particular desire.

The intense interest that has ever been felt by HER GRACE in all the great deeds whereby the departed DUKE has established countless claims upon the gratitude of his country is well known; and it is, to me, a source of the utmost thankfulness and pride that my own undertaking is included among the objects that have been honoured by the patronage, and stamped with the approval, of them both.

E. W. L.

*March, 1865.*



## POSTSCRIPT TO THE PREFACE.

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SINCE the publication of the foregoing Preface, two occurrences have induced me to append to it this Postscript, without waiting for the completion of my work.

The first of these occurrences was my receiving the unexpected information that the copy of the 'Obáb which I had sought, without success, to discover in Cairo had been found and purchased, had been brought to London, and was offered to me for sale. A most exorbitant price was demanded of me for it, and refused by me: but my late lamented Patron, by means of a person employed to treat for it by my Nephew Mr. Reginald Stuart Poole, bought it, for a sum which, though large, was not greater than that which I would myself willingly have paid for it if I had been a man of wealth; and most kindly entrusted it to me, for my use during the progress of the printing of my Lexicon.

The 'Obáb is, as I supposed it to be, and as I have since found to be stated by Hájjee Khaleefeh, composed in the order of the Şiháh, ending in article *بم*; so that its author completed a little more than three fourths of his intended work. To what he has borrowed from the Şiháh, which he has freely and literally copied throughout the 'Obáb, but usually without acknowledgment, he has made large additions, with due acknowledgments, chiefly from the Jemharah of Ibn-Dureyd and the Moḥceṭ of Ibn-'Abbád. Whether his less numerous additions be from the original sources or from citations in other lexicons, I have not been able to determine. Of all the lexicons of earlier authors, his work most resembles the Moḥkam; which, though it is in my opinion decidedly superior to the 'Obáb in critical accuracy and in other respects, he seems to have strangely neglected; thereby suggesting to the author of the Kámoos the project of composing the Lámi', and subsequently the composition of the Kámoos itself.\* In a notice of its author and of his other works, in article *صغن* in the Táj el-'Aroos, the 'Obáb is said to be "in twenty volumes;" and the same is said by Hájjee Khaleefeh: but the copy of it mentioned above is in ten large quarto volumes, written in a very large hand, and generally with all the vowel-signs and the like that are absolutely requisite. Several portions of it, not, however, amounting to much in proportion to the rest, had been lost when it was brought to England: but as the work was never completed, this is less to be regretted than it would be otherwise. In many parts it has been injured by worms; and in some parts, by larger vermin. In other respects, it is in good preservation. I have often found it very useful in the cases of doubtful passages in the Táj el-'Aroos; and not unfrequently in its affording me valuable additions to the contents of the latter work, though notes in its margins in the handwriting of the Seyyid Murtaḏà show that he consulted it with much careful and critical consideration.

The second reason for my appending here this Postscript to my Preface is to correct the dates of the birth and death of El-Azheree. The paragraph relating to his Lexicon, the "Tahdheeb," I had inserted in its right relative place; but I was afterwards led to transpose it, while the Preface was in type, by observing that the place was inconsistent with the dates of his birth and death which I had there given on the authority of two most excellent copies of the Muzhir and had repeated in another page; and I did not discover that these dates were incorrect until it was too late to rectify the mistakes otherwise than by reprinting two leaves, after the Preface had been published. El-Azheree, as is stated by Ibn-Khillikán, was born in the year of the Flight 282; and died in the latter part of 370,

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\* Throughout PART V. of my Lexicon, I have generally endeavoured to show (by the indications of my authorities) the degrees in which the 'Obáb has borrowed from the contents of the Şiháh and contributed to the contents of the Kámoos.

or, as some say, 371; so that he lived 88 or 89 years (lunar reckoning). In the year 311, being then about 29 years old, he became a prisoner among the *Ḳarmaṭees*, falling to the lot of a party of Arabs of the Desert. Among these people he appears to have remained several years; for he is related to have mentioned his having passed two winters with them in *Eṣ-Ṣammán*, but usually to have wintered with them in the *Dahnà*. And while wandering and sojourning with them in these and other parts of Central and Northern Arabia, he collected many words and phrases, which he has mentioned in his *Lexicon*; but expressly distinguishing them as having been heard by him from the Arabs or from Arabs of the Desert (in both cases meaning the same) or as having been heard by him in the Desert, lest he should be supposed to claim for them less questionable authority. His opinion of these additions to the "*Tahdheeb*" is shown by his insertion of them, and also by a citation from a statement in his own handwriting, that in the speech of the people among whom he was in captivity, themselves Arabs of the Desert, a gross inaccuracy or mistake was seldom or never found. Thus we learn a very important fact respecting the gradual corruption of the dialects of Arabic: the utmost that can be said of the dialect spoken by the wandering tribes more than nine centuries ago in the North-Central region, where the vernacular language has continued to the present day to be least exposed to foreign influences and therefore least affected thereby, is, that it was free from gross inaccuracies. That the language of the settled inhabitants throughout Arabia had long before become too much corrupted for their words or phrases to be cited in *lexicons*, unless for the purpose of discriminating them as post-classical, is admitted and affirmed by all the lexicologists who have had occasion to mention the subject: but the language now spoken in the towns of the North-Central region (which language is well known by reason of that region's being still traversed by one of the great pilgrim-routes and often visited by learned men from Egypt and from Syria) is said to be less corrupt than are the dialects of the *Bedawees* of the same and of other parts.

More than seventeen hundred printed pages of my *Lexicon* are now before me; and when it is considered that this portion comprises about thrice as much matter as the corresponding portion (one half) of *Freytag's* unabridged *Lexicon*, I hope that the time which the printing has occupied will not be thought unreasonably long. Notwithstanding the time and pains that I have devoted to the scrutiny necessary for the detection and correction of typographical and other errors, the errata that I have since casually observed and noted down are not so few as I hoped and expected them to be: but I have generally found them to be such as any one qualified to make a profitable use of my work may easily discover and rectify without my aid.

*December, 1869.*

E. W. L.

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. اجد]: called أَلِف. [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 آلَم, in the Kūr [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 أَلِفَاتُ;] 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 ل, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written ي,] 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 حَرْفٌ] it is [properly] fem. (S.) Its dim. is أَلِيفَةٌ, meaning an ل written small, or obscure, (S, IB,) according to those who make it fem. and who say, زَيْبَتْ زَايَاً and ذَيْبَتْ ذَايَاً; but زَوَيْبَتْ زَايَاً according to those who say, زَوَيْبَتْ زَايَاً. (IB.) = أَلِفٌ [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, أَلِيفَةٌ تَنْسَاهُ ["to-day thou wilt forget it"]. (S.) There are two species of الف; namely, لَيْبَةٌ [or soft], and مَحْرُكَةٌ [or movent]; the former of which is [properly] called أَلِفٌ; 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, أَلِفٌ وَصَلٌ [the alif of conjunction or connexion, or the conjunctive or connexive alif]; and أَلِفٌ قَطْعٌ [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 alif 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 ابْنٌ, originally بَنَى or بَنُو;] whereas the alif of

disjunction is sometimes augmentative, as in the case of the interrogative alif [to be mentioned below, and in other cases]; and sometimes radical, as in أَخَذَ and أَمَرَ: (S, TA:) or, according to Ahmad Ibn-Yahyà and Mohammad Ibn-Yezced, (T, TA,) the primary أَلِفَاتُ are three; the rest being subordinate to these: namely, أَلِفٌ أَصْلِيَّةٌ [radical alif], (T, K, TA,) as in أَلِفٌ and أَكَلٌ (T) and أَخَذَ; (K;) and أَلِفٌ قَطْعِيَّةٌ [disjunctive alif], as in أَحْمَدُ (T, K) and أَحْمَرُ (T) and أَحْسَنُ; (T, K;) and أَلِفٌ وَصْلِيَّةٌ [conjunctive or connexive alif], (T, K,) as in اسْتَخْرَجَ (T) and اسْتَخْرَجَ. (T, K.)—The أَلِفٌ which is one of the letters of prolongation and of softness is called الأَلِفُ السَّاكِنَةُ [the quiescent alif, and الأَلِفُ الْهَادِئَةُ], which signifies the same: (MF, TA:) it is an aerial letter, (Mughnee, MF, TA,) merely a sound of prolongation after a fet-hah; (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 ي, they restore it to its original, as in عَصَوَانٌ and رَحِيَانٌ; and if it is not converted from و or ي, they substitute for it hemzehl, as in رَسَائِلٌ, in which the hemzehl is a substitute for the ل in [the sing.] رِسَالَةٌ. (IB.) IJ holds that the name of this letter is لَآ, [pronounced lá or lé, without, or with, imáleh, like the similar names of other letters, as بَآ and تَآ and &c.] and that it is the letter which is mentioned [next] before ي 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 أَلِفٌ. (Mughnee.)—The grammarians have other particular appellations for alifs, which will be here mentioned. (T, TA.)—الأَلِفُ الْمَجْهُولَةُ [The unknown alif] is such as that in فَاعِلٌ [or فَاعِلٌ] and فَاعُولٌ; i. e., every ل, (T, K,) of those having no original [from which they are converted, not being originally أ nor و nor ي, but being merely a formative letter, and hence, app., termed "unknown"], (T,) inserted for the purpose of giving fulness of sound to the fet-hah in a verb and in a noun; (T, K;) and this, when it becomes movent, becomes و, as in the case of خَاتَمٌ and خَوَاتِمٌ, becoming و in this case because it is movent, and followed by a quiescent ل, which ل is the ل of the pl., and is also مجْهُولَةٌ. (T.)—الأَلِفَاتُ الْمَدَائِلُ [The alifs of prolongations] are such as those [which are inserted for the same purpose of giving fulness of sound to the fet-hah] in دَانَاتٌ, for كَنْكَلٌ, and خَاتَمٌ, for دَانَاتٌ, and دَانَاتٌ. (T, K.) In like manner, و is inserted after a dammeh, as in أَنْظُرُ; and ي after a kesreh,

as in شِيمَالٌ. (TA.) An alif of this species is also called أَلِفُ الْإِشْبَاعِ [The alif added to give fulness of sound to a fet-hah preceding it]: and so is the alif in مَنَا used in imitation [of a noun in the accus. case; as when one says, رَأَيْتُ رَجُلًا (pronounced رَجُلًا) "I saw a man," and the person to whom these words are addressed says, مَنَا Whom?]. (Mughnee.)—أَلِفُ الصَّلَةِ [The alif of annexation, or the annexed alif,] is that which is an annex to the fet-hah of a rhyme, (T, K,) and to that of the fem. pronoun هَا: in the former case as in بَانَتُ سَعَادٌ وَأَمْسَى حَيْلَهَا أَنْقَطَا in which ل is made an annex to the fet-hah of the ع [of the rhyme]; and in the saying in the Kūr [xxxiii. 10], وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا, in which the ل after the last ن is an annex to the fet-hah of that ن; and in other instances in the final words of verses of the Kūr-án, as قَوَارِيرَا and سَلْسَبِيلَا [in lxxvi. 15 and 18]: in the other case as in ضَرَبْتَهَا and مَمَرْتُ بِهَا. (T.) The difference between it and أَلِفُ الْوَصْلِ 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 أَلِفُ الْإِطْلَاقِ [The alif of unbinding, because the vowel ending a rhyme prevents its being مَقْبُودٌ, i. e. "bound" by the preceding consonant]; (Mughnee;) and أَلِفُ الْفَاصِلَةِ [the alif of the final word of a verse of poetry or of a verse of the Kūr-án or of a clause of rhyming prose]. (TA.) [This last appellation must not be confounded with that which here next follows.]—الأَلِفُ الْفَاصِلَةُ [The separating alif] is the ل which is written after the و of the pl. to make a separation between that و and what follows it, as in شَكُرُوا (T, K) and كَفَرُوا, and in the like of يَغْزُوا and يَدْعُوا [and يَرْضُوا]; but when a pronoun is affixed to the verb, this ل, being needless, does not remain: (T:) also the ل 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 يَفْعَلْنَ and لَا تَفْعَلْنَ and أَفْعَلْنَ (T, K) and لَا تَفْعَلْنَ (T.)—أَلِفُ التَّنُونِ الْخَفِيفَةِ [The alif of the light, or single, noon in the contracted corroborated form of the aor. and imperative], as in the phrase in the Kūr [xcvi. 15], تَنْسَعَا بِالنَّاصِيَةِ, [explained in art. سفع], (T, K,) and the phrase [in xii. 32], وَأَلِيكُونَا مِنَ الصَّاعِرِينَ [And he shall assuredly be of those in a state of vileness, or ignominy], in both of which instances the pause is made with ل [only, without tenween, so that one says تَنْسَعَا and أَلِيكُونَا, and this seems to be indicated in Expositions of the Kūr-án as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter,



When this is followed by another hemzch, an 1 is interposed between the two hemzchs, [so that you say **أَأَنْتَ**, also written **أَأَنْتَ**,] as in the saying of Dhu-r-Rummeh,

\* **أَيَا طَبِيئَةَ الوَعَسَاءِ بَيْنَ جَلَاجِلٍ** \*  
 \* **وَبَيْنَ النَّقَا أَأَنْتَ أَمُ أَمُ سَالِمٍ** \*

[O thou doe-gazelle of El-Waasa between Jelajil and the oblong gibbous hill of sand, is it thou, or Umm-Salim?]; (T, S;) but some do not this. (T.) [It is often conjoined with **إِنَّ**, as in the Kur xii. 90, **أَأَنْتَ كَذَّبْتَ لَأَنْتَ يَوْسُفُ** Art thou indeed Joseph?] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Mshb in art. **هَمَز**, Mughnee,) and to establish it, (Mshb,) as in the phrase in the Kur [v. 116], **أَأَنْتَ قُلْتَ لِلنَّاسِ** or **أَأَنْتَ أَلَمْ تَنْشُرْ** [Didst thou say to men?], (T,) and **أَأَنْتَ** [explained above], (Mshb in art. **هَمَز**,) and in **أَأَنْتَ ضَرَبْتَ** or **أَأَنْتَ ضَرَبْتَ** [Didst thou beat Zeyd?], and **أَأَنْتَ ضَرَبْتَ** [Zeyd didst thou beat?]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the Kur [xxxvii. 153], **أَصْطَفَى** [I hath He chosen daughters in preference to sons?], (T,) [but see the next sentence,] and [in the same ch., verse 93,] **أَتَعْبُدُونَ مَا** [Do ye worship what ye hew out?]. (Mughnee.) And to express a nullifying denial, as in [the words of the Kur xvii. 42,] **أَفَأَصْفَاكُمْ** [I 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 Kur xi. 89,] **أَصَلُّوا تَكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا** [Do thy prayers enjoin thee that we should leave what our fathers worshipped?]. (Mughnee.) And to denote wonder, as in [the Kur xxv. 47,] **أَلَمْ تَرَ** [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 Kur lvii., 15,] **أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا** [Hath not the time yet come for those who have believed?]. (Mughnee.) And to denote a command, as in [the Kur iii. 19,] **أَسْلِمُوا**, meaning **أَسْلِمُوا** [Enter ye into the religion of El-Islam]. (Mughnee, and so Jel.) And to denote equality, occurring after **سَوَاءٌ** and **مَا أَبَالِي** and **مَا أَدْرِي** and **لَيْتَ شِعْرِي**, and the like, as in [the Kur 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], and in **مَا أَبَالِي أَقَمْتَ أَمْ قَعَدْتَ** [I care not whether thou stand or sit]: and the general rule is this, that it is the hemzch 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 عَلَيْهِمْ أَلَا سَتَغْفَارُ وَعَدَمُهُ** [Equal to them will be the begging of forgiveness and the not doing so], and **مَا أَبَالِي بِقِيَامِكَ وَعَدَمِهِ** [I care not for thy standing and thy not doing so]. (Mughnee.) — **أَلِفُ النِّدَاءِ** [The alif of calling, or vocative alif],

(T, S, \* Mughnee, \* K,) as in **أَزِيدُ**, meaning **يَا زَيْدُ** [O Zeyd], (T, K,) and in **أَزِيدُ أَقْبِلُ** [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.) **أَ**, with medd, is a particle used in calling to him who is distant, (Mughnee, K,) as in **أَزِيدُ أَقْبِلُ** [Ho there, or soho, or holla, Zeyd, advance]. (TA.) Az says, You say to a man, in calling him, **أَفْلَانُ** and **أَفْلَانُ** and **أَفْلَانُ** (TA) or **أَيَا** (TA) or **أَيَا فُلَانُ** (TA) or **أَيَا**. (S and K in art. **أَيَا**.) — **أَي**, for **إِي** and **وَاللَّهِ**, for **إِي**: see **إِي**. — In a dial. of some of the Arabs, hemzch is used in a case of pausing at the end of a verb, as in their saying to a woman, **قُولِي** [Say thou], and to two men, **قُولُوا** [Say ye two], and to a pl. number, **قُولُوا** [Say ye]; but not when the verb is connected with a word following it: and they say also **أَ**, with a hemzch, [for **أَ**,] in a case of pausation. (T.) But Ahmad Ibn-Yahya says, All men say that when a hemzch 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 1], 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-Hijaz, and Hudheyh, and the people of Mekkeh and El-Medeeneh, do not pronounce hemzch [at all]: and 'Eesa Ibn-'Omar says, Temeem pronounce hemzch, and the people of El-Hijaz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [as exhibiting two instances of a rare usage of **أَ**, or **إِ**, in a case of pausing, in the place of a suppressed word,]

\* **دَعَا فُلَانٌ رَبَّهُ فَاسْمَعَا \* الْخَيْرَ خَيْرَانَ وَإِنْ شَرُّ فَا** \*  
 \* **وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأَ** \*

[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 wilt that it should befall me*]: and he says, he means, **إِلَّا أَنْ تَشَاءَ**; this being of the dial. of Benoo-Saad, except that it is [with them] **تَأَ**, with a soft 1 [only]: also, in replying to a person who says, "Wilt thou not come?" one says, **فَأَ**, meaning **فَأَذْهَبْ بِنَا** [Then go thou with us]: and in like manner, by **فَأَ**, in the saying above, is meant **فَشَرُّ**. (TA.) — Hemzch also sometimes occurs as a verb; **أَ**, i. e. **أَ** with the **و** of pausation added, being the imperative of **وَأَى** as syn. with **وَعَدَ**. (Mughnee.) — [As a numeral, 1 denotes One.]

أب

1. **أَب**, (T, S, M, &c.,) aor. -, (M, K,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and **أَب**, (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. **أَب** (T, S, M, K) and **أَبِي** (M, K) and **أَبَابٌ** and **أَبَابَةٌ** (S, M, K)

and **أَبَابَةٌ**; (M;) and **أَتَيْتَبَّ** [written with the disjunctive alif **أَيْتَبَّ**]; (T, K;) *He prepared himself*, (AZ, S, M, A, K,) and *equipped himself*, (AZ, S, A,) for (J) departing, or going away, (AZ, S,) or for journeying: (M, A, K:) or *he determined upon journeying, and prepared himself*. (T.) El-Ashà says,

\* **صَرَمْتُ وَلَمْ أَصْرِمْتُمْ وَكَصَارِمٍ** \*  
 \* **أَخُ قَدْ طَوَى كَشْحًا وَأَبَّ يَذْهَبًا** \*

(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,] **لَا عَبَابٌ وَلَا أَبَابٌ**, [or **لَا عَبَابٌ وَلَا أَبَابٌ**,] a prov. [which see explained in art. **عَب**]. (TA.) [And hence the saying,] **هُوَ فِي** (M,) **إِبَابَتِهِ**, and **أَبَابَتِهِ**, (S, M, K,) and **أَبَابِهِ**, (M,) *He is in his [state of, or he is engaged in his,] preparation or equipment [for departing or journeying]*. (S, M, K.) The hemzch in **أَب** is sometimes changed into **و**; and thus **وَبَّ**, inf. n. **وَبَّ**, signifies *He prepared himself to assault, or charge, in battle*. (T, TA.) — **أَبَّتْ أَبَابَتُهُ**, and **إِبَابَتُهُ**, *His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered*. (M, K.) — **قَصَدَ قَصْدَهُ**, (K,) which signifies *He tended, repaired, betook himself, or directed his course, towards him, or it*: (S and Mshb in art. **قَصَدَ**;) and also, *he pursued his [another's] course, doing as he [the latter] did*. (L in art. **وَكِدَ**.) — **أَبَّ إِلَى وَطَنِهِ**, (M, K,) aor. - (IDrd, M, K) and **أَبَّ**, (K,) inf. n. **أَبَّ** (AA, S, M, K) and **أَبَابَةٌ** and **أَبَابَةٌ** (M, K) and **أَبَابٌ**, (TA,) *He yearned for, longed for, or longed to see, his home*. (AA, S, M, K.)

8: see 1, first signification.

10. **أَسْتَابَهُ** *He adopted him as a father*; an extr. form; (IAar, M;) from **أَب**, a dial. var. of **أَب**: (TA:) regularly, **أَسْتَابَهُ**. (M.) And **أَسْتَابَ** *He adopted a father*. (TA in art. **أَبُو**.)

**أَب**: see art. **أَبُو**.

**أَب** *Herbage*, (M, K,) *whether fresh or dry*: (M, \* K, \* TA:) or *pasture, or herbage which beasts feed upon*, (Fr, AHn, Zj, T, S, M, A, Mshb, K,) of whatever kind, (AHn, Zj,) [or] *not sown by men*: (Mshb:) it is, *to cattle and other beasts, what fruit is to men*: (Mujahid, T, Mshb:) or *whatever grows upon the face of the earth*; ('Atà, 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, (Mshb,) *dried fruits*; because prepared for winter (Bul in lxxx. 31, and Mshb) and for journeying: (Mshb:) pl. [of pauc.] **أَوْبٌ**, originally **أَبَابٌ**. (I'Ak p. 367.) You say, **فُلَانٌ رَاعَ لَهُ الْحَبَّ**, (I'Ak p. 367.) You say, **فُلَانٌ رَاعَ لَهُ الْحَبَّ**, and **وَطَاعَ لَهُ الْأَبَّ**



[or grain] increased, and his pasture became ample. (A.) = Also a dial. var. of أَبٌ, A father. (T, and MF from the Tes-heel of Ibn-Málik.) = أَبٌ أَبَةٌ: 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 أَبٌ in the first of the senses assigned to it above, (Mgh,) the ن being augmentative; (Mṣb:) or of the measure فَعَالٌ, (Mgh, Mṣb,) from أَبَنٌ “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.]

### أبجد

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 حُطَيٌّ كَلَمِنٌ سَعْفَصٌ قَرَشَتْ تَحَدٌ ضَطْعٌ] but the Arabs of Western Africa write the latter four thus: [صَعْفَصٌ قَرَشَتْ تَحَدٌ ضَطْعٌ]: (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 أبجد 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, حُرُوفٌ الأَبْجَدُ signifies The alphabet. You say حُرُوفٌ الأَبْجَدُ 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 هوز 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, ح, ك, ق, غ, خ, ه, ح, د, ي, ا, و, م, 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. أَبَدٌ, aor. -, inf. n. أَبُودُ, He remained, stayed, abode, or dwelt, (T, S, M, K,) constantly, continually, or permanently, without quitting, (T, L,) أَبَدٌ in a place; (T, S, M, K;) and so أَبَدٌ having for its aor. -. (TA.) — أَبَدٌ, (S, M, A, &c.,) aor. - and -, (T, S, M, L, Mṣb, K,) inf. n. أَبُودُ; (M, L, Mṣb;) and تَأَبَّدُ; (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. أَبَدَةٌ) 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. نُفُورٌ. (Kull pp. 30 and 31.) And أَبَدٌ, (S, K,) aor. -; (K;) and تَأَبَّدُ; (A, K;) He (a man, S, A) became unsocial, unsociable, unfamiliar, or shy; like a wild animal; syn. تَوَحَّشَ. (S, A, K.) — [Hence,] أَبَدٌ, (K,) aor. -, inf. n. أَبُودُ, (TA,) He (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 أَبَدٌ in the sense explained above, but more probably, I think, by the substitution of ا for و,] أَبَدٌ, aor. -, (T, S, &c.,) inf. n. أَبَدٌ, (L,) He (a man, S) was angry; (T, S, M, L, K;) as also أَمَدٌ and وَبَدٌ and مَدٌ and عَبِدٌ. (T, L.) You say, أَبَدٌ عَلَيْهِ He was angry with him. (L.)

2. أَبَدٌ, inf. n. تَأَبَّدٌ, He made, or rendered, perpetual. (S, K.) [See also the pass. part. n. below.] تَمَرَأَعَلُ تَأَبَّدًا is a phrase used as though meaning لَمَرَأَتْ بِأَبَدَةٍ [I did not a deed ever to be remembered, or mentioned]. (Ham p. 191.) — He, or it, made [a beast] to take fright; to become wild, or shy. (KL.)

5. تَأَبَّدٌ: see 1, in two places. — He (a man) was long distant from his home; expl. by طَالَتْ غُرْبَتُهُ; (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.)

أَبَدٌ: see 1.

أَبَدٌ 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 أَبَدٌ 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 أَبَدُونَ, 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,]

أَبَدٌ 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 الأَبَدُ عَلَى لُبَدٍ [The time became long to Lubad, the last, and the longest of life, of Luḳmán'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 بَعِيدِ 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 أَبَدٌ [This was a long time ago. (Mgh.)] And دَائِرٌ أَبَدٌ (TA) and أَبَدٌ أَبِيدٌ (S, M, TA,) meaning دائِرٌ [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.] لِلْأَبَدِ and لِلْأَبَدِ and [in an intensive sense, as will be seen below,] لِلْأَبَدِ and لِلْأَبَدِ, 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 قَطٌ in relation to past time;] (El-Khafájee, El-Bedr Ed-Demámence, MF;) and عَلَى الأَبَدِ signifies the same. (TA.) [So, too, does الأَبَدُ, unless used in a limited sense known to the hearer.] When you say, لَا أَكَلِمَةَ 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, أَبَدُ 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 أَبَدٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as آزال is in the phrase الأَزَالِ; (MF;) and أَبَدُ الأَبَدِينَ, (M, A, K,) in which the latter word is not a rel. n., for if so it would be الأَبَدِيِّينَ, but app. a pl., (M,) like أَرْضُونَ (M, K;) and أَبَدُ الأَبَدِينَ (S, K,) like as you say, أَبَدُ الأَبَدِيَّةِ (S;) and دَهْرُ الدَّاهِرِينَ (M, K;) and أَبَدُ الأَبِيدِ (T, S, M, A, K;) and أَبَدٌ أَبِيدٌ (M, K;) and أَبَدٌ الأَبِيدِ (K;) and أَبَدٌ

الدَّهْرِ (M, K; [in the T يَدِ الدَّهْرِ]); 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 لا آتية) may here mean the same as آتية,) during the endless space of all future times, or time; or the like; or for ever and ever; eis aiōna tōn aiōnōn; in seculum seculorum; in omne ævum;] the last word in every case being a corroborative.

(MF.)—Also, [for دُو أَبَدِ, and (applied to a fem. n.) ذَاتُ أَبَدِ,] 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 الأبدُ signifies [The Everlasting; i. e. God; because He alone is الباقى 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.)

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

أَبْدٌ: see أَبْدٌ. — 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 نَبَخٌ and خَطْبٌ, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced نَبَخٌ and خَطْبٌ, (L,) [see إِبِلٌ] and أَبْدٌ and أَبْدٌ, (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 أَبْدٌ and أَبْدَةٌ (Abou-Málik, TA) and أَبْدَةٌ, (Abou-Málik, K,) applied to a she-camel, signify the same: (Abou-Málik, K, TA:) and إِبْدٌ (Lth, ISh, L) and أَبْدٌ, (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 الإبدانُ the female slave and the mare. (K, TA.) In the following saying,

لَنْ يَفْلَحَ الْجَدُّ النَّكِدُ \* إِلَّا بِجَدِّ ذِي الإِبْدِ \*  
فِي كُلِّ مَا عَامَرَ تَلَدُ \*

[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 ذى in the sense of هذِهِ, save with the fortune of this female slave,) who every year (ما being redundant) brings forth,] الإبدُ 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 يَبْلُغَ 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, in every year bringing forth.])

أَبْدَةٌ: }  
أَبْدٌ: } see أَبْدٌ.  
أَبْدَةٌ: }  
أَبْدٌ: } see أَبْدٌ, last sentence but one.

أَبْدِيَّةٌ [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See أَبْدٌ. — أَبْدِيَّاتٌ a term applied to Sayings of which the following is an ex.: لَمْ آتِيكَ لَمْ آتِيكَ مَا بَلَّ بَحْرٌ صَوْفَةٌ (M in art. صوف [q. v.]; &c.)

أَبْدٌ: see أَبْدٌ.  
أَبْدٌ: see أَبْدٌ, in three places.

أَبْدٌ Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And أَوَابِدٌ [pl. of أَبْدَةٌ] Birds that remain in a country constantly, winter and summer; (T, L;) contr. of قَوَاطِعُ. (A, L.)—For the phrases أَبْدٌ and أَبْدٌ, see أَبْدٌ. — A wild animal; (M, L, Mṣb;) that shuns, and takes fright at, mankind, &c.: (L, Mṣb:) fem. with ة: pl. [properly fem.] أَبْدٌ (M, Mgh, L,) and [masc. and fem.] أَبْدٌ (M, L:) and أَبْدٌ is syn. with أَبْدٌ; (M;) as also أَبْدٌ. (A.) Wild animals are called أَوَابِدٌ (S, M, L, K) and أَبْدٌ (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 أَبْدٌ.] [Hence,] قَيْدُ الأَوَابِدِ † 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. قَيْد.] [Hence also the saying,] التَّعْمُرُ أَوَابِدٌ فَفَقِدُوها بِالشُّكْرِ † [Benefits are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.)

أَبْدَةٌ fem. of أَبْدٌ, q. v. — Also, [as a subst.,] † A deed, (Ḥar p. 364,) or a calamity, (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Ḥar,) by reason of its extraordinary nature, and its grievousness: (Ḥar:) 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. أَوَابِدٌ. (K.) You say, جَاءَ فُلَانٌ بِأَبْدَةٍ Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned. (S.) See also 2. — † A strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;) pl. أَوَابِدٌ, 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. شَوَارِدُ مِنَ القَوَافِي (S,) or قَوَافٍ شُرْدٌ (K.) El-Farezdaq says,

لَنْ تَدْرِكُوا كَرَمِي بِلُؤْمِ أَبِيكُمْ \*  
وَأَوَابِدِي بِتَنْحِيلِ 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 أَبْدٌ.]

مُؤَبَّدٌ [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 مُعْتَصَاةٌ. (K.)

أَبْدٌ: see مَتَابِدٌ.

