

i. e., **فِي مَا يُسْتَأْنَفُ** [I will do that in what is (now) to be begun &c.]; like **مِنْ ذِي عَوْضٍ** (K in art. عوض.)

أَنفَةُ الصَّلَاةِ + The beginning, or commencement, of prayer; (K;) i. e. the first saying of **اللَّهُ أَكْبَرُ** (TA:) accord. to a relation of a trad., in which it occurs, with damm, [أَنفَةً] (IAth, K,) but correctly with fet-h. (Hr, IAth, K.) The **ة** seems to be here added to **أَنف** as it is in **ذَنْبٌ** for **ذَنْبَةٌ** (Sgh.)

أَنفَةٌ Disdain; scorn; disdainful and proud in compliance or refusal; (Msb;) indignation; and anger: (TA:) a subst. [or, accord. to the S and M and K, an inf. n.] from **مِنْهُ** (Msb.)

أَنَفٌ: see **أَنَفَانُ**.

أَنْفِيَّةٌ Snuff, for the nose: but this is post-classical. (TA.)

أَنُوفٌ A man very disdainful, scornful, or indignant; very disdainfully and proudly in compliant or refusing; (M;) who disdains, or scorns, exceedingly, to do ignoble deeds: (Hr p. 312:)

pl. **أَنُفٌ**. (M.) — A woman whose nose has a pleasant odour: (S, M, K:) or whom one likes to smell: (IAar, M:) or who disdains, scorns, abstains from, shuns, or dislikes, that in which is no good. (Ibn-'Abbád, Sgh, K.)

أَنِيفٌ + A mountain which produces vegetation before other regions. (Ibn-'Abbád, K.) And **أَنِيفَةُ النَّبْتِ** (S, K,) + Land that produces its vegetation early: (T:) or that produces vegetation quickly: (Et-Tácc, ISk, S, K:) or that produces vegetation; as also **أَنِيفٌ**. (M.) = Applied to iron, i. q. **أَنِيفٌ**; i. e. Soft. (Aboo-Turáb, T, K.)

أَنَافِيٌّ (with damm, K) Having a large nose; (Yaqkoob, S, M, K;) applied to a man: (M, K:) similar to **أُذُنِيٌّ** and **عُضَائِيٌّ** (TA.)

أَنَفٌ [More, and most, disdainful, &c.]. You say, **مَا رَأَيْتُ أَنَفَ مِنْ فُلَانٍ** I have not seen any one more disdainful, or scornful, or indignant, than such a one. (S, TA.) = **هَذِهِ أَنَفُ بِلَادِ اللَّهِ** This is the speediest, in producing vegetation, of the countries of God. (T, S, M, K.)

أَنَفٌ: see **أَنَفٌ**. **أَنَفًا** means + In the beginning, or first part, of this present time in which we are; from **أَنَفٌ** as meaning the "first," or "first part," of a thing: and hence what here immediately follows. (Ham p. 348.) **مَاذَا قَالَ أَنَفًا** (T, S, M, K, &c.) and **أَنَفًا** (IAar, Bd, K, Jel) in the Kur [xlvi. 18], (M, &c.) means + What was this that he said just now? (Zj, T, M, Bd, Jel:) or, a little while ago? (IAar, T, K:) i. e., in the first time near to us? (Zj, T, M:) from **أَسْتَأْنَفْتُ الشَّيْءَ** "I began the thing." (Zj, T, M.) You say also, **أَتَيْتُ فُلَانًا أَنَفًا** [I came to such a one a little while ago]; like as you say, **مِنْ ذِي قَبَلٍ**. (Lth, T.) And **جَاءَ أَنَفًا** He came a little while ago; syn. **قَبِيلٌ**. (M.) And **فَعَلَهُ بَأَنَفَةٍ**, mentioned by IAar, but not explained

by him; in my opinion, [says ISd.] like **فَعَلَهُ أَنَفًا** [He did it a little while ago: or just now]. (M.) And it is said in a trad., **أُنْزِلَتْ عَلَيَّ سُورَةُ أَنَفًا**, A chapter of the Kur-án has been sent down to me now. (TA.)

أَنَفَةٌ + The first part of life (مَبِيعَةٌ and أُوَلِيَّةٌ) of a boy. (Ks, K, TA.) — See also **أَنَفٌ**.

مُونَفٌ: its fem., with **ة**, see voce **مُونَفٌ**.

أَنَفٌ: see **أَنَفٌ**.

مُونَفٌ + Sharpened at its extremity; or pointed; (M, K;) applied to a spear-head, or an arrow-head, or a blade, (K,) or anything. (M.) — + Made even: a thong, or strap, made of a certain measure, and evenly. (M.) = **إِبِلٌ مُونَفَةٌ** + Camels with which one pursues repeatedly, or gradually, or step by step, after the first of the herbage; and so **مُونَفَةٌ**: (M:) and the former epithet is applied to sheep or goats. (K.) — The former of these two epithets, applied to a woman, signifies + Just married or bedded, (الَّتِي أَسْتُونَفْتُ بِالتَّكَاكِجِ,) for the first time. (M.)

مَانُونٌ A camel that is urged on by [means of the rein attached to] his nose. (M.)

مُتَنَافٍ + A man who begins to make use of the places of pasturing and alighting; (M;) who pastures his beasts upon the first of the herbage. (A, S, T, K.) [In the CK, **أَنَفُ الْكَلْبِ** is put for **أَنَفُ الْكَلْبِ**.] — + A man (TA) journeying in the beginning, or first part, of the night: (K:) so in all the copies of the K; but correctly, as in the Moheet and the O, in the beginning, or first part, of the day. (TA.)

