

quity, or of any past time.] It is said in a prov., لَا أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ *I will not seek a trace, or vestige, [or, as we rather say in English, a shadow,] after suffering a reality, or substance, to escape me: or, as some relate it, لَا تَطْلُبْ seek not thou.* (Har pp. 120 and 174.) And one says, قَطَعَ اللَّهُ أَثَرَهُ meaning *May God cut short his footsteps*: for when one is crippled, his footsteps cease. (TA.) And فَلَانٌ لَا يَصْدُقُ أَثَرُهُ, and أَثَرُهُ, *Such a one, if asked, will not tell thee truly whence he comes*: (M in art. صدق:) a prov. said of a liar. (TA.) And خَرَجْتُ (S, M, * K,) and جِئْتُ (El-Wā'ee, Mṣb,) and فِي أَثَرِهِ, and فِي إِثَرِهِ (T, S, M, Mṣb, K,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and عَلَى أَثَرِهِ, and عَلَى إِثَرِهِ (El-Wā'ee, Mṣb,) *I went out, (S, &c.,) and I came, (El-Wā'ee, Mṣb,) after him*: (M, A, K:) or at his heel: (Expos. of the Fṣ:) or following near upon him, or hard upon him, or near after him, or following him nearly: (Mṣb:) as though treading in his footsteps. (El-Wā'ee.) And أَثَرُ ذِي أُثِيرِينَ: see أَثَرُ. (K.) — An impress or impression, a mark, stamp, character, or trace, in a fig. sense; an effect. (The Lexicons passim.) You say, عَلَى مَا شِئَهُ أَثَرُ حَسَنٍ Upon his camels, or sheep, or goats, is an impress of a good state, or condition; of fatness, and of good tending; like إِنَّهُ لَحَسَنُ الْأَثَرِ فِي (ص. ص.) And أَصْبَحَ مَالَهُ Verily he has the impress of a good state, or condition, in his camels, or sheep, or goats; like حَسَنُ الْإِصْبَعِ, and الْبَيْتِ. (TA ubi suprā.) And عَلَيْهِ أَثَرُ كَذَا He, or it, bears the mark, stamp, character, or trace, of such a thing. (The Lexicons passim.) — [The pl.] أَثَارٌ also signifies Signs, or marks, set up to show the way. (K.) — Also the sing., i. q. أَثَرٌ, q. v. (M, L.) — Also i. q. خَبَرٌ [both of which words are generally held to be syn., as meaning A tradition, or narration relating or describing a saying or an action &c., of Moḥammad]: (M, K:) or, accord. to some, the former signifies what is related as received from [one or more of] the Companions of Moḥammad; (TA:) but it may also be applied to a saying of the Prophet; (Kull p. 152:) and the latter, what is from Moḥammad himself; (TA:) or from another; or from him or another: (Kull p. 152:) or the former signifies i. q. سُنَّةٌ [a practice or saying, or the practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad, as handed down by tradition]: (S, A:) pl. أَثَارٌ. (S, M.) You say, وَجَدْتُهُ فِي الْأَثَرِ [I found it in the traditions of the practices and sayings of the Prophet; &c.]: and فَلَانٌ مِنْ حِمَلَةِ الْأَثَارِ [Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet; &c.]. (A.) — A man's origin; as in the sayings, مَا يَدْرِي لَهُ أَيْنَ أَثَرُ It is not known where was his origin; and مَا أَثَرُ It is not known what is his origin. (Ks, Lh, M.) —

The term, or period, of life: so called because it follows life: (Mṣb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.) — [For the former of these two reasons,] أَثَارُهُمُ in the Kur xxxvi. 11 means *The rewards and punishments of their good and evil lives.* (M, L.) — أَثَارٌ is also a pl. of نَارٌ, q. v.; formed by transposition from أَثَارٌ. (Yaq-koob, and M in art. نَار.)

أَثَرُ A man who chooses for himself [in preference to his companions] (ISk, S, M, K) good things, (K,) in partition, (M, TA,) or good actions, and qualities of the mind; (ISk, S;) as also أَثَرٌ. (M, K.)

أَثَرٌ: see أَثَرٌ.

أَثَرٌ: see أَثَرٌ, in two places: — and see أَثَرٌ.

أَثَارَةٌ: see أَثَارَةٌ.

أَثَارَةٌ: see أَثَارَةٌ. — A mark which is made by the Arabs of the desert upon the inner [i. e. under] part of a camel's foot; as also تَأْتُورٌ, and, accord. to some, تَوْتُورٌ; whence one says, رَأَيْتُ أَثَرَهُ, and تَوْتُورَهُ, I saw the place of his footsteps upon the ground: (M:) or the abrasion of the inner [i. e. under] part of a camel's foot with the instrument of iron called مِشْرَةٌ and تَوْتُورٌ, in order that his footprints may be traced. (S.) [See also أَثَرٌ.] — See also أَثَرٌ. — And see مَأْتَرَةٌ. — Preference. (A.) You say, لَهُ عِنْدِي أَثَرَةٌ He has a preference in my estimation. (A.) And هُوَ ذُو أَثَرَةٍ عِنْدَ الْأَمِيرِ He has a preference in the estimation of the prince, or commander. (A.) And أَثَرَةٌ (T, S,) or أَثَرَةٌ (T, S,) or أَثَرَةٌ (M, K,) or أَثَرَةٌ (T, S,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثَرُ الْحَدِيثِ,] (T,) signify A remain, or relic, of knowledge, (Zj, T, S, M, K, and Jel in xlv. 3 of the Kur,) transmitted, or handed down, (K, Jel,) from the former generations: (Jel:) or what is transmitted, or handed down, of knowledge: (Zj, M:) or somewhat transmitted from the writings of the former generations: (TA:) by the knowledge spoken of [in the Kur ubi suprā] is meant that of writing, which was given to certain of the prophets. (I 'Ab.)

