

Such a one is the chosen, or particular, friend of such a one. (S, A.) One also says, كَيْفَ تَرَى أَبْنَكَ and كَيْفَ تَرَى أَبْنَكَ (S, M,) or كَيْفَ تَرَى أَبْنَكَ (AZ, Fr, A) and كَيْفَ تَرَى أَبْنَكَ (A,) meaning himself, (AZ, Fr, S, TA,) i. e., †How dost thou regard me in my companionship with thee? (S:) or the meaning is, †how dost thou find thyself? (A:) or how is thyself? (M, TA.) = Mankind; (S, M, A, K;) the opposite of جَنٌّ (Msb;) as also أَنْسٌ (Akh, S, TA,) and أَنْسَانٌ (A, K;) the last being a gen. n., (Msb,) but applied to the male (S, *Msb) and female, (S, Msb, K,) and sing. and pl.: (Msb:) one is [also] termed أَنْسِيٌّ and أَنْسِيٌّ (S, K;) the former of which is a rel. n. from أَنْسٌ (M;) [and the latter, from أَنْسٌ: the fem. of each is with ة:] the vulgar apply to a woman, instead of أَنْسَانٌ, [which is the more approved,] أَنْسَانَةٌ (S, K:) this latter [accord. to some] should not be used: (S:) but it is correct, though rare: it is said in the K to occur in poetry, but supposed to be post-classical: it occurs, however, in classical poetry, and has been transmitted by several authors: (MF:) the pl. (of أَنْسٌ, M, TA) is أَنْسَانٌ (M, K, TA;) and (of the same, K in art. نَوْسٌ, or of أَنْسَانٌ, M) أَنْسَانٌ (M, K ubi suprâ,) with which نَاسٌ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of أَنْسِيٌّ, S, M, or أَنْسِيٌّ, S, or of أَنْسَانٌ, Lh, S, M, Msb) أَنْسَانِيٌّ (Lh, S, M, Msb, K,) like as كَرَابِيٌّ is pl. of كَرَبِيٌّ, or like as سَرَّاحِيٌّ is pl. of سَرَّاحٌ, but ي being substituted for ن, (M, TA,) after the same manner as they say أَرَانٌ for أَرَانِبٌ (Fr, TA;) and أَنْسِيٌّ (Lh, M,) in the accus. case أَنْسِيٍّ, as the word is read in the Kur xxv. 51, by Ks, (TA,) and by Yahyâ Ibn-El-Hârith, (K, TA,) dropping the ي between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root نَسَى,] (TA,) and أَنْسَانِيَّةٌ (S, M, K,) in which the ة is a substitute for one of the two yâs in أَنْسَانِيٌّ, a pl. of أَنْسَانٌ; or, accord. to Mbr, أَنْسَانِيَّةٌ is pl. of أَنْسِيٌّ, [in the TA, of أَنْسِيَّةٌ, which I regard as a mis-transcription,] and is like زَنَادِقَةٌ for زَنَادِيْقٌ, and قَرَارِيْنٌ for قَرَارِيْنَةٌ (M, TA;) and you say also أَنْسِيُونٌ. (TA.) نَاسٌ is masc., as in the Kur ii. 19, &c.; and sometimes fem., as meaning A tribe, or a body of men, قَبِيْلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَاءَتْكَ النَّاسُ, meaning, The tribe, or portion of people (قَطْعَةٌ), came to thee. (M, TA.) †بنو الإنسان means The sons of Adam. (M.) And النَّاسُ النَّاسُ, an expression mentioned by Sb, means, Men in every place and in every state are men: a poet says,

- * بِلَادٌ بِهَا كُنَّا وَكُنَّا نَحْبُهَا *
* إِذِ النَّاسُ نَاسٌ وَالْبِلَادُ بِلَادٌ *

meaning [A country in which we were, and which we used to love,] since the men were ingenuous men, and the country was a fruitful