ابر

1. أَبْرُ الكَلْبِ (S, K,) aor. - and - , (K,) inf. n. أَبْرُ, (TA,) He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, أَبْرُ الشَّاةِ he gave the sheep, or goat, to eat, a needle in its fodder: for you say,] أَبْرَتِ الشَّاةُ the sheep, or goat, ate a needle in the fodder. (A.)—أَبْرَتُهُ † The scorpion stung him with the extremity of its tail. (S, M, A, K.)—أَبْرَهُ † 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.)—أَبْرُ (T, S, A, Mṣb, K,) aor. - and - , inf. n. أَبْرُ (M, Mṣb, K) 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 الألقح)]; (T, S, A, Mṣb;) as also أَبْرُ (S, A,) inf. n. تَأْبِيرُ: (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 latter, (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, أَبْرَتِ النَّخْلَةَ, and أَبْرَتِ, and وَبْرَتِ, The palm-tree was fecundated. (Abou-'Amr Ibn-El-'Alà, L.)—أَبْرُ, 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. تَأْبِيرُ 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. أَسْتَبِرُهُ [written with the disjunctive alif] 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 بَارٌ.  
أَبْرَةٌ A needle; (T, Mṣb;) an iron مِسْلَةٌ (M,

ك: pl. اِبْر (T, S, M, Mṣb, K) and اِبَار (M, K). — † The *sting*, or *extremity of the tail*, of a scorpion; (S, \*M, A, K); as also مِثْبَر; of which latter the pl. is مَائِر: (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 *Khalḳ el-Insán*; and A;) the *extremity of the ذَّرَاع* [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 رِج of the elbow is between the قَبِيح and the اِبْرَةُ الذَّرَاع (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 ذَّرَاع*: (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 زَنْد* [which is applied to the *ulna* and to the *radius*] of, or from, (من,) the ذَّرَاع [or *fore arm*] to the *extremity of the finger*. (M, K.) — † اِبْرَةٌ also signifies † The *bone of what is termed وَرْتَةُ العُرْقُوبِ* [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 عُرْقُوب* [or *hock*] of the horse: (M, \*K, \*TA:) in the *عُرْقُوبَان* [or two *hocks*] are [what are termed] اِبْرَتَان, which are the *external extremity of each hock*. (S.) — See also مِثْبَرَةٌ.

اِبْرَةٌ: see اِبْرِي.

اِبَار 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*. (Mṣb.)

اِبْرٌ: see مِثْبَر.

اِبَار 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 اِبَار, in art. اِبَار.

اِبْرٌ 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.) — † مَأْبَرٌ † There is not in it [namely the house (الدار)] any one. (TA from the Expositions of the Fṣ.)

مَائِر: see مِثْبَر.

مِثْبَر The *place* [or *case*] of the *needle*. (K.) — † The *tongue*. (L.) — See also اِبْرَةٌ: — and مِثْبَرَةٌ. — Also, (T, L, K,) and مَائِر (T, L,) and اِبْرٌ (Mṣb,) *That*, (Mṣb, K,) [namely] *what is called جِشْر*, (T, TT,) or جِش (so in a copy of the T,) [in the L and TA it is said to be “like (what is

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

اِبْرَةٌ (Lh, S, M, K) and مِثْبَرٌ 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. مَائِر. (S, M.) You say, خَبِثَتْ مِنْهُمْ المَخَابِرُ † [Their *internal states, or qualities, became bad, or evil, or corrupt, and in consequence calumnies became current among them*]. (A.)

مُؤَبَّرٌ: see what follows.

مَأْبُورٌ 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., المُوْمِنُ كَالْكَلْبِ المَأْبُورِ 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 مؤَبَّرٌ (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 سَكَّةٌ مَأْبُورَةٌ (T, S,) occurring in a trad., [q. v. voce مَأْمُورٌ] 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. اَبَضَهُ, aor. َ (S, A, K) and ُ (L,) inf. n. اَبَضٌ (S) and اَبُوضٌ (L,) He *tied, or bound, the pastern of his (a camel's) fore leg to his (the camel's) عَضِد* [or *arm*], so that his *fore leg became raised from the ground*; (S, A, K;) as also تَأْبَضَهُ (S, K:) and accord. to IAqr, اَبَضٌ signifies [simply] the act of *tying, or binding*. (TA.) — [Also, inf. n. اَبَضٌ, He *loosed him, or it*: for] اَبَضٌ also signifies the act of *loosing*; syn. تَخْلِيَةٌ; i. e. *contr. of شَدَّ*: (IAqr, K:) thus bearing two *contr. significations*. (TA.) — Also, (K,) inf. n. اَبَضٌ (TA,) He *hit, or hurt, his vein called the اِبَاض*. (K, TA.) — اَبَضٌ (S, L, K,) inf. n. اَبَضٌ (TA;) and اَبَضٌ; (S, L, K;) It (the vein called التَّسَا) *became contracted*, (S, L, K,) and *strengthened the hind legs*; (L;) as also تَأْبَضٌ (S, L:) and تَأْبَضٌ in the hind legs signifies their *being contracted* (A, TA) and *tense*: (TA:) تَأْبَضٌ of the hind legs of a horse, and تَشْنَجٌ [or *contraction*] of the vein above mentioned, are qualities *approved*; and the latter is known by means of the former. (AO, TA.) — اَبَضٌ 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. تَأْبَضَ 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 تَأْبَضَ [He *contracted himself as though he had his leg thus bound*]. (A, TA.) — تَأْبَضَتْ She (a woman) *sat in the posture of the مَتَأْبِضُ* [app. meaning *having her shanks pressed back against her thighs*]. (TA.) — See also اَبَضٌ, in two places. — تَأْبَضَهُ: see اَبَضَهُ.

مَأْبِضٌ, or اَبِضٌ, or اِبِضٌ, or اَبِضٌ: see مَأْبِضٌ. —

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

اِبَاضٌ 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*: (Aq, S, A, K:) pl. اَبِضٌ. (K.) The dim. is اَبِضٌ. (S.) — A certain *vein (عِرْق) in the hind leg (AO, K) of a horse*. (AO.)

اَبُوضٌ (K,) or اَبُوضُ 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.)

اَبِضٌ: see اِبَاضٌ.

مَأْبِضٌ The *inner side of the knee* (S, A, K) of any thing: (S:) or the *inner sides of the two knees are called مَأْبِضَا 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 اَبِضٌ; (IDrd, K;) or, as in [some of] the copies of the S in art. اَبِضٌ, اَبِضٌ; [in one copy of the S اَبِضٌ; and in another, imperfectly written;] but some write it اِبِضٌ: and one says, اَخَذَ يَأْبِضُهُ, meaning *He put his hands, or arms, beneath his knees, from behind, and then carried him*. (TA.) The pl. of مَأْبِضٌ is مَأْبِضٌ. (S.)

مَأْبُوضٌ 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 مَتَأْبِضٌ (S:) or the latter, *having his fore shank bound to his arm with the اِبَاض*. (K.) — II *it, or hurt, in the vein called the اِبَاض*. (TA.)

مُؤَبِّضُ النَّسَا The *crow*: because it *hops as though it were مَأْبُوض*. (K.)

مَتَأْبِضٌ: see مَأْبُوضٌ: and see 5. — Also II *having the vein called اِبَاض in a tense state*. (TA.)

#### ابط

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

5. تَأْبَطَهُ He *put it (a thing, S, Mgh, Mṣb) beneath his اِبْط [or arm-pit]*; (S, Mṣb, K;) or in

his اِبْط. (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, ذَوَا تَابَطٍ شَرًّا and ذَوُو تَابَطٍ شَرًّا, or you say كَلَاهِمًا and كَلَاهِمٌ. (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] تَابَطَ فُلَانٌ فُلَانًا + Such a one placed such a one under his protection. (TA.)— تَابَطَ 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.]

اِبْطُ [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, Mshb:) also written اِبْطٌ; (Mshb, 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; (Mshb;) for Sb says that there are only two subst. of the measure فَعْلٌ, which are اِبْطٌ and حَبْرٌ; and one epithet, namely بِلْبُرٌ: other instances have been mentioned, but their transmission from Sb is not established: (Mshb. in art. اِبْل:) 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 اِبْدٌ:] it is fem.; (Mgh;) or masc. and fem.; (S, Mshb;) sometimes the latter; (Lh, K;) but the making it masc. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, (S,) فَرَّقَ السَّوْطَ حَتَّى بَرَقَتْ اِبْطُهُ [And he raised the whip so that his armpit shone]: (S, Mshb:) the pl. is اِبْطَاتٌ. (S, Mshb, K.)— [Hence,] ضَرَبَ اِبْطَ الْأُمُورِ وَمَغَابِنَهَا † [He hit the secret and occult particulars of the affairs]. (A, TA [followed by the words ضَامِرُهَا وَبَوَاطِنُهَا, a pleonastic addition, merely explaining what goes before.])— And ضَرَبَ اِبْطَ الْمَفَازَةِ † [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.)

اِبْطٌ: see اِبْطٌ.

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

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

اِبْطِي The sword is beneath my [or armpit]: and اِبْطِي السِّيفِ عَطَانِي I put, or place, the sword upon my side, and beneath my اِبْطِي. (TA.) And اِبْطِي جَعَلْتَهُ I put it (namely the sword, TA) next my اِبْطِي. (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 ذَكَرَ اِبْطِي

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

اِبْطِي: see what next precedes.

اِبْطِي: see 5.

اِبْق

1. اِبْقٌ, aor. -; (S, Mgh, Mshb, K, &c.) which is the most common form, (Mshb,) and اِبْقٌ, (S, TS, Mgh, Mshb,) and اِبْقٌ, (K,) so in the copies of the K in the place of اِبْقٌ; (TA;) and اِبْقِي, aor. -; (IDrd, Mshb, K;) inf. n. اِبْقَانٌ (S, Mgh, Mshb) and اِبْقِي and اِبْقِي, (K,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Mshb;) He (a slave) ran away, or fled, (T, S, Mgh, Mshb,) or went away, (K,) from his master, (T, Mshb,) without [being induced to do so by] fear, or severity of work: (Mshb, K:) thus the signification is restricted in the 'Eyn: (Mshb:) 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 Qur xxxvii. 140, it is said of Jonas, (T, Bd,) because he fled from his people without the permission of his Lord: (Bd:) 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, 'Amir Ibn-Ka'ab, (AZ,) or 'Amán Ibn-Ka'ab, or, as some say, Ghámán, (AA,)

أَلَا قَاتَ بَهَانَ وَلَمْ تَابَقْ

كَبُرَتْ وَلَا يَلِيْقُ بِكَ التَّعْمِيرُ

[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 اِبْقَانٌ 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 Aq respecting تَابَقٌ, and he answered that he knew it not. (TA.)

5: see 1, in three places.— تَابَقَتْ She (a camel) withheld her milk. (TA.)— تَابَقَ 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 أَتَابَقْتُ I do not deny, or disacknowledge: and one says, "O son of such a woman;" and the man replies, مَا أَتَابَقْتُ مِنْهَا I do not deny, or disacknowledge, her. (IF.)

اِبْقٌ: see اِبْقِي.

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

اِبْل

1. اِبْلٌ, aor. -; (S, M, K;) and اِبْلٌ, aor. -; (K;) inf. n. اِبْلَانَةٌ, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, اِبْلَانَةٌ, because it denotes an office, and, if so, of the latter verb, (TA,) and اِبْلٌ, (M, K,) which is of the former verb, (M, TA,) and اِبْلَةٌ [like اِبْلَةٌ]; (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.) اِبْلَانَةٌ, like اِبْلَانَةٌ [in measure], signifies The management, or tending, (A, K, TA,) of مال [meaning camels or other beasts]. (A, TA.) You say, اِبْلَانَةٌ اِبْلَانَةٌ He is good in the management, or tending, of his مال [or camels, &c.]. (A, TA.)— اِبْلٌ, aor. -; see 2, second signification.— اِبْلَتِ اِبْلَانٌ The camels were gotten, or acquired, as permanent property. (S, TA.)— اِبْلَتِ اِبْلَانٌ, aor. -; and اِبْلَتِ, aor. -; (K;) inf. n. [of the former] اِبْلٌ and [of the latter] اِبْلَانٌ; (TA;) The camels became many, or numerous. (K.)— Also اِبْلَتِ اِبْلَانٌ, (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. - and -, inf. n. اِبْلَانٌ (S, M, K) and اِبْلٌ; (M, K;) and اِبْلَتِ; and تَابَلَتِ; (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 اِبْلٌ applied to "a monk." (TA.)— [Hence,] اِبْلُ الرَّجُلِ اِبْلٌ اِبْلَانَةٌ, and تَابَلٌ, (S, M, K,) The man was content to abstain from conjugal intercourse with his wife; syn. اِبْتَرًا عَنْهَا; (M;) the man abstained from conjugal, or carnal, intercourse with his wife. (S, K, TA.)— [Hence also] اِبْلٌ, (K,)

inf. n. **أَبَلٌ**, (TA,) † *He devoted himself to religious exercises; or became a devotee*; (K, TA;) as also **أَبَلٌ**, like **فَقَّهٌ**, inf. n. **أَبَالَةٌ**: or this signifies *he became a monk*. (TA.)—And **أَبَلٌ**, aor. —, (Kr, M, K,) inf. n. **أَبَلٌ**, (Kr, M,) † *He overcame, and resisted, or withstood*; (Kr, M, K;) as also **أَبَلٌ**, (K,) inf. n. **تَأْبِيلٌ**; (TA;) but the word commonly known is **أَبَلٌ**. (M, TA.)—Also (K, TA, but in the CK “or”) **أَبَلَتِ 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 أَبَلٌ* [q. v.], i. e. the **خَلْفَةُ** 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-Moḥeṣṣ, TA.)—**أَبَلُ العُشْبِ**, inf. n. **أَبُولٌ**, *The herbage became tall, so that the camels were able to feed upon it*. (K.)—**أَبَلُ الشَّجَرِ**, inf. n. **أَبُولٌ**, *The trees had green [such, app., as is termed أَبَلٌ] growing in its dried parts, mixing therewith, upon which camels, or the like, fatten*. (Ibn-'Abbād.)—**أَبَلَهُ**, inf. n. **أَبَلٌ**, *He assigned to him, or gave him, (جَعَلَ لَهُ) pasturing camels, or camels pasturing by themselves*. (K.)

2. **أَبَلٌ**, (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 **أَبَلٌ**, (M, K,) inf. n. **أَبِيَالٌ**; (TA;) and **أَبَلٌ**, aor. —, (K,) inf. n. **أَبَلٌ**. (TK.)—**تَأْبِيلُ الإِبِلِ**—*The managing, or taking good care, of camels*; (M;) and *the fattening of them*: (M, K:) mentioned by AḤn, on the authority of Abou-Ziyād El-Kilábee. (M.)—See also 1.

4: see 2.

5: see 1, in two places:—and see 8. =

**تَأْبَلُ الإِبِلُ** *He took for himself, got, gained, or acquired, camels*; (AZ, T, M, K;) like **غَنِمًا**. (AZ, T.) [See also 2.]

8. **لَا يَتَأْبَلُ**, (S, M, K,) in the O **يَتَأْبَلُ**, (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*: (Aḡ, 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.)

**أَبَلٌ**: see **إِبِلٌ**:—and **أَبَلٌ**.

**أَبَلَةٌ**: see **أَبَلٌ**.

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

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

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

**إِبِلٌ**, (T, S, M, Mṣb, K, &c.,) said by Sb to be the only subst. of this form except **جِبِرٌ**, and to have none like it among epithets except **بِلَرٌ**; for though other instances are mentioned, they are not of established authority; (Mṣb;) but IJ mentions, with these, **حَبِيدٌ** and **إِطْلٌ** [which may be of established authority]; (TA;) [and to these may be added **إِبِطٌ** and **إِبْدٌ**, and perhaps **نَيْحٌ** and **حِطْبٌ**; respecting which see **إِبْدٌ**]; and for **إِبِلٌ** one says also **أَبِلٌ**, (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 **صِرْمَةٌ**; i. e. a number [of camels] *more than a دُودٌ [which is at least nine,] up to thirty*; after which is the **هَجْمَةٌ**, i. e. forty and upwards; and then, **هَنْدِيَّةٌ**, which is a hundred of **إِبِلٌ**: (T:) or, accord. to Ibn-'Abbád, *a hundred of إِبِلٌ*: (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 **إِبِلٌ** being **أَبِيْلَةٌ**: (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 **أَبِيَالٌ** (S, M, Mṣb, K) and **أَبِيَالٌ** [like **عَبِيدٌ** pl. of **عَبْدٌ**, q. v.]; (Mṣb, TA;) the pl. meaning *herds [of camels]*; and in like manner **أَبِقَارٌ** and **أَبِقَارٌ** mean flocks of sheep or goats and herds of bulls or cows: (Mṣb, TA;) and the dual, **إِبِلَانِ**, means *two herds [of camels]*, (Sb, T, S, M, Mṣb,) each with its pastor; (T;) like as **غَنِمَانِ** means two flocks of sheep or goats: (S;) or, accord. to Ibn-'Abbád, the dual means *two hundreds of إِبِلٌ*. (TA.)—**الإِبِلُ الصَّغْرَى** [The smaller camels] is an appella-

tion applied to *sheep*; because they eat more than goats. (IAḡr in TA art. **ضَبَطٌ**.)—It is said in the Kur [lxxxviii. 17], **أَفَلَا يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خَلَقْتُمُوهَا**, meaning, accord. to 'Abou-Amr Ibn-El-'Alà, (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.)

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

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

**أَبَلَةٌ** *Unwholesomeness and heaviness of food*; (S, M, K;) originally **وَبَلَةٌ**, like as **أَحَدٌ** is originally **وَحَدٌ**; (S;) as also **أَبِلٌ**. (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 **أَبَلَةٌ**.—*An evil quality of herbage or pasture*. (AḤn, TA in art. **نَشْرٌ**.)—*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 أَبَلَتِهِ** [If thou do that, thou wilt escape from its consequence, &c.]. (T.)—*A fault, vice, or the like*. (Abou-Málik, T.) So in the saying, **مَا عَلَيْكَ فِي هَذَا الأَمْرِ أَبَلَةٌ** [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.)*

**أَبِلِيٌّ**: see **أَبِلٌ**.

**أَبِيْلٌ**: see **أَبِلٌ**.

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

**أَبِلِيٌّ**: see **أَبِلٌ**.

**أَبِيْلٌ** + *A Christian monk*; (S, M, Mṣb, K;) so called because of his abstaining (**تَتَأْبَلُهُ**) 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 نَاقُوسُ*; (A Hcyth, M, K;) the

*beater of the نَاقُوسُ*: (IDrd:) as also **أَبِيْلِيٌّ**, (M and K, but according to the M as meaning “a monk,”) which is either a foreign word, or changed by the relative **ي**, or of the same class as **إِنْتَحَلُ** [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 **أَبِيْلِيٌّ**; (M;) and **أَبِيْلِيٌّ**, and **هَبِيْلِيٌّ**, and **أَبِيْلِيٌّ**, and **أَبِيْلٌ**, (K,) which last is disallowed by Sb for the reason stated above; (TA;) and **أَبِيْلٌ**, like **أَيْتُقُ**; and **أَبِيْلِيٌّ**; (K;) the last with fet-ḥ to the **hiemzeh**, and **kesr** to the ب, and with the

[first] quiescent ي [app. a mistranscription for ابيلى] is used by poetic licence for ابيلى, like ايتى for ائوق: (TA:) pl. ابال (M, K) and ابل, or ابل, [accord. to different copies of the K.] with damm [which indicates that the former is meant, though it is irregular]. (K.) By ابل الابلين 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 ابالة.

ابالة: see the next paragraph.

ابالة: see ابول. — Also A bundle of firewood; (T, S, Msb;) and so ابالة: (T, S:) or a great bundle of firewood; and so ابالة and بلة (K) and ابالة: (Bd in cv. 3; but there explained only as signifying a great bundle:) or a bundle of dry herbage; (M, TA;) and so ابالة (K) and ابيل and ابيلة (M, K) and ابالة, (K, [in the CK ابالة,]) with one of the two س 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 فعالة, with ة, but only in one without ة, as in the cases of دينار and قيراط; (TA;) and وبيلة signifies the same, (K,) belonging to art. وبل. (TA.) Hence the prov., (S, TA,) ضغت على ابالة and ابالة, (S, K, &c.,) but the former is the more common, and ابالة, 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 (حصب) upon plenty; as though bearing two contr. significations. (K.)

ابيلة: see ابالة.

ابيلة dim of ابل, q. v. (S, Msb, K.)

ابيل: see ابيلى.

ابيل: see ابول.

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

ابال: see the next paragraph.

ابول (T, S, M, Msb, K,) like عجول (S, Msb, K, [in the CK, erroneously, عجول,]) 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 ابيل, and ابالة, (M, K,) and ابيل, and ابيل: (K:) or it signifies a bird separating itself from the row of other birds; (T, TA;) accord. to IAar. (TA.) It is said to be the sing. of ابيل: (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. ابول, like عجول, of which the pl. is عجاجيل (Msb:) or its sing. is ابيل: (S, Msb;) 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

ابال: (Jel:) or its sing. is ابالة, (Bd in cv. 3, and Msb,) originally signifying "a great bundle:" (Bd:) it is said that this seems to be its sing.; and so ابالة: or the sing. may be ابالة, like as دينار is sing. of دينار: (T:) or it has no sing., (T, S, M, Bd, Msb, K,) accord. to Fr (T, Msb) and Akh (S) and AO, (T, M,) like شاطيط (Fr, T, Bd) and عباديد. (AO, M, Bd.) ابيل signifies, accord. to some, A company in a state of dispersion: (M:) or dispersed companies, one following another: (Msb:) or distinct, or separate, companies, (Akh, S, Msb, K,) like leaning camels: (Msb:) or companies in a state of dispersion. (AO, Msb.) One says, جاءت ابلك جات ابيل Thy camels came in distinct, or separate, companies. (Akh, S.) And طير ابيل [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 Msb, quotes many fanciful descriptions, which I omit, as absurd.]

ابيل: see ابول, in two places.

ابالة: see ابول.

ابالة: see ابالة, in three places: — and ابول, in two places.

ابل More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., ابل من حنيف الحاتير [More skilled &c. than Honeyf-el-Hanátim]. (TA.) And the phrase, هو من ابل الناس [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.]

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

ابيل: see ابيلى and ابيلى.

ابيل: see ابيلى and ابيلى and ابيلى.

ابيل: see ابول.

ابالة: see ابالة, in two places: — and see ابول.

ارض مابلة A land having camels. (S, K.)

ابل مؤبلة: see ابل.

ابن

1. ابنه, aor. 2 and 3, inf. n. ابن, 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. (IAar, T.) You say, ابنه بشى, (S, K,) or بشر, (as in one copy of the S,) or بخير وشر, (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 ابنه signifies the same. (M.) And فلان يؤبن, or بشر, 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 يؤبن is a mistranscription for يؤبن; for it is immediately added, فهو مأبون:] when, however, you say يؤبن [i. e. يؤبن or يؤبن] alone, it relates to evil only. (AA, T. [But see 2.]) And فلان يؤبن بكذا, or يؤبن, 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, لا تؤبن فيه الحرم, (T, and so in a copy of the S,) or لا تؤبن, (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. (IAar, T.) — Also, and ابنه, (M, K,) inf. n. تابن, (K,) He found fault with him, or blamed him, to his face; (M, K;) and he upbraided him, or reproached him. (M.)

2. ابن الشىء, (AZ, S,) inf. n. تابن, (K,) He watched, or observed, the thing; or he expected it, or waited for it. (AZ, S, K.) — ابن الاثر, (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 تابن. (K.) And hence the next signification. (As, T.) — ابن الرجل, (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, لم يزل يقرط احياءكم ويؤبن موتاكم [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.

ابن: see art. بنى.

ابنة 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. ائل:)

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 مأبُونٌ*. (TA.)—And † *Rancour, malevolence, malice, or spite*: (K, TA:) and *enmity*: pl. as above. (TA.) You say, **بَيْنَهُمُ أْبْنٌ** † (S, TA) *Between them are enmities*. (S.)—Also *The [part called] غَلْصِمَةُ [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 الشَّيْءُ 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**.]

**مُؤَبِّنٌ** 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. (Aṣ, T.)

**مَأْبُونٌ** *Made an object of imputation, or suspected, of evil*: thus when used alone: otherwise you add **بَخِيرٌ** [of good], and **بَشِيرٌ** [of evil]. (M, K.)—Hence, [*A catamite*]; *one with whom enormous wickedness is committed*; (TA;) i. q. **مُخْتَبِتٌ**. (Idem, voce **دَعْبُونٌ**.)—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 **ل** and kesr to the **ب**, (TA,) or with damm 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. **جعفر**; 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.)

أَبِه

1. **أَبِهَ لَهُ**, (JK, K,) and **بِهَ**; (K;) and **أَبِهَ**; aor. [of both] **يَأْبِهَ**; inf. n. **أَبِهَ**, (JK, K,) of the former, (TA,) and **أَبُوهُ**, [also of the former,] (JK,) and **أَبِهَ**, (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 أَبَهْتُ لَهُ**, (AZ, JK, S, Mgh,) aor. **أَبِهَ**, inf. n. **أَبِهَ**; (AZ, S;) and

**أَبِهَ لَهُ**, (JK, S,) aor. as above, inf. n. **أَبِهَ**; (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 **وَبِهْتُ**; (Mgh;) and the latter, like [ **وَبِهْتُ** and ] **نَبِهْتُ**. (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.)—**أَبَهْتُهُ بِكَذَا** *I imputed to him, or suspected him of, such a thing*. (JK, K, TA.)

2. **تَأْبِيَهُ**, 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 **أَبَهْتُهُ** *I made him to know; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice*. (IB.) 4: see 2.

5. **تَأَبَّهُ** *He magnified himself; behaved proudly, or haughtily*. (JK, S, K.) You say, **تَأَبَّهُ الرَّجُلُ عَلَى فُلَانٍ** *The man magnified himself against such a one, and held himself above him*. (JK, TA.) And **تَأَبَّهُ 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.)

أَبُو

1. **أَبُوتٌ**, [third pers. **أَبَا**,] (T, S, M, K,) and **أَبِيَّتٌ**, [third pers. **أَبِي**,] (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.)—**أَبُوَّتُهُ**, (ISK, T, M, K,) aor. **أَبُوهُ**, (IAṣr, ISK, T,) inf. n. **أَبَاوَةٌ**, (M, K,) *I was, (IAṣr, ISK, T,) or became, (M, K,) a father to him*. (IAṣr, ISK, T, M, K.)—[Hence, *I fed him, or nourished him; and reared him, or brought him up*.] You say, **فُلَانٌ يَأْبُو هَذَا**, **فُلَانٌ يَأْبُوهُ**, **أَبَاوَةٌ**, *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. **أَبِيَّتُهُ**, inf. n. **تَأْبِيَةُ**, *I said to him بأبي* [meaning *Mayest thou be ransomed with my father! or the like*: see **أَبٌ**, below]. (K, TA.) [In the CK, erroneously, **أَبِي**.]

5. **تَأَبَّهُ** *He adopted him as a father*; (M, K, TA;) as also **أَسْتَابَهُ**; (M in art. **أَب**;) and so **تَأَبَّهُ**, accord. to A'Obeyd: (TA:) [or,] accord. to A'Obeyd, you say, **تَأَبَّبْتُ أَبَا** *I adopted a father*: (T:) and you say also, **أَسْتَابَ أَبَا** and **أَسْتَابَ 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 **فَقَا**: (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 **ل** and **ي**, 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 أَبُكَ** [ &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 أَبُوَيْهِ**. (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 **أَبُو** is erroneously put for **أَبُو**,] and **أَبُوَّةٌ**, (Lh, T, S, M, K,) like **هُؤُلَاءِ أَبُوكُمْ** and **هُؤُولُوتُهُ**: (T, S:) you say, **هؤُولُوتُهُ** [*These are your fathers*]; (T;) and hence, in the Kur [ii. 127], accord. to one reading, **وَإِلَهُ أَبِيكَ إِبرَاهِيمَ 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, **أَبُوتُنَا أَكْرَمُ الأَبَاءِ** [*Our fathers are the most generous of fathers*]. (T.) The dim. is **أَبِيٌّ**; originally **أَبِيُو**, with the final radical letter restored. (Mṣb.)—**مَا أَبٌ لَه مِنْ أَبٍ**, and **مَا أَبٌ لَه 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.)—**لَهْ أَبَا لَكَ**, (T, S, M, K, &c.,) [accord. to the dial. of him who says **أَبَا** instead of **أَبٌ**,] as also **لَهْ أَبَاكَ**, and **لَهْ أَبَاكَ**, (S, K,) [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 **لَهْ أَبَاكَ** is for **لَهْ أَبَاكَ**, or the like,] and **لَهْ أَبَاكَ**, (Mbr, Sgh, K,) and **لَهْ أَبَاكَ**, (K,) which is for **لَهْ 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 enun- ciative as to the letter; (M, K;) and hence the saying of Jereer,

• **يَا تَيْمَرُ تَيْمَرُ عِدِّي لَهْ 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 *لِلَّهِ دَرَكٌ*: (TA:) or, as A Heyth says, on the authority of Aboo-Sa'ced 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,

\* أَرِينِي سِلَاحِي لَا أَبَا لَكَ إِنِّي

\* أَرَى الْحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيَا

[*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 *ل* (meaning the final *ل*) 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 *أَب* is the same grammatically as *لَا أَب لَكَ* in the dial. of him who uses the form *أَب*.] 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 أَب 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 Hafsah, by 'Aishah. (TA.)—*بِأَبِي*, (TA,) or *بِأَبِي أَنْتَ*, (T in art. *بَا*), [said to a person,] means [*فِدَيْتُ 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 مَفْدِيٌّ بِأَبِي* *Thou art, or shalt be, ransomed with my father*]; or *فَدَيْتُكَ 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 *فِدَى 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-Wáhidée on the Deewán of El-Mutanebbe, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the *ي* into *ل*: a poet says,

\* وَقَدْ زَعَمُوا أَنِّي جَزَعْتُ عَلَيْهِمَا

\* وَهَلْ جَزَعُ أَنْ قُلْتُ وَآبَا 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 *لَا أَبَا لَكَ*. (S.) And some of the Arabs used to say, *وَآبَا أَنْتَ* [*Alas, with my father mayest thou be ransomed!*]: this, says AM, being like *وَيْلَنَا* for *يَا وَيْلَتِي*; as also *بَيْبَا*, with the hemzeh changed into *ي*, originally *يَا بَابَا*, meaning *يَا بَابِي*: and hence what is related, in a trad., of Umm-'Ateyeh; that she used not to mention the Prophet without saying, *بَيْبَا* [for *بِأَبِي هُوَ*]. (TA in art. *بَا*.) 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 [*ب* 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 *ء*, 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-'Alá's reciting the words as ending with *الْبَيْبِ*; saying that this is compounded from the phrase *بِأَبِي*, and that therefore the *ء* is preserved. (TA.) [See also the first paragraph in art. *بَا*.]—You say also, *يَا أَبَتَ يَا أَبَتَ*, (S, M, K,) as in *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 أُمَّتَ*; (S;) and is like the *ة* in *عَمَّة* and *خَالَّة*, as is shown by your saying, in pausing, *يَا خَالَهُ*: (Kh, M:) like as you say, *يَا أَبَتَ*: the annexing of the fem. *ت* to a masc. noun in this case is allowable, like as it is in *حَمَامَةٌ ذَكَرٌ* and *غَلَامٌ يَفَعَةٌ* and *رَجُلٌ رُبَعَةٌ* and *شَاةٌ ذَكَرٌ*: 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 *أُمَّ* 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 *ل* [and *ه*] being suppressed; (the same Aboo-'Othmán and M;) or for *يَا أَبَتَا*, the *ل* being suppressed, like as the *ي* is in *يَا غَلَامٌ*; 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 Kúr-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 أَبَتَ*. (S.) *يَا أَبَتَ* is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression *يَا أَبَتَ*, for *يَا أَبَتَاهُ*: (S, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.)—*أَبٌ* is tropically applied to signify † *A grandfather, or any ancestor*. (Msb.)—It is also applied to signify † *A paternal uncle*; as in the Kúr ii. 127, quoted before. (M.)—[It is also (like *أُمَّ* and *إِبْنٌ* 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-Habecb, M:) it is said in the TŞ that *الْأَبُ*, in certain of the dials., signifies *the husband*: MF deems this meaning strange. (TA.) † *أَبُو الْمَوْئِي* † *The master of the dwelling, or of the place of abode*: (TA:) and † *أَبُو الْأَضْيَافِ* (ثوى) † *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*.)

