

one of them is assigned by some authorities and another by others to **انى** in one and the same instance.] You say, **هَذَا اَتَى يَكُونُ هَذَا** *Whence, from what direction or quarter, from what way, will, or should, be this?* (Msb.) And **هَذَا اَتَى لَكَ هَذَا** *Whence [came, or cometh,] to thee this?* (S.) It is said in the *Kur* [iii. 32], **يَا مَرْيَمُ اَتَى لَكَ هَذَا**, *O Mary, whence [came] to thee this?* (T.) And in the same [xxxiv. 51], **وَاتَى لَّهُمُ السَّيْلُ مِنْ**, meaning [But] *whence [shall the attaining of belief be possible to them from a distant place, i. e., (as explained in the § in art. نوش), in the world to come, when they have disbelieved in the present world? or but how &c.].* (T.) And in the same [lxxx. 25], accord. to one reading, **اَتَى صَبَّأَ الْمَاءَ صَبًّا**, meaning *Where have we poured forth the water, pouring?* but in this is an allusion to the direction [whence the rain comes]; and it may be rendered *whence? &c.*; and accord. to this reading, the pause upon **طَعَامَهُ** [immediately preceding] is complete. (Iamb, T.) And you say, **اَتَى تَأْتِي اَتَاكَ**, (S, K,) meaning *Whencesoever, or from whatever direction or quarter, thou shalt come to me, I will come to thee.* (S.) In the saying of 'Alkamah,

وَمُطْعِمُ الْغَنِيِّ يَوْمَ الْغَنِيِّ مُطْعِمُهُ

اَتَى تَوَجَّهَ وَالْمَحْرُومُ مَحْرُومُهُ

the meaning is, [And he who is given spoil to enjoy, (lit., who is fed therewith,) on the day of spoil, is given it to enjoy] *wherever he repairs, or however he repairs, [and the prohibited is prohibited.]* (Lth, T, TA.) The saying in the *Kur* [iii. 159], **قُلْتُمْ اَتَى هَذَا** means *Ye say, When is this? or How is this?* (T,) or *Whence is this?* (T, Bd, Jel.) And **اَتَى شَتْرُ**, in the same, [ii. 223], may mean *Whence, or when, or how, ye will.* (TA.) You say also, **اَتَى لَكَ أَنْ تَفْتَحَ الْحِصْنَ**, meaning *How [is it, or will it be, possible for thee to open, or conquer, the fortress]?* (S.)

اَن Hot, or heated, to the utmost degree: applied to hot water, (S, M, K,) in the *Kur* lv. 44: (S, M:) fem. **اَنِة**; occurring in the *Kur* lxxxviii. 5. (M.) = See also **اَنِى**. = Also A man much characterized by moderation, gentleness, or deliberateness; by a leisurely manner of proceeding, or of deportment, &c.; by patience, as meaning contr. of hastiness; by gravity, staidness, sedateness, or calmness. (S, K.)

اَتَيْتُهُ اَنِةً بَعْدَ اَنِةٍ is a phrase mentioned by AAF, meaning *I came to him time after time: in which, [says ISd], I am of opinion that اَنِة is of the measure فَاعِلَةٌ from اِنَى: but the word commonly known is اَوْنَةٌ [pl. of اَوَانٌ; or اَيْنَةٌ, which is syn. with اَوْنَةٌ: see اَوَانٌ].* (M.)

انيه

انى: see art. اَنِى.

اه

1. **اَه**, (S in art. اوه, and K,) inf. n. **اَه** (K) and **اَهَّة** (S, K) and the same without teshdeed; (K, *

TA; [app. meaning **اَهَّة**, which, however, belongs to art. اوه, q. v.;] or **اَهَّة**; (so in the CK; [but in some copies of the K, and **اَهَّة**, as in the TK, where it is said that the inf. n. of this form of the verb is **تَاهِيَةٌ**];) and **تَاهِه**; (K;) [i. q. **اَه** and **اَوَه** and **تَاوَه**; or] *He expressed pain or grief or sorrow, or he lamented or complained or moaned, (S, K,) as one in an evil state, and broken in spirit by grief or mourning, and said اَه, or هَاه. (K.)* [See a verse cited in art. اوه, voce **اَهَّة**.]

2 and 5: see above.

اِه, i. e. **اِه** with the **ه** of pausation; imperative of **اِه**, q. v. (Mughnee in art. مالف)

اِه and **اَه** and **اَهَا** &c.: see art. اوه.

اهب

2. **تَاهِب**, [inf. n. **تَاهِيْب**,] *He furnished, prepared, equipped, or accoutred, him, for the thing, or affair; he furnished him, or provided him, with the apparatus, gear, tackling, implements, instruments, tools, or the like, proper, or necessary, for it.* (MF.) **اَهَبَ الْاَمْرَ** *He prepared the thing, or affair.* (MF.) — See also 5.