أَثَرٌ: see أَثَرٌ. — أَثَرٌ مَأْتَرَةٌ: see أَثَرٌ.

أَثَرٌ: see أَثَرٌ. — A subst. [signifying The appropriation of a thing or things to oneself exclusively: the having a thing to oneself, with none to share with him in it:] from اسْتَأْثَرَ بِالشَّيْءِ. (S, M.) And, as also أَثَرَةٌ and إِثَرَةٌ and أَثَرِي, The choice for oneself [in preference to his companions] of good things, (M, * K, * TA,) in partition; (M, TA:) the choice and preference of the best of things, and taking it, or them, for oneself: (TA:) the pl. of the second is أَثَرٌ. (TA.) You say, وَأَخَذَهُ بِلَا أَثَرَةٍ, and بِلَا إِثَرَةٍ, [&c.,] He took it without a choice and preference of the best of the things, and the taking the best for himself. (T, TA.) And a poet says,

فَقُلْتُ لَهُ يَا ذَنْبُ هَلْ لَكَ فِي أُنْجٍ
يُؤَاسِي بِلَا أَثَرِي عَلَيْكَ وَلَا بَخْلٍ

[And I said to him, O wolf, hast thou a desire for a brother who will share without choice of

the best things for himself in preference to thee, and without niggardness?]. (M, TA.) See also أَثَرٌ.

أَثَرِي: see أَثَرٌ, in two places.

أَثَرِي: see أَثَرٌ. — [That makes a large footprint, or the like.] You say, دَابَّةٌ أَثِيرَةٌ A beast that makes a large footprint upon the ground with its hoof, (AZ, S, M, K,) or with its soft foot, such as that of the camel. (AZ, S.) — A man possessing power and authority; honoured: pl. أَثَرَاءُ: fem. أَثِيرَةٌ. (M.) — أَثَرِي فَلَانٌ Such a one is my particular friend: (S, K:) or is the person whom I prefer. (A.) — أَثَرِي فَلَانٌ أَثِيرٌ عِنْدَ فَلَانٍ Such a one is a favourite with such a one. (T.) — أَثَرِي ذِي أَثِيرٍ, and أَثَرِي شَيْءٌ كَثِيرٌ أَثِيرٌ. — أَثَرِي: see أَثَرٌ, &c.: see أَثَرٌ. — أَثَرِي is here an imitative sequent, (S, K, *) like بَثِيرٌ. (S.) — أَثَرِي [أَثَرِي, The ether:] the ninth, which is the greatest, sphere, which rules over [all] the other spheres: [said to be] so called because it affects the others (يُؤَثِّرُ فِي غَيْرِهِ). (MF.) [It is also called فَلَكُ الْعَرْشِ, and is said to be next above that called فَلَكُ الْكَوْبِ.]

أَثَرَةٌ: see أَثَرٌ. You say, عَلَى أَثَرَةٍ أُنْجٍ (S, M, *) or عَلَى أَثَرَةٍ مِنْ شَحِيرٍ (A,) The camels acquired fat, upon, or after, remains of fat. (S, M, * A.) And غَضِبَ عَلَى أَثَرَةٍ قَبْلَ ذَاكَ He became angry the more, having been angry before that. (Lh, M.) And أَغْضَبَنِي فَلَانٌ عَلَى أَثَرَةٍ غَضَبٍ Such a one angered me when anger yet remained in me. (A.) And أَثَرَةٌ مِنْ عِلْمٍ, and أَثَرَةٌ (T, S, M, K,) and أَثَرَةٌ (M, K,) or أَثَرَةٌ (T, S,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثَرُ الْحَدِيثِ,] (T,) signify A remain, or relic, of knowledge, (Zj, T, S, M, K, and Jel in xlv. 3 of the Kur,) transmitted, or handed down, (K, Jel,) from the former generations: (Jel:) or what is transmitted, or handed down, of knowledge: (Zj, M:) or somewhat transmitted from the writings of the former generations: (TA:) by the knowledge spoken of [in the Kur ubi suprā] is meant that of writing, which was given to certain of the prophets. (I 'Ab.)

أَثَرٌ One who relates, or recites, a tradition, narrative, or story, or traditions, &c., as received, or heard, from another, or others; a narrator thereof. (T, S, * L.) The saying of 'Omar, on his being forbidden by Moḥammad to swear by his father, مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا أَثَرًا, means I did not swear by him uttering (the oath) as proceeding in the first instance from myself, nor repeating (it) as heard from another particular person. (A'Obeyd, T, S, TA.) — أَفْعَلْ هَذَا أَثَرًا مَا (IAar, T, S, K,) and أَثَرًا without مَا (IAar, T,) and أَثَرِي ذِي أَثِيرٍ (S, K,) mean I will do this the first of every thing. (S, K, *) And in like manner, after لَقِيتُهُ [I met him, or it], one says, مَا أَثَرًا, [and أَثَرِي ذِي أَثِيرٍ] and أَثَرِي ذِي أَثِيرٍ (M, K,) and