أَبٌ: see أَبٌ.

أَبُوَّةٌ or أَبَوَاءٌ: see أَبُوَّةٌ.





(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; incomppliant, unyielding, resisting, withstanding, or repugning*: (T:) and **أَبْيَانٌ** and **أَبْيَانٌ**, a man *having vehement* **أَبَاءٌ** [app. **أَبَاءٌ**, 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, **أَبَاءٌ** in this last explanation is written **أَبَاءٌ** in the TA it is without any vowel-sign:]) the pl. of **أَبٍ** is **أَبُونَ** and **أَبَاءَةٌ** (M, K) and **أَبِيٌّ** (K,) with damm, then kesr, and then teshdeed, (TA, [in the CK **أَبِيٌّ**, and in a copy of the M **أَبِيٌّ**]) and **أَبَاءَةٌ** (M, TA,) or **أَبَاءٌ** (K, TA,) like **رِجَالٌ**: (TA: [in the CK **أَبَاءٌ**]) the pl. of **أَبِيٌّ** is **أَبِيُونَ**; (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, **أَبِيَيْنِ**: (M:) the pl. of **أَبْيَانٌ** (M,) or **أَبْيَانٌ** (K,) is **أَبْيَانٌ**. (Kr, M, K.)—[Hence,] **الْأَبِيُّ** *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 **أَبِيٌّ**].) It is said in a prov., **العَاشِيَةُ تَبِيعُ الْإَبِيَّةَ** [*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**.)

**مُؤَبٍ** [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** (M, K, [but in the latter the pronoun is masc.,]) and **بَاتَبَهَا** (M,) or simply **أَتَبَهَا** (S,) inf. n. **تَاتَبٌ** (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. **تَاتَبَ بِإِتْبٍ**, (M, K,) and **أَتَتَبَ**, [written with the disjunctive alif **إِتْتَبَ**], (M,) or **أَتَبَ**, (K, [but this I think a mistranscription,]) *He put on himself, or clad himself with, an* **إِتْبٌ**: (M, K:) or **أَتَتَبَتْ**, alone, *she put on herself, or clad herself with, an* **إِتْبٌ**. (AZ, T, S, M.) — **تَاتَبَ الدَّرْعَ وَالسَّلَاحَ** + *He put on (i. e. on himself) the coat of mail, and the arms, or weapons*. (A.) And **تَاتَبَ 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 AHn, (M,) **تَاتَبَ** 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, **تَاتَبَ قَوْسَهُ عَلَى ظَهْرِهِ** + [*he put his bow in the manner above described upon his back*]. (S.) — [And hence,] **تَاتَبَ** 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.

**بَقِيرٌ** (M, K) **مُتَبِّةٌ** (M, K) and **إِتْبٌ** (T, S, M, A, K) *A* **بَقِيرَةٌ**, (S,) or **بَقِيرَةٌ**, (M, K,) i. e., (S, M, [but in the K what here follows is given as a meaning distinct from that of **بَقِيرَةٌ**,]) *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 (أَجِيْبٌ), 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. **نُقْبَةٌ**: (M:) or a shirt without sleeves, (S voce **بَقِيرٌ**, M, K,) worn by women: (S ubi supra:) the first explanation alone is given in most lexicons: (TA:) some say that it is *different from the* **إِزَارٌ**; 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. **عِلْقَةٌ** and **صِدَارٌ** and **شَوذَرٌ**; 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.)*

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

**إِتْبٌ**: see **مِثْبَةٌ**.

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

اتم

1. **أَتَمَ**, (M, K,) in, or in relation to, a **سَقَاءٌ** [or skin for water or milk], (TA,) signifies *The having two punctures of a seam (خُرُزَتَانٌ) rent so as to become one*. (M, K.) You say, **أَتَمَتِ القِرْبَةُ**, aor. -, inf. n. **أَتَمَ**, *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* **مَسْلَكَانِ** [or *vagina and rectum*]: whence **أَتُومٌ** [q. v.] as an epithet applied to a woman. (Ham p. 373.) — [It seems to be indicated in the T, that one says, **أَتَمَ النِّسَاءُ**, aor. -, and **أَتَمَ**, aor. -: as meaning, or perhaps the former only, *The women assembled, or came together*: for I there find, immediately after **مَاتَمَ** as signifying "a place in which women assemble," "one says, **أَتَمَ**, aor. -, and **أَتَمَ**, aor. -: " but it is then added that, accord. to Khálid Ibn-Yezeed, **مَاتَمَ** is from **أَتَمَ**, aor. -: = *I. q. فَتَقَّ* [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, **أَتَمَهُ** *He cut it*. (TK.) = **أَتَمَ**, aor. -, also signifies *He brought together, or united, two things*. (T.) [See **أَتُومٌ**, and **مَاتَمَ**.] = **أَتَمَ بِالْمَكَانِ**, (Sgh, Mṣb,) with two forms of aor., [app. - and -], (Mṣb,) inf. n. **أَتَمَ**, (Sgh, K,) or **أَتُومٌ**; (Mṣb;) and **أَتَمَ**, aor. -: (Mṣb;) *He stayed, remained, dwelt, or abode, in the place*. (Sgh, Mṣb, K.)

2: see 4.

4. **تَاتَمَتْهَا**, inf. n. **إِتَامَةٌ**; and **أَتَمَتْهَا**, inf. n. **أَتَامَةٌ**; *He rendered her such as is termed* **أَتُومٌ**, q. v. (O, K.)

**أَتُومٌ** is primarily used in relation to the **سَقَاءٌ** [or skin for water or milk; as meaning] *Having two punctures of a seam (خُرُزَتَانٌ) rent so that they become one*. (S.) — And hence, (S,) or from **أَتَمَ** as meaning "he brought together, or united," two things, (T.) *A woman whose* **مَسْلَكَانِ** [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* **مَسْلَكَانِ** *have become one*: (Ham p. 271:) or, as some say, *small in the* **فَرْجٌ** [or *vagina*]: (M:) or it has these two contr. significations. (K.)

**مَاتَمَ** is a quasi-inf. n. of **أَتَمَ** 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*. (Har p. 234.) —

It is also a noun of time from the same. (Mṣb.) [Thus it signifies *A time of staying or remaining, &c.*]—And it is also a noun of place from the same. (Mṣb.) [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 أتم, aor. ʿ, accord. to Khálid Ibn-Yezced. (T.)—And hence, tropically, (Mṣb.) † Women assembling together (T, S, M, Mgh, Mṣb, K) in a case of rejoicing and of mourning, (T, M, Mgh, K,) or in a case of good and of evil: (S, Mṣb:) 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 أتم, in the first of the senses explained in this art.; and from أتموم, 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 مَاتِمٌ. (S, Mgh.)* Abu-l-'Aṭā Es-Sindee says,*

• عَشِيَّةَ قَامَ النَّاحَاتُ وَشَقِقَتْ  
• جُيُوبٌ بِأَيْدِي مَاتِمٍ وَخُدُودٌ

[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., بِأَيْدِي 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]: الماتِم here necessarily denoting men. (M.)—IKt says, (Mṣb,) it is used by the vulgar to denote *An affliction, or evil accident; (S, Mgh, Mṣb;) [and Mtr adds,] and a wailing: (Mgh:) they say, كُنَّا فِي مَاتِمٍ فَلَانَ [meaning We were present at the affliction of such a one]: (S, Mṣb:) or كُنَّا فِي مَاتِمِ بَنِي فَلَانَ [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, (Mṣb,) is مَنَاحَةٌ: (S, Mgh, Mṣb:) 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 Manṣoor Ibn-Ziyád,**

• وَالنَّاسُ مَاتِمُهُمْ عَلَيْهِ وَاحِدٌ  
• فِي كُلِّ دَارٍ رَنَةٌ 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 قَتَلُوا  
• فِي مَاتِمٍ وَالسَّبَاعِ 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. أَتَنَ بِالْمَكَانِ, (S, M, Mṣb, K,\*) aor. ʿ, (Mṣb,) or ʿ, (K,) inf. n. أَتُونُ (M, Mṣb, K) and أَتْنُ, (K,) *He remained, continued, stayed, or abode, in the place; (S, M, Mṣb, K,\*) or became fixed, or settled, therein. (M.)*

10. اسْتَأْتَنَ [lit.] *He (an ass) became a she-ass. (M.)* The saying, كَانَ حِمَارًا فَاسْتَأْتَنَ, 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 اسْتَأْتَنَ أَتَانًا, (M,) *He (a man) purchased a she-ass; (S;) he took for himself a she-ass. (S, M.)**

أَتَانٌ (T, S, M, Mṣb, K) and أَتَانٌ (K,) but one should not say أَتَانَةٌ, (ISk, S, Mṣb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IAth,) *A she-ass [domestic or wild]: (S, M, Mṣb, K:) pl. (of pauc., T, S, Mṣb) أَتَانٌ and (of mult., T, S, Mṣb) أَتَانٌ (T, S, M, Mṣb, K) and أَتَانٌ and (quasi-pl. n., M) مَاتُونَاءٌ. (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 أَتَانٌ. (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 أَتَانٌ; 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] طَحْلُبٌ, so that it is smooth, (M, K, TA,) more smooth than other parts: (M, TA:) or a mass of rock, part of which is immersed (غَامِرٌ, M, K) in the water, (K,) and part apparent. (M, K.) And أَتَانُ التَّمِيمِ 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 هُودَجِ, q. v.]: pl. أَتَانٌ, (K, TA,) with medd. (TA: [but in the CK أَتَانٌ.]***

أَتَانٌ: see أَتَانٌ, in two places.

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

to † that in which bricks are baked, and called in Persian دَشُونٌ and دَشُونٌ [or simply دَشُونٌ and دَشُونٌ]: (Mgh:) accord. to Az, (Mṣb,) it is that of the bath, and of the place in which gypsum is made: (T, Mṣb:) or the trench, hollow, or pit, of the جَبَّارِ [or lime-burner, (in the CK, erroneously, the جَبَّارِ,) 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 أَتَاتِينٌ, (T, S, M, Mgh, Mṣb, K, [in the CK, erroneously, أَتَانِينٌ,]) by common consent of the Arabs, (Mgh,) with two ت'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,] أَتْنٌ. (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.)

مَاتُونَاءٌ: see أَتَانٌ.

## اتو

1. أَتَا, aor. يَأْتُو, (Mṣb;) and أَتَوْتُهُ, (T, S, M, K,) aor. أَتَوْهُ; (S;) inf. n. أَتُو, (M, Mṣb,) or أَتَوَةٌ, (S,) or the latter is an inf. n. of un.; (T, TA;) *He came; (Mṣb;) and I came to him, or it; (S;) the former a dial. var. of أَتَى, aor. يَأْتِي; (Mṣb;) and the latter, of أَتَيْتُهُ. (T, S, M, K.) [See art. اتي, 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 يَدِي هَذِهِ النَّاقَةِ, and أَتَى يَدِيهَا, How good, or beautiful, is this she-camel's returning of her fore legs in her going! i. e. رَجَعَ يَدِيهَا 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, Mṣb, K,) aor. أَتَوْهُ, (S, Mṣb,) inf. n. أَتَاوَةٌ, (S, M, Mṣb, 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 خَرَاَج: this is the signification which seems to be indicated in the S: or] I bribed him; gave him a bribe. (M, Mṣb, K.) [See also أَتَاوَةٌ below.] — أَتَتِ النَّخْلَةَ, (T, S, M, K,) and أَتَا, (M, K,) aor. تَأْتُو, (S,) inf. n. أَتَاءٌ, with kesr, (Kr, M, K,) [in a copy of the T, and in two copies of the S, أَتَاءٌ, but this is said in the M to be a subst.,] and أَتُو; (M, K;) and أَتَتِ النَّخْلَةَ, inf. n. إِتَاءٌ; (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 **اتاء** signifies also the increasing, or thriving, of seed-produce. (T.) — And **أتت** **الماشية**, inf. n. **اتاء**, [in a copy of the M **اتاء**] *The cattle, or camels &c., increased, or yielded increase.* (M, K. [In the CK, immediately before this phrase, **والشمار** is erroneously put for **والنماء**].) = **أتى** for **أتوى**: see 1 in art. **اوى**.

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

**أؤ** 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 أؤ 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, كنا نرمى الأتو والأتوين* *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 أؤ** *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 أتاء, (A,) or **أتاء**. (TA: [in which it is said to be like **أتاء**; but this I think a mistake: see **أتاء** below.] You say, when a skin of milk is agitated, and its butter comes, **قد جاء أؤه** *[Its butter has come].* (S, TA.) And you say, **لبن ذو أتاء** *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.].* (Mirḳāt el-Loghah, cited by Golius.)

**أتاء**, (T, S, M,) or **اتاء**, like **كتاب**, (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 **والشمار** is erroneously put for **والنماء**],) and **بركة**: (S:) *increase, and produce, or net produce, of land; as though from الأتوة 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 أؤ, 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] **نؤى**: (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, Msh.) — Hence, (T, M,) or the reverse is the case, (T, M, Msh,) all the words above, (AA, T, K,) or **أتى** and **أتوى**, (S, M, Mgh, Msh, [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: (Msh:) 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 **أتوين**: (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, **الأتوى**; 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 **الأتوايا**, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaḍee: (S:) it has also for a pl. **أتوات**, (T,) and **أتى**, [in the CK, erroneously, which is extr., (M, K,) as though its sing. were **أتوة**, being like **رشى**, pl. of **رشوة**, (M,) and like **عوى**, pl. of **عروة**. (TA.) You say, **أدى أتوة** *[He payed the tax of his land]; i. e. **خراجها**: (TA.)**

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

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

اتى

1. **أتى**, aor. **يأتى**, (Msh,) and, in the dial. of Hudheyl, **يأت**, without **ى**; (S;) and **أتينه**, (T, S, M, Msh, K,) [aor. **أتيه**]; and in the imperative, some of the Arabs say, **ت**, suppressing the **ل**, like as is done in **خذ** and **كل** and **مر**; (IJ, M;) inf. n. **إتيان**, (T, S, \* M, Mgh, Msh, K,) or this is a simple subst., (Msh,) 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, Msh, K) and **أتى** and **أتى** and **مأتاة**; (M, K;) *He [or it] came; (Msh;) and I came to him, or it; (S, M, Mgh, \* Msh, K;) or was, or became, present at it, namely, a place: (Mgh:) as also **أتا**, aor. **أتوه**: (Msh;) 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. **جاء**:] accord. to Er-Rághib, the proper [or primary] signification of **الإتيان** is *The coming with ease.* (TA.) — **أتاها**, (Mgh, Msh,) inf. n. **إتيان**, (Msh,) [lit. *He came to her,*] means † *he lay with her; syn. **جامعها**; (Mgh, Msh;) namely, a woman, (Mgh,) or his wife. (Msh.)* Hence an expression in the **Qur** xxvi. 165. (TA.) — **أتى القوم** [*He came to the people: and hence,] he asserted his relationship to the people, not being of them.* (Msh.) [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 Abou-Is-hāk, the meaning of the words in the **Qur** [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 **أتى 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 **Qur** [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 **بالفاحشة**,**

(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 بِالْجَدِيدِ 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. *جود*.) And *أَتَى بِحَرْبٍ بَعْدَ* [He (a horse) performed, or fetched, run after run]. (§ in art. *تأمر*, &c.)—*وَلَا يَفْلُحُ السَّاحِرُ*—*حَيْثُ كَانَ حَيْثُ أَتَى* [in the Kur xx. 72] means *حَيْثُ كَانَ* [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 *عُنِيَ*, means *Such a one was approached by the enemy come in sight of him.* (K.) *أَتَيْتَ يَا فُلَانُ* [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 *إِثْيَانُ 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, *فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْسَبُوا* [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 بُيُوتَهُمْ مِنَ الْقَوَاعِدِ* 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. *جرجم*;) like *فَرَّغَ مِنْهُ*: (ISd cited in the TA in art. *نكش*;) or *i. q.* [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 *يُوتَى دُونَهُ* † *He is taken away, or carried off, and overcome.* (TA.) A poet says,

أَتَى دُونَ حُلُو الْعَيْشِ حَتَّى أَمَرَهُ

نُكُوبٌ عَلَى آثَارِهِنَّ 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, *مِنْ هُنَا أُتَيْتَ*, [so I find it written, but I think that the last word should be *أُتَيْتَ*, 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 الرَّجُلُ*, [also] like *عُنِيَ*, † *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 مَرَّ بِهِ* [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]. (§, K, Msb, in art. *حول*; &c.)—*أَتَى النَّاقَةَ*, and *مَا أَحْسَنَ أَتَى يَدِي هَذِهِ النَّاقَةَ*: see art. *أَتَى*.

2. *أَتَى لِلْمَاءِ*, (T, S, M,) or *الْمَاءِ*, (K,) or both, (TA,) inf. n. *تَأْتِي* and *تَأْتِي*, *He smoothed, made easy, or prepared, (سَبَّلَ, 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 أَتِيًا*, 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], *وَأِنْ كَانَ مُثْقَلًا*, *بِحَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا*, 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 بِهَا أَتَيْنَا*, meaning *we will give [a recompense] for it; in which case the verb is of the measure أَفْعَلَ: or we will requite for it; in which case the verb is of the measure فَاعَلَ.* (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*, (§, M, &c.,) inf. n. *إِيْتَاءٌ*, (TA,) *i. q.* [He came with, or brought, him, or it]; (§;) *he made it (a thing) to come, إِيْتَاءٌ 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. سَأَقَهُ, إِيْتَاءٌ to him. (M, K.) It is said in the Kur [xviii. 61], إِيْتَانَا بِهٖ* [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, هَاتِ in the sense of the [imperative] آتِ [give thou]. (T.) We read in the Kur. [v. 60, &c.] وَيُؤْتُونَ الزَّكَاةَ* [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, *أُوتِيَ كَذَا* as meaning *He was gifted, or endowed, with such a thing; as, for instance, a faculty.*] See also 3. —*أَتَيْتُ الْمَهَاتَبَ* *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 آتَاكَمُ الرَّسُولُ*, in the Kur lix. 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* *It (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 أَنْجَبَ

[Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or competence]: (T:) or *تَأْتَى لَهُ الْخَيْرُ النَّجْبُ* [good fortune, or prosperity, became prepared, &c., for him, &c.]. (So in the TA.) And hence the saying, *هَذَا مِمَّا يَتَأْتَى لِي الْمَضْغُ* *This is of the things which it is feasible or practicable, and easy, to me to chew.* (Mgh.)—*هَاتَى لَهَا*, meaning *gentleness, (As, 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. (Aḡ, T, Ṣ, K.) [In the CK, for **أَتَاهُ مِنْ وَجْهِهِ**, we find **أَتَاهُ عَنْ وَجْهِهِ**.] And **تَأْتَى فِي أَمْرِهِ** *He used gentleness, or acted gently, in his affair.* (Mṣb.) — **تَأْتَى 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 يَتَأْتَى** 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, **تَأْتَى لِمَعْرُوفِهِ**, meaning **تَعَرَّضَ لَهُ** [He addressed, applied, or directed, himself, &c., to obtain his favour, or bounty]. (TA.) — Some say that **تَأْتَى** 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**.

**أَتِيَّةٌ** *A single coming; as also أَتْوَةٌ; but not أَتِيَانَةٌ, unless by a bad poetic licence.* (T.) — See also **أَتِيَّةُ الْجُرْحِ**.

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

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

**أَتَى**: see **أَتَى** or **أَتَاهُ**.

**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 **أَتَاهُ**, (M, K,) written by some **أَتَاهُ**, (TA,) *What falls, of mood or leaves, into a river*: (M, K:) from **الْإِتْيَانُ**: (M:) pl. **أَتَاهُ** [in the CK **إِتَاهُ**] and **أَتَى**. (M, K.) — **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**.

**أَتِيَّةُ الْجُرْحِ**, (so in a copy of the M,) or **أَتِيَّةٌ**, (so in some copies of the K, and accord. to the TA,) or **أَتِيَّةٌ**, (so in other copies of the K,) and **أَتِيَّةٌ**, (so in the M, and in some copies of the K,) or **أَتِيَّةٌ**, (so in some copies of the K, and accord. to the TA,) or **أَتِيَّةٌ**, (so in a copy of the K,) *The matter which comes from the wound*: (M, K:) from **أَبُو-أَلِيعَ**. (TA.)

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

**أَتِيَّةُ الْجُرْحِ** and **أَتِيَّةٌ**: see **أَتِيَّةُ الْجُرْحِ**.

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

**أَتِيَّةُ الْجُرْحِ**: see **أَتِيَّةُ الْجُرْحِ**.

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

— **مَأْتَى الْمَرْأَةِ** [The place of access of the woman; i. e. the meatus of her vagina; or her vagina itself;] **مَجِيضٌ**, or *place of menstruation, of the woman.* (Zj in the TA in art. **حِيضٌ**.) — **وَجْهٌ**, (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 **مَعْنَاهُ**, meaning the same by both. (S.) You say, **أَتَيْتُ الْأَمْرَ مِنْ مَأْتَاهُ** 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**.

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

**مَأْتَى** [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 Kṣur [xix. 62], **إِنِّه كَانَ وَعْدُهُ مَأْتِيًا**, the meaning is **أَتَى** [Verily that which He hath promised, or the fulfilment of his promise, is coming]; like as, in the phrase **حِجَابًا مُسْتَوْرًا**, in the Kṣur [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., **مَأْتَى 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 Kṣur xxvi. 165]. (TA.)

**طَرِيقٌ مُسْتَأْتٍ** *A road to which people come* (Th, M, Mgh, Mṣb) *much, or often*; (Mgh, Mṣb;) the latter word being of the measure **مَفْعَالٌ**, (Th, M, Mgh, Mṣb,) originally **مِشْتَأَى** or **مِشْتَاوٌ**; (Mṣb;) from **أَتَيْتُ**, (Th, M,) or **الْإِتْيَانُ**; [or from **أَتَوْتُ**]; like **دَارٌ مِحْلَالٌ**, i. e. a house where people alight or abide much, or often: (Mgh, Mṣb;) *a road that is frequented* (S, M, K) and *conspicuous*: (M, K:) in [some of] the copies of the K, incorrectly, **مِشْتَأَةٌ**: (TA:) A'Obeyd has inadvertently written it without [the radical] **ء**, and in the category of **فِعْلَاءٌ**. (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.) — **مِشْتَأَةُ 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, Mṣb, K;) as also **مِيدَانُ الطَّرِيقِ**: (TA:) or this last, as also **مِيدَانُ الطَّرِيقِ**, signifies *the measure of the two sides, and the distance, of the road.* (L in art. **مَيْتٌ**.) — **مِيدَانٌ** also signifies *The extreme limit of the distance to which horses run*; (S, Mṣb;) and so **مِيدَانٌ**. (S, TA.) — And i. q. **تَلْقَاءٌ**. (K.) You say, **دَارِي بِمِشْتَأَةِ دَارِ فُلَانٍ** *My house is opposite to the house of such a one; facing it, or fronting it*; and so **دَارِهِ**; (S;) and **بَنَى الْقَوْمَ دَارِهِ**. (L in art. **مَيْتٌ**.) — And **مِيدَانٌ وَاحِدٌ** (S, and L in art. **مَيْدٌ**.) *The people built their houses, or constructed their tents, after one mode, manner, fashion, or form.* (L in art. **مَيْدٌ**.) — **رَجُلٌ مُسْتَأْتٍ** *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, Ṣ, M, L, K) and **أَثَّ** and **أَثَّ**, (M, L, K,) inf. n. **أَثَانَةٌ** (T, Ṣ, M, L, K) and **أَثَانٌ** (M, L, K) and **أَثْوَةٌ**, (M,) or **أَثْوَةٌ**, (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, Ṣ, K;) or *abundant and tall*: (M:) *it (hair) was, or became, abundant and long.* (M, TA.) — **أَثَّتْ**, (M, K,) aor. **أَثَّتْ**, inf. n. **أَثَّتٌ**, (M,) *said of a woman, She was, or became, large in the hinder parts.* (M, K.)

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

5. **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 **أَثِيثٌ**, in two places.

**أَثَانٌ** *Goods; or utensils and furniture of a house or tent; household-goods; syn. مَتَاعٌ*; (T, M;) or **مَتَاعٌ بَيْتٌ**; (S, Mṣb, K;) *of whatever kind; consisting of clothes, and stuffing for mattresses or the like, or outer garments* [ج. c.]: (M, TA:) or (so accord. to the M and K, but in the T “also,”) *all property*, (AZ, T, Ṣ, M, K,) [consisting of] *camels, and sheep or goats, and slaves, and utensils and furniture or household-goods*: (AZ, T, Ṣ:) 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  $\delta$ : (AZ, T, S, M, M $\text{sb}$ , K:) or it has no n. un.: (Fr, T, S, M $\text{sb}$ , K:) if you form a pl. from اثاث, you say, ثَلَاثَةٌ, [originally أَثْنَةٌ, like أَطْعَمَةٌ, 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 إِثْنٌ and أَثْنٌ (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 أَمْرَةٌ أَثْنَةٌ *A fleshy woman: (M, TA:)* pl. أَثْنٌ (M,) signifying *fleshy women; (S, M, K:)* as also إِثْنٌ (M:) or the former of these pls. signifies *tall, full-grown, women. (K.)*

**أَثْنِي** *i. q. أَثْنِي* (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.  $\text{أ}$ , 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.  $\text{أ}$  (S, M, M $\text{sb}$ , K) and  $\text{أ}$ , (M, K,) inf. n. **أَثَرٌ** (T, S, M, M $\text{sb}$ , 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 $\text{sb}$ ,\* K:\*)* or *he related that wherein they had preceded [as narrators: so I render أَثَبَهُمْ بِمَا سَقَوْا 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 عَنْهُ الكَذِبَ, meaning *He related, as heard from him, what was false. (L, from a trad.)* — **أَثَرَ**, aor.  $\text{أ}$ , (M,) inf. n. **أَثَرٌ** (M, K,) also signifies *Multum inquit camelus camelam. (M, K.)* — **أَثَرَ لِلأَمْرِ**, aor.  $\text{أ}$ , *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. **أَثَرٌ**, *He, or it, made, (M $\text{sb}$ ), or left, (M, K,) or caused to remain, (S,) an impression, or a mark, or trace, upon him, or it. (S,\* M, M $\text{sb}$ , 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,] **أَثَرَفِي عِرْضِهِ** + [*He scarred his honour.*] **أَثَرَ بوجهِهِ** (و.خ.ش.) You say also, **أَثَرَ بوجهِهِ السُّجُودِ** [*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 **أَثَرٌ**, (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** (As, T, M, M $\text{sb}$ ), inf. n. **أَيَّارٌ** (As, T,) *He preferred him, or it. (As, T, M, M $\text{sb}$ , TA.)* You say, **أَثَرُهُ عَلَيْهِ** *He preferred him before him: so in the Kur xii. 91. (As, M.)* And **أَثَرْتُ فَلَانًا عَلَى نَفْسِي** [*I preferred such a one before myself,*] from الإيَّارِ. (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 **أَثَرْتُ أَنْ يَفْعَلَ 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 **أَثَرُهُ** *He honoured him; paid him honour. (M, K.)*

5. **تَأَثَرُ** *It received an impression, or a mark, or trace; became impressed, or marked. (M $\text{sb}$ .)* — **هِيَ**, 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. **أَتَّبَعَهُ**, [written with the disjunctive alif **أَتَّبَعَهُ**,] and **تَأْتَبَعُهُ**, *He followed his footsteps: (M, K:)* or *did so diligently, or perseveringly. (TA.)*

10. **اسْتَأَثَرَ عَلَى أَصْحَابِهِ**; (ISk, S, K;) and **أَثَرَ عَلَيْهِمَ**, aor.  $\text{أ}$ ; (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** **بِالشَّيْءِ** (S, K,) or **بِالشَّيْءِ** (M $\text{sb}$ ), *He had the thing to himself, with none to share with him in it: (S, M $\text{sb}$ , 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., **إِذَا اسْتَأَثَرَ اللهُ بِشَيْءٍ قَالَهُ**, *When God appropriateth a thing to Himself exclusively, then be thou diverted from it so as to*

*forget it. (M.)* And one says, **اسْتَأَثَرَ اللهُ بِفُلَانٍ**, (and **فُلَانًا**, 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 Yağkoob to be the only form known to As, (S,) and **أَثَرٌ**, which is a form used by poetic licence, (M, L,) and **إِثْرٌ**, (M, L, K,) and **أَثْرٌ**, (M,) and **أَثْرٌ**, which is in like manner a sing., not a pl., (T, L,) and **أَثْرَةٌ**, (El-Leblee,) and **أَثِيرٌ**, (K,) *The diversified wavy marks, streaks, or grain, of a sword; syn. فَرْنَدٌ; (As, T, S, M, A, L, K:)* and **تَسْلُسُلٌ**; and **دِيَابَجَةٌ**; (AZ, T;) and its *lustre, or glitter: (M, L:)* pl. [of the first] **أَثُورٌ** (T, M, L, K:) the pl. of **أَثْرَةٌ** is **أَثْرٌ**. (El-Leblee.) Khufaf Ibn-Nudbeh Es-Sulamee says, [describing swords,]

• جَلَاهَا الصِّقْلُونَ فَأَخْلَصُوهَا •  
• حِفَاةَا كُلِّهَا يَتَّقِي بِأَثْرِ •

[*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* **أَثْرٌ**: (S, L:) *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.)*

**أَثْرٌ** *The scar of a wound, remaining when the latter has healed; (As, Sh, T, S, M, K:)* as also **أَثْرٌ** (S, K) and **أَثْرٌ**: (Sh, T:) pl. **أَثَارٌ**, though properly **إِثَارٌ**, with kesr to the  $\text{ا}$ ; [but why this is said, I do not see; for **أَثَارٌ** is a regular pl. of all the three forms of the sing.;] and **أَثُورٌ** 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. **أَثُورٌ**. (M.) [See also **أَثْرَةٌ**.] — *Lustre, or brightness, of the face: as also أَثْرٌ*. (M, K.) — See **أَثْرٌ**. — See also **إِثْرٌ**.

**أَثْرٌ**: see **أَثْرٌ**, in three places: — and **أَثْرٌ**: — and see **أَثْرٌ**, in two places. — Also, (S, M, K,) and **أَثْرٌ** (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 **قَسْدَةٌ**.]

