

enchanters]. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] Aboo-Is-hāk says that the people of El-Medeeneh and El-Koofeh read as above, except 'Āsim, who is reported to have read, *إِنَّ هَذَانِ*, without teshdeed, and so is Kh; [so too is Hafs, as is said above, voce *إِنَّ*]; and that AA read *هَذَانِ*, the former word with teshdeed, and the latter in the accus. case: that the argument for *هَذَانِ* with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kināneh, in which the dual is formed by the termination *ان* in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-l-Hārith Ibn-Kaḥb: but that the old grammarians say that *ا* is here suppressed; the meaning being, *إِنَّ هَذَانِ*: (T:) this last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of *أَنْ*, with fet-ḥ, contracted into *أُنْ*: (Mughnee:) Aboo-Is-hāk then adds, that some say, *إِنَّ* is here syn. with *نَعَمْ*: this last opinion he holds to be the best; the meaning being, *نَعَمْ هَذَانِ لَهَا سَاحِرَانِ* [Yes, these two, verily they are two enchanters: for this is not a case in which the *ل* (which is the *ل* of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative *ل* and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the *ل* is redundant, because the redundant *ل* prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of Aboo-Is-hāk, is, that it is of the dial. of Kināneh and Benu-l-Hārith Ibn-Kaḥb: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Āsim and Kh. (T.) = *إِنَّ* also occurs as a verb: it is the third person pl. fem. of the pret. from *الْأَيْنُ*, syn. with *التَّعَبُ*; or from *أَنْ* syn. with *قَرَّبَ*: or the third person sing. masc. of the pret. passive from *الْأَيْنُ*, in the dial. of those who, for *رَدَّ* and *حَبَّ*, say *رَدَّ* and *حَبَّ*, likening these verbs to *قِيلَ* and *بِيعَ*: or the sing. masc. of the imperative from the same: or the pl. fem. of the imperative from *الْأَيْنُ*; or from *أَنْ* syn. with *قَرَّبَ*: or the sing. fem. of the corroborated form of the imperative from *وَأَيَّ*, syn. with *وَعَدَ*. (Mughnee.)

أُنْ, signifying *I*: see *أُنْ*, in seven places.

أُنْ, signifying *I*: see *أُنْ*, in two places.

أُنْ i. q. *أُنْ* [inf. n. of *أُنْ*, but app. a simple subst., signifying *A moan, moaning, or prolonged*

voice of complaint; or a saying Ah: or a complaint: or a cry]. (TA.)

أُنْ, signifying *Thou*: fem. *أُنْ*; dual *أُنْ*; pl. masc. *أُنْ*, and pl. fem. *أُنْ*: see *أُنْ*, in six places.

أُنْ } see *أُنْ*
أُنْ }

أُنْ One who moans; who utters a moaning, or prolonged voice of complaint; or who says *Ah*; much, or frequently; as also *أُنْ* and *أُنْ*: (M, K:) or this last signifies one who publishes complaint, or makes it public, much, or frequently: (M:) or one who talks and grieves and complains much, or frequently; and it has no verb derived from it: (T:) and you say, *رَجُلٌ أُنْ*, [in which the latter epithet is app. an imitative sequent to the former,] meaning an eloquent man. (TA.) The fem. of *أُنْ* is with *ا*: (M, K:) and is said to be applied to a woman who moans, or says *Ah*, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former. (MF.) [See also *حَنَانٌ*, voce *حَنَانٌ*.]

أُنْ, signifying *I*: see *أُنْ*, in two places.

أُنْ part. n. of *أُنْ*, [Moaning; or uttering a moan or moaning or a prolonged voice of complaint; or saying *Ah*; by reason of pain: complaining by reason of disease or pain: or] uttering a cry or cries: fem. with *ا*. (Msb.) [Hence,] you say, *مَا لَهَا حَنَانٌ وَلَا أُنْ* He has not a she camel nor a sheep, or goat: (S, M, A, K:) or he has not a she camel nor a female slave (M, K) that moans by reason of fatigue. (M.)