مُونَفٌ + [A place] from which nothing has been eaten; as also **مُتَنَفٌ**; (K;) which latter is explained by Ibn-'Abbád as signifying a place not eaten [from] before. (TA.) — **جَارِيَةٌ مُونَفَةُ الشَّبَابِ** + A girl [in the prime of youth;] in whom no trace of agedness appears. (Sgh, K.)

مُونَفٌ: see **مُونَفٌ**.

مُتَنَفٌ: see **أَنَفٌ**, in the latter part of the paragraph.

اتق

1. **أَتَقَى**, aor. **تَقَى**, inf. n. **أَتَقَى**, It excited admiration and approval by its beauty or goodliness; it pleased, or rejoiced. (Msb.) — Also, aor. and inf. n. as above, He rejoiced; was joyful, happy, or pleased. (S, K.) You say, **أَتَقَيْتُ بِهِ** (Lth, JK, Msb, K,) aor. and inf. n. as above, (Lth, JK,) I was pleased with it, or by it; or was rejoiced by it. (Lth, JK, Msb, K.) [In the CK **أَعَجَبَ** is erroneously put for **أَتَقَبَ**.] It is said in a trad., **مَا مِنْ عَاشِيَةٍ أَشَدَّ أُنْفًا وَلَا أَبْعَدُ شَبَعًا مِنْ** There is not any eater by night [i. e. any man] who hath more pleasure and approval and desire and love [in his pursuit, nor any who is further from satiation therein, than the student, or pursuer, of science]; meaning that the man of learning is excessively greedy and insatiable, per-

severing in vehement desire. (L.) — And **أَتَقَى الشَّيْءَ**, (AZ, K,) inf. n. as above, (AZ,) He loved the thing. (AZ, K.)

2. **أَتَقَى**, inf. n. **تَأْتَقِي**, He made, or caused, to wonder. (K, TA.)

4. **أَتَقَنِي**, (S, Msb, K,) inf. n. **إِتْنَانِي** and **نَيْقِي**, (K,) [but the latter is properly a quasi-inf. n.,] It excited my admiration and approval; pleased me; or rejoiced me. (S, Msb, K.) — **مَا أَتَقَنِي فِي كَذَا** How vehemently does he seek, or pursue, or desire, such a thing! or how vehement is he in seeking, pursuit, or desire, with respect to such a thing! (JK, K.)

5. **تَأْتَقَى** He sought, pursued, or desired, the most pleasing of things; (TA;) [he affected nicety, or refinement; he was dainty, nice, exquisite, refined, or scrupulously nice and exact; or chose what was excellent, or best; and he exceeded the usual bounds; as also **تَتَقَوَّى** and **تَتَقَيَّ**, in all these senses;] **فِي الْمَطْعَمِ**, in respect of food, never eating anything but what was clean [and choice]; and **فِي الْمَلْبَسِ**, in respect of apparel, never dressing otherwise than well; and **فِي الْكَلَامِ**, in respect of speech, never speaking otherwise than chastely; and **فِي جَمِيعِ الْأُمُورِ**, in respect of all affairs. (TA in art. نطس.) **تَأْتَقَى فِيهِ** is like **تَتَقَوَّى**; (JK, S, K;) i. e. He did it, or performed it (namely, a thing, or an affair,) with **نَيْقَةً** [i. e. daintiness, nicety, exquisiteness, refinement, neatness, or scrupulous nicety and exactness; or in a manner exceeding what is usual]: (S;) or he chose what was excellent, or best, to be done in it, and did it admirably: (TA:) or he did it (namely, his work, Msb) firmly, solidly, soundly, or thoroughly, (Msb, K,) and skilfully. (K: [but in this last sense, 'Alee Ibn-Hamzeh allows only the latter of these two verbs. TA in art. نوق.]) You say also, **تَأْتَقَى فُلَانٌ فِي الرَّوْضَةِ** Such a one found himself in the meadow, or garden, (**وَقَعَ فِيهَا**), pleased, or rejoiced, therewith: (S;) or he found it pleasant or delightful, delighted in it, or took pleasure or delight in it, and enjoyed its beauties: and he sought after its beauties, step by step, and was pleased, or rejoiced, therewith, and enjoyed it. (TA.) And **تَأْتَقَى الْمَكَانَ** He was pleased, or rejoiced, with the place, and attached to it, not quitting it: (L:) he loved the place. (Fr, K.) It is said in a trad. of Ibn-Mes'ood, **إِذَا وَقَعْتُ فِي رَوْضَاتِ أَتَاتَقُهُنَّ** or, as in the T, **أَتَاتَقِي فِيهِنَّ**, meaning [When I find myself in the chapters of the Kur-án commencing with **Há Meem**,] I find myself in meadows, or gardens, the beauties of which I seek after step by step, and with which I am pleased, or rejoiced, and which I enjoy: i. e., I find pleasure, or delight, in reading them, or reciting them, and enjoy their beauties. (TA.)

أَتَقَى inf. n. of 1 [q. v.]. (Lth, JK, &c.) — [Hence, A pleasing, or rejoicing, state, or condition.] You say, **هُوَ فِي أَتَقَى مِنْ عَيْشِهِ وَخُصْبٍ** [He is in a pleasing, or rejoicing, state, or condition, in respect of his life, and in a state of plenty]. (JK.) — Goodliness, or beauty, and