**أَثْرٌ** *A remain, or relic, of a thing; (M, M $\text{sb}$ , K:)* as of a house; as also **أَثَارَةٌ**: (M $\text{sb}$ ;) *a trace remaining of a thing; and of the stroke, or blow, of a sword: (S:)* see also **أَثْرٌ**: *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 أَثْرٌ*; and *an impress, or impression, of anything: (El-Wā'ce:)* pl. **أَثَارٌ** (M, M $\text{sb}$ , K) and **أَثُورٌ**. (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-*





(M,) or **ذَاتِ يَدَيْنِ** (K,) and **ذَاتِ يَدَيْنِ** (IAar, M, K,) and **ذَاتِ يَدَيْنِ**, and **أَثْرَةَ ذِي أَثِيرٍ** (K,) and **أَثْرَةَ ذِي أَثِيرٍ** (M, as from Lh,) or **أَثْرَةَ ذِي أَثِيرِينَ** (K,) and **أَثْرَةَ ذِي أَثِيرِينَ** (Lh, M, K:) or, as some say, **أَثْرَةَ ذِي أَثِيرٍ** signifies the daybreak, or dawn; and **ذُو أَثِيرٍ**, the time thereof. (M, TA.) Fr says that **أَثْرَةَ ذِي أَثِيرٍ** and **أَثْرَةَ ذِي أَثِيرٍ** signify *Begin thou with this first of every thing*. (TA.) One says also, **أَفْعَلُهُ**, **أَثْرًا**, (T, M, TA,) and **أَثْرًا**, (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*: **مَا** 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 **أَثْرًا** 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 **مَا** is here redundant. (T, TA.)

**أَثْرَةَ**: see **أَثْرَةَ**.

**أَثْرَةَ**: see **أَثْرَةَ**, in two places: and see **مِثْرَةَ**, in two places.

**مَأْتَرَةَ** (T, S, M, K, &c.) and **مَأْتَرَةَ** (S, M, K) and **أَثْرَةَ** (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, **مَأْتَرَاتٍ**. (AZ, T.)

**مِثْرَةَ** and **تَوْتُورَ** 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 **تَوْتُورَ** has a different meaning, explained above, voce **أَثْرَةَ**. (M.) The **مِثْرَةَ** of a horse's saddle is without hemz. (S.)

**مَأْتَرَةَ** A camel having a mark made upon the bottom of his foot with the iron instrument called **مِثْرَةَ**, 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 **مَنْ** [or broad side, or the middle of the broad side, of the blade,] diversified navy marks, streaks, or grain, or lustre or glitter: (M, K:) [in some copies of the latter of which, instead of **أَثْرَةَ**, I find **أَثْرَةَ**:] or having its **مَنْ** 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 **الأَثْرَةَ**, as signifying **الغِرْبَدَ**: (S, M:) so says Aḡ:

(S:) [ISd says,] **مَأْتَرَةَ** 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. **أَثْفَ الْقَدْرَ**: see 2. — **أَثْفَهُ**, aor. َ, (T, S, M, K,) inf. n. **أَثْفُ**, (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-'Abbād, 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. **أَثْفَ الْقَدْرَ**, (T, S, M, K,) inf. n. **أَثْفُ**, (S, K,) *He put the cooking-pot upon the أَثْفَى [pl. of **أَثْفَى**, q. v.]; (T, S, M, K;) as also **أَثْفَى**, (M, TA,) inf. n. **أَثْفُ**; (TA;) or **أَثْفَى**, (so in some copies of the K in art. **ثَفَى**) inf. n. **أَثْفَى**; (TA in that art. ;) the first of which is a dial. var. of **أَثْفَى**, inf. n. **أَثْفَى**; (S;) and **أَثْفَى**, whence **قَدْرَ مَوْثِقَةَ**. (M.)*

4: see 2.

5. **أَثْفَتِ الْقَدْرَ** *The cooking-pot was put upon the أَثْفَى*. (TA.) — **أَثْفَتَهُ** *They surrounded him, or it*: (S, K:\*) *they became around him, or it, like the أَثْفَى* [or rather like the **أَثْفَى**]: (M:) *they collected themselves together around him, or it*. (A, TA.) — **أَثْفَتَ الْمَكَانَ**, (T, S, K,) or **بِالْمَكَانِ**, (M,) *He (a man, S) kept to the place*; (T, K;) *remained in it*; (M;) *did not quit it*. (AZ, T, S, M.) — **أَثْفَتَهُ** 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 **أَثْفَتَهُ**; but from **أَثْفَتُ الرَّجُلَ**, meaning "I followed the man." (T.) — **أَثْفَتُوا عَلَى الْأَمْرِ** *They aided, or assisted, one another to do, or accomplish, the thing, or affair*. (M, L.)

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

**أَثْفُ** [probably a mistake for **أَثْفُ**] *Continuing, permanent, constant, firm, or established*: (K, TA:) so in the Moḥeṭ. (TA.) — Also, (K, and so in a copy of the S,) or **أَثْفُ**, [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.)

**أَثْفَى** and **أَثْفَى** [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'Obeyd, M, K:) it is, with the Arabs, a stone like the head of a man: (T:) the pl. is **أَثْفَى** and **أَثْفَى**; (T, S, [in which latter

it is written differently in different copies, with the article prefixed, **الْأَثْفَى** and **الْأَثْفَى**, but in both manners in art. **ثَفَى**,] 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. **ثَفَى**; &c. :) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called **أَثْفَى**, but **مِنْصَبٌ**; (T;) [and this is what is meant by **أَثْفَى مِنْ حَدِيدٍ** in art. **ثَفَى** in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. **ثَفَى**.) **أَثْفَى** may be of the measure **فُعْلُوِيَّةٌ** [from **أَثْفَى**], and it may be of the measure **أَفْعُولِيَّةٌ** [from **أَثْفَى**; in either case originally **أَفْعُولِيَّةٌ**]. (A, L.) **ثَالِثَةُ الْأَثْفَى** 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'Obeyd, T, K.) And hence the saying, (A'Obeyd, T,) **رَمَاهُ اللَّهُ بِثَالِثَةِ الْأَثْفَى** (A'Obeyd, T, K) *May God smite him with the mountain*; meaning, † *with a calamity*; (Th, TA, K in art. **ثَفَى**;) *with a calamity like the mountain [in greatness]*; (Th, M;) for when they do not find the third of the **أَثْفَى**, they rest the cooking-pot [partly] upon the mountain: (M, K, in art. **ثَفَى**;) or, *with difficulties, or troubles, or calamities*: (As, T:) or, *with all evil*; evils being likened to one **أَثْفَى** after another, and the third being the last: (T, K:) so says Aboo-Sa'ced: (T:) or, *with the last of evil*; and the last of everything hateful: (AO in Ḥar p. 84:) or, *with a great calamity*. (Ḥar ib.) One says also, **فُلَانٌ ثَالِثَةُ الْأَثْفَى**, meaning † *Such a one is the heaviest, most burdensome, or most troublesome, of the people*. (Ḥar ubi supr.) — [Hence also,] **الْأَثْفَى** is a name applied to † *certain stars* [accord. to Ideler, as mentioned by Freytag in his Lex., the stars σ and τ and υ Draconis] over against the head of the **قَدْرَ**; which is the name of certain stars disposed in a round form. (AḤāt, K.) [Also] a name given by the vulgar to † [The three chief stars in the constellation called] **الشَّلْيَاقُ** [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. **ثَفَى**;) or [only] the latter, with kesr, (M, and so in the K in art. **ثَفَى**;) also signifies † *A number*, (M,) or *a great number*, (K, and so in the S in art. **ثَفَى**;) and *a company, or congregated body, of men*: (M, K:) pl. as above. (M.) You say, **هَمْرٌ عَلَيْهِ** [They are against him one band]. (TA.) And **بَقِيَتْ مِنْ بَنِي فُلَانٍ أَثْفَى حَسَنَاءٌ** *There remained of the sons of such a one a great number*. (S in art. **ثَفَى**.)

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

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

**أَثْفَى الْقَدْرَ** *A cooking-pot put upon the أَثْفَى*

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

ائكل

ائكل and ائكول i. q. شمرانخ [A fruit-stalk of the raceme of a palm-tree, upon which are the dates]; like عئكال and عئكول: 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.)

ائل

1. ائل, aor. -, inf. n. ائول, 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 ائئل. (M, K.) — Also, inf. n. as above, It (dominion) was, or became, great; (TA;) and so ائئل the latter verb. (M, K.) — And ائئل, inf. n. ائئلة, said of high rank, or nobility, It was, or became, old, of ancient origin, or of long standing. (TA.) = See also 5.

2. ائله, (M, K.) inf. n. ائئل, (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. ائله. (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.) IAar cites the following verse,

\* تَوَثَّلَ كَعْبٌ عَلَى الْقَضَا

\* فَرَسِي يُغَيِّرُ أَعْمَالَهَا

[app. meaning Kaab 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. تَلزِمُنِي; 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. زكاه. (M, K.) — ائئلته برجال I multiplied him [meaning his party] by men. (TA.) — ائئت عليه الديون I collected against him the debts. (TA.) — ائئل اهله 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.) = ائئل, [used intransitively,] (M, K,) inf. n. as above, (TA,) He (a man, K) became abundant in his wealth, or property. (M, K.)

5. ائئل: see 1, in two places. — Also It (a thing) became collected together. (K.) — He took for himself, got, or acquired, what is termed ائئله, i. e. ميرة [meaning victuals, or provision]; (M, K;) بعد حاجة [after want]. (M.) — He took for himself, got, or acquired, a source, stock, or fund, (أصل,) of wealth, or property. (S, TA.) — And ائئل مالا 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 مالا, inf. n. ائئل, signifies the same as ائئله. (TA.) — ائئل هم يتأئلون الناس They take ائئل, i. e. wealth, or property, from men. (TA.) — ائئل بئرا He dug a well (T, S, M, K) for himself. (T, TA.)

ائئل 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. lxiv.) 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] ائداح, 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 عبل, like those of the طرفاء: (TA:) AHn says, on the authority of Aboo-Ziyád, that it is of the kind termed عضا, 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 هدب, [syn. with عبل,] 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: (Bd in xxxiv. 15:) n. un. with ة; (S, M, Msb, K;) explained in the A as the سمره [or gum-acacia tree]: or a tall, straight [tree such as is termed] عضا, of which are made the like of ائداح: (TA:) the pl. [of ائئل] is ائول (M, K) and [of ائئله] ائلات. (S, K, TA (in the CK ائلات.)) — [See also ائئله, below.] = فلان ائئل مالا Such a one is a collector of wealth, or property. (Ibn-'Abbád.)

ائئله n. un. of ائئل, 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. عرض; (Msb, TA;) or حسب. (S, O, K, TA.) So in the saying, فلان ينحت ائئلتنا, or ينحت, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, ينحت في ائئلتنا, TA,) † Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And نحت ائئته † He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Msb.) And فلان تنحت ائلاته † [Such a one's grounds of pretension to respect, &c., are impugned]. (TA.) And هو لا تنحت ائئته † He has not any vice, or fault, nor any imperfection, or defect. (Msb.) — The root, foundation, origin, source,

stock, or the like, syn. أصل; (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. ائئل. (K.) So in the saying, له ائئله مال [He has a source, or stock, or fund, of wealth, or property]. (TA.) — Victuals, or provision; syn. ميرة. (M, K.) — The goods, furniture, and utensils, of a house or tent; as also ائئله. (M, K.) — Apparatus, accoutrements, implements, or the like. (Ibn-'Abbád, K.) So in the saying, ائئله الشتاء [I took the apparatus, &c., of, i. e. for, the winter]. (Ibn-'Abbád.)

ائئله: see ائئله, near the end.

ائئل, (T, S, M,) with fet-ḥ, (S,) or ائئل, with ḍamm, (Mgh,) or both, (K,) † Glory, honour, dignity, nobility, or high rank. (AA, T, S, M, Mgh, K.) You say, له ائئل كانه ائئل † 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.)

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

ائئل: see مؤئل.

مؤئل 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 ancient origin; or of long standing: (M, TA:) or permanent: (IAar:) † applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so ائئل: (S, TA:) and to wealth, or property: (Kr, S:) and to anything; (T, M;) and so ائئل, and ائئل: (M:) and ائئل, also, has the first of these significations, applied to dominion. (T.) — Prepared, disposed, arranged, or put into a right or good state. (AA.)

مؤئل: see مؤئل. — Also Taking for oneself, getting, or acquiring, a source, stock, or fund, (أصل,) 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, يأكل من ماله غير مؤئل مالا [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. اثر, (Lth, S, M, &c.) aor. -, (Lth, M, Msb, K,) inf. n. ائثر, (S, K,) or ائثر, the former being a simple subst., (Msb,) and مؤثر, (S, K,) He fell

into what is termed **إئمر** [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 **إئمر**: (K;\*) it may be either an inf. n. of **أئمر**, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like **تَنْبِيْطٌ**: (M;) and is said to be used in the sense of **إئمر** in the *Kur* lii. 23 [and lvi. 24]. (TA.) [It should be added also, that **تَأْتَمِرُ**, like **تَكْذِبُ**, is syn. with **تَأْتَمِرُ** and **إئمر**; and, like **تَأْتَمِرُ**, may be an inf. n. of **أئمر**, or a simple subst.: see an ex. voce **بَرَوْقٌ**.] 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 **إئمر** is with kesr, the radical hemzeh [in the aor.] is changed into **ي**; so that they say **يئمر** and **تئمر** [for **أئمر** and **إئمر**]. (TA.) In the saying,

لَوْ قُلْتَ مَا فِي قَوْمِهَا لَمْ تَيْئَمِرْ  
يَفْضَلُهَا فِي حَسَبٍ وَمَيْسِرْ

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.) = **أئمه الله في كذا**, aor. **أئمه** (S, K;) and **أئمه** (S,) or **أئمه** (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 *Iktifāf el-Azāhir* the aor. is said to be **أئمه** and **أئمه**, (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 **إئمر**: (S, K;) or **أئمه**, aor. **أئمه** (Fr, T, M, Mṣb) and **أئمه**, (Mṣb,) inf. n. **أئمه** (Fr, T, Mṣb) and **أئمه** (Fr, T, TA) and **أئمه**, (Fr, TA,) He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed **إئمر** [i. e. sin, or crime, &c.]: (Fr, T, M;) [see also **أئمه** below:] or he (a man) pronounced him to be **أئمه** [i. e. a sinner, or the like]: (Mṣb:) [or] **أئمه**, aor. **أئمه**, has this last signification, said of God; and also signifies He found him to be so. (T.) — You say also, **أئمه الشاة المشى**, aor. **أئمه**, inf. n. **أئمه**, The she-camel was slow. (M.)

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

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

5. **أئمه** He abstained from what is termed **إئمر** [i. e. sin, or crime, &c.]; (T, S, M, Mṣb, K;) like **تَحْرَجُ** meaning "he preserved himself from what is termed **حرج**:" (Mṣb:) or he did a work, or deed, whereby he escaped from what is termed **إئمر**: (TA:) and he repented of what is so termed, (M, K,) and begged forgiveness of it; as though he removed the **إئمر** 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. **تَحْتَت**, q. v. (S, K, in art. **حنت**.)

**إئمر** [accord. to some, an inf. n.; see **أئمر**: accord. to others, only a simple subst., signifying] A sin, a crime, a fault, an offence, or an act of disobedience, syn. **ذئب**, (S, M, Mṣb, K,) for which one deserves punishment; differing from **ذئب** 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] **حَد**: accord. to Er-Rāghib, it is a term of more general import than **عُدْوَانٌ**: (TA:) **مَأْتَمِرٌ** [which is originally an inf. n. of **أئمر**] is syn. with **إئمر**; (T, \*Mgh;) and so, too, is **أئمه**, (Mṣb,) or **إئمه**, signifying a deed retarding recompense: (TA:) the pl. of **إئمر** is **أئمه**: (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: (Abobekr El-Iyāde, 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. **قمار**; (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 **الميسر** وَمَنَافِعِ], **قُلْ فِيهِمَا إِئْمَرٌ كَبِيرٌ وَمَنَافِعٌ 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.)

**أئمه**: see **إئمه**. — Also The requital, or recompense, of **إئمر** [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 **إئمه** and **مَأْتَمِرٌ** signify the same; (M, K;) the latter like **مَأْتَمِرٌ**. (TA. [In the *CK* this is written **مَأْتَمِرٌ**].) So in the *Kur* [xxv. 68], **يَلْقَى أَتَمًا** [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 **أئمه** [or sins]: but some say, the meaning is that which here follows. (M.) — A valley in Hell. (M, K.)

**أئمه**: see **إئمه**: — and **أئمه**.  
**أئمه**: see **أئمه**; and **أئمه**.

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

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

**أئمه**: see **أئمه**.

**أئمه**: see **أئمه**.

**أئمه** Falling into what is termed **إئمر** [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,) **أئمه**, and **أئمه**, (S, M, Mṣb, K,) and **أئمه**: (M, Mṣb, K; [in the *CK*, erroneously, without tesheed:] the pl. of the first of these three is **أئمه**; that of the second, **أئمه**; and that of the third, **أئمه**. (M.) See also **أئمه**. — **أئمه**, (S,) and **أئمه**, (S, M, K, [in the *CK*, erroneously, **أئمه**].) A she-camel, (S,) and she-camels, slow, or tardy; (S, M, K;) weary, fatigued, or jaded. (K. [In the *CK*, we find **مُعَبَّاتٌ** erroneously put for **مُعَبَّاتٌ**].) Some pronounce it with **ت**. (Sgh.) [In like manner,] **أئمه** signifies That is slack, or slow, in pace, or going; **الذي يكذب في السير**. (Sgh, K. [In Golius's Lex., as from the *K*, **الذي يكذب في السير**.] Both are correct, signifying the same.)

**أئمه**: }  
**أئمه**: } see 1.

**أئمه**: see **إئمه**, in two places: — and see **أئمه**.

**أئمه** [Reckoned to have sinned, or the like;] having a thing reckoned against him as an **إئمر**: (S;) or requited for what is termed **إئمر**. (Fr, T.)  
**أئمه**: see **أئمه**.

ائن

ئنى: see art. **ائنتان** and **ائنان**.

اج

1. **أجت النار**, (S, A, Mṣb,) aor. **أجت** (S, Mṣb) and **أجت**, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. **أجج**, (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 **أجت** (S, A, K) and **أجت** [written with the disjunctive **أجت**]: (S, K;) or made a sound by its blazing or flaming. (ISd, TA.) — **أجت**, aor. **أجت**, (S, K, &c.) contr. to analogy, (TA,) and **أجت**, (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. **أجت** (S) and **أجت**, (TA,) † He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed **حفيف**. (S, L, K, &c.) And, aor. **أجت**, (T, A,) inf. n. **أجت**, (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, **أجت الظليم**

‡ [He made a rustling sound in going along, like that of the ostrich]. (A.) And أُجَّج, aor. 2, [so in the TA,] inf. n. أُجِج, † It (a camel's saddle) made a sound or noise [produced by his running]. (AZ, TA.) And أُجِج signifies also † The sounding of water in pouring forth. (TA.) — أُجَّج, (S, K,) aor. 2, (S, L,) inf. n. أُجُوج, (S, K,) It (water) was, or became, such as is termed أُجَّج. (S, L, K.) = أُجَّج He rendered it (namely water) such as is termed أُجَّج. (K.)

2. أُجَّج النَّارَ, (S, A, K,) inf. n. تُأَجِّج, (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,] أُجَّج أُجَّج † He kindled evil, or mischief, among them. (TA.)

5: see 1. — Hence تُأَجِّج 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,] ائْتَجَّج النَّهَارُ [written with the disjunctive alif ائْتَجَّج] The day was, or became, intensely hot, or fiercely burning; (S, K;) as also أُجَّج and تُأَجِّج. (K.)

أُجَّة Intensity of heat, and its fierce burning; (S, K;) as also أُجِج [inf. n. of 1], and أُجَّج, and أُتْتَجَّج [inf. n. of 8]: pl. اُجَّج. (S.) You say, جَاءَتْ أُجَّة الصَّيْفِ The intense heat, or fierce burning, of summer came. (TA.) — The sound of fire; as also أُجِج. (ISd, TA.) — † The sound, or noise, and commotion, of an ostrich running, and of people walking or passing along. (A.) You say, أُجَّج أَجَّة الظُّلُمِ [explained above: see 1]. (A.) — † Confusion: (S, K;) or, as also أُجِج, 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 أُجَّة القَوْمِ The people are in a state of confusion [&c.]. (S.)

أُجَّة: see أَجَّة.

أُجَّج Anything burning to the mouth, whether salt or bitter or hot. (MF.) [Hence,] مَاءٌ أُجَّج, (S, A, K, &c.), and أُجَّج, (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 أُجَّج is also used as a quasi-pl. n.]. (TA.)

أُجَّج: see أُجَّج.

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

أُجَّة inf. n. of 1, which see: and see also أُجَّج, in three places.

هُجِجٌ أُجَّج [A vehemently hot, or fiercely-burning, summer-midday]. (A.)

أُجَّج; fem. with ة: see الأَوَّج, below.

أُجُوج: see يُأُجُوج, below.

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

أُتْتَجَّج inf. n. of 8, which see: and see also أُجَّة.

مَأُجُوج: see what follows.

يَأُجُوج One who walks quickly, and runs, in this and that manner. (K, TA.) — يُأُجُوج and مَأُجُوج, (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-Jeelan, said in the TA in art. جيل, 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 rad., (TA,) on the authority of I'Ab, (Msb,) to compose nine tenths of mankind: (Msb, TA:) or يُأُجُوج is the name of the males, and مَأُجُوج 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 يَفْعُول, and the latter of the measure مَفْعُول; as though from ائْتَجَّج النَّارِ; أُجِج النَّارِ; (Akh, S, Msb;\*) or from مَاءٌ أُجَّج; (TA;) or from أُجَّج said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bd ubi suprâ:) he who pronounces them without ء, making the ا in each an augmentative letter, says that the former is from يَجَجْتُ, and the latter from مَجَجْتُ: (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 ا in them is similar to that in هَارُوت and مَارُوت and دَاوود and the like; and the ء, anomalous, as that in عَائِر and the like; and their measure is فَاعُول. (Msb.) Ru-beh used to read يُأُجُوج and مَأُجُوج [in the CK مَأُجُوج]; and Aboo-Mo'adh, يُمَجُوج. (K.)

اجر

1. أُجَّرَهُ, aor. 2 and 3, (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. أُجَّرَ; (S, Msb;) and أُجَّرَهُ, (S, Mgh, Msb, K,) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form أَفَعَلَ, not فَاعَلَ, as IKt† by evident inadvertence makes it to be by saying that its aor. is يُؤَاجِرُ, (TA,) inf. n. إِجَارَ; (S;) He (God, S, A, Mgh, Msb, and a man, Mgh) recompensed, compensated, or rewarded, him, (S, A, Mgh, Msb, K,) عَلَى مَا فَعَلَ for what he had done. (A.) [See أُجَّرَ, below.] أُجَّرَ فُلَانٌ خَمْسَةَ مَن وَوَدَّه [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 أُجَّرَ وَوَدَّه, (A,) and أُجَّرَ فِي أَوْلَادِهِ, (K,) mean that his children died, and became [causes of] his reward. (S, A, K.) — أُجَّرَهُ, (K,) aor. 2, (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.) — أُجَّرَهُ, aor. 2, (L, Msb, K,) and 3, (Msb, K,) inf. n. أُجَّرَ, (L, K,) He let him (namely his slave) on hire, or for pay, or wages; (L, Msb, K;) as also أُجَّرَهُ, inf. n. إِجَارَ; ('Eyn, Mgh, Msb, K;) and أُجَّرَهُ, inf. n. مُؤَاجِرَةٌ: (K:) all these are good forms of speech, used by the Arabs: (L:) or أُجَّرَهُ 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, † when it is of the measure أَفَعَلَ it is doubly trans.; (Mgh, Msb;) so that one says, أُجَّرَنِي مَمْلُوكَهُ He let me his slave on hire. (Mgh.) One also says, أُجَّرَ الدَّارَ, aor. 2 and 3, inf. n. أُجَّرَ, He let the house on hire; and so الدَّارَ أُجَّرَ, [inf. n. إِجَارَ:] (Msb, TA:) and الدَّارَ أُجَّرَهُ, [inf. n. إِجَارَ,] He let to him the house on hire: (S, A, Mgh, Msb:) the latter verb being of the measure أَفَعَلَ, not of the measure فَاعَلَ: (A, Mgh, Msb:) and the vulgar say, أُجَّرَ الدَّارَ, inf. n. أُجَّرْتُ الدَّارَ, making the verb of the measure فَاعَلَ: (Msb, TA:) some also say, أُجَّرْتُ الدَّارَ زَيْدًا [I let the house to Zeyd], inverting the order of the words: (Msb, TA:) and the lawyers say, أُجَّرْتُ الدَّارَ مِنْ زَيْدٍ [in the same sense, like as بَعْتُ زَيْدًا مِنْ زَيْدٍ means the same as بَعْتُ زَيْدًا الدَّارَ]. (Msb: [but in the Mgh, the like of this is said to be vulgar.]

3. أُجَّرَ, 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,) أُجَّرْتُ, [of the measure فَاعَلْتُ, not أَفَعَلْتُ, (see مُؤَجَّرٌ, below,)] meaning She prostituted herself for hire. (K.)

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

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

[from God]: (L, K\*) and *انتجر به* *He gave it as alms, seeking thereby a reward.* (L.) *اتجر* for *انتجر* is not allowable, because *ا* cannot be incorporated into *ت*: [or, accord. to some, this is allowable, as in *اتزر* for *اتزر*, and *اتمن* for *اتمن*, &c.:] Hr allows it; and cites an ex. in a trad.; but IATH says that the proper reading in this instance is *ياتجر*, not *يتجر*; or, if the latter be allowed, it is from *التجارة*, not from *الأجر*. (L.) — *أوتجر 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 *أيتجر*), *He was hired to do it for such a sum or thing,* (see *مؤتجر*, below,)] is from *الأجرة*. (S, L.)

10. *استأجره*, (S, K,) and *أجره*, (K,) [the latter of the measure *فَاعَلَ*, 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;) i. q. *أجرة*; (S;) as also *أجرة* and *أجرة* and *أجرة*, (K,) of which three forms the first is the most generally known and the most chaste, (TA,) and *أجرة*: (TA:) or, as some say, there is a distinction between *أجر* and *ثواب*: El-'Eynee 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, and 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 *أجرة*, recompense, compensation, hire, pay, or wages, from one man to another, for work; (Mgh, MF;) and hence *الأجير*; (MF;) and *أجرة* also has this latter signification, (Mgh, TA,) and is syn. with *كراء*; (S, Mgh, K;) [signifying likewise *rent* for a house, and *the like*;] but *أجر* is used [sometimes] in the sense of *أجرة* and in that of *أجرة*: (Mṣb:) the pl. of *أجر* is *أجور* (Mṣb, K,) and *أجار*; (K;) but the latter form was unknown to MF: (TA:) the pl. of *أجرة* is *أجرات* and *أجرات* and *أجرات*. (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 أجرك* *May God largely compensate thee for him!* i. e., for the loss of him.] By the expression *أجر كريمة* in the Kṣur 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:) pl. *أجور*: so in the Kṣur xxxiii. 49 [&c.]. (TA.) — † *Praise; good fame.* (K.) So, as some say, in the Kṣur xxix. 26. (TA.)

*أجر* and *أجر*: see *أجر*.

*أجرة*: see *أجر*, in three places.

*أجريا* and *أجريا*: see *أجريا*.

*أجور*: see *أجر*.

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

*أجارة* and *أجارة* and *أجارة*: see *أجر*, in four places. — *أجارة* 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.)

*أجار* (S, M, IATH, Mgh, K) and *أجارة* (M) and *أجار* (Mgh, K) The flat top, or roof, of a house, (S, M, IATH, Mgh, K,) that has not around it anything to prevent a person's falling from it: (M, IATH:) of the dial. of the people of Syria and of El-Hijáz: (S:) pl. [of the first and second] *أجار* and *أجار*; (A'Obeyd, S, K;) and [of the third] *أجار*. (Mgh, K.)

*أجارة*: see *أجر*.

*أجريا* (S in art. *أجر*) and *أجريا* and *أجريا* (S in art. *أجر*) A custom; a habit. (ISk, K, and S ubi supra.) The hemzeh is said to be a substitute for *ه* [in *أجريا* &c.] (TA.) You say, *ما زال أجريا* *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) and *أجر* (AA, Ks, K) and *أجور* (S, K) and *أجور* and *أجور* (K) and *أجر* (as in some copies of the K) and *أجر* (as in some copies of the K and in the TA,) or *أجر* (as in other copies of the K,) and *أجر* [to which is erroneously added in the CK *أجرة*] and [the pls.] *أجرون* and *أجرون* (K) are syn., (S, K,) of Persian origin, (S,) [from *أكور* or *أكور*,] arabicized, (S, Mgh, K,) 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*.

*أجار*: see *أجر*.

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

*أجر* One who lets on hire [a slave, or] a house: one should not say *أجر*; 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 *أجرت*, given above: or, accord. to some, it is allowable when it relates to a house: (see *أجره*):] it seems to be disallowed only when used absolutely]. (A, Mgh.)

*أجور*: see *أجر*.

*أجور*: see *أجر*.

*أجور*: see *أجر*.

*أجور* [part. n. of *أجر*]. Moḥammad Ibn-Bishr El-Kháríjee, not [as is said in the S] Aboo-Dahbal, says, (L,)

• يَا لَيْتَ أَنِّي بِأَثْوَابِي وَرَأْحَتِي •  
• عَبْدٌ لِأَهْلِكَ هَذَا الشَّهْرَ مُؤْتَجِرٌ •

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

*أجور*: see *أجر*.

### اجص

*إجاص* [The plum;] a certain fruit, (K, TA,) of the description termed *فَاكِيَّة*, (TA,) well known; (Mṣb, K;) cold and moist; or, as some say, of moderate temperature; (TA;) which facilitates the flow of the yellow bile; (K;) i. e., its juice, or water, does so, when drunk with sugar-candy (*طَبْرَزْد*) and manna (*تَرْجَبِين*) added to it; (TA;) and allays thirst, and heat of the heart; (K;) 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 *بَكْنَجِين* [or *oxymel*]: it is of several kinds: (TA:) [the most common is the *Damasc*, 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;) you should not say *إجاص*; (Yaḥkoob, S, K;) or this is a word of weak authority, (K, TA,) and you say *إجاص* and *إجاص* like as one says *أجار* and *أجار*: (TA:) in the dial. of the Syrians, the *إجاص* [or *إجاص* or *إجاص* accord. to common modern usage among them] is the [pear which they formerly called] *مَيْش* and [which others call] *كُثْرِي*: (K:) it is of the growth of the country of the Arabs: (AHn:) *إجاص* is an adventitious word, (S, K,) or arabicized, (Mṣb,) because *ج* and *ص* do not both occur in any Arabic word: (S, Mṣb, K:) or, accord. to Az, they do so occur; as, for instance, in *جَصَص*, and in *صَج*. (TA.)