5. **تَاهِب** *He furnished, prepared, equipped, or accoutred, himself; furnished, or provided, himself with proper, or necessary, apparatus, gear, tackling, implements, instruments, tools, or the like; (S, A, Msb, K;) لِلْسَفَرِ for journeying; (Msb;) or لِلْاَمْرِ for the thing, or affair; as also **اَهَب**. (K.)*

اَهَب: see **اِهَاب**.

اَهْبَةٌ Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools, or the like; (S, A, Msb, K;) as in **اَهْبَةُ الْحَرْبِ** [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S;) as also **هَبَةٌ** (K:) pl. of the former, **اَهَب**. (S, Msb.) You say, **اَخَذَ لِدَاكِ الْاَمْرَ اَهْبَتَهُ** [He took his apparatus, &c., for that thing, or affair; also meaning, he made his preparation, or he prepared himself, for it]. (TA.)

اِهَاب A skin, or hide, (A, Msb, K,) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or a skin, or hide, not yet tanned: (S, A, Mgh, Msb, K;) and sometimes applied to the skin of a man: (Msb:) pl. (of pauc., TA) **اَهْبَةٌ** (IAar, K) and (of mult., TA) **اَهَب**, (S, A, Mgh, Msb, K,) with two dammehs, (Mgh, Msb,) and **اَهَب**, (S, Msb, K,) contr. to rule, (S, Msb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the K, it is written **اَهَب**. (TA.) You say, **جَاوَعُوا حَتَّى أَكَلُوا الْاَهَبَ** [They hungered so that they ate the skins, or hides]. (A.) And **يَخْرُجُ مِنْ اِهَابِهِ** [He almost issued from his skin in his running]. (A.) And **حَقَّنَ الدِّمَاءَ فِي اِهْبِهَا** [He spared the people's blood in their bodies]. (TA, from a trad.)

اهل

1. **اَهْل**, aor. **اَهَلَّ**, inf. n. **اَهْلُ**; (Msb;) or **اَهْل**, like **عَنِى**; (K, TA;) *It (a place, Msb, TA) was, or became, peopled, or inhabited.* (Msb, K, TA.) — **اَهْل**, aor. **اَهَلَّ** and **اَهَلَّ**, inf. n. as above, *He married, or took a wife;* (Yoo, S, Msb, K;) as also **اَهَلَّ**; (S, Mgh, Msb, K;) and **اَهَلَّ**, [written with the disjunctive alif **اَهَلَّ**, like **اَتَّخَذَ** and **اَتَزَّوَجَ** &c.], (K,) of the measure **اَفْعَلَ**. (TA.) — **اَهْل**; (Ks, S, Msb;) or **اَهْل**, aor. **اَهَلَّ**; (K;) or both; (JK;) **اَهْل**, (JK,) i. e. **بِالرَّجُلِ**, (Ks, S,) or **بِالنِّسَاءِ**; (Msb;) i. q. **اَنَسَ** [He was, or became, sociable, companionable, friendly, amicable, or familiar, with him, i. e. the man; or he was, or became, cheered, or gladdened, by his company or converse, or by his, or its (the thing's) presence]. (JK, S, Msb, K.)

2. **اَهْل**, (K,) or **اَهْلُهُ**, (Ham p. 184,) inf. n. **اَهْلًا**; (Ham, K,) *He said to him اَهْلًا*; (Ham:) or he said to him **مَرْحَبًا** and **اَهْلًا**; (K:) like **رَحَّبَ بِهِ**: (TA:) [see **اَهْل**]: IB says that [the first pers. of] the aor. of this verb is with fet-h to the **ه** [contr. to rule: a strange assertion]. (TA.) — **اَهْلُهُ لِدَاكَ**, inf. n. as above; and **اَهْلُهُ**; *He saw him, judged him, thought him, or held him, to be worthy, or deserving, of that; to merit it; to have a right, or just title or claim, to it: (K, TA:) or he made him to be worthy, or deserving, of that; &c. (TA.)* You say, **اَهْلَكَ اللهُ لِلْخَيْرِ** [May God make thee worthy, or deserving, of good, good fortune, prosperity, or the like]. (S.)

4. **اَهْلَكَ اللهُ فِي الْجَنَّةِ**, inf. n. **اِهْبَالٌ**, *May God make thee to enter with thy wife into Paradise:* (AZ, S, TA:) or *may God make thee to have a family in Paradise, and unite thee with them [therein].* (TA.) — See also 2.

5: see 1.

8: see 1.

10. **اَسْتَاهَلُهُ** as signifying *He was, or became, worthy, or deserving, of it, or he merited it, or he had a right, or just title or claim, to it, is not allowable: (Msb, MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fṣ it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Hareere asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (K:) Az and Z and Sgh and others assert it to be good: and Az says, in the T, some have asserted the saying **اَنْ يَسْتَاهَلَ** **اَنْ يَبَانَ**, as meaning [Such a one] is worthy, or deserving, [of being treated with honour, or of being held in light estimation,] to be erroneous; and **اِهْبَالُهُ** to be only from **اِهْبَالٌ**; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the Benoo-Asad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the *Kur**