

more particular signification than *عَلِمَ*, being scarcely ever, or never, used save of that [knowledge] wherein is will, conjoined with command or not conjoined therewith; for in the saying [in the *Kur* iii. 139, referred to above,] *وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ* [And it is not for a soul to die save with the knowledge of God], it is known that there are will and command; and in the saying [in the *Kur* ii. 96], *وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ* [But they do not injure thereby any one save with the knowledge of God], there is will in one respect, for there is no difference of opinion as to the fact that God hath made to exist in man a faculty wherein is the power of injuring another: (Er-Rāghib:) but Es-Semeen says that this plea is adduced by Er-Rāghib because of his inclining to the persuasion of the Moatezileh. (TA.) You say also, *فَعَلْتُ كَذَا بِإِذْنِهِ* meaning I did thus by his command. (T.)

*أَذْنَةٌ*: see *أَذْنٌ*.

*أَذْنٌ* and *أَذْنٌ* (S, M, Mgh, K,) the latter a contraction of the former, [which is the more common,] (Mgh,) [The ear;] one of the organs of sense; (M, TA;) well known: (M:) of the fem. gender: (S, M, Mgh, K:) as also *أَذِينٌ*: (K:) pl. *أَذَانٌ*, (S, M, Mgh, K,) its only pl. form: (M:) dim. *أَذِينَةٌ*; but when used as a proper name of a man, *أَذِينٌ*, though *أَذِينَةٌ* has been heard. (S.) You say, *جَاءَ نَاشِرًا أَذِينَهُ* [He came spreading, or, as we say, pricking up, his ears: meaning] † he came in a state of covetousness, or eagerness. (T, K, TA. [See also *نَشَرَ*.]) And *وَجَدْتُ فَلَانًا لَا يَهْتَفِ بِأَذِينِهِ* † I found such a one feigning himself inattentive, or heedless. (T, TA.) And *لَبَسْتُ أَذْنِي لَهُ* † I turned away from him, avoided him, or shunned him: or I feigned myself inattentive, or heedless, to him. (K, TA. [See also *لَبَسَ*.]) — † A man who listens to what is said to him: (M, K, TA:) or a man who hears the speech of every one: (S:) or who relies upon what is said to him; as also *وَابِصَةُ السَّمْعِ*: (M in art. *وَبَصَ*;) applied as an epithet to one and to a pl. number, (S, M, K,) alike, (S, M,) and to two, and to a woman; not being pluralized nor dualized [nor having the fem. form given to it]: (IB:) you say *رَجُلٌ أَذْنٌ* (AZ, S, M) and *أَذْنٌ*, and *أَذْنٌ* and *أَذْنٌ* [&c.]: (AZ, M:) and sometimes it is applied to a man as a name of evil import. (M.) It is said in the *Kur* [ix. 61], *وَيَقُولُونَ هُوَ أَذْنٌ قُلْ أَذْنٌ خَيْرٌ نَكْمَرُ* (T, M) And they say, "He is one who hears and believes everything that is said to him:" as though, by reason of the excess of his listening, he were altogether the organ of hearing; like as a spy is termed *عَيْنٌ*; or *أَذْنٌ* is here from *أَذِنَ* "he listened," and is like *أُنْفٌ* and *سُلْلٌ* in its derivation: (Bd:) for among the hypocrites was he who found fault with the Prophet, saying, "If anything be told him from me, I swear to him, and he receives it from me, because he is an *أَذْنٌ*:" (M:) therefore he is commanded to answer, Say, "A hearer of good for you." (T, M, Bd.) — † A

sincere, or faithful, adviser of a people, who counsels to obedience: (Mgh:) a man's intimate, and special, or particular, friend. (TA.) — † A certain appertenance of the heart; (M;) [i. e. either auricle thereof;] *أَذْنُ الْقَلْبِ* signifying two appendages (زَنْمَتَانِ) in the upper part of the heart: (K:) and † of a *نَصْلٌ* [or arrow-head or the like; i. e. either wing thereof]: and † of an arrow; as AHn says, when they are attached thereon; and *ذُو ثَلَاثِ أَذَانٍ* [a thing having three such feathers] meaning an arrow: all so called by way of comparison: (M:) and † of a sandal; (S, M, K;) i. e. the part thereof that surrounds the *قَبَالِ* [q. v.]: (M:) or *أَذْنُ النَّعْلِ* signifies the two parts, [or loops,] of the sandal, to which are tied the *عَصَدَانِ* of the *شَرَاكِ*, [or two branches of the thong that is attached to another thong between two of the toes, which two branches, however, sometimes pass through the *أَذْنَانِ*, encompassing the heel,] behind the narrow part (*خَصْرٌ*) of the sole. (AO in an anonymous MS in my possession. See also *خَصْرٌ*.) — † A handle, (M,) or [a loop-shaped, or an ear-shaped, handle, such as is termed] *عُرْوَةٌ*, (T, K,) of anything; (M, K;) as, for instance, (M,) of a *كُوزٌ* [or mug]; (T, M;) and of a *ذُو* [or bucket]: so called by way of comparison: and in all cases fem.: (M:) pl. as above. (T.) — † What becomes sharp, or pointed, and then falls off, or out, of the plants called *عَرَفَجَ* and *عَرَفَجَ* when they put forth their *خُوصَ* [q. v.], or when their *خُوصَ* become perfect; because it has the shape of an ear. (AHn, M.)

*إِذْنٌ*, also written *إِذَا*: see art. *إِذَا*.