### اجل

1. *أجل*, aor. *أجل*, (Mṣb, K,) inf. n. *أجل*, (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. *تَأَخَّر*; (K;) and *أجل*, aor. *أجل*, inf. n. *أجل*, signifies the same. (Mṣb.) [See *أجل* and *أجل*. 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.] = أَجَلَهُ, aor. ٠, (K,) inf. n. أَجَلٌ; (TA;) and أَجَلَهُ, (K,) inf. n. تَأْجِلُ; (TA;) and أَجَلَهُ, (K,) inf. n. مُؤَاجَلَةٌ; (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.) = أَجَلٌ عَلَيْهِمْ شَرًّا, (S, Mṣb,) or الشَّرُّ, (K,) aor. ٠ (S, Mṣb, K) and ٠, (S, K,) inf. n. أَجَلٌ, (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 and جَرَرْتُ and جَرَرْتُ have one and the same signification. (TA.) — And أَجَلٌ لِأَهْلِهِ, (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. أَجَلُ الْأَجَلِ, (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 Kṣur [vi. 128], وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتُمْ لَنَا [And we have reached our term which Thou hast assigned, or appointed, for us;] meaning, the day of resurrection; (Bḍ, 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.) — أَجَلْتَنِي He granted me a delay, or postponement. (TA.) You say, أَجَلْتَنِي 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. أَجَلُهُ, inf. n. مُؤَاجَلَةٌ: see 1.

5. تَأْجَلُ i. q. اسْتَأْجَلُ; (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 فَتَأْجَلْنَا مَتَأْجَلًا [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.

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

(S,) which means [originally] in consequence of thy committing it: (Bḍ ubi suprâ:) [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 جَلِكَ: (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,

أَجَلٌ أَنْ اللَّهَ قَدْ فَضَّلَكُمْ

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

فَعَلْتَهُ إِجْلِكَ, whence أَجَلْتَهُ مِنْ إِجْلِكَ, and أَجَلْتَهُ مِنْ إِجْلِكَ, in two places.

أَجَلٌ, (S, Mughnee, K,) with the ل quiescent, (Mughnee,) is written with kesr and with fet-h [to the medial letter, i. e. أَجَلٌ as well as أَجَلٌ] like نَعْمٌ [which is written نَعْمٌ as well as نَعْمٌ]: (TA:) it is a particle (Mughnee) denoting a reply; like نَعْمٌ; (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 بَسَلْ;) therefore it occurs after such sayings as "Zeyd stood" and "did Zeyd stand?" and "beat thou Zeyd:" but El-Mâlaḳee 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-Raḳee says, in the Expos. of the Kâfiyeh, 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-Mâlik 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 نَعْمٌ (S, Mughnee, K\*) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نَعْمٌ 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 أَجَلٌ [Yes]; and it is better than نَعْمٌ: but when one says, أَتَذْهَبُ [Wilt thou go away?], thou sayest نَعْمٌ; and it is better than أَجَلٌ. (S.)

أَجَلٌ 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 Kṣur 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. كَلَا.) — 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, أَجَلُ الْأَجَلِ the completion of the duration of life. (TA.) In the Kṣur 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. (Bḍ, Jel.) The words of the Kṣur [vi. 2] ثُمَّ قَضَى أَجَلًا وَأَجَلٌ [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 أَجَلٌ is applied to the end of a space of time and to the whole thereof: (Bḍ:) or the meaning is, the period of sleep, and the period of death: (Bḍ, TA:) or the period of those who have passed away, and the period of those who remain and those who are to come: (Bḍ:) 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 أَجَلُ 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 أَجَلُ 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 Kṣur [xvi. 72 and] xxii. 5. (TA.) — Sometimes, also, it means Destruction: and thus it has been explained as occurring in the Kṣur [vii. 184], where it is said, وَأَنْ عَسَى أَنْ يَكُونَ قَدْ أَقْتَرَبَ أَجَلُهُمْ [And that, may be, their destruction shall have drawn near]. (TA.)

أَجَلٌ: see أَجَلٌ.

أَجَلٌ: see أَجَلٌ.

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

أَجَلٌ Delayed; postponed; kept back; syn. مُتَأَخَّرٌ; [but in some copies of the K, for أَجَلٌ, we find أَجَلٌ]; as also أَجَلٌ, of which the pl. is أَجَالٌ: (K:) and therefore, (TA,) not present; future; to come; contr. of عَاجِلٌ: (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. **الْآخِرَةُ**; (K, TA;) *contr. of الْعَاجِلَةُ*. (S, TA.) = *Committing a crime; or a committer of a crime.* (S, TA.)

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

**أَجَلٌ**: see **مُتَأَجِّلٌ**.

### اجمر

1. **أَجِمَهُ**, with *kesr*, [aor. **أَجِمُ**,] (AZ, S, O,) inf. n. **أَجْمَرٌ**; (KL, PS;) or **أَجِمَهُ**, aor. **أَجِمُ**, (so in the **ك**;) inf. n. **أَجْمَرٌ**; (TK;) [but **أَجْمَرٌ** is the form commonly known; and if it were incorrect, the author of the **ك** 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. **تَكْرَهُهُ**. (TA.) = **أَجِمَ فُلَانًا**, aor. **أَجِمُ**, (K,) inf. n. **أَجْمَرٌ**, (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 **ك**, the former being the reading in the TA,] *He makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K voce **أَجْمِرُ**.) [Accord. to the TK, you say, **أَجِمَهُ مِنْهُ**, inf. n. **أَجِمَارٌ**, meaning *He made him to be an object of dislike, disapprobation, or hatred, to him.*]

5. **تَأَجِمِرُ** *He (a lion) entered his أَجْمَةَ [or thicket].* (K.) = **تَأَجِمَهُ**: see 1.

**أَجْمَرٌ** *Any square, roofed, house*: (K;) 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, K.)

**أَجْمَرٌ**: see **أَجْمَةٌ**.

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

• **وَتَيْمَاءٌ لَمْ يَتْرُكْ بِهَا جَدْعٌ نَخْلَةٌ**  
• **وَلَا أَجْمًا إِلَّا مَشِيدًا بِجَنْدَلٍ**  
[And Teymā, (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 **أَجْمَارٌ**, we find **أَطْمًا**, which has the same meaning]. (S, Sgh.) See also **أَجْمَرٌ**. (TA.) Accord. to Aṣ, it is also pronounced **أَجْمَرٌ**. (S.)

**أَجْمَةٌ** *A thicket, wood, or forest; a collection, (Mgh, Mṣb,) or an abundant collection, (K,) of tangled, confused, or dense, trees, or shrubs*: (Mgh, Mṣb, K;) 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. **غِيضٌ**;) [or] it signifies also a bed, or place of growth, of canes or reeds: (Mgh:) the pl. is **أَجْمَاتٌ** and **أَجْمَرٌ** (S, M, K) and **أَجْمَرٌ** (M, K) and **أَجْمَرٌ** (S, M, Mgh, Mṣb, K,) [or rather this last is a coll. gen. n., of which **أَجْمَةٌ** is the n. un.,] and **أَجْمَارٌ** (S, M, K) and [pl. of pauc.] **أَجْمَارٌ**, (S, M, Mgh, K,) or the last but one is pl. of **أَجْمَرٌ**, (M,) and so is the last. (Lḥ, M, Mṣb.) And hence, *The haunt of a lion.* (TA in art. **حَرْبٌ**.)—**أَجْمَارٌ** [in the CK **أَجْمَارٌ**] also signifies *Frogs.* (Sgh, K.) [App. because frogs are generally found in beds of canes or reeds.]

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

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

**مَأْجُومٌ**: see **أَجْمَرٌ**.

### اجن

1. **أَجَنَ**, (S, Mgh, Mṣb, K,) aor. **أَجِنُ** and **أَجِنُ**; (S, Mṣb, K;) and **أَجِنَ**, (S, Mgh, &c.,) aor. **أَجِنُ**, (S, Mṣb,) mentioned by Yz; (S;) inf. n. of the former **أَجُونٌ** (S, Mgh, Mṣb, K\*) and **أَجُونٌ**; (S, Mṣb, K;\*) and of the latter **أَجِنٌ**; (S, Mgh, Mṣb, K;) *It (water) became altered for the worse (S, Mgh, Mṣb, K) in taste and colour, (S, Mgh, K,) 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. **أَجِنُ**, which is unknown, but may be a mixture of two dial. vars. [namely of **أَجِنٌ** having for its aor. **أَجِنُ** and **أَجِنُ**, and **أَجِنٌ** having for its pret. **أَجِنَ**]. (MF) = **أَجِنَ** *He (a قَصَّارٌ, or whitener of cloth) beat a piece of cloth or a garment [in washing it].* (S, K.)*

**أَجِنٌ**: }  
**أَجِنٌ**: } see **أَجِنٌ**.

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

**أَجِنٌ**: see **أَجِنٌ**.

**إِجْنَةٌ** (S, Mgh, Mṣb, K) and **إِنْجَانَةٌ**, (Lḥ, K,) the latter of the dial. of Teiyi, (Lḥ, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and **إِبْجَانَةٌ**, (K,) with **ي**, (TA,) *A thing well known*; (K;) *a vessel in which clothes are washed*; (Mṣb;) *a [vessel also called] مَرْكَنٌ, resembling a لَقْنٌ [which is a kind of basin], in which clothes are washed: (Mgh:) or what is called in Persian پَنگان [i. e. پَنگان 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 dimidiae seriae 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, K;) meaning [also] *what resemble troughs, surrounding trees.* (Mṣb.)*

**أَجِنٌ** (S, Mgh, Mṣb, K) and **أَجِنٌ** (S, Mṣb, K) and **أَجِنٌ** (ISd, TA) and **أَجِينٌ** (TA) *Water altered for the worse (S, Mgh, Mṣb, K) in taste and colour, (S, Mgh, K,) 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**: }  
**إِبْجَانَةٌ**: } see **إِجْنَةٌ**.

**مُجْنَةٌ** [in Golius's Lex. **مُجْنٌ**] *The instrument for beating used by the قَصَّارٌ [or whitener of cloth, in washing]: but better without, [written مُجْنَةٌ], 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. **وَحَدٌ**.) You say, **أَحَدِ الْاِثْنَيْنِ** *Make thou the two to become one.* (K.) It is related in a trad., that Moḥammad 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.,] **أَحَدِ 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. **وَحَدٌ**.)—**أَحَدِ الْعَشْرَةِ**, (S, K,) inf. n. **تَأْحِيدٌ**, (K,) *Make thou the ten to become eleven, (S, K,) is a phrase mentioned by Fr on the authority of an Arab of the desert.* (S.)

8. **أَتَّحَدَ**: see art. **وَحَدٌ**: 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. (CK.) = 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 وَحْدٌ, the و being changed into اُ, (Mṣb.) One; the first of the numbers; (S); syn. [in many cases] with وَاحِدٌ; (S, Mṣb, K); with which it is interchangeable in two cases, to be explained below: (Mṣb:) pl. أَحَادٌ and أُحْدَانٌ (K) and أَحْدُونَ, which last occurs in a phrase hereafter to be mentioned; (TA); or it has no pl. in this sense; (Mṣb, K, TA); and as to أَحَادٌ, it may be pl. of وَاحِدٌ, [and originally وَأَوْحَادٌ], like أَشْهَادٌ as pl. of شَاهِدٌ, (Th, Mṣb,) a pl. of pauc. (Mṣb.) The fem. is إِحْدَى only; and this is only used in particular cases, to be shown below: (Mṣb:) 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 quadrilateral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably إِحْدَى, not إِحْدَى:] (TA:) its pl. is إِحْدَى, as though the sing. were إِحْدَى, like as is said of ذَكَرٌ as pl. of ذَكَرَى: one of the expositors of the Tes-heel writes أَحَدٌ, with ḍamm and then fet-ḥ; but a pl. of this measure is not applicable to a sing. of the measure فَعْلَى, with kesr. (MF.) The dim. of أَحَدٌ is أَحِيدٌ; and that of إِحْدَى is إِحْدَى. (L in art. وَحْد.) — It is interchangeable with وَاحِدٌ in two cases: first, when it is used as an epithet applied to God: (Mṣb:) for الأَحَدُ, as an epithet, is applied to God alone, (Mṣb, 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 الأَحَدُ and هُوَ الوَاحِدُ, and in like manner, أَحَدٌ, 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 أَحَدٌ nor دِرْهَمٌ أَحَدٌ and the like [but رَجُلٌ وَاحِدٌ and دِرْهَمٌ وَاحِدٌ &c.] (Mṣb.) [See also وَاحِدٌ, in art. وَحْد.] In the phrase in the Kṣur [cxii. 1], قُلْ هُوَ اللهُ أَحَدٌ [Say, He is God, One God], أَحَدٌ is a substitute for اللهُ; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kṣur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with وَاحِدٌ in certain nouns of number: (Mṣb:) you say أَحَدٌ عَشْرَةٌ [masc.] and إِحْدَى عَشْرَةٌ [fem.] (S) [meaning *Eleven*: and in these two cases you may not substitute وَاحِدٌ and وَاحِدَةٌ for أَحَدٌ and إِحْدَى: but] in أَحَدٌ وَعَشْرُونَ [One and twenty, and the like,] أَحَدٌ is interchangeable with وَاحِدٌ. (Mṣb.) Ks says, When you prefix the

article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلْتَ الأَحَدَ العَشْرَ, [What did the eleven thousand dirhems?]: but the Basrees prefix it to the first only, and say, مَا فَعَلْتَ أَحَدَ عَشْرَ ألفِ دِرْهَمٍ. (S.) — In [most] cases differing from these two, there is a difference in usage between أَحَدٌ 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. إِحْدَى, also, is only used as a prefixed noun, except in numbers (Mṣb) [and in one other instance, which see below]. Using أَحَدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ أَحَدُ الثَّلَاثَةِ [One of the three stood]; and قَالَتِ إِحْدَاهُمَا [One of them two (females) said]; and خَذَ إِحْدَى الثَّلَاثَةِ [Take thou one of the three]. (TA.) The phrase أَحَدَى بِنَاتِ طَبَقِي 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 طَبَقِي. (TA.) And the phrase إِحْدَى الإِحْدَى, (L, K, TA,) in which the latter word has kesr to the ا and fet-ḥ to the ح, and is pl. of the former, also written الأَحْدَى, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written الأَحْدَى,]) [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, أَتَى بِأَحْدَى الإِحْدَى [the last of which words is here again written in several copies of the K الأَحْدَى] *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, فُلَانٌ أَحَدُ الأَحْدِينَ, and وَاحِدُ الأَحْدِينَ, (K, TA,) the latter in one copy of the K written وَاحِدُ الوَاحِدِينَ, in which the latter word is pl. of the former, (TA,) and وَاحِدٌ الأَحَادِ, and إِحْدَى الإِحْدَى, (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 إِحْدَى إِحْدَى, and in the CK أَحَدَى الإِحْدَى,]) and إِحْدَى الأَحْدِينَ, (Et-Tes-heel,) and إِحْدَى الأَحَادِ, (TA,) which are expressions of the utmost praise, (IAḡr, 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.* (IAḡr, Tes-heel.) It seems that the form of pl. used in the phrase أَحَدُ الأَحْدِينَ 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 إِحْدَى الإِحْدَى, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دَاهِيَةُ الدَّوَاهِي, the word دَاهِيَةٌ being [an intensive epithet] from دَهَأٌ as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by دَاهِيَةٌ being meant a calamity. (Expositions of the Fṣ, TA.) AHeyth thought أَحَدُ الأَحْدِينَ to be an epithet applied to a male, and إِحْدَى الإِحْدَى to be applied to a female: but his opinion has been refuted by Ed-Demámeenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], أَحَدٌ and إِحْدَى are prefixed to their own proper pls., as أَحَدُونَ and إِحْدَى; or to an epithet, as in the case of أَحَدُ العُلَمَاءِ [One of the learned]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ أَتَيْنُ إِحْدَاهَا, *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. وَحْد.) And لَا يَقُومُ بِهَذَا الأَمْرِ إِلَّا أَتَيْنُ إِحْدَاهَا, *None will manage this thing, or affair, but a noble, or generous, man.* (AZ, L in art. وَحْد.) And لَا يَسْتَطِيعُهَا إِلَّا أَتَيْنُ إِحْدَاهَا, *None will be able to perform it but a noble, or generous, man.* (L in art. وَحْد.) — One instance is mentioned, of the occurrence, in a trad., of إِحْدَى not used as a part of a number [i. e. not as a part of the compound إِحْدَى عَشْرَةٌ] nor as a prefixed noun; viz., إِحْدَى مِنْ سَبْعٍ [One of seven]; in which سَبْعٌ 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, أَحَدٌ 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. (Mṣb.) You say, لَا أَحَدٌ فِي الدَّارِ [There is not any one in the house]: but you do not say, فِيهَا أَحَدٌ [as meaning the contrary]. (S.) We read in the Kṣur [lxix. 47, this ex. of its use as a masc. pl.], فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ [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.], لَسْتَنَّ كَأَحَدٍ مِنَ النِّسَاءِ [Ye are not like any others of women]. (S.) — It is also used in interrogative phrases; as in the saying, هَلْ أَحَدٌ رَأَى مِثْلَ هَذَا [Has any one seen the like of this?]; (A'Obeyd, L); and in the saying, يَا أَحَدَ رَأَاهَا [for O, has any one seen her, or it?]. (I, 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 بِالدَّارِ مِنْ أَحَدٍ إِلَّا 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* lx. 11, accord. to the reading of Ibn-Mes'ood: (Mṣb:) but others there read **شئ**, which may mean any one or any thing. (Bḍ, Jel.) — **الأحد**, (K,) as also **يَوْمُ الأَحَدِ**, (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 IAṣr, 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. امس.) — **الأحد** 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 متواتر. (Mz 3rd نوع.)*

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

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

**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**: (see **ثَلَاثٌ**)] you say, **جَاءُوا 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 **كَلِمَتٌ** [q. v.] &c. (S, in art. ثلث.)

**أَحِيدٌ** dim. of **أَحَدٌ**, q. v.

**أَحِيدٌ**: see **أَحَادٌ**.

**أَحِيدِي** dim. of **أَحَدِي** fem. of **أَحَدٌ**, q. v.

### أحن

1. **أَحْنٌ** (S, Mṣb, K) **عَلَيْهِ**, (S, TA,) aor. ٤, (Mṣb, K,) inf. n. **أَحْنٌ**, (Mṣb,) or **أَحْنٌ**, and **أَحْنَةٌ**, (TA,) or this last is a simple subst.; (Mṣb;) and **أَحْنٌ عَلَيْهِ**, aor. ٤, 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. **مُؤَاحَنَةٌ**, (S, K,) *He treated him, or regarded him, with enmity, or hostility*. (S, \*K, \*TA.)

**أَحْنَةٌ** 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. **أَحْنٌ**. (S, Mṣb, K.) It is said in the S that one should not say **أَحْنَةٌ**; 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-Tirmidh for using its pl. in poetry: but it is said in a trad., **مَا بَيْنِي وَبَيْنَ الْعَرَبِ حَنْةٌ** [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.)

### أخ

**أَخٌ**: see art. **أخو**.

### أخت

**أَخْتٌ** fem. of **أَخٌ**, q. v. in art. **أخو**.

### 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. ٤, imperative **أَخُذْ**, originally **أَوْخُذْ**, (S, L,) which latter form sometimes occurs, [but with **و** in the place of **و** when the **ل** 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 **وَخَذٌ** is a dial. var., as mentioned by Ibn-Umm-Kāsim and others on the authority of AḤei; (MF in art. **تخذ**;) *He took; he took with his hand; he took hold of*; (S, A, L, Mṣb, K;) a thing. (S, L.) You say, **خُذْ الخَطَامَ** and **خُذْ بالخَطَامِ** *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 يُرِيدُهُ** [signifies the same]. (K in art. **لغد**.) — Also, inf. n. **أَخْذٌ**, *He took, or received; contr. of أعطى*. (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], **أَخَذْ العَفْوُ** † [Take thou willingly, or accept thou, superfluous property, or such as is easily spared by others]. (MF.) So too in the same [iii. 75], **أَخَذْنَا مِيثَاقَكُمْ بِالْعَمَلِ بِمَا فِي التَّوْرَةِ**, (Jel ii. 60,) and **عَلَى الْعَمَلِ بِمَا فِي التَّوْرَةِ**, (Idem 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 الشُّكَّ وَالْمِرَاءَ** + [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 السَّيْرَ** *Journeying, or travel, took from him strength*; (**القُوَّةُ** being understood;) *weakened him*. (Ḥar p. 529.) And **أَخَذَ مِنَ الشَّارِبِ**, (Mgh,) and **مِنَ الشَّعْرِ**, (Mṣb,) *He clipped, or cut off from, 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 فَوْقِ**, &c., in art. **علو**: and **أَخَذَهُ مِنْ فَوْقِ**, &c., in art. **فوق**.] 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. **ثمل**.) And **أَخَذَ الرَّأْسَ** (Mṣb in art. **سور**, &c.) and **أَخَذَ بِالرَّأْسِ**, (Ḥمى, &c.) + *It had an overpowering influence upon the head*; meaning wine. (Mṣb, K.) And **أَخَذَ بِالحَلْقِ** [It (food, &c.) choked]. (IAṣr in art. **بشع**, &c.) And **لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٍ** + [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. **ليت**.) — *He took captive*. (L, Mṣb, B.) So in the *Kur* [ix. 5], **فَأَقْتُلُوا الْمُشْرِكِينَ**, [Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives]. (Bḍ, 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***

(Jel ii. 60,) and **عَلَى الْعَمَلِ بِمَا فِي التَّوْرَةِ**, (Idem 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 الشُّكَّ وَالْمِرَاءَ** + [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 السَّيْرَ** *Journeying, or travel, took from him strength*; (**القُوَّةُ** being understood;) *weakened him*. (Ḥar p. 529.) And **أَخَذَ مِنَ الشَّارِبِ**, (Mgh,) and **مِنَ الشَّعْرِ**, (Mṣb,) *He clipped, or cut off from, 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 فَوْقِ**, &c., in art. **علو**: and **أَخَذَهُ مِنْ فَوْقِ**, &c., in art. **فوق**.] 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. **ثمل**.) And **أَخَذَ الرَّأْسَ** (Mṣb in art. **سور**, &c.) and **أَخَذَ بِالرَّأْسِ**, (Ḥمى, &c.) + *It had an overpowering influence upon the head*; meaning wine. (Mṣb, K.) And **أَخَذَ بِالحَلْقِ** [It (food, &c.) choked]. (IAṣr in art. **بشع**, &c.) And **لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٍ** + [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. **ليت**.) — *He took captive*. (L, Mṣb, B.) So in the *Kur* [ix. 5], **فَأَقْتُلُوا الْمُشْرِكِينَ**, [Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives]. (Bḍ, 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 مَوَاحِذَةً (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 وَاخَذَ (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 Kur-án] in the instance of لَا يُوَاحِذُكُمْ اللَّهُ [ii. 225 and v. 91]; and the inf. n. in that dial. is مَوَاحِذَةً, and the imperative is وَاخِذْ. (Mṣb.) — † He made a violent assault upon a person, and wounded him much. (K, TA.) [You say also, أَخَذَهُ بِلسَانِهِ, meaning † He assailed him with his tongue; vituperated him; spoke against him.] — [He took, took to, or adopted.] You say, أَخَذَ أَخَذَهُمْ &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. نظر.) [And أَخَذَ بِالْحِزْمِ, and فِي الْحِزْمِ, (the former the more common, the latter occurring in art. حوط in the K,) † He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أَخَذَ بِالتَّقَةِ, † he took the sure course in his affair.] And أَخَذَ حُدْرَهُ † He took care; became cautious, or vigilant. (Bd in iv. 73 and 103.) [And أَخَذَ أَقْرَبَ ۖ بِمَا قَالَ فَلَانَ † He took to, or adopted and followed, or adhered to, what such a one said: see Har p. 367; where it is said that أَخَذَ when thus used is made trans. by means of ب because it implies the meaning of تَسَبَّطَ.] — He took to, set about, began, or commenced; as in the saying, أَخَذَ يَفْعَلُ كَذَا 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 فاعلاً in the place of يفعل 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 رَمَلَةٍ [A road leading into, or through, a tract of sand]. (K in art. فزور.) And أَخَذَ بِهِمُ الطَّرِيقَ فِي غَيْرِ الْحِجَّةِ [The road lead them otherwise than in the beaten track]. (T\* and A in art. بهرج.) — مَا أَخَذْتُكَ — My eye hath not seen thee for some time; like ظفرتك. (T in art. ظفر.) And مَا فِي الْحَيِّ أَحَدٌ تَأْخُذُهُ عَيْنِي [explained to me by Ibr 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. جهر.) — أَخَذْتُ عَنْدَهُ يَدًا — see

8. — أَخَذَ, aor. ۖ, 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 madness, or demoniacal possession; (K;) or by what resembled that. (L.) — أَخَذَتْ عَيْنَهُ, aor. ۖ, inf. n. أَخَذَ, His eye became affected by inflammation, pain, and swelling, or ophthalmia. (Ibn-Es-Seed, L, K.) — أَخَذَ, aor. ۖ, inf. n. أَخُوذَةٌ, It (milk) was, or became, sour. (K.) [See أَخَذَ.]

2. تَأَخَّذَتْ, (S, L, K,\*) inf. n. تَأَخَّذَ, (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 ۖ أَخَذَتْهُ; and ۖ أَخَذَتْهُ [of which the inf. n. is app. إِخْذًا]. (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, يُوَخِّدُ عَنْ أَمْرَاتِهِ He withholds others [by a kind of enchantment, or charm,] from carnal conversation with his wife. (Mṣb.) The sister of Şubḥ 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 الرَّكِيْبَ وَالسَّاعِيَّ وَالْمَاشِيَّ وَالْقَاعِدَ وَالْقَائِمَ وَتَوَخَّيْتُ أَخَذْتُكَ [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 ۖ الْقُلُوبَ مَأْخَذَهُ [It captivated hearts in a manner peculiar to it]: (K in art. حصر: [in the CK, incorrectly, أَخَذَتْ, and الْقُلُوبَ:]) and أَخَذَ بِقَلْبِهِ [He, or it, captivated his heart; or] he [or it] pleased him, or excited his admiration. (TA in art. اله.) — أَخَذَ اللَّبَنَ, inf. n. as above, He made the milk sour. (K.) [See أَخَذَ.]

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

4. أَخَذَ, inf. n., app. إِخْذًا, see 2.

8. اتَّخَذَ [written with the disjunctive alif] occurs in its original form; and is changed into اتَّخَذَ [with the disjunctive alif] this being of the measure افعل from أَخَذَ, the [radical] 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 افعل [thus changed], they imagined the [former] ت to be a radical letter [unchanged], and formed from it a verb of the measure فاعل, aor. يَفْعَلُ; saying, تَخَذَ, aor. يَتَخَذُ, (S, L, Mṣb,\*) inf. n. تَخَذَ and تَخَذَ: (Mṣb:) and اسْتَخَذَ [written with the disjunctive alif] of which exs. will be found below, is also used for اتَّخَذَ; one of the two ت being changed into س, like as س is changed into ت in سِتٌّ [for سِدْسٌ]: or استخذ may be of the

measure استفعل from تَخَذَ; one of the two ت being suppressed; after the manner of those who say ظَلَّتْ for ظَلَلَتْ: (S, L:) and I Ath says that اتَّخَذَ, in like manner, is of the measure افعل from تَخَذَ; not from أَخَذَ: (L and K in art. تخذ:) but I Ath is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say اتَّخَذَ from إِزَارَ, and اتَّخَذَ from أَهْلَ, and أَهْلَ from أَهْلَ, and there are other instances of the same kind: or, accord. to some, اتَّخَذَ is from وَخَذَ, a dial. var. of أَخَذَ, and is originally اتَّخَذَ. (MF.) [The various significations of اتَّخَذَ and تَخَذَ and استخذ will be here given under one head.] — You say, فِي الْحَرْبِ وَفِي الْقِتَالِ, (S, L, K,\*) and اتَّخَذُوا فِي الْقِتَالِ, (Mṣb,) with two hemzehs, (S, L, K,) or, correctly, اتَّخَذُوا, with one hemzeh, [or اتَّخَذُوا], as two hemzehs cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of wasl, 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 اتَّخَذُوا. (Mṣb.) And اتَّخَذَ 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.) — [اتَّخَذَ, as also ۖ استخذ, and] تَخَذَ, aor. ۖ, (K in art. تخذ,) inf. n. تَخَذَ and تَخَذَ, (TA in art. تخذ,) likewise signifies i. q. أَخَذَ, (K in art. تخذ, 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 Kur, xviii. 76,] لَتَتَّخَذَنَّ عَلَيْهِ أَجْرًا [Thou mightest assuredly have taken for thyself a recompense for it]: (S, L, K in art. تخذ, 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-'Alà and AZ, and so it is written in the model-copy of the Kur, 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]: (Bd:) some read لَتَتَّخَذَنَّ; (L and K in art. تخذ;) but these read at variance with the scripture. (AM, L, TA.) — اسْتَخَذَ ۖ أَرْضًا is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies i. q. اتَّخَذَهَا [He took for himself a piece of land]. (S, L, K.) And اتَّخَذَ وَلَدًا [in the Kur, ii. 110, &c.,] signifies He got a son, or offspring. (Bd &c. See also below.) And تَخَذَ, aor. ۖ, inf. n. تَخَذَ and تَخَذَ, also signifies He gained, acquired, or earned, wealth, (L, and Mṣb in arts. اخذ and تخذ,) or a thing. (Mṣb.) — اسْتَخَذَ ۖ عَلَيْهِمُ يَدًا — signify alike, i. q. اتَّخَذَ [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 اتَّخَذْتُ عَنْدَهُ مَعْرُوفًا means [in like manner, as also عنده مَعْرُوفًا ۖ أَخَذْتُ, and يَدًا, (and اتَّخَذَ) and اتَّخَذَ] has a similar meaning; see Kur 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., مَنْ 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 هُزْؤًا* [in the *Qur 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 وَسِيرَتَهُمْ* [those whom their way of life took, or influenced]. (ISK, S, L.) One says also, *أَسْتَعْمَلَ فُلَانٌ عَلَى السَّامِرِ*, *وَمَا أَخَذَ إِخْذَهُ* with *kesr*, meaning † [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, *أَخَذَهُ* and *وَمَا أَخَذَ إِخْذَهُ* and *أَخَذَهُ*, with *kesr* and *fet-h* and *ḍamm* [to the hemzeh, and with the *ḍ* marfooḥ, as in instances before]. (Et-Tedmuree, MF.) One also says, *لَوْ كُنْتُ مِنَّا لَأَخَذْتُ بِأَخْذِنَا*, (S, L,) with *kesr* to the *l*, (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,

• فَلَوْ كُنْتُمْ مِنَّا أَخَذْنَا بِأَخْذِكُمْ •

IAḡr 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 (بِأَخْذِ فِي) 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 *إِخْذًا*.

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

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

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

*أَخَذَ* 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 *أَخَذَ*.

*أَخَذَ* (S, L, K) and *أَخَذَ*, (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.)

*أَخَذَةٌ* [inf. n. un. of *أَخَذَ*,] *An act of taking, &c.: an act of punishment, or chastisement, or the like*; as in the *Qur lxix. 10*: pl. *أَخَذَاتٌ*. — *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 *سِحْرٌ*, (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 (*خَرَزَةٌ*, 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. *رُقِيَّةٌ*. (A.) — *A pitfall dug for catching a lion*. (A, TA.) — *بَادِرٌ بِرَنْدِكَ 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.)

*أَخْذَةٌ*: see *إِخْذًا*.

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

pool of water left by a torrent; and *إِخْذًا* 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 *إِخْذَةً*, occurring in a trad., and signifying *pools which receive the rain-water, and retain it for drinkers*: (IAth, L:) or the correct word is *إِخْذًا*, 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 *أَخْذًا*, which latter is extr.: (L:) but as to *إِخْذَةً*, 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 *إِخْذًا* is a coll. gen. n., and *إِخْذَةً* 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 *إِخْذَةً* also signify *a thing that one digs in the form of a watering-trough*; and the pl. is *أَخْذٌ* and *إِخْذًا*. (L.) In a trad. of Mesrook Ibn-El-Ajda', *إِخْذًا* are likened to the Companions of Moḥammad; and it is added, that one *إِخْذَةً* 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 *إِخْذَةً*.

*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.)

*إِخْذَةً* Land which a man, (S, L, K,) or a Sultan, (S, L,) takes for himself; as also *إِخْذًا*: (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 *إِخْذًا*, in five places. — Also The handle of a [shield of the kind called] *حَجْفَةٌ*; (K; [in the L written *حَجْفَةٌ*, with the *ح* before the *ح*];) also called its *ثِقَافٌ*. (L.)

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

*أَخَذًا* One who takes eagerly, or greedily: whence the saying, *مَا أَنْتَ إِلَّا أَخَذٌ تَبَادُ* *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 **K**, 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**, **K**;) or to become aged: (**K**;) pl. **أَوَاخِدُ**. (**L**.) = Milk that bites the tongue; syn. **قَارِصٌ**. (**K**.) [See **أَخَذَ**.]

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

**أَخِيذٌ**: see **مَأْخِذٌ**.

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

**مُؤْتَخِذٌ**: see what follows.

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

اخر

2. **أَخَرَ**, (**S**, **K**, &c.) inf. n. **تَأْخِيرٌ**, (**K**;) is trans. (**S**, **K**, &c.) and intrans.: (**K**;) 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**.) — **أَخَرَنِي** **إِلَى مُدَّةٍ** 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. **أَخَرَ** is quasi-pass. of the trans. verb **أَخَرَ**; (**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 **اسْتَأْخَرَ** is syn. therewith; (**S**, **K**;) and **أَخَرَ**, inf. n. **تَأْخِيرٌ**, signifies the same, being intrans. as well as trans. (**K**.) An ex. of the latter occurs in a saying of Moḥammad to 'Omar: **أَخِرْ عَنِّي** Retire thou from me: or the meaning is, **أَخِرْ عَنِّي رَأْيِكَ** [hold thou back from me thine opinion; or reserve thou thine*

opinion until after mine shall have been given]. (**TA**.) You say, **تَأْخَرَ عَنْهُ تَأْخِرَةٌ وَاحِدَةٌ** [He went back, &c., from him, or it, once]. (**Lh**.) And **تَأْخَرَ عَنِ الشَّيْءِ**, or **الْأَمْرِ**, 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 **اسْتَأْخَرَ عَنْهُ** signifies the same. (The Lexicons in many places.) **فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ** ساعة 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.

**أَخِرٌ** [an epithet variously explained]. One says, in reviling, (**S**, **TA**;) but not when the object is a female, (**TA**;) **أَبْعَدَ اللهُ الأَخَرَ**, (**Th**, **S**, **A**, &c.) and **الأَخَرَ**, (**M**, &c.) or this latter is wrong, (**Meshárik** of 'Iyád, **Mgh**, **Msb**;) as is also **الأَخِرُ**, (**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 **الأَخِيرُ** is meant: (**L**;) or the base fellow: or the most ignoble: or the miserable wretch: (**Et-Tedmuree** and others:) or the last speaker: (**Nawádir** of **Th**;) or **الأخر** is here a metonymy for the devil: (**Lb**;) it is a word used [for the reason explained voce **أَبْعَدَ**] in relating what has been said by one of two persons cursing each other, to the other; (**Expositions** of the **F**;) 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 مَرْحَبًا بِالأَخِرِ**, [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 الأَخِرَ 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, **المَسْأَلَةُ أَخَرَ كَسِبَ المَرْءُ** Begging is the most ignoble [mode of] gain of man: but **El-Khattábee** relates it with **medd**, [i. e. **أَخِرٌ**,] explaining it as meaning *begging is the last thing whereby man seeks sustenance when unable to gain [by other means].* (**TA**.)*

**أَخِرٌ** The back, hinder, or latter, part: the hindermost, or last, part: contr. of **قَدَّمَ**. (**K**.) [See also **مَوْخَرَ**; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see **أَخَرَ**.] You say, **مِنْ أَخِرِ**, (**S**, **K**,\*) **His garment was rent, or slit, in its back, or hinder, part,**

(**S**;) or *behind.* (**K**.) And **تَأْخَرَ أَخْرًا** [He retired backwards]. (**A**.) And **جَاءَ أَخْرًا**: see **أَخَرَ**, in two places.

**بِأَخْرَةٍ** and **أَخْرَةٍ**: see **أَخَرَ**.

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

**بِعْتَهُ 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**, **K**;) i. e. **بِنِسِيَةٍ**. (**S**.)

**بِأَخْرَةٍ** and **أَخْرَةٍ**: see **أَخَرَ**.

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

**أَخْرَاءُ** another fem. of **أَخَرَ**. (**K**.)

**إِخْرِيًّا** and **إِخْرِيًّا** and **إِخْرِيًّا**: see **أَخَرَ**.

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

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

**أَخِيرَى** dim. of **أَخْرَى**, fem. of **أَخَرَ**, q. v. (**S**.)

**أَخْرٌ** a subst., of the measure **أَفْعَلٌ**, but implying the meaning of an epithet, (**S**;) from **أَخَرَ** in the sense of **تَأْخَرَ**, (**TA**;) *Another; the other; a thing [or person] other than the former or first; (L;)* i. q. **غَيْرٌ**; (**K**;) as in the phrases, **رَجُلٌ أَخْرٌ** another man, and **ثَوْبٌ أَخْرٌ** another garment or piece of cloth: (**TA**;) or one of two things [or persons]; (**S**, **Sgh**, **Msb**;) as when you say, **جَاءَ القَوْمُ فَوَاحِدٌ يَفْعَلُ كَذَا وَأَخْرٌ 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**, **K**) and **أَخْرَاءُ**; (**K**;) which latter is not well known: (**MF**;) pl. masc. **أَخْرُونَ** and **أَخْرٌ**; (**S**, **K**;) [the latter irreg. as such;] and, applied to irrational things, **أَوَاخِرٌ**, like as **أَفْضَلٌ** is pl. of **أَفْضَلٌ**: (**Msb**;) and pl. fem. **أَخْرِيَّاتٌ** and **أَخْرٌ**; (**S**, **Msb**, **K**;) 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 **بِأَمْرَأَةٍ أَخْرَى** and **بِأَخْرٍ** [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'Alk** 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.,





[† *Our journeying is laborious*: see an ex. in the first paragraph of art. **غدر**. (TA.) — **حُمَى** **الْأَخْوَيْنِ** † *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.* (Mṣb.) — **دَمَّرَ الْأَخْوَيْنِ**: see **دَمَّرَ**, in art. **دمى**.

**أَخَا**: }  
**أَخُو**: } see **أَخ**.  
**أَخُو**: }

**أَخْت**: see **أَخ**, in four places.

[**أَخْت** and **أَخِيَّة** dims. of **أَخ** and **أَخِي**.]

**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 **أَخَوَات** [meaning “sisters”]; but Yoo would to say **أَخِي**, which is not agreeable with analogy. (S, TA.)

**أَخَوِي**: see **أَخِي**.

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

**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-'Arafah, TA.)

**أَخِيَّة**, (Lth, S, Mṣb, K, &c.) originally of the measure **فَاعُولَةٌ**, [i. e. **أَخْوِيَّة**] (Mṣb) and **أَخِيَّة**, (Lth, Mṣb, K,) and **أَخِيَّة**, (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: (Mṣb:) 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: (Ḥar p. 42:) [see also **أَخِي**]: the pl. of the first is **أَخَوِي**; (JK, S, Mṣb, K;\*) and of the second, **أَوَاج**; (Mṣb;) and of the third, **أَخَايَا**, (JK, K,\*) like as **أَخَايَا** is pl. of **أَخِيَّة**. (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. **طَنْب**; (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. لَفْلَانٍ أَوْ أَحْيَى*. (S, K.) You say, **لَفْلَانٍ أَوْ أَحْيَى** [† *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 ingratiation.* (TA.) — In a trad. of 'Omar, in which it is related that he said to El-'Abbás, **أَنْتَ أَخِيَّةٌ أَبَاءَ رَسُولِ اللَّهِ**, it is used in the sense of **بَقِيَّة**; [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. **أَدَّتُهُ دَاهِيَةٌ**, aor. ء (T, S, M, K) and ء (M, K,) but this latter is strange, [anomalous,] and unknown, (TA,) and ء (M, K,) mentioned by Lh, whence it seems that he made the pret. to be of the measure **فَعَلَّ**, or that it is co-ordinate to **أَبَى**, aor. **أَبَى**, (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. **تَادَدَ**; (T, K;) and **أَدَّ**, inf. n. **أَدَّ**; (TA;) i. q. **تَشَدَّدَ** [*He acted, or behaved, with forced hardness, firmness, strength, vigour, &c.*]. (T, K.)

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

**أَدَّ**: see **أَدَّ**. — Also, and **أَدَّ**, *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 **أَدَّ**, (as in the copies of the K,) or **أَدَّ**, [originally **أَدَّ**], of the measure **فَاعَلُ**: (so in the S and L:) pl. (of **أَدَّ**, M, TA) **أَدَادُ**, (K, TA,) or **أَدَادُ**, (T, CK, [but this, if correct, is a quasi-pl. n.,]) or **أَدَادُ**, (M,) and (of **أَدَّ**, S, M) **أَدَدُ**. (T, S, M, K.) You say also **أَدَّ** [meaning as above], using **أَدَّ** as an epithet, accord. to Lh. (M.) And **أَدَّ** **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, **بَشِيَءٌ أَدِّي**, which means the same. (T, TA.)

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

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

## ادب

1. **أَدَّبَ**, aor. ء, inf. n. **أَدَّبُ**, *He invited (people, S, or a man, K) to his repast, or banquet; (S, K;\*) as also **أَدَّبَ**, (K,) or **أَدَّبَ إِلَى طَعَامِهِ**, aor. **يُؤَدَّبُ** [or **يُؤَدَّبُ**], (AZ, S,) inf. n. **إِدَادُ** [originally **إِدَادُ**]. (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 **أُؤَدَّبُ 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. ء; (Mṣb, K;) or **أَدَّبَ**, aor. ء; (so in a copy of the M;) inf. n. **أَدَّبُ**, (M, Mgh, Mṣb,) or **أَدَّبُ**; (K;) *He made a repast, or banquet, (M, Mṣb, K,) and invited people to it; (Mṣb;) 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. ء, inf. n. **أَدَّبُ**, *He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul; (Mṣb;) 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 **الْأَدَّبُ**. (Mṣb.) — **أَدَّبَ**, aor. ء, (AZ, T, S, M, K,) inf. n. **أَدَّبُ**, (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. **تَادَّبَ** *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 **أَسْتَادَبَ**. (S, Mgh, K.)*

10: see 5.

إِدْبٌ (S, M, K,) or, accord. to some, إِدْبٌ (TA.) *Wonderful*; or a wonderful thing; syn. عَجَبٌ (S, M, K;) as also أُدْبَةٌ [used in the latter sense]. (K.) You say, جَاءَ فُلَانٌ بِأَمْرٍ إِدْبٍ Such a one did a wonderful thing. (As, T.)\*  
 = See also أَدْبٌ, last sentence.

إِدْبٌ: see أَدْبٌ, in two places.

أَدْبٌ, 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: (Msb:) or every praiseworthy discipline by which a man is trained in any excellence: (AZ, Mgh, Msb:) [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-Jawálceke:) 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, أَدْبُ النَّفْسِ [which embraces all the significations explained above], and أَدْبُ 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, Btl, Mgh:) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good أَدْبٌ and bad أَدْبٌ:] the pl. is أَدَابٌ [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 الْأَدْبِ 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, الْأَدْبُ: 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 إِدْبٌ الْعُلُومِ الْأَدْبِيَّاتِ], the أَدْبُ is a post-classical term, innovated in the time of El-Islám. (El-Jawálceke.) —  
 أَدْبٌ الْبَحْرِ (A, K,) or أَدْبٌ الْبَحْرِ (T, L,) † The abundance of the water of the sea. (T, A, L, K.)

أَدْبٌ: see أَدْبَةٌ: — and see also أَدْبٌ.

أَدْبٌ أَدْبِيٌّ Of, or relating to, what is termed أَدْبِيٌّ

or الْأَدْبِ. Hence, الْعُلُومُ الْأَدْبِيَّاتُ: see أَدْبٌ, last sentence but one.]

أَدْبٌ Characterized by what is termed أَدْبٌ [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. أَدْبَاءٌ. (M, K.) — See also مُؤَدَّبٌ.

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

أَدْبٌ One who invites people to a repast, or banquet: (T, S, Msb:) pl. أَدْبَةٌ. (TA.)

مَأْدِبَةٌ: see what next follows, in two places.

مَأْدِبَةٌ A repast, or banquet, to which guests are invited; (A'Obeyd, T, S, M, Mgh, Msb, K;) or made on account of a wedding: (M, K:) as also مَأْدِبَةٌ (S, M, Msb, K,) or, accord. to A'Obeyd, this latter has a different signification, as will be seen below, (TA,) and مَأْدِبَةٌ (I, J,) and مَأْدِبَةٌ: (M, K:) pl. مَأْدِبٌ. (S.) In a trad., the Qur-án is called مَأْدِبَةُ اللَّهِ فِي الْأَرْضِ, or مَأْدِبَةٌ; and A'Obeyd says that, if we read مَأْدِبَةٌ, the meaning is, God's repast which He has made in the earth, and to which He has invited mankind; but if we read مَأْدِبَةٌ, this word is of the measure مَفْعَلَةٌ from الْأَدْبِ, [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 مَكْتَبَةٌ and مَكْتَبَةٌ &c.]: El-Ahmar, however, makes both words synonymous. (T, M, TA.)

مَأْدِبَةٌ: see what next precedes.

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

مَأْدِبَةٌ, 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. اَدْرٌ, aor. -, (T, M, Msb, K,) inf. n. اَدْرٌ (Lth, T, S, Mgh) and اَدْرَةٌ (Lth, TA,) or اَدْرَةٌ, (as in the TT,) or اَدْرَةٌ is a simple subst., (M, K,) and so is اَدْرَةٌ (K,) He (a man, S) had the disorder termed اَدْرَةٌ. (T, S, M, &c.)

اَدْرَةٌ a subst. from اَدْرٌ; [see اَدْرٌ, below;] (K;) as also اَدْرَةٌ: (M, K:) the former signifies [A scrotal hernia;] an inflation in the خُصْيَةِ [or the testicle, or the scrotum]: (T, S:) or an inflation of the خُصْيَةِ: (Msb:) or a disorder consisting in an inflation, or a swelling, of the خُصْيَتَانِ, and their becoming greatly enlarged with matter or wind therein: (Esh-Shiháb, on the Soorat el-Ahzáb:) or a largeness of the خُصْيِ: (Mgh:)

and اَدْرَةٌ also signifies what is vulgarly termed قَيْلَةٌ [meaning in the present day a scrotal hernia]: or, accord. to some, i. q. خُصْيَةٌ. (TA.) [See also 1.]

اَدْرَةٌ: see اَدْرَةٌ, in two places. [See also 1.]

اَدْرٌ (T, S, M, Mgh, Msb, K) and مَأْدُورٌ (M, K) A man (S) [having a scrotal hernia; or] having an inflation in the خُصْيَةِ [or the testicle, or the scrotum]: (T, S:) or having an inflation of the خُصْيَةِ: (Msb:) or having his صِفَاق [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 خُصْيَانِ [or in either half of the scrotum]: (M, K:) or having a largeness of the خُصْيِ (Mgh:) pl. of the former, اَدْرٌ; (Msb, K;) and of the latter, مَأْدِيرٌ. (K.) Accord. to some, (M,) اَدْرَةٌ خُصْيَةٌ اَدْرًا signifies [A testicle, or scrotum,] large, without rupture. (M, K.)

اَدْرٌ: see اَدْرٌ.

ادمر

1. اَدْمَرُ الخُبْزِ, aor. -, (M, Msb, K,) inf. n. اَدْمَرٌ; (M, Msb;) and اَدْمَمَهُ (Msb, K,) inf. n. اِدْمَامٌ; (TK;) He mixed the bread with اَدْمَرٌ [or seasoning; i. e. he seasoned it]; (M, K;) he made the swallowing of the bread to be good, or agreeable, by means of اِدْمَامٍ [or seasoning]. (Msb.) You say also, اَدْمَرُ الخُبْزِ باللَّحْمِ, aor. -, [He seasoned the bread, or rendered it savoury, with flesh-meat,] from اَدْمَرٌ and اِدْمَامٌ, signifying مَا يُؤْتَدِمُ بِهِ. (S.) اَدْمَرُ القَوْمِ, aor. -, (K,) inf. n. اَدْمَرٌ; (TA;) or اَدْمَمَهُ; (M;) or both; (TA;) He seasoned for the people, or company of men, (اَدْمَرُ لَهُمْ, [in the CK, erroneously, اِدْمَامُ لَهُمْ,]) their bread; (M, K, TA;) i. e., mixed it [for them] with اِدْمَامٍ. (TA.) — [From اَدْمَرٌ in the first of the senses explained above, is app. derived the phrase,] اَدْمَمَهُ بِأَهْلِهِ He mixed him, associated him, or united him in company, with his family. (M.) [And in like manner,] اَدْمَرُ بَيْنَهُمَا (T, S,) or اِدْمَامُهُمَا (M, Msb, K,) aor. -, (T, M, Msb, K,) inf. n. اَدْمَرٌ; (T, M, Msb;) and اَدْمَرٌ (T, S, M, Msb, K,) inf. n. اِدْمَامٌ; (T, TA;) He (God, T, S, M, or a man, Msb) effected a reconciliation between them; brought them together; (S, M, Msb, K; [expl. in the M and K by لَأَمَرٌ, for which we find in the CK لَأَمَرٌ;]) made them sociable, or familiar, one with another; (S, Msb, TA;) and made them to agree: (TA:) or induced love and agreement between them: held by A'Obeyd to be from اَدْمَرٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., فَإِنَّهُ أُخْرَى أَنْ يُؤَدِمَ 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. (Msb.) And a poet says,

وَالْبَيْضُ لَا يُؤَدِمُنْ 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.) = ادمير (T, M, K,) aor. -, (T,) or -, (M, K,) inf. n. ادمير (M,) † He was, or became, to them, what is termed ادمية; (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 IAr. (M.) = ادمير الأديمير He pared, or removed the superficial part of, the hide: (T, TA;) and ادمير الأديمير, with medd, he pared off the ادمية [q. v.] of the hide: (TA;) or the latter signifies he exposed to view the ادمية [in the CK, erroneously, the ادمية] of the hide. (M, K.) = ادمير, aor. -, (M, K,) inf. n. ادمير (TK;) and ادمير, aor. -, (M, K,) inf. n. ادمية (T, K) [or, more probably, ادمية, like سمرية &c.]; He (a camel, and a gazelle, and a man,) was, or became, of the colour termed ادمية, q. v. infra. (M, K.)

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

4: see 1, in five places.

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

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

ادمير: see ادمية. — هو ادمير أهله: see ادمية.

ادمير بنى أبيه: see ادمير. — هو ادمير أهله: see ادمية.

ادمير: see ادمير, in two places: — and ادمية. — ادمير: see ادمير.

ادمية: see هو ادمية أهله.

ادمية A state of mixing, or mingling, together [in familiar, or social, intercourse]. (Lth, T, M, K.) You say, ادمية بينهما Between them two is a mixing, &c. (Lth, T.) — Also, (M, K,) or ادمير (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 ادمية (K.) You say, فلان ادمية 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 ادمير. (K, L.) — هو ادمية: see ادمية. — 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. سمرية [q. v.]; (S, M, K;) or an intermixture, or a tinge, of blackness; (Lth, T;) or intense سمرية [or tawny]; and it is said to be from ادمية الأرض, meaning the colour of the earth: (Nh, TA;) or [in men,] i. q. حمرية [which, in this case, signifies whiteness of complexion]: (TA;) accord. to AHn, it signifies whiteness; syn. بياض. (M.) [See also ادمير.]

ادمية: see ادمية. — هو ادمية أهله (M, K,) and ادمير (M,) or ادمير (K,) and ادمير (M,) or ادمير, and ادمير (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 IAr. (M.) And ادمية † I made such a one to be the pattern, exemplar, example, or object of imitation, of my people, or family. (T, S.) And ادمية † He is a pattern, &c., to such a one. (Fr, TA.) And ادمية بنى فلان † Such a one is he who makes people to know the sons of such a one. (T.) And ادمية قومه † He is the chief, and provost, of his people. (A, TA.) And ادمير ادمير, and فلان ادمير, and ادمير بنى أبيه, and ادمير † 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 ادمير 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 ادمير: (M, TA;) or, as some say, its surface. (TA.)

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

ادمير (T, S, M, Mgh, Msh, K) and ادمير (the same except the K) [Seasoning, or condiment, for bread; and any savoury food;] what is used for seasoning (ما يؤتدمر 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;) ادمير is anything that is eaten with bread: (TA;) the pl. [of mult.] of ادمير is ادمير (Mgh, Msh,) and, by contraction, ادمير, which

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

كَانُوا لِمَنْ خَالَطَهُمْ إِدَامًا

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

طعام † i. q. مادومر [Seasoned]: (T;) or طعامر † [seasoned food]; (M, K;) food in which is ادمير. (TA.) Hence the prov., سمنكم هريق ادمير [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 ادمير [into your flour]. (TA.) And the saying, سمنهم في ادمير [Their clarified butter is in their seasoned food]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, إِنَّكَ لَتَكْسِبُ ادمير (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. ادمير) and givest to eat food in which is ادمير. (TA in the present art.) [Hence also,] اطعمتك ادمير [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-Eg-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 ادمير; 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.] ادمية (S, M, K) and ادمير and [of mult.] ادمير (M, K,) the last from Lh, and [says ISd] I hold that he who says رسل says ادمير (M,) and ادمير (T, S, Msh, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which ادمير may be pl. (M.) — ادمير ادمير and ادمير ادمير and ادمير ادمير: see ادمير, in art. ادمير. One says, إِنَّهَا يُعَاتِبُ ادمير ذُو 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



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 أ. (Lh, M). And أَخَذْتُ لِدُنْكَ أَهْبَتَهُ i. e. أَهْبَتَهُ [I took for that affair its apparatus, &c.]. (S, TA.) And نَحْنُ عَلَى الصَّلَاةِ لِلْأَمْرِ أَدِيٌّ 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.]

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

أَدَاةٌ: see أَدَاةٌ.

أَدَاةٌ i. q. مِطْبَرةٌ. (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. أَدَاوِيٌّ; (S, Mgh, Mṣb, K;) originally, by rule, أَدَايِيٌّ; which is changed, as in the cases of فَعَائِلٌ and مَطَايَا, from the measure فَعَائِلٌ to the measure فَعَايِيٌّ, so that the و in أَدَاوِيٌّ is a substitute for the augmentative ل in the sing., and the final alif [written ي] in أَدَاوِيٌّ 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. ادى is irregularly formed from the verb أَدَى in that art.]. You say, هُوَ أَدَى شَيْءٍ, 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. ادى.

أَدَى part. n. of the intrans. verb أَدَى [q. v.]. (T, S, M, &c.) — [And act. part. n. of أَدَاهُ.] — مُودٍ, without و, is from أَوْدَى signifying "he perished" [&c.]. (S.)

### ادى

2. أَدَاهُ, (T, S, M, &c.) inf. n. تَأْدِيَةٌ (T, S, K) and أَدَاةٌ, (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. أَوْصَلَهُ; (M, Mṣb, K;) namely, a thing; (M;) as, for instance, الْأَمَانَةَ إِلَى أَهْلِهَا [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. غُورِمَ) [and hence,] أَدَى 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, الْمَنَاسِكَ [the religious rites and ceremonies of the pilgrimage]. (Jel in ii. 196, and Mṣb ubi supra.) It is said in the KUR [xliv. 17], أَنْ أَدُوا إِلَى عِبَادِ اللَّهِ, meaning Deliver ye to me [the servants of God,] the children of Israel: or, as some say, the meaning is, أَدُوا إِلَى مَا أَمَرَ اللَّهُ بِهِ يَا عِبَادَ اللَّهِ [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, أَدُوا إِلَى سَمْعِكُمْ; the verb being used in this sense by the Arabs. (T.) And one says, تَأْدَيْتُ لَهُ, (K, TA,) and إِلَيْهِ, in the place of لَهُ, meaning أَدَيْتُهُ; (TA;) i. e. I payed him his due, or right. (K, TA.) And a man says, مَا أَدْرِي كَيْفَ أَتَادِي [I know not how to pay]. (TA.) One says also, أَدَى عَنْهُ [meaning He payed, or made satisfaction, for him]: and أَدَى عَنْهُ الصَّرَاحَ [He payed for him, or in his stead, the land-tax]. (Mgh in art. جَزَاءُ.) [Hence,] El-Akhnas says,

فَأَدَيْتُ عَنِّي مَا اسْتَعْرْتُ مِنَ الصَّبَا  
وَلِلْمَالِ عِنْدِي الْيَوْمَ رَاجِعٌ 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. (Ḥam p. 346.)

— [أَدَى إِلَى 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. ادى, intrans. and trans.: see art. ادو.

5. تَأْدَى إِلَيْهِ الْخَبْرُ The information, or news, reached him. (S.) — See also 2, in two places.

10. اَسْتَأْدَاهُ مَالًا 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. ادو.

أَدَى 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,] اَدَى هُوَ حَسَنُ الْاَدَاءِ He has a good manner of pronouncing, or uttering, the letters. (TA.) — اَدَى 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 قَضَاً, performance at a time other than that which is appointed. (Mṣb and TA in art. قَضَى.)

ادو: see art. ادى.

أَدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَى; like as the noun أَدَى mentioned in art. ادو is irregularly formed from the verb أَدَى]. You say, هُوَ أَدَى لِلْأَمَانَةِ [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, أَدَى لِلْأَمَانَةِ; but this is incorrect, and not allowable; and I have not known any one of the grammarians allow أَدَى, because أَفْعَلٌ denoting wonder [and the comparative and superlative degrees] is not formed but from the trilateral [verb], and one does not say, أَدَى in the sense of أَدَى: the proper phrase is أَحْسَنُ اَدَاءً. (T.) — See also art. ادو.

ادو: see art. مؤد.