country. (M.) The following trad., لَوْ أَطَاعَ اللَّهُ النَّاسُ فِي النَّاسِ لَمْ يَكُنْ نَاسٌ If God complied with the prayer of men with respect to men there would be no men, is said to mean, that men love to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be. (TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَاسٌ مِنَ الْجِنِّ [A people of the jinn], making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَاسٌ مِنْ بَنِي فُلَانٍ [Men of the sons of such a one]. (IJ, M, L: but in the L, for نَاسٌ, in both instances, we find أَنْسَانٌ.) [See also نَاسٌ in art. نَوْسٌ.] Respecting the derivation of أَنْسَانٌ, authors differ, though they agree that the final ن is augmentative: the Basrees say that it is from الْإِنْسُ (Msb;) and its measure is فَعْلَانٌ (S, Msb;) but an addition, of ي, is made in its dim., [which is أَنْسِيَانٌ], like as an addition is made in رَوَيْجِلٌ, the dim. of رَجُلٌ: (S:) [but it should be observed that رَوَيْجِلٌ is more probably the dim. of رَاجِلٌ:] some say that it is from إِنْيَاسٌ, signifying "perception," or "sight," and "knowledge," and "sensation;" because man uses these faculties: (TA:) and Moḥammad Ibn-'Arafah El-Wâsiṭee says that men are called أَنْسِيُونٌ because they are seen (يُؤْنَسُونَ, i. e. يَرَوْنَ), and that the jinn are called جِنٌّ because they are [ordinarily] concealed (مُجْتَنِبُونَ, i. e. مَتَوَارُونَ), from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form أَنْسَانٌ is also used for أَنْسَانٌ; as though it were a dual, meaning "a double associate," i. e., an associate with the jinn and with his own kind; for it is added, أَنْسٌ بِأَلْحَنِ وَأَنْسٌ بِأَلْخَلْقِ,] some derive the word from النَّوْسُ, signifying "motion:" (TA:) some (namely, the Koofees, Msb) say that it is originally أَنْسِيَانٌ (S, Msb, TA,) of the measure فَعْلَانٌ (S, Msb,) from التَّنْيَانُ ["forgetfulness"], (Msb,) and contracted to make it more easy of pronunciation, because of its being so often used; (S;) but it is restored to its original in forming the dim., (S, Msb,) which is أَنْسِيَانٌ: (Msb, TA:) this form of the dim., they say, shows the original form of the word which is its source; (TA;) and they adduce as an indication of its derivation the saying of I'Ab, إِنَّمَا سُمِّيَ إِنْسَانًا لِأَنَّهُ عَاهَدَ إِلَيْهِ فَنَسِيَ [He (meaning the first man) was only named انسان because he was commanded and he forgot]: (S, TA:) [in like manner,] it is said that النَّاسُ is originally النَّاسِيٌّ; the former of these, accord. to one reading, and the latter accord. to another, occurs in the Kur ii. 195; the latter referring to Adam, and to the words of the Kur in xx. 114: (TA:) but Az holds that الْإِنْسِيَانُ is of the measure فَعْلِيَانٌ, from الْإِنْسُ, and similar to خَرَصِيَانٌ. (L, TA.)

إِنْسٌ i. q. أَنْسٌ, q. v. (S, K.) = Also i. q. أَنْسٌ, q. v. (Akh, S, TA.) — Also A numerous company of men; (K, *TA;) many men. (TA.) — A tribe (حَيٌّ) staying, residing, dwelling, or abiding: (S, K:) the people of a place of alighting or abode: (M, TA: [but in the latter, in one place, said to be إِنْسٌ, with kesr; though a verse cited in both, as an ex., shows it to be أَنْسٌ:] the inhabitants of a house: (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) أَنْسَانٌ. (M, TA.) — One with whom a person is sociable. (Ham p. 136.) You say also, هُمْ أَنْسٌ فُلَانٍ They are they with whom such a one is sociable (الَّذِينَ يَتَأَنَسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أَنْسٌ خَدْمَتِهِ He is much accustomed to the serving of him. (Har p. 472.)

أَنْسَةٌ i. q. أَنْسٌ, q. v. (S, K.)
أَنْسِيٌّ Of, or belonging to, mankind; human; [as also أَنْسِيٌّ, and أَنْسَانِيٌّ:] a rel. n. from أَنْسٌ. (M.) — A human being; a man; as also أَنْسِيٌّ (S, K,) and أَنْسَانٌ. (S, A, Msb, K.) See أَنْسٌ, in two places. — [Domestic, as opposed to wild. Ex.] حَمْرٌ أَنْسِيَّةٌ Domestic asses; asses that are accustomed to the houses: commonly known as written with kesr to the ة: but in the book of Abou-Moosâ is an indication of its being with damm to the ة: أَنْسِيَّةٌ: and as some relate a trad. in which it occurs, أَنْسِيَّةٌ, which is said to be of no account. (TA.) — The left side (AZ, S, M, Msb, K) of an animal, (Msb,) or of a beast and of a man, (M,) or of anything: (AZ, S, K:) or the right side: (Aq, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary وَحْشِيٌّ, saying that the latter is the right side of every beast; and the former, the left side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaddal and Aq and AO, that all of them asserted the latter to be, of every animal except man, [the "far" side, or "off" side,] the side on which it is not milked nor mounted; and the former, [the near side,] the side on which the rider mounts and the milker milks: (TA in art. وَحْش:) [and the like is said, as a citation from Az, in the Msb in art. وَحْش: but after this, in my copy of the Msb, there seems to be an omission; for it is immediately added, "But Az says, This is not correct in my opinion:"] it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereat, runs away from the place of fear, which is the left side, to the place of safety, which is the right side: (S, *I Amb in Msb; both in art. وَحْش:) [accordingly,] Er-Râ'ee describes a beast as declining to the side termed الْوَحْشِيٌّ because frightened on the left side: (S and Msb in art. وَحْش:) and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (S in art. وَحْش:) but Abu-l-'Abbâs says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses