

He took, or got, permission, or leave, for him from him. (M.) You say, **إِذْنِي** (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 بِإِذْنِهِ •  
• عَلَى الْإِذْنِ 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 دَارُهَا •  
• تَشْدَنْ فَإِنِّي حَمِيمًا وَجَارُهَا •

[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'far, **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 بِالْشَيْءِ**, (S, M, Msh, K,) aor. **أَذَّنَ**, (S, M, K,) inf. n. **إِذْنٌ** and **أَذَنٌ** and **أَذَانٌ** and **أَذَانَةٌ**, (M, K,) *He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it.* (S, M, Msh, K.) It is said in the *Kur* [ii. 279], **فَأَذَّنَا 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 **إِذْنٌ**, below.] — **أُذِنَ**, (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 أَذَنُهُ signifies the same, (M, K,) inf. n. **إِذْنَانٌ**. (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. **أُذِنَ**, (S, M, K,) inf. n. **تَأْذِينٌ**, (K,) *He wrung, or twisted, (عَرَكَ) his (a boy's, S) ear:* (S, K:) or *he struck, (ضَرَبَ, TA,) or struck with his finger, or filipped, (نَفَرَ, M, TA,) his ear.* (M, TA.) [See also **أُذِنَ**.] They say, (in a prov., TA in art. **جَوَزَ**), **لِنُكِّلَ جَانِبَهُ 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. **جَوَزَ**;) or, **†** *then he is repelled from the water:* (TA in art. **جَوَزَ**;) [for **أُذِنَ** signifies also] — **†** *He repelled him, (IAqr, T, M, K,) namely, a man, (IAqr, T, M,) from drinking, (K,) and did not give him to drink.* (M, K.) You say also, **أُذِّنُوا عَنِّي أَوْلِيَّاءَ**, [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 الثَّعْلُ**, (inf. n. as above, S,) *He put to the sandal what is termed أَذْنٌ*, 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 Bd 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 *Kur* [xxii. 28], **وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ** (M) *And proclaim thou, among the people, the pilgrimage.* (Bd, Jel.) — Also, (S, K,) or **أُذِنَ**, (Msh,) inf. n. as above, (M, K,) or **أُذِنَ**, (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of **وَدَّعَ** and **وَدَّعًا** and **كَلَّمَ** and **كَلَامًا** and **سَلَّمَ** and **سَلَامًا** &c., (Msh,) *He called to prayer; (M, K;) he notified, or made known, or proclaimed, [i. e., chanted, from the مِثْدَنَة,] the time of prayer; (S, Msh, TA;) and أَذِنَ signifies the same, (K,) inf. n. **إِذْنَانٌ**. (TA.) IB says, the phrase **أُذِنَ بِالْعَصْرِ**, 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. (Msh.) — You say also, **أُذِنَ بِإِرْسَالِ إِبِلِهِ** *He spoke of sending away his camels.* (En-Nadr, T.)*

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

says that **تَأْذَنَتْ** **لَفَعْلَنَ كَذَا وَكَذَا** signifies the making the action obligatory. (T.) You say also, **تَأْذَنَ** **الْأَمِيرُ فِي النَّاسِ** (نادى) *among the people, with threatening (S, K) and prohibition; i. e. تَقَدَّمَ and أَعْلَمَ.* (S.) And you say of a building that has cracked in its sides, **أُذِنَ بِالْإِنْهَادِ**, [It gave notice of becoming a ruin and of falling down]. (Msh in art. **دَعَا**.) [See also a similar ex. in a verse cited voce **أَلَا**. And hence,] **أُذِنَ الْعُشْبُ** [in the CK (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 أَذْنَة, or leaves.* (TA.) See also 2, latter half, in two places. — **أُذِنَ** and **تَأْذَنَ** 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 **أَيَقَنَ** and **تَيَقَّنَ**. (S, TA.) You say, **تَأْذَنَ**, meaning **أَعْلَمَ** [Know thou]; like as you say **أَعْلَمَ**, meaning **تَعْلَمَ**. (M.)

5: see 4, in eight places.

10. **اسْتَأْذَنَ** *He asked, or demanded, of him permission, or leave, (M, Msh, K,) فِي كَذَا* to do such a thing. (Msh.) [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**.

**إِذْنٌ** [is held by some to be an inf. n., like **أُذِنَ**: (see 1:) by others, to be] a simple subst.; (Msh;) signifying *Permission; leave; or concession of liberty, to do a thing: and sometimes command: and likewise will;* (Msh, TA;) as in the phrase **بِإِذْنِ اللَّهِ** *by the will of God:* (Msh:) or, accord. to El-Harállec, 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 إِذْنٌ بِطَاعَةِ اللَّهِ, [in the *Kur* 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 *Kur* [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 **بِإِذْنِي** **فَعَلَهُ** (T, M, K) and **بِإِذْنِي** (M, K) [He did it with my knowledge]: or **إِذْنٌ** has a*