### اد

اد 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 إِذْ قَامَ زَيْدٌ [I came to thee when Zeyd stood], and إِذْ زَيْدٌ يَتَوَمَّرُ and إِذْ زَيْدٌ قَائِمٌ [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,] وَأَذْكُرُوا إِذْ أَنْتُمْ 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.,] وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [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,] وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ [And when Abraham was rearing the foundations]; all three of which kinds are comprised in the KUR where it is said, [ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِنَّنِي إِذْ هَمَّ فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ 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 إِذْ ذَاكَ, [also written إِذَاكَ,] meaning إِذْ ذَاكَ إِذْ ذَاكَ كَذَا [When that was so], or إِذْ ذَاكَ كَائِنٌ [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 ذ receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the ذ and the tenween, (M,) and thus one says, يَوْمَئِذٍ; the kesreh of the ذ not being, as Akh holds it to be, the kesreh of declension, although اد 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 كَمْر and مَن, (M,) as being composed of two letters. (Mughnee.) [J says,] when اِذْ 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 حِينُنْذِ, like as one says لَيْلَتُنْذِ and يَوْمُنْذِ: (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.) اِذِي also occurs for اِذْ [app. اِذْ, but whether this or اِذْ is not clear in the MS. from which I take this]. (M.) When اِذْ is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely حِينُنْذِ [At that time, or then], and يَوْمُنْذِ [In, or on, or at, that day], and لَيْلَتُنْذِ [In, or on, or at, that night], and عَشِيَّتُنْذِ [In, or on, that morning], and اَعْتَمُنْذِ [In that hour: or at that time; then], and اَمْتُنْذِ [In that year], and اَتُنْذِ [At that time; then]; but they did not say اَلْاَتُنْذِ, because اَلْاِنْ 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 اَلْ prefixed to it, or [rather] by any movent letter, the اِذْ of اِذْ is quiescent; but when it is followed by a noun with اَلْ, [or by any اِ,] the اِذْ is mejroorah, as in the saying,

• إِذِ الْقَوْمِ كَانُوا نَازِلِينَ بِكَاطِمَةَ

[When the people, or company of men, were alighting, or taking up their abode, at Kādhimeh]. (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 اِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [explained above], (M,) and in اِذْ نَصَرَ اللَّهُ اِذْ اُخْرِجَهُ الدِّينَ كَفَرُوا [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-hāk 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,] اِذْ is sometimes redundant, like اِذَا, as in the saying in the K̄ur [ii. 48], وَاِذْ وَاَعَدْنَا مُوسَى, meaning وَاَعَدْنَا 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 K̄ur vii. 84], وَاذْكُرُوا اِذْ كُنْتُمْ قَلِيلًا [And remember ye when ye were few]: (Mughnee, K:)

and generally in the commencements of narratives in the K̄ur, it may be an objective complement of اِذْ 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 K̄ur xix. 16], وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ اِذْ اَنْتَبَذَتْ [And mention thou, or remember thou, in the Scripture, Mary, the time when she withdrew aside], where اِذْ is a substitute of implication for مَرْيَمَ. (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 يَوْمُنْذِ, or not of such a kind that it is without need thereof, as in [the K̄ur iii. 6], اِذْ اَتَيْنَاكَ [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 اِذْ كُنْتُمْ قَلِيلًا, it is an adverbial noun relating to an objective complement suppressed, i. e. اِذْ اذْكُرُوا نِعْمَةَ اللَّهِ [And remember ye the grace of God towards you when ye were few]; and in the like of اِذْ اَتَيْنَاكَ, 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] اِذْ اذْكُرْ قِصَّةَ مَرْيَمَ [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 K̄ur iii. 98], وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاءً [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 اِذَا 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 K̄ur [xxxiv. 50], where it is said, وَلَوْ تَرَى اِذْ فَرَعُوْا [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 K̄ur xcix. 4], يَوْمُنْذِ تَحْدِثُ اَخْبَارَهَا [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 K̄ur [xl. 72 and 73], فَسَوْفَ يَعْلَمُونَ اِذِ الْاَغْلَالُ فِي اَعْنَاقِهِمْ [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 اِذَا, which is therefore in the place of اِذَا. (Mughnee.) — It also indicates a cause, as in [the K̄ur xliii. 38], لَنْ يَنْفَعَكَ الْيَوْمَ اِذْ 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 اِذْ 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 اِذْ جِئْتَ [Praise be to God because, or that, thou camest, or hast come]. (S in art. جِئًا.) — 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 اِذَا; (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 بَيْنَ and] in بَيْنَمَا اَنَا كَذَا اِذْ 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 وَاَرْضِينَ 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-Raḍee 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, اِذْمَا تَأْتِي اَتِيكَ [When, or whenever, thou shalt come to me, I will come to thee], like as you say, اِن تَأْتِي وَقْتًا [If thou come to me at some, or any, time, I will come to thee]; and you say also اِذْمَا اَتَيْتَ [like as you say, اِن اَتَيْتَ, 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 اِن; 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 الهزرة باب الالف اللينة: باب الذال

اذا

اِذَا 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 اِذْ: (S voce اِذْ:) 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, *وَجَاءَ زَيْدٌ 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, *إِذَا زَيْدٌ بِالْبَابِ* [I went forth, and lo, or behold, verily Zeyd was at the door]; for [اذا] cannot here be a noun governed in the accus. case, as] what follows *إِنَّ*, which is with kesar, 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-Malik adopts the first of these opinions; Ibn-'Oshoor, the second; (Mughnee;) and so El-Fenjedeehee; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from *الْمُفَاجَاةُ*; [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 *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 *إِذَا الْأَسَدُ حَاضِرٌ* [And there, or then, the lion was present]; or if it be supposed to be [itself] the enunciative, its governing word is *اسْتَقَرَّ* or *مُسْتَقَرٌّ* [understood]: and in the last of the phrases here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being *فِي الْحَاضِرَةِ 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 *إِذَا الْأَسَدُ* being *حَاضِرُ الْأَسَدِ* [And then was the presence of the lion]. (Mughnee.) You may say either *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 أَظُنُّ أَنَّ الْعَقْرَبَ أَشَدَّ لَعْنَةً مِنْ هِيَ* [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, *إِذَا هِيَ إِهَابًا*, 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, Mshb,) with which it is in this case syn., (Mshb,) as in the words of the Kur [xxx. 35], *وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمْتْ 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, Mshb.) — It is also an adverbial noun denoting future time, (S, Mshb, Mughnee, K,\*) and implying the meaning of a condition, (Mshb, 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 اذا here mentioned; (Mughnee;) and in the phrase, *إِذَا جِئْتَ أَكْرَمْتُكَ* [When thou shalt come, I will treat thee with honour]; (Mshb;) and in the phrase, *إِذَا أَجِيؤُكَ إِذَا أَحْمَرُ الْبُسْرِ* [I will come to thee when the full-grown unripe dates shall become red], and *إِذَا قَدِمَ* [when such a one shall arrive], which shows it to be a noun because this is equivalent to *يَوْمَ يَقْدَمُ فَلَانٌ* [on the day when such a one shall arrive]: (S;) or in the phrase *إِذَا أَحْمَرُ الْبُسْرِ* [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-Shafi'ee, If a man were to say, *إِذَا لَمْ يَطْلُقْكَ* [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 أَحْمَرُ الْبُسْرِ* [using it in the sense first assigned to this phrase above]. (Mshb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboodhu-eyb,

• وَالنَّفْسُ رَاجِبَةٌ إِذَا رَغِبَتْهَا

• وَإِذَا تَرَدُّ إِلَى قَلِيلٍ تَقْنَعُ

[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 أَنْشَقَّتِ السَّمَاءُ أَنْشَقَّتْ* [When the heaven shall be cleft, (when) it shall be cleft]; and in like

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

• إِذَا بَاهِلِي تَحْتَهُ حَنْظَلِيَّةٌ

• لَهُ وَلَدٌ مِنْهَا فَذَاكَ الْمُدْرَعُ

*كَانَ* is meant to be understood after اذا [so that the meaning is, *When a Bahilee (a man of the tribe of Bahileh) 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 *إِذْ* 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 *إِذْ*, like as *إِذْ* 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, *أَكْرَمُكَ 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*; (Mshb;) 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*. (Mshb 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*, [is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in *إِذَا أَدْرَيْتَهُ لَحْنَهُ* [meaning Thou sayest (of a thing) when, or if, thou hast turned it about in thy mouth]. (MF in art. لوج. See also *أَنْ*; last sentence but one.) — It is sometimes redundant, like as *إِذْ* is sometimes [accord. to some], as in the saying of 'Abd-Menaf Ibn-Ribah El-Hudhalee,

• حَتَّى إِذَا أَسْلَكُوهُمْ فِي فِئَابِهِ

• سَلَا كَمَا تَطْرُدُ الْجَمَالَ الشُّرَدَا

[Until they made them to pass along Kutaidah, (here meaning a certain mountain-road so named, S in art. قند,) 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 حتى in the gen. case, but is still an adverbial noun, حتى being an inceptive particle without government. (Mughnee.) — As to what it is that governs اذا 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, K:) the former is the opinion of the critical judges; so that it is in the predicament of اَيَّانَ and حَيْثُمَا and مَتَى. (Mughnee.) — Sometimes it is used so as not to denote a condition, as in the words of the Kur [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 ف: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) — See also what follows.

اِذًا, (Msb, TA, the latter as on the authority of Lth,) with tenween, (TA,) or اِذُنْ, (T, S, M, Msb, Mughnee, K, 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 اِذًا, (T, S, M, Msb, Mughnee, K, TA,) and therefore the Baṣrees hold that in other cases it should be written اِذًا, (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] اِذًا: (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 اِذْ and اُنْ; and as being simple, it is that which renders an aor. manṣoob, not اُنْ 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, K,) in every instance; (TA;) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, K,) 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, K, 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 اِذَنْ اُكْرِمَكَ [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 اِذًا جِئْتَنِي اُكْرِمَكَ [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] اِذًا, the Koofees hold that it should be written with ن, (Msb,) and اُنْ [preceded by يَجِبُ عَلَيَّ or the like] is sup-

pressed and meant to be understood [as that which renders the aor. manṣoob; so that when one says اِذًا جِئْتَنِي اُكْرِمَكَ, it is as though he said اِذًا جِئْتَنِي اُكْرِمَكَ يَجِبُ عَلَيَّ اُنْ اُكْرِمَكَ 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 manṣoob on certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present: (TA:) اذا 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 اذا: (TA:) and there must be nothing intervening between اذا and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative لا: (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, اِذَنْ اُكْرِمَكَ [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, اِذًا اُجِيْتُكَ [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, اِذَنْ اُطْنُكَ صَادِقًا [Then, or if the case be so, I think thee veracious]; for this is a mere reply: (Mughnee:) and to one talking to thee, اِذًا اُطْنُكَ كَاذِبًا [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, اَنَا اِذَنْ اُكْرِمَكَ [I, in that case, will treat thee with honour]: (S, Mughnee, TA:) for اذن among the words which govern verbs is likened to الظَّن among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, اِذًا اُكْرِمَكَ [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 اِنْ, so that the meaning is, اِنِّي لَا أَقْدِرُ عَلَيَّ 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 ف, the aor. may be either marfooḩ or manṣoob. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is marfooḩ, (T, Mughnee,) as in the saying, اِذَنْ أَخُوكَ يُكْرِمَكَ [Then, or in that case, thy brother will treat thee with honour], (T,) or اِذًا يَا عَبْدَ اللَّهِ اُكْرِمَكَ [Then, or in that case, O 'Abd-Allah, I will treat thee with honour]; but Ibn-'Oṣfoor allows the intervention of an

adverbial noun [without annulling the government]; and Ibn-Bábshádh, 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, reḩa. (Mughnee.) When you put an oath in the place of the noun, you make the aor. manṣoob, as in the saying, اِذًا وَاللَّهِ تَنَامُ [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. marfooḩ, saying, اِذَنْ وَاللَّهِ لَتَتَدَمَّرُ [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 marfooḩ or manṣoob, saying, اِذَنْ لَ اُكْرِمَكَ [Then, or in that case, I will not treat thee with honour]. (T.) — Sometimes the اُ is rejected, and they say, اِذَنْ لَ اُفْعَلُ [Then, (a word exactly agreeing with اِذَنْ in sound as well as in meaning,) or in that case, I will not do such a thing]. (M, K, TA.) — IJ relates, on the authority of Khálid, that اِذًا is used in the dial. of Hudheyl for اِذ. (M.) — [اِذًا or اِذًا is mentioned and explained in the S and K and TA in art. اذن, and in the TA in باب الالف اللينة also.]

اذر

اِذَارُ The sixth of the Greek [or Syrian] months [corresponding to March O. S.]. (K.) [This is not to be confounded with اِذْر or اِذْر, which is the ninth month of the Persian calendar.]

اذن

1. اِذِنَ لَهُ (T, S, M, Msb, K) and اِذِنَهُ (M, K,) aor. ٢, (T, Msb, K,) inf. n. اِذِنُ (T, S, Msb, K,) He [gave ear or] listened to it, (T, S, M, Msb, K,) or him: (T, S, M, K:\*) or it signifies, (K,) or signifies also, (M,) he listened to it, or him, pleased, or being pleased. (M, K.) It is said in a trad., (T,) مَا اِذِنَ اللَّهُ لَشَيْءٍ كَاذِبَةٍ لِنَبِيِّ يَتَعَنَّى بِالْقُرْآنِ (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 Kur [lxxxiv. 2 and 5], وَاذِنْتَ 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, اِذِنَ لَلْبُهْوِ He listened and inclined to sport, or play. (M.) — [Hence, perhaps,] اِذِنَ لِرَائِحَةِ الطَّعَامِ + He desired eagerly, or longed for, the food, [perceiving its odour,] (Ish, K,) and inclined to it. (Ish, TA.) — [Hence also, app.,] اِذِنَ لَهُ فِي الشَّيْءِ (S, M, K,) or اِذِنَ فِي كَذَا (T,) or اِذِنَ فِي كَذَا (Msb,) aor. ٢, (T, K,) inf. n. اِذِنُ (T, S, M, K,) or this is a simple subst., (Msb,) and اِذِنٌ (K,) [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 such a thing. (M, Msb, K.) [See also اِذِنُ, below.] You say, اِذِنْتُ لِلْعَبْدِ فِي التِّجَارَةِ [I gave permission, or leave, to the slave to traffic]. (Msb.) — اِذِنُ

He took, or got, permission, or leave, for him from him. (M.) You say, **إِيذَنْ لِي** (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 ضَنَّ الْأَمِيرُ بِإِيذَنِهِ**  
• **عَلَى الْإِيذَانِ 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**  
• **تَشُدُّنْ 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, **لِتَأْذَنْ**; 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 **أَنْتَ تَعْلَمُ**. (S.) — **أُذِنَ بِالشَّيْءِ**, (S, \* M, Mṣb, K,) aor. **أَذِنَ**, (S, M, K,) inf. n. **أُذِنَ** and **أَذِنَ** and **أُذَانٌ** and **أُذَانَةٌ**, (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 **Ḳur** [ii. 279], **فَأَذِنُوا 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 **أُذِنَ**, below.] — **أُذِنَهُ**, (T, S, M, K,) inf. n. **أُذِنَ**, (T,) *He hit, or hurt, his ear;* (T, S, M, K;) or *struck his ear;* (so in some copies of the S;) and **أُذِنَهُ** signifies the same, (M, K,) inf. n. **إِيذَانٌ**. (TA.) [See also 2.] — **أُذِنَ** [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. **أُذِنَهُ**, (S, M, K,) inf. n. **تَأْذِينٌ**, (K,) *He wrung, or twisted, (عَرَكَ) his (a boy's, S) ear:* (S, K:) or *he struck, (ضَرَبَ) or struck with his finger, or fillipped, (نَفَرَ) his ear.* (M, TA.) [See also **أُذِنَهُ**.] They say, (in a prov., TA in art. **جوز**), **لِكُلِّ جَابِهِ جَوْزَةٌ ثُمَّ يُؤْذَنُ**, (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 apprise 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. **جوز**;) or, **† then he is repelled from the water:** (TA in art. **جوز**;) [for **أُذِنَهُ** signifies also] — **† He repelled him, (إِيَأَرَ) T, M, K,** namely, a man, (IAḞr, T, M,) *from drinking, (K,) and did not give him to drink.* (M, K.) You say also, **أُذِنُوا عَنِّي أَوْلَهَا**, [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.) — **أُذِنَ التَّعَلُّ**, (inf. n. as above, S,) *He put to the sandal what is termed* **أُذُنٌ**, q. v. infra: (S, M, K:) and in like manner

one says with respect to other things. (S, K.) — **أُذِنَ**, (M, K,) inf. n. as above, (K,) also signifies *He made known, or notified, a thing (بَشَّرَ) much;* (M, K;\*) *he proclaimed, or made proclamation;* syn. **نَادَى**: (Jel in vii. 42, and Bḍ and Jel in xii. 70 and xxii. 28:) **Sb** says that some of the Arabs make **أُذِنَ** and **أُذِنَ** to be syn.: but some say that the former signifies *he called out publicly;* and the latter, i. q. **أَعْلَمَ** [he made to know, &c.: see 4]. (M, TA.) It is said in the **Ḳur** [xxii. 28], **وَأُذِنَ فِي النَّاسِ بِالْحَجِّ** (M) *And proclaim thou, among the people, the pilgrimage.* (Bḍ, Jel.) — Also, (S, K,) or **أُذِنَ بِالصَّلَاةِ**, (Mṣb,) inf. n. as above, (M, K,) or **أُذَانٌ**, (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of **وَدَّعَ وَدَاعًا** and **وَدَّعَ كَلِمًا** and **سَلَّمَ سَلَامًا** &c., (Mṣb,) *He called to prayer;* (M, K;) *he notified, or made known, or proclaimed, [i. e., chanted, from the مُثَدَّنَةُ] the time of prayer;* (S, \* Mṣb, \* TA;) and **أُذِنَ** signifies the same, (K,) inf. n. **إِيذَانٌ**. (TA.) **IB** says, the phrase **أُذِنَ الْعَصْرُ**, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being **أُذِنَ 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, **أُذِنَ بِإِسْرَالِ إِبِلِهِ** *He spoke of sending away his camels.* (En-Nadr, T.)

4. **أُذِنَهُ**: see 1, last sentence but one. — [Hence, app.,] inf. n. **إِيذَانٌ**, **† 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.) — **إِيذَانٌ**, (T, Mṣb,) in the place of which the subst. **أُذَانٌ** is also used, (T,) signifies **أَعْلَمْتَهُ** [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 **أُذِنْتُ**, also, signifies **أَعْلَمْتُ** [as meaning I made to know, &c.: and I made known, &c.]. (Mṣb.) You say, **أُذِنَهُ بِالْأَمْرِ**, (T, K,) [in the **Ḳur**, erroneously, **أُذِنَهُ**,] or **بِالشَّيْءِ**, (S,) and **أُذِنَهُ**, (M, K,) inf. n. **إِيذَانٌ**, (T,) meaning **أَعْلَمَهُ** [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 **تَأْذِنَهُ**. (M.) So, accord. to one reading, in the **Ḳur** [ii. 279], **فَأَذِنُوا 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 **Ḳur** [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**, meaning *he swore that he would assuredly do [such a thing]:* (M:) **Lth**

says that **تَأَذَّنَتْ** **لَأَفْعَلَنَّ كَذَا وَكَذَا** signifies the making the action obligatory. (T.) You say also, **تَأَذَّنَ** **الْأَمِيرُ فِي النَّاسِ** *The commander, or governor, or prince, proclaimed (نَادَى) among the people, with threatening (S, K) and prohibition;* i. e. **تَعَدَّمَ** and **أَعْلَمَ**. (S.) And you say of a building that has cracked in its sides, **أُذِنَ بِالْإِهْدَامِ**, **وَالسَّقُوطِ** [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 **أَلَا**. And hence,] **أُذِنَ الْعُشْبُ** [in the **Ḳur** (erroneously) **أُذِنَ**] *The herbage began to dry up; part of it being still succulent, and part already dried up.* (M, K, TA.) And **أُذِنَ الْحَبُّ** *The grain put forth its أذنة, or leaves.* (TA.) See also 2, latter half, in two places. — **أُذِنَ** and **تَأَذَّنَ** 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 **أُذِنَ** and **تَيَقَّنَ**. (S, TA.) You say, **تَأَذَّنَ**, meaning **أَعْلَمَ** [Know thou]; like as you say **تَعَلَّمَ**, meaning **أَعْلَمَ**. (M.)

5: see 4, in eight places.

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

**أُذِنَ**: see **أُذِنَ**.

**إِيذَانٌ** [is held by some to be an inf. n., like **أُذِنَ**: (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-Harállee, 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 **إِلَّا لِيَطَاعَ بِإِذْنِ اللَّهِ**, [in the **Ḳur** 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 **Ḳur** [which see below];) but **Es-Semeen** says that this requires consideration. (TA.) — Also **Knowledge; syn. عِلْمٌ**; (T, M, K;) and so **أُذِنَ**; (M, K;) as in the saying **فَعَلَهُ بِإِذْنِي** (T, \* M, K) and **بِإِذْنِي** (M, K) [He did it with my knowledge]: or **إِيذَانٌ** has a





مَأَذَنَةٌ : } see what next follows.  
مُؤَذِّنَةٌ :

مِئَذَنَةٌ (which may also be pronounced مِئَذَنَةٌ, 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 مُؤَذِّنَةٌ: (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 صَوْمَعَةٌ: [see these two words:] (K:) or i. q. مَنَارَةٌ, meaning صَوْمَعَةٌ; (Lh, M, TA;) by way of comparison [to the turret first mentioned]: but as to مَأَذَنَةٌ, it is a vulgar word: (TA:) the pl. is مَأَذِنٌ, agreeably with the original form of the sing. (Mṣb.)

مُؤَذِّنٌ 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 أَذِينٌ. (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 مُؤَذِّنٌ. (TA.)

## اذى

1. أَذَى, aor. ʿ, inf. n. أَذَى, (T, M, Mṣb, K,) in [some of] the copies of the K written إِذَا, and so by IB, (TA,) and إِذَى, (CK, [but not found by me in any MS. copy of the K nor in any other lexicon,]) and, accord. to IB, أَذَاةٌ and أَذِيَّةٌ, (TA,) or these two are simple subst.; (M, K;) and تَأَذَى; (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-Khattābee;) 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:] تَأَذَى 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 تَأَذَى [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. أَذَى signifies فَعَلَ الأذى [He did what annoyed, molested, harmed, or hurt]. (M, K.) — And أَذَاهُ, (T, S, M, Mṣb, K,) aor. يُؤْذِيهِ, (S,) inf. n. إِذَاءٌ (T, IB, Mṣb) and [quasi-inf. n.] أَذِيَّةٌ, (T,) or أَذَى and أَذَاهُ and أَذِيَّةٌ, (S, K,) but IB refuses his assent to this, saying that these three are inf. ns. of أَذَى, and MF says of إِذَاءٌ, 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.

أَذَى 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 أَذَاهُ. (S, K.) — It signifies also, [like أَذِيَّةٌ and أَذَاةٌ,] كُلُّ مَا تَأَذَيْتَ بِهِ [Anything by which thou art annoyed, molested, harmed, or hurt]; (T;) or مَا يُؤْذِيكَ [a thing that annoys, molests, harms, or hurts thee]: (Mgh:) or a slight evil; less than what is termed ضَرَرٌ. (El-Khattābee.) You say, أَمَاطَ 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.) [Filt; impurity: often used in this sense in books on practical law.]

أَذَى 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 أَذَى: (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 أَذَى: (M:) fem. of the former أَذِيَّةٌ; (El-Umawee &c.;) and of the latter أَذِيَّةٌ. (TA.)

إِذَا: and إِذَى: see art. إِذَا.

أَذَاةٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of أَذَاهُ. (S, K.) — See also أَذَى and أَذِيَّةٌ.

أَذَى, and أَذِيَّةٌ as its fem.: see إِذَى, in three places.

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

أَذَى (S, M, K, &c.) with medd and teshdeed, (TA, [in the CK, erroneously, إِذَى,]) Waves (S, M, K) of the sea: (S:) or vehement waves: (TA:) or the أَطْبَاقُ [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. أَوْادِي. (S.)

## ار

1. أَرَّهَا, aor. يَرُّ, (S,) inf. n. أَرٌّ, (S, K,) Inivit eam; he compressed her. (S, K.)

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

أَرٌّ 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 مَثْبُورٌ, of the same measure as مَعْبُورٌ, i. e., مَفْعِلٌ, [originally مَأْبِرٌ,] from أَرَّهَا. (T.)

## ارب

1. أَرَبٌ, aor. ʿ, (T, S, M, K,) inf. n. أَرَابَةٌ (AZ, T, S, M, K) and إِرَابٌ, like صَغُرَ, (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 أَرَبٌ, aor. ʿ, inf. n. أَرَبٌ, 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.] —

أَرَبٌ 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.) — أَرَبٌ, inf. n. أَرَبٌ, is also syn. with أُنْسٌ [app. as meaning He became familiar with a person or thing]. (M.) — And أَرَبٌ بِالشَّيْءِ also signifies He devoted, or addicted, himself, or clave, or kept, to the thing: (T, K:) and he was, or became, niggardly, avaricious, or tenacious, of the thing. (T, M, TA.) — And أَرَبٌ فِي الأَمْرِ, and فِيهِ, and تَأَرَّبَ فِيهِ, He exerted, or employed, his power and ability in the affair, and understood it: (Ish, T:) or تَأَرَّبَ 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.) — أَرَبٌ عَلَيْهِ He had, or obtained, power over him, or it. (M.) — أَرَبٌ, aor. ʿ, (T, S, K,) inf. n. أَرَبٌ, (T, S,) He was, or became, in want, or need. (T, S, K.) [See أَرَبْتُ it, in a later part of this paragraph.] — أَرَبٌ 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.) — أَرَبٌ 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 أَرَبٌ عَلَيْهِ He was, or became, hard upon him in his demand. (TA, from a trad.) — أَرَبَهُ, [from إِرَابٌ,] He struck upon a member, or limb, belonging to him. (K,\*)

TA.) — **أَرَبَ**, (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 جُدَامُ: (TA:) and it (said of a member, or limb,) dropped off. (TA.)* The phrase, **أَرَبْتَ** **عَنْ ذِي يَدَيْكَ**, (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 ذِي يَدَيْكَ**, (IAḩr, 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. (IAḩr, T, TA.)* And **أَرَبَ مَا لَهُ**, said by Moḩammad 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 IAḩr, 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. **حَاجَةً 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.) **أَرَبَتْ يَدُهُ**, (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 مَعِدَتُهُ** *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 **أَرَبَ**]. (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.)* — *He was, or became, avaricious; [in a state of vehement want of a thing;] eagerly desirous. (A'Obeyd, TA.)* [See also 1.] — *He cut up, or cut into pieces, (T, A, Mgh,) a sheep, or goat, (A, Mgh,) limb by limb. (T, A, Mgh.)* — *He cut off a member, or limb, entire. (M, TA.)* — *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 الْأَرَبِ 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 عَلَيْهِمْ**, (T, S, M, K,) of the measure **أَفْعَلَ**, (T,) inf. n. **إِيرَابٌ** [originally **إِئْرَابٌ**, (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 **إِيرَابٌ**]. — see 1.

**أَرَبَ**: see what next follows, in two places.

**أَرَبٌ** *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 **أَرَبِيَّةٌ** and **أَرَبِيَّةٌ** (M, K) and **أَرَبٌ**, (M, A,) or **أَرَبٌ**. (L.) You say, **هُوَ ذُو إِرَابٍ** [*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 **إِرَبِيَّةٌ**; syn. **حِيلَةٌ**. (K.)* — *Wickedness, mischievousness, or malignity; hidden rancour, malevolence, or malice. (K, TA.)* [In a trad. it occurs in this sense written, in the TA, **أَرَبٌ**.] — 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 إِرَابًا إِرَابًا** *I cut him up, member by member, or limb by limb. (TA.)* And **أَرَابٌ** **السُّجُودِ عَلَى سَبْعَةِ أَرَابٍ** [*Prostration [in prayer] is [performed] on seven members; (S, Mgh;) namely, the forehead, the hands, the knees, and the feet. (TA.)*] — Also *The membrum genitalē; 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.)***

**أَرَبٌ**: see **أَرَبٌ**. — *Want, or need; (T, S, M, Mgh, Mṣb, K;) as also **أَرَبٌ** and **أَرَبِيَّةٌ** (the same, and A) and **أَرَبِيَّةٌ** (K) and **مَأْرَبَةٌ** and **مَأْرَبَةٌ**: (T, S, M, A, Mṣb, K) and **مَأْرَبَةٌ** (K) and **مَأْرَبٌ**: (M, A:) the pl. [of **أَرَبٌ** or **أَرَبِيَّةٌ**] is **أَرَابٌ**, and [of **أَرَبِيَّةٌ**, and perhaps of the other sings. commencing with **أَرَبٌ**], **أَرَابٌ**; (M;) and the pl. of **مَأْرَبَةٌ** is **مَأْرَابٌ**. (T, Mṣb.) It is said in a trad., respecting Moḩammad, **كَانَ أَمَلَكْتُمْ لَارِبَهُ** *He had the most power, of you, over his want, and desire: (M, \***

Mgh, \* Mṣb, \* TA:) IAth says that the most common reading is **لَارِبَهُ**, meaning **لِحَاجَتِهِ**: but some read **لَارِبِهِ**, [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 **أَرَبٌ مَا لَهُ**, see 1. You say also, **مَا إِرَبُكَ إِيَّايَ هَذَا** *What is [the reason of] thy want of this?* (A.) And **مَا لِي بِغَيْرِ إِرَبٍ فِيهِ** *I have no want of it. (A.)* By **أَوَّلِي الإِرَبِيَّةِ**, in the Kṣur [xxiv. 31], are meant *Idiots; or persons deficient in intellect: [from **أَرَبٌ** as meaning "intelligence:"] (Sa'ced Ibn-Jubeyr, S:) or not such as have need of women. (Jel.) **لَا حَفَاوَةَ لِمَأْرَبِيَّةٍ**, (S, A,) or **لَا حَفَاوَةَ لِمَأْرَبٍ**, (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 بِمَأْرَبِكَ مِنَ الأَرْضِ**, meaning, *Go thou whither thou wilt [so as to attain thy want]. (A.)**

**أَرَبٌ**: see **أَرَبِيَّةٌ**. — 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 **إِلَى شَيْءٍ**; (see **أَرَبٌ**)] or **أَرَبٌ**, of the measure **فَاعَلٌ**, (Mṣb,) *Wanting, needing, or desiring, a thing. (Mṣb, \* TA in art. مَهْر, &c.)*

**أَرَبِيَّةٌ**: see **أَرَبٌ**; — and **أَرَبٌ**.

**أَرَبِيَّةٌ**: see **أَرَبٌ**, 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 **أَرَمِيٌّ** and **سَعْبِيٌّ** [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 **أَرَابَةٌ**. (T, M.)* — **أَرَبِيَّةٌ** *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**.]

**أَرَبٌ**: see **أَرَبٌ**.

**مَأْرَبٌ**: see **أَرَبٌ**, in three places.

**مَأْرَبَةٌ** and **مَأْرَبَةٌ** and **مَأْرَبَةٌ**: see **أَرَبٌ**, in four places.

**مُؤْرَبٌ** *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, كَتِفٌ مُؤَرَّبَةٌ *A shoulder cut off entire*, (Mgh, TA,) *having none of its flesh taken from it*, (Mgh,) *without any deficiency*. (TA.)

## ارث

1. أَرَّثَ: see 2.

2. أَرَّثَ (M, A,) inf. n. تَأَرَّثَ (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 أَرَّثَ, aor. 2, (T, K,) inf. n. أَرَّثَ; (K; in a copy of the A أَرَّثَ;) but this [says SM] no leading lexicographer has mentioned, nor have I found any example of it. (TA.) [See also وَرَّثَ.]—[Hence,] تَأَرَّثَ also signifies † *The exciting discord, dissension, disorder, strife, quarrelling, or animosity, between a people*. (S, K.) You say, أَرَّثَ بَيْنَ الْقَوْمِ (M, A,) and أَرَّثَ 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.)

إِرْثٌ, originally وَرْثٌ (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., إِنْكُمْ عَلَى إِرْثٍ مِنْ 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 وَرْثٌ.]—*A remainder, or what remains*, (M, L, K,) of a thing, (K,) or of the original of a thing: (M, L:) pl. إِرْثَاتٌ. (L.)—And [hence, app.,] *Ashes*. (M, K.)—Also *Origin, race, or stock*. (S, M, A, K.) You say, هُوَ فِي إِرْثٍ صَدِيقٍ [*He is of an excellent origin, race, or stock*]. (S.) And إِنَّهُ لَفِي 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 IAar, 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 وَرْثٌ, to property, or wealth. (M.) [See art. وَرْثٌ.]

أُرْثَةٌ: see إِرْثَاتٌ, in three places.

إِرْثَاتٌ *Fire*; (T, M, L, K;) as also إِرْثَاتَةٌ and أُرْثَاتٌ: (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 إِرْثَاتَةٌ and أُرْثَاتَةٌ; 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 أُرْثَاتَةٌ: (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 Mejd, التَّمِيمَةُ إِرْثَاتَةٌ 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 إِرْثَاتَةٌ, we find أُرْثَاتَةٌ.)

أُرْثَاتٌ: see the paragraph next preceding.

إِرْثَاتَةٌ: see إِرْثَاتٌ, in three places.

## ارح

1. أَرَحَ, aor. 2, inf. n. أَرَحَ (S, A, M, K) and أُرِجَ (S, A, K) and أُرِجَةٌ (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 تَأَرَّحَ: (A:) *it had a hot, or strong, odour*; syn. تَوَهَّجَ رِيحُهُ. (S, A, K.)—*It (a place) was, or became, strongly fragrant*. (M, K.) = أَرَجَ: see 2, in three places.

2. أَرَجَ, [and app. أُرِجَ 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,] أَرَجَ, inf. n. تَأَرَّجَ; (S, K;) and أُرِجَ, (TA,) aor. 2, (TK,) inf. n. أُرِجَ; (K, TA;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity*, (S, K, TA,) *between, or among, the people, or company of men, like أَرَشَى*, (S, TA,) and أَرَجَ الْحَرْبَ *in war*. (TA.) And أَرَجَ الْحَرْبَ, (S, K, TA, and Ham ubi suprâ,) and أَرَجَهَا, (TA,) † *He kindled war, or the war*; (S, TA, and Ham ubi suprâ;) and in like manner, النَّارَ *the fire*. (IAar, Ham.)

5: see 1.

أُرِجٌ (L) and أُرِجٌ and أُرِجَةٌ (ISd, TA) *A sweet odour*: (ISd, L, TA:) pl. of the last, أُرِجَاتٌ. (ISd, TA.) [See also 1.]

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

أُرِجٌ }  
أُرِجَةٌ } see أُرِجٌ.

أُرِجٌ (K) and مَرْتَجٌ (TA) † *A liar*: and one

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

مَرْتَجٌ: see what next precedes.

المَوْجُ † *The lion*. (K.)

## ارخ

1. أَرَخَ الْكِتَابَ: see 2.

2. أَرَخَ الْكِتَابَ (S, Mgh, M, K,) inf. n. تَأَرَّخَ; (S, Mgh;) and أَرَخَهُ, (IKtt, M, K,) inf. n. أَرَخَ; (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 أَرَخَهُ, (K,) inf. n. مَوَّارَخَةٌ; (TA;) as also وَرَّخَهُ, inf. n. تَوَرَّخَ; (S, Mgh, M, K;) in which the و is a substitute for the ء; (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 بِيَوْمٍ كَذَا *He inscribed the writing, or letter, with the date of such a day*. (S, L.) And أَرَخَ الْبَيْتَةَ *He dated, or mentioned the date of, the evidence, proof, or voucher: in the contr. case saying, أَطَلَقَ*. (M, K.) Some say that تَأَرَّخَ 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 تَأَخَّرَ. (TA.)