أُنْ, occurring in a trad., (S, Mgh, K, &c., in the first and last in art. *مَان*, and in the second in the present art.,) where it is said, *إِنَّ طَوْلَ الصَّلَاةِ وَقَصْرَ الْخُطْبَةِ مِثْنَةٌ مِنْ فِطْرِ الرَّجُلِ*, (S, Mgh, TA, &c.,) is of the measure *مَفْعَلَةٌ*, [originally *مَانَةٌ*,] from *أُنْ*, (S, Z in the *Fāik*, IATH, Mgh, K,) the corroborative particle; (Z, IATH, Mgh;) like *مَعَاة* from *عَسَى*; (S, K;) but not regularly derived from *أُنْ*, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IATH;) or neither of these modes of derivation is regular: (MF:) the meaning is, [Verily the longness of the prayer and the shortness of the oration from the pulpit are (together)] a proper ground for one's saying, Verily the man is a person of knowledge or intelligence: (Z, Mgh, K in art. *مَان*;) this is the proper signification: accord. to AO, the meaning is, a thing whereby one learns the knowledge, or intelligence, of the man: (Mgh;) or it means a thing suitable to, (S, Mgh,) and whereby one knows, (S,) the knowledge, or intelligence, of the man: (S, Mgh;) or a sign (Aṣ, S, K) of the knowledge, or intelligence, of the man; and suitable thereto: (Aṣ, S;) or an evidence thereof: (M:) or an indication, or a symptom, thereof; everything that indicates a thing being said to be *مِثْنَةٌ*: [so that *مِثْنَةٌ لَكَذَا* may be well ren-

dered a thing that occasions one's knowing, or inferring, or suspecting, such a thing; and in like manner, a person that occasions one's doing so: or, more properly, a thing, &c., in which such a thing is usually known to take place, or have place, or be, or exist, like *مِثْنَةٌ*:] one of the strangest of the things said of it is, that the *ا* is a substitute for the *ظ* of *مِثْنَةٌ*: (IATH:) this seems to have been the opinion of Lh: (Az, L:) accord. to AA, it is syn. with *آيَةٌ* [a sign, &c.]. (TA.) Aṣ says (S, K, TA, all in art. *مَان*) that the word is thus, with teshdeed to the *ن*, in the trad. and in a verse of poetry, as these are related; (S, TA;) but correctly, in his opinion, it should be *مِثْنَةٌ*, of the measure *مَفْعَلَةٌ*, (S, K, TA,) unless it be from *أُنْ*, as first stated above: (S, TA:) AZ used to say that it is *مِثْنَةٌ*, with *ت*, (S, K, TA,) meaning a thing (lit. a place) meet, fit, or proper, or worthy or deserving, and the like; of the measure *مَفْعَلَةٌ*, [originally *مَانَةٌ*,] from *أُنْ* meaning "he overcame him with an argument or the like:" (S, K, TA:) but some say that it is of the measure *فَعْلَةٌ*, from *مَانٌ* meaning *احْتَمَلَ*: see art. *مَان*. (K in that art.) You say also, *هُوَ مِثْنَةٌ لِلْخَيْرِ*, from *أُنْ*, He is a person fit, or proper, for one's saying of him, Verily he is good; and in like manner, *مَعَاة*, from *عَسَى*, as meaning "a person fit, or proper, for one's saying of him, May-be he will do good." (A, TA.) And *إِنَّهُ لَمِثْنَةٌ أَنْ يَكُونَ كَذَا* Verily it is meet, fit, or proper, for one's saying of it, Verily it is thus; or is worthy, or deserving, of one's saying &c.: or verily it is a thing meet, fit, or proper, for one's saying &c.; or is a thing worthy, or deserving, of one's saying &c.: of the measure *مَفْعَلَةٌ*, from *أُنْ*. (K in the present art.) And *إِنَّهُ لَمِثْنَةٌ أَنْ يَفْعَلَ ذَاكَ* Verily he is meet, fit, or proper, for doing that; or is worthy, or deserving, of doing that: or verily he is a person meet, fit, or proper, for doing that; or is a person worthy, or deserving, of doing that: and in like manner you say of two, and of more, and of a female: but *مِثْنَةٌ* may be of the measure *فَعْلَةٌ* [from *مَانٌ*], i. e. a triliteral-radical word. (M.) — You also say, *أَتَاهُ عَلَى مِثْنَةِ ذَاكَ*, meaning He came to him at the time, or season, [or fit or proper time,] of that; and at the first thereof. (M.)

ان

أُنْ (pronoun of the first person sing.): see art. *ان*.

ان

2. *أُنْ*, inf. n. *أُنْ*, He blamed, reproved, reprehended, chid, or reproached, him: (S, M, A, K:) or he did so severely, or angrily: (ISK, T, S, M, A, K:) or, with the utmost severity or harshness: (T, M, TA:) or he repulsed him, meaning a person who asked something of him, in the most abominable manner. (M, K, TA.)

أُنْ An internodal portion, or the portion between any two joints, or knots, of a cane, or reed, and of a spear-shaft: (T:) [and] a spear,