*أَذْنَةٌ* The leaves of trees, (En-Nadr, T,) or of grain. (K.) — [The kind of leaf called *خُوصَةٌ* of the *ثَمَامِ*.] — † The young ones of camels and of sheep or goats; (En-Nadr, T, K;) as being likened to the *خُوصَةٌ* of the *ثَمَامِ*. (TA.) — A piece of straw: pl. [or rather coll. gen. n.] *أَذْنٌ* [in the CK *أَذْنٌ*]. (IAqr, T, K.) = Appetite, appetency, longing, yearning, or strong desire. (En-Nadr, T.) You say, *هَذِهِ بَقْلَةٌ تَجِدُ بِهَا الْإِبِلُ أَذْنَةً شَدِيدَةً* This is a herb for which the camels feel a strong appetite &c. (En-Nadr, T.) And *هَذَا طَعَامٌ لَا أَذْنَةَ لَهُ* This is food for the odour of which there is no appetite. (K, TA.)

*أَذَانٌ* A making known; a notification; an announcement. (T, S, Mgh.) [See 4.] So in the *Kur* [ix. 3], *وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ* [And a notification, or an announcement, from God and his apostle to men, or the people]. (T, Mgh.) — Also, and *أَذِينٌ*, (T, S, M, K,) and *تَأَذِينٌ*, [the last an inf. n. of 2, and the second a quasi-inf. n. of the same, which see,] (M, K,) The notification, or announcement, of prayer, and of the time thereof; (T, S;) the call to prayer. (M, K.) [The words of this call (which is usually chanted from the *مِثْدَنَةِ*, or turret of the mosque,) are *لَا إِلَهَ إِلَّا اللَّهُ* (four times) *أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ* (twice) *أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ* (twice) *إِلَّا اللَّهُ* (twice) *حَيَّ عَلَى الْفَلَاحِ* (twice) *حَيَّ عَلَى الصَّلَاةِ* (twice)]

*الْأَذَانُ* — *لَا إِلَهَ إِلَّا اللَّهُ* (twice) *أَشْهَدُ* also signifies The [notification, or announcement, called] *إِقَامَةٌ*; (M, K;) because it is a notification to be present at the performance of the divinely-ordained prayers. (TA.) [This (which is chanted in the mosque) consists of the words of the former *أَذَانٌ* with the addition of *الصلوة* pronounced twice after *الفلح*.] — *أَذَانٌ* signifies The *أَذَانُ* [more commonly so called] and the *إِقَامَةُ*. (TA.)

*أُذُونٌ* [An animal having an ear; as distinguished from *صَمُوخٌ*, which means "having merely an ear-hole"]. (Mgh in art. *بَيْضَ*.)

*أَذِينٌ*: see *أَذْنٌ*. — See also *إِذْنٌ*, in three places. — And see *أَذَانٌ*. — *أَذَانٌ* *مُؤَذِّنٌ* [Making to know or have knowledge, *بِأَمْرٍ* of a thing; informing, apprizing, advertising, or advising; giving information, intelligence, notice, or advice; making known, notifying, or announcing]: like *مُوجِعٌ* and *مُؤَلِّمٌ* as meaning *مُوجِعٌ* and *أَلِيمٌ*. (M.)

— See also *مُؤَذِّنٌ*. — One who is responsible, answerable, amenable, or a surety; [*بِأَمْرٍ* for a thing; and perhaps also *بِغَيْرِهِ* for another person;] syn. *كَفِيلٌ* (S, M, K) and *زَعِيمٌ* [which signifies the same as *كَفِيلٌ*, and is plainly shown in the M to be here used as a syn. of this latter; but SM assigns to it here another meaning, namely *رَبِّيسٌ*, in which sense I find no instance of the use of *أَذِينٌ*;] (AO, M;) and *أَذْنٌ* also is syn. with *أَذِينٌ* in the sense of *كَفِيلٌ*. (K.) = Also A place to which the *أَذَانُ* [or call to prayer] comes [or reaches] from [or on] every side. (S, K.)

*أَذِينَةٌ* dim. of *أَذْنٌ*, q. v. (S.)

*أَذَانِيٌّ* (S, M, Mgh, K) and *أَذْنٌ* (M, K) Large-eared; (S, M, Mgh, K;) long-eared; (M;) applied to a man, (S, M, K,) and to a camel, and to a sheep or goat: (M:) [or] the latter epithet is applied to a ram; and its fem. *أَذْنَاءُ* to a ewe. (T, S, M.)

*أَذِينِيٌّ* One who hears everything that is said: but this is a vulgar word. (TA.) [See *أَذْنٌ*.]

*أَذَانِيٌّ*: see *أَذَانِيٌّ*.

*أَذْنٌ* [act. part. n. of 1. As such, Permitting, or allowing; one who permits, or allows. And hence,] A doorkeeper, or chamberlain. (S, K.) — See also *أَذِينٌ*.

*مَأْذُونٌ*: see *مَأْذُونٌ*.

*أَذِينٌ*: see *أَذِينٌ*. You say, *بِسْمَاهُ بِالْخَيْرِ مُؤَذِّنَةٌ* His impress notifies [or is indicative of] goodness. (TA.) — *مُؤَذِّنَاتٌ*, signifying The women who notify, or announce, the times of festivity and rejoicing, [particularly on the occasions of weddings,] is a vulgar word. (TA.) = Herbage beginning to dry up; part of it being still succulent, and part already dried up: and a branch, or wood, that has dried, but has in it some succulency. (TA.)