3: see 2.

أُرْخَةٌ: see what next follows.

أُرْخَةٌ inf. n. of 2.—Also, [as a subst., generally pronounced without ء,] *A date; an era; an epoch*; (M, K;) and أُرْخَةٌ is a subst. [signifying the same,] from أَرَخَ. (K.) تَأَرَّخَ الْبَحْرَةَ is *The era, or epoch, of the Emigration [or Flight (for such it really was)] of Mohammd [from Mekkeh to El-Medeenah]*, (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-Moharram, [two months before the Flight itself,] and making the day to commence from sunset: (M, K;) it is also called تَأَرَّخَ الْمُسْلِمِينَ *the era, or epoch, of the Muslims*. (L.)—Also *The utmost limit, term, or time, of anything*: whence the saying, فَلَانَ تَأَرَّخَ قَوْمِهِ *Such a one is the person from whom date the nobility, or eminence, and dominion, or authority, of his people*. (Eg-Soolee, Mgh, TA.)—[Also, *A chronicle; a book of annals; a history*: pl. تَوَارِيخٌ, from تَوَرَّخَ.]

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

ارز

ارز and ارز The pine-tree; syn. شَجَرُ الصَّنَوْبِ: (K:) or this is called ارز and ارز is the pl.: (A'Obeyd, S:) [or rather ارز is a coll. gen. n., and ارز is the n. un.:] or the male of that kind of tree; (AHn, K;) as also ارز; (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, ارز 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 ارز, and it is called in El-'Irák صنوبر, but this last is the name of the fruit of the ارز: (TA:) or i. q. عَرَّعَر [a name given to the cypress and to the juniper-tree]. (K.) It is said in a trad., مَثَلُ الْكَافِرِ مَثَلُ الْأَرْزَةِ الْمَجْدِيَّةِ [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 ارز, with fet-h to the ر; meaning the tree called الارزن: but A'Obeyd thinks this to be a mistake, and that it is ارز, 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 ارز [which is a hard kind, from which staves are made]: (AA, S, K:) some say that it is ارز, of the measure فاعلة; but A'Obeyd disapproves of this. (TA.) See also ارز.

ارز and ارز and ارز and ارز (S, Msh, K) and ارز and ارز (Kr, K) and ارز (S, Msh, 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-Keys; (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 ارز.

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. ارش. (K, TA.) [This signification is probably derived from ارش as syn. with تاريش, in which sense it seems to be the inf. n. of an obsolete verb.] = ارشه, (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 عني, (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, Msh,) and بين الرجلين (TA,) inf. n. تاريش (S, Msh,) He made mischief; or excited disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; (S, L, Msh, TA;) between, or among, the people, or company of men, (S, L, Msh,) and between the two men: (TA:) accord. to some, its original is ارش. (Msh.) — 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. ارش منه خماشتك [written with the disjunctive alif ارش] Take thou from him the fine, or mulct, for thy خماسة, q. v. (K.) — ارش لنفسه [He surrendered himself to pay the fine, or mulct, for the injury termed لخماسة] is like ارش للقصاص. (K.)

ارش The making mischief; or exciting disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; [like تاريش; see 2, and see also 1;] syn. ارش [in the sense of ارش]; (Msh;) and ارش. (K.) — Disagreement, discord, or dissension; and contention, or altercation: you say, ارش بينهما Between them two is disagreement, &c. (K.) = A fine, or mulct, for a wound: (S, Mgh, Msh, K:) from the first of the significations in this paragraph; (Msh;) 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. ارش. (Mgh, Msh.) Hence the saying mentioned by IAqr, ارش حتى انتظرنى حتى تعقل فليس لك عندنا ارش الا الائمة [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. (Aboonahshal, Sh, K.)

ارشه Scratched with the nails, or lacerated.

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

فَقُلْ لِدَاكِ الْمَرْعَجِ الْمَحْنُوشِ  
أَصْبِحَ فَمَا مِنْ بَشِرٍ مَارُوشِ

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. ارض الارض (S, K, [in two copies of the S, but this is evidently a mistake,]) with ارضت (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 الخسبة (S, A, Msh, TA,) in the pass. form, (Msh,) like عني (TA,) aor. تاروش (S, TA,) inf. n. ارض (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add ارضت, aor. تاروش, 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 ارضت القرحة (S, A, Msh, TA.) = ارضت القرحة (S, M, K,) aor. 2, (S, K,) inf. n. ارض (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 استارضت (Sgh, K.) = ارض, like عني (K,) inf. n. ارض (TA;) or ارض, like سمع, aor. 2, inf. n. ارض (L; He was, or became, affected with زكام [or rheum]. (L, K.)

2. ارض (TK,) inf. n. تاريش (K,) He depastured the herbage of the earth, or land: and he sought after it: (K:) or, accord. to some, تاريش denotes this latter signification with respect to a place of alighting, or abiding: (TA:) and you say [also], تارض المنزل he sought after, and chose, the place for alighting, or abiding: (M, TA:) and تارضون حتى يتارضون 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. ثقّل. (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.)



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

**أَرْضَةٌ**: see **أَرِيضٌ**.

**إَرْضَةٌ**: see **إَرِيضٌ**.

**أَرُوضٌ**: see **أَرِيضٌ**.

**أَرْضٌ أَرِيضَةٌ** part. n. of **أَرِيضٌ**. — You say **أَرْضٌ أَرِيضَةٌ** (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: (IAgr:) or level, or soft: (ISh:) 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: (AHn:) it also signifies a wide land; syn. **عَرِيضَةٌ**: (TA:) and **إِرَاضِيٌّ** [as pl. of **أَرِيضٌ**] is syn. with **عَرَاضٌ** and **وِسَاعٌ**; (AA, K, TA;) as though the **ء** were a substitute for the **ع**. (TA.) — **أَرِيضٌ** is also an imitative sequent to **عَرِيضٌ**; (S, K;) as in the phrase **عَرِيضٌ أَرِيضٌ** [A very wide thing]: (S:) or it signifies fat, as an epithet: (K:) some use it in this sense without **عَرِيضٌ**, applied to a kid. (S.) And you say, **أَمْرَةٌ عَرِيضَةٌ أَرِيضَةٌ** [A very wide, or wide and fat, woman; or, as seems to be indicated in the TA in art. **عَرِيضٌ**, prolific and perfect]; and in like manner, **مُؤْرَضَةٌ**. (TA.) You say also **رَجُلٌ أَرِيضٌ**, (S,) and **لَلْخَيْرِ**, (A,) A man lowly, or submissive; (S;) naturally disposed to good, or to do good. (S, A.) And **رَابِطٌ**: see **نَفْسٌ وَاسِعٌ أَرِيضٌ**.

**هُوَ أَرَضَهُمْ 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 أَرَضَهُمْ أَنْ هُوَ يَفْعَلُ ذَلِكَ** He is the most adapted, &c., or most worthy, of them to do that. (As, S.)

**مُؤْرَضَةٌ**: see **أَرِيضٌ**.

**مَارُوضٌ** Wood eaten by the **أَرْضَةٌ** [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 **يِنَّ**, or **جِنِيٍّ**, 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 **زُكَامٌ** [or rheum]: (S, K:) accord. to Sgh, [who seems, like J, not to have known] from **أَرْضَهُ**; (Sgh, TA;) whereas by rule, [if from **أَرْضَهُ**,] it should be **مُؤْرَضٌ**. (TA.)

**فَسِيلٌ مُسْتَأْرَضٌ**, 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 **رَاكِبٌ**.

(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., **مَارُوطٌ**, 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. **أَرَطْتُ**, inf. n. **أِرْطًا**,] **أَرَطَتِ الْأَرْضُ** [or **أَرَطِيٌّ**]; (AHeyth, K;) as also **أَرَطْتُ**, inf. n. **أِرْطًا**; 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 ISd and others; (MF, TA;) for instance, by AHn, 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.:] **أَرَطْتُ**, with the **ر** musheddedch, 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 **أَرَطِيٌّ**]. (Sgh, K.)

**فَعَلِيٌّ**, (Mbr, S, K,) of the measure **أَرَطِيٌّ**, because you say **أَدِيمٌ مَارُوطٌ**, [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 **أَرطَةٌ**, (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 مَرَطِيٌّ**, (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 **فَعَلِيٌّ**, 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 **عَضَاهُ**, 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**, (AHn, TA,) and its flower is like that of the **خَلَّافٌ** [or **salix ægyptia**], (AHn, 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: (AHn, 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, (AHn, K,) intensely red: (AHn, TA:) AHn 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 **أَرطِيَانٌ**: (AHn, TA:) and the pl. **أَرطِيَاتٌ** and **أَرطِيٌّ** and **أَرطٌ**, (AHn, K,) in the accus. case **أَرطِيٌّ**. (TA.)

**أَرطَوِيٌّ**: } see what next follows.  
**أَرطَاوِيٌّ** }

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

**مُؤْرَطِيٌّ**: see what next precedes.

arf

2. **الْأَرْضُ الدَّارُ**, and **الْأَرْضُ الدَّارُ**, (T, M, Mgh,) namely **الدَّارُ**, and **الْأَرْضُ**, (T, M,) inf. n. **تَأْرِيْفٌ**, (T,) He set, or put, limits, or boundaries, [أَرَفَ], 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 **أَرَفَ عَلَى النِّوَالِ**, 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 **شُفْعَةٌ** [or right of preemption] with respect to the property. (S, Mgh, Mṣb.) — **تَأْرِيْفٌ** also signifies The tying a rope, or cord, so as to form a knot or knots. (K.)

**إِرْبٌ لَيْفَى إِرْفٍ مَجْدٌ** [Verily he is of a glorious origin, race, or stock]: mentioned by Yaaqoob as an instance of a change of letters. (M.)

**أَرْفَةٌ** A limit, or boundary, (As, T, S, M, Mgh, Mṣb, K,) making a separation (Mṣb) between two pieces of land; (Mṣb, K;) a sign, or mark, (As, 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:) Yaaqoob asserts that its **ف** is a substitute for the **ث** of **أَرْتَةٌ** [which is, however, less com-

mon]: (M:) the pl. is **أَرْفٌ**, (T, S, M, &c.), signifying, accord. to Lh, like **أَرْفٌ**, limits, or boundaries, between two pieces of land [&c.]; (T); and it is said in a trad., that these cut off **الشُّفْعَةُ** [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 مَوْارِفِي** *He has his limit, or boundary, next to mine, in dwelling, and in place:* (K:) a phrase like **هُوَ مَوَاحِبِي**. (TA.)

## ارق

1. **أَرْقٌ**, aor. **أَرَقَ**, inf. n. **أَرْقُ**, (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. **سَهَدٌ**: (S, and L and K in art. **سَهَدٌ**;) 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 **أَشْرَقَ** [with the disjunctive alif written **أَشْرَقَ**] 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. **تَأْرَقِي**, (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. **أَرْقِي**. (TA.)

4: see 2.

8: see 1.

**أَرْقَانٌ**: see **أَرْقَانٌ**.

**أَرْقَانٌ**: 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.)

**أَرْقَانٌ**: see what next precedes.

**أَرْقَانٌ** (JK, S, K) and **أَرْقَانٌ** and **أَرْقَانٌ** and **أَرْقَانٌ** and **أَرْقَانٌ** (K) i. q. **أَرْقَانٌ**; (JK, S, K;) **أَرْقَانٌ** being a dial. var. of this last; (S;) or the hemzeh is a substitute for the **ي**; (L;) and **أَرْقَانٌ** 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 أَرْقَانٌ]:* (S, K;) and **نَخْلَةٌ مَأْرُوقَةٌ** *a palm-tree affected, or smitten, therewith.* (JK, TA.)

## ارك

1. **أَرْوَكْتُ**, aor. **أَرْوَكْتُ**, inf. n. **أَرْوَكُ**, *The camels fed upon the kind of tree called أَرْوَكٌ: (S, Mgh, K;) or remained, or continued, among trees of that kind, (ISK, S, K,) i. e., what are termed حَمِضٌ, (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 أَرْوَكُ: and hence the signification next following, which is tropical.* (Er-Rághib.)—**أَرْوَكٌ بِالْمَكَانِ**, (S, Mgh, K,) aor. and inf. n. as above, (Mgh, TA,) **أَرْوَكْتُ** (a man, S) *remained, continued, or abode, in the place, (S, Mgh, K,) not quitting it;* (TA;) as also **أَرْوَكْتُ**, aor. **أَرْوَكْتُ**, (K,) inf. n. **أَرْوَكُ**. (TA.)—And **أَرْوَكْتُ**, (K,) inf. n. **أَرْوَكْتُ** and **أَرْوَكْتُ**, (TA,) **أَرْوَكْتُ** *He persisted, or persevered, syn. أَمْسَرَ, (K,) i. e. أَمْسَرَ, (T, K,) in an affair.* (T, K.)—And, (K,) inf. n. **أَرْوَكْتُ**, (TA,) **أَرْوَكْتُ** *He held back, or drew back, (تَأَخَّرَ), in an affair.* (K.)—**أَرْوَكْتُ**, (K,) aor. **أَرْوَكْتُ**, (TA,) inf. n. **أَرْوَكُ**, (K,) *He fed the camels, or made them to feed, upon the kind of tree called أَرْوَكٌ: 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.)—**أَرْوَكْتُ** **أَمْرًا** **فِي عُنُقِهِ**, (L, K,) inf. n. **أَرْوَكُ**, so in the L, (TA,) **أَرْوَكْتُ** *He compelled him, or constrained him, to do the thing, or affair; or made him to keep, or cleave, to it.* (L, K.)—**أَرْوَكْتُ** **الْإِبِلَ**, aor. **أَرْوَكْتُ**, (S, K,) inf. n. **أَرْوَكُ**; (S;) and **أَرْوَكْتُ**, aor. **أَرْوَكْتُ**; (K;) *The camels had a complaint, or suffered pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرْوَكُ.* (S, K.)

2. **تَأْرَكِي**, inf. n. **أَرْكِي**, *He concealed her (namely a woman, TA) by means of an أَرْكِيَّةٌ, q. v. (K.)*

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

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

**أَرْوَكٌ**: see **أَرْوَكٌ**.—**أَرْوَكٌ** **لَهُ** **عُشْبٌ** **لَهُ** **أَرْوَكٌ** *Herbage in which the camels remain, or continue.* (Ibn-'Abbád, K.)

**أَرْوَكٌ** **أَرْوَكٌ** *Abundant, and tangled, or luxuriant, trees of the kind called أَرْوَكٌ; (K, TA; [in the CK أَرْوَكٌ, but said in the TA to be like كَيْفٌ];) as also مُؤْتَرِكٌ. (K.)—أَرْضٌ أَرْوَكَةٌ* *Land abounding with the kind of trees called أَرْوَكٌ. (K.)—Camels having a complaint, or suffering pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرْوَكُ.* (S, K.)

**أَرْوَكٌ** *The [kind of trees termed] حَمِضٌ; (AHn, K;) as also أَرْوَكٌ: (Ibn-'Abbád, K;) and (K) certain trees of the kind termed حَمِضٌ, (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, Abou-Ziyád, Mgh, K,) that is, of its branches, (AHn, Abou-Ziyád, Mgh,) and of its roots, which lutter are more esteemed for this purpose: (Abou-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) **أَرْوَكٌ** (T, K) and **أَرْوَكَاتٌ**, (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.)*

**أَرْوَكٌ**: see the end of the next paragraph.

**أَرْوَكَةٌ** *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 مَنَصَّةٌ or فِرَاشٌ: (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, Mṣb); as also **أَرَاكِيَّةٌ**: (K:) or remaining, or continuing, among trees of that kind, i. e., what are termed **حَمِضٌ**: or keeping in a place, not removing therefrom: (S:) pl. **أَوَارِكُ**. (S, Mṣb.) 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. **أَرَمَ**, inf. n. **أَرْمٌ**, (S.) He took away, or removed, its **أَرْمَةٌ**, or **أَصْلٌ**: (Har ubi suprà:) [he extirpated it; eradicated it:] he ate it. (S.) You say, **أَرَمَتِ السَّائِمَةُ الْمَرْعَى**, 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 الْخَوَابِ**, (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 **أَرَمْتَهُمُ السَّنَةَ**, (AHeyth, T, M, K,) aor. **أَرَمْتُ**, (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 **أَرَمَتِ السَّنَةُ أَرْمَتِ السَّنَةَ** The year of dearth, or drought, or sterility, devoured everything [of our property or cattle]. (S.) And **أَرَمَتِ الْأَرْضُ الْمَيِّتَ** The earth consumed the dead body. (T.) = **أَرِمَ الْمَالُ**, aor. **أَرَمَ**, The property, or cattle, perished, or came to nought. (TA.)

**أَرَمٌ**: see **أَرَمٌ**.

**أَرَمٌ** [part. n. of **أَرَمَ**]. You say **أَرَمَةٌ 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 **كَيْفٌ**, (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 **أَرَمٌ** 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.] **أَرُومٌ**: (ISh, T, S, M, K:) or **أَرُومٌ** signifies the graves, or sepulchres, of [the tribe of] 'Ad. (M, K.) = **أَرَمٌ** in the phrase **إَرَمَ ذَاتَ الْعِمَادِ** (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 Bḍ lxxxix. G.]

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

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

**أَرُومٌ**: see what next follows.

**أَرُومَةٌ** (T, M, K) and **أَرُومَةٌ**, (M, K,) the latter of the dial. of Temeem, (TA,) or this is not allowable, (T,) or **أَرُومٌ**, (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 horn: (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 **جَنْبَةٌ**; another, voce **جَنْبٌ**; and another, voce **جَزْرٌ**.]) — And [hence,] † The origin, or stock, of a man: (TA:) † The origin of **حَسَبٌ** [or grounds of pretension to respect or honour, &c.]. (Har p. 99.)

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

**أَرْضٌ مَأْرُومَةٌ**: see **أَرَمَاءٌ**, in two places.

ارى

1. **أَرَتِ الدَّابَّةَ مَرْبَطًا**, (M, K,) and **مَعْلَفًا**, [aor. **أَرَى**,] inf. n. **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 **الدَّابَّةِ**, (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 ارْمَا بَيْنَهُمَا**, 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.) **مُحَمَّدٌ** is also related to have said, with this intention, **اللَّهُمَّ ارْمَا 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 ارْمَا بَيْنَهُمَا**, 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** **تَعَلَّقْتُ بِفَلَانٍ**. (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, Mṣb:) or he became confined, or he confined himself, therein; (T, M, K;) as also **أَثَرَى** [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**: } see what next follows.  
**أَرِيَّةٌ**: }  
**أَرِيٌّ**: }

**أَرِيٌّ**, (T, S, M, Mgh, Mṣb, K,) with medd and teshdeed, (TA,) [originally **أَرُويٌّ**] of the measure **أَرُويٌّ بِالْمَكَانِ**, (T, S, Mgh, Mṣb,) from **أَرَى بِالْمَكَانِ** as explained above, (Mgh,) or hence this verb, (Mṣb,) and **أَرِيٌّ**, (M, K,\* [but accord. to the latter, the second form may be either thus (as it is written in the M) or **أَرِيٌّ**, (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by **وَيُخَفَّفُ** and **الْأَرِيُّ**, (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 **أَرِيَّةٌ**; (M, Mgh, Mṣb, K;) used in this sense by the Arabs; (Mgh, Mṣb;) 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, (Mṣb,) improperly, (ISk, T, S,) by the vulgar, and by the lawyers, (Mgh,) applied to a manger: (ISk, T, S, Mgh, Mṣb:) pl. **أَوَارِيٌّ** (T, S, Mgh, Mṣb) and **أَوَارٍ**. (S.) — Hence, **أَوَارِيٌّ** is metaphorically applied to † The places (أَحْيَانًا) that are made, in shops, for grain and other things: and to † the water-tanks, or troughs,



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

وَأَعْتَادَ أَرِيَاً لَهَا أَرِيًّا

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.) — أَرِيٌّ is also said to signify Land of a kind between even and rugged. (M.)

أَرِيَّةٌ: see أَرِيٌّ.

## از

1. أَزَّتِ الْقِدْرُ, (S, K, K,) or الْبُرْمَةُ, (A,) aor. 2 (S, K) and 2, (K,) inf. n. أَرِيَزُ (S, A, K) and أَرِ and أَرِزُ, (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 أَتْتَرْتُ [written with the disjunctive alif أَتْتَرْتُ], (S, K,) inf. n. أَتْتَرَاؤُ; (S;) and أَتَّتْ (K,) inf. n. أَتَّتْ: (TA:) or all signify it boiled not vehemently. (K.) It is said in a trad., كَانَ يُصَلِّي وَيَجُوهُ أَرِيَزُ كَأَرِيَزِ الْمَرْجَلِ مِنَ الْبِكَاءِ: [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: اَرِيَزُ 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 2, and gives only أَرِ and أَرِيَزُ as inf. ns.] أَرِيَزُ signifies The sounding of thunder; (S, A,\*) and of a mill-stone. (A.) You say, هَاتِي أَرِيَزُ الرَّعْدِ [The sounding of the thunder terrified me]: and صَدَعَنِي أَرِيَزُ الرَّحَى [The sounding of the mill-stone made my head to ache]. (A, TA.) — Also, inf. n. أَرِيَزُ, It flamed, or blazed, like fire in firewood, and was in motion, or in a state of commotion. (AO.) — أَرِ بِالْقِدْرِ, [aor. 2,] inf. n. أَرِ, 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, أَرِ الْقِدْرَ, 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 أَرِ النَّارَ, (K,) aor. 2, inf. n. أَرِ, (TA,) He kindled the fire, or made it to burn or to burn fiercely. (K, TA.) — أَرِ الشَّيْءَ, (K,) aor. 2, inf. n. أَرِ, (TA,) He put the thing into a state of violent motion or commotion: (ISd, K:) so accord. to IDrd: (ISd:) but Ibraheem El-Harbee explains أَرِ only as signifying the act of moving. (TA.) — أَرِهْ, (A, TA,) aor. 2, (TA,) inf. n. أَرِ, (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 to do such a thing. (A, TA,\*) It is said in the Kur [xix. 86], أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْوَهُمْ أَرْأُ Seest thou not that we have sent the devils against the unbelievers inciting them strongly to acts of

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

5. تَأْتَتْ الْقِدْرُ: see 1.

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

أَرِيَّةٌ A sound, or noise. (TA.)

أَرِيَزُ inf. n. of 1. — Sharpness; syn. حِدَّةٌ. (TA.)

## ازب

1. أَرَبَ, aor. 2, (A, K,) inf. n. أَرَبٌ, (TK,) It (water) flowed or ran; (A, K;) like وَرَبٌ. (TA.)

مِزَابٌ, (S, A, Mgh, Msb, K,) and مِزَابٌ, (S, Msb,) 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 مَازِيِبٌ: (ISk, S, Mgh, Msb:) and the pl. of مِزَابٌ is مِزَابِيِبٌ and مِزَابِيِبٌ, from وَرَبٌ, said of water, meaning "it flowed," (Mgh, Msb,) accord. to IAqr; (Mgh;) or this is arabicized; or post-classical: (Msb:) but مِزَابٌ, without 2, is altogether disallowed by Yaakoob [i. e. ISk]: (Mgh:) it is also called مِزَابٌ, (T, S, Msb,) accord. to IAqr; (T, Msb;) but this is disallowed by ISk, Fr, and AHat, (Msb,) and by Az [the author of the T]; (Mgh;) and مِزَابٌ also, accord. to IAqr and Lth and others, as is mentioned in the T. (Msb.)

## ازج

2. أَرَجَ, inf. n. تَأْرِجُ, (Msb, K,) He built a structure of the kind called أَرَجٌ, and made it long: (K:) or he built a house, or chamber, in the form of what is so called. (Msb.)

أَرَجٌ A certain kind of structure; (S, K;) or a house, or chamber, built in a long, or an oblong, form; (Mgh, L, Msb;) called in Persian اَوِسْتَانٌ, (Mgh, L,) and also, in the same language, سَعٌ, and كَبْرٌ: (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, ædificii genus oblongum et fornicatum, porticus instar; to which Freytag adds, portæ arcus superior:] or, accord. to some, a roof: (Msb:) pl. [of pauc.] أَرَاجٌ (S, Msb, K) and أَرَجَةٌ (S, K) and [of mult.] إِرْجَةٌ. (K.)

## ازر

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

2. أَرَزَهُ, inf. n. تَأْرِزُ, He put on him, or clad

him with, an اَزَارٌ; (S;) as also أَرَزَهُ. (TA.) — It covered it: (K, TA:) as in the phrase, أَرَزَ التَّبْتِ الْأَرْضُ 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 اَزَارٌ: (Mgh, Msb:\*) he cased [the lower part of] it, (namely, a wall,) and thus strengthened it. (A.) — † He strengthened him, or it; (K, TA;) as also أَرَزَهُ, (Fr,) inf. n. أَرِزُ. (Fr, K.) [See also 3.]

3. أَرَزَهُ, (Fr, S, A, Msb,) for which the vulgar say وَاَزَرَهُ, (Fr, S,) the latter an extr. form, (K,) inf. n. مَوَازِرَةٌ; (Msb, K;) and أَرَزَهُ; (TA;) He aided, assisted, or helped, him; (Fr, S, A, Msb, K;\*) and strengthened him. (Msb.) [See also 2.] You say, أَرَزْتُ الرَّحْلَ عَلَى فُلَانٍ I aided, assisted, or helped, and strengthened, the man against such a one. (Zj.) And أَرَدْتُ كَذَا فَأَرَزَنِي أَرَدْتُ كَذَا فَأَرَزَنِي I desired to do such a thing, and such a one aided, assisted, or helped, me to do it. (A, TA.) — أَرَزَ التَّرْوَعُ 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 تَأَرَزَ التَّرْوَعُ: (TA:) or تَأَرَزَ signifies the herbage became tangled, or luxuriant, and strong. (S.) — أَرَزَ 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 الْمَوَاسَاةُ, is found الْمَوَاسَاةُ: the former is the correct reading. (TA.)

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

8. اِتْتَرَزَ, (S, Mgh, Msb,) originally اِتْتَرَزَ, (Mgh, Msb,) and اِتْتَرَزَ بِالْأَزَارِ, (S,) or اِتْتَرَزَ بِهِ, (K,) He put on, or wore, the اَزَارُ: (S, Mgh, Msb, K:) اِتْتَرَزَ 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 اِتْتَحَدَّ &c., (see art. اخذ,)] (Msb, MF,) accord. to El-Karmánee and Sgh and others. (MF.)

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

أَرِزُ: see أَرِزُ.

أَرِزُ: see أَرِزُ.

أَرِزَةٌ Any particular mode, or manner, of putting on, or wearing, the اَزَارُ. (S, K.) You say, إِنَّهُ لَحَسَنٌ الْإَرِزَةُ [Verily he has a good manner of putting on, or wearing, the اَزَارُ]. (A.) And اِتْتَرَزَ اِرْزَةً حَسَنَةً He put on, or wore, the اَزَارُ in

a good manner. (S.) And it is said in a trad., *إِزْرَةُ الْمُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ عَلَيْهِ فِيمَا إِزْرَةُ الْمُؤْمِنِ بَيْنَهُ وَبَيْنَ الْكَبَائِبِ* [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 *أَزْرٌ*, and *إِزْرَةٌ*)] not sewed: or such as is beneath the shoulders, or on the lower half of the body: the *رِدَاءٌ* 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 *مِلْحَفَةٌ*: (K:) [in the present day, *إِزْرٌ*, vulgarly pronounced *إِيزَارٌ*, 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 Temcem, or, accord. to MF, a contraction of *أَزْرٌ*: (TA:) and the pl. of *مِثْرٌ* is *مَازِرٌ*. (Mṣb.) You say, *شَدَّ لِلْأَمْرِ مِثْرَهُ* † He prepared himself for the thing, affair, or business. (A.) And *شَدَّ الْمِثْرَ* † 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-Sarawce to IAḥar, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) — † Continence; chastity. (K, TA.) You say, *فُلَانٌ عَفِيفٌ إِزْرِي*, and *فُلَانٌ مِثْرٌ* † 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 طَيْبٌ إِزْرِي*. (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 لَكَ إِزْرِي* † May my wife be a ransom for thee: (Abou-Omar El-Jarmec, S:) or myself. (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Akabeh, *لَتَمْنَعَنَّكَ* † We will assuredly defend thee from that from which we defend our wives and our families: or ourselves. (TA.) — † A ewe.

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

*إِزْرَةٌ*: see *إِزْرٌ*.

*أَزْرٌ*, and *أَزْرَاءٌ*, [which is the fem.,] † A horse, and a mare, white in the hinder part, (A, TA,) which is the place of the *إِزْر* 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 *مُسْرُولٌ* is employed: (A:) or the former signifies a horse black, or of any colour: (AO, K:) pl. *أَزْرٌ*. (A.)

*مِثْرٌ*: see *إِزْرٌ*, in five places.

*مِثْرَةٌ*: see *إِزْرٌ*.

*شَاةٌ مُؤَزَّرَةٌ* † A ewe, or she-goat, that is [black in the hinder part] as though attired with a black *إِزْر*. (A; [in which is added, *إِزْرٌ لَهَا* وَيُقَالُ لَهَا إِزْرٌ, 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*].) — *أَيْدٍ نَصْرٌ مُؤَزَّرٌ* † Aid [made] effective and powerful: (K, TA:) occurring in a trad. (TA.)

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

ازف

1. *أَزْفٌ*, aor. -, 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 *Ḳur* [liii. 58], *أَزْفَتِ الْأَزْفَةُ* 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. *أَزْفِي* He (a man, TA) incited me, or urged me, to hasten, or be quick: (K, TA:) it is of the measure *أَفْعَلِي*. (TA.)

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

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

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

*الْأَزْفَةُ* The resurrection: so in the *Ḳur* 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.)

*مَتَأَزَفٌ*, 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 *مَتَأَزَفٌ*, in this sense and others, following.] — A strait, or narrow, place. (O, L, K.) — A contracted stepping: you say, *حَطَوُ مَتَأَزَفٌ*: 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. -, (K;) and *أَزَقٌ*, aor. -: (IDrd, K;) inf. n. (of the former, TA) *أَزَقٌ*, (S, O, K,) and (of the latter, TA) *أَزَقٌ*, (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;) *أَزَقٌ* 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. *أَسْتَوْزَقَ 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.)

*مَأَزِقٌ* 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 *مَأَزِقُ الْعَيْشِ* The place of straitness of life, or living. (Lh.) Pl. *مَأَزِقٌ*. (TA.)

ازل

1. *أَزَلَ*, (S, K,) aor. -, 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*, *شَيْبَهُ* is put for *سَيْبَهُ*]) in the place of pasturage. (Lth.) — *أَزَلُوا مَالَهُمْ*, (S,) or *أَمَوَالَهُمْ*, (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-Maḳdis, [or Jerusalem,] *فَيُؤَزَّلُونَ 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 اللَّهُ* God afflicted them with drought, or want of rain. (TA.)

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