

middle of it being bald. (TA.)—The branches of a vine, bent, or wreathed, so as to form a covering over-head. (K̲.)—See also أُطْرَةٌ, in two places.—إِطَارُ الْحَافِرِ The part of the hoof of a horse or the like which surrounds, or extends around, the أَشْعَرُ [q. v.]. (S̲.)—إِطَارُ الشَّفَةِ (S̲, K̲, &c.) † The part, (A,) or flesh, (Mṣb,) surrounding the lip: (A, Mṣb:) or the part that separates between the lip and the hairs of the mustache: (K̲:) or the edge of the upper lip, between the lip itself and the parts where the hair grows: (IAth:) or the rising edge, or ridge, between the part where the mustache is clipped and the lip, intermizing with the mouth. (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Mṣb, TA.)—إِطَارُ بَيْتٍ A thing resembling a zone, or belt, of a tent or house. (K̲.)—إِطَارُ مِنَ النَّاسِ † A ring, or circle, of men. (K̲.) One says, هُمْ إِطَارُ لِبْنِي فُلَانٍ They have alighted and taken up their abode [so that they form a ring] around the sons of such a one. (A, Mṣb.)

أَطِيرَ *A sin; a crime; an offence.* (S, K.) One says, أَخَذَنِي بِأَطِيرٍ غَيْرِي *He punished me for the sin, crime, or offence, of another than myself.* (S.)

مَاطُورَةٌ *A bow. (A.)*—*A milking-vessel of skin (عَلِيَّةٌ) for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered; (K, TA;) or, sometimes, the edges of the skin of the عَلِيَّة are folded upon the hoop-formed twig, and dry upon it. (TA.)*

اطم

أُجْمَرُ and أُجْمَرٌ, (S, K,) like أُجْمَرُ and أُجْمَرُ, (S, and Mgh in art. اَجْمَر,) *A fortress* : or, as some say, *any lofty building* : (Mgh :) or a [*building such as is termed*] قَصْر [q. v.] : (IAar, K:) and *any fortress built of stones* : and *any square, roofed, house* : (K:) pl. (of pauc., TA) أَطَامُرُ (S, Mgh, K) and (of mult., TA) أُطُومُرُ (K:) أَطَامُرُ signifies *fortresses of the people of El-Medeeneh* : and one of these is termed أُطَمَّةٌ : (S:) or this signifies [simply] *a fortress* ; and its pl. is أَطَامُرُ. (TA.)

أَطَمَةٌ: see above.

أَطَامَ مُؤَمَّةً *Lofty* [fortresses, &c.]: (A, TA:) [or it may signify *fortresses*, &c., *disposed in order*, or *grouped together*; for it is said to be] a phrase like مَبَوَّةٌ أَبْوَابٌ, (O, TA,) or like أَجْنَادٌ مُجَنَّدَةٌ. (K.)

اف

1. **أَيَّ**, aor. **يُؤَيِّ** (IDrd, M, Mgh, K) and **يَيْفُ** (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. **أَيْفٌ**; (M, Mgh;) and **أَيْفٌ**, inf. n. **تَأْيِيفٌ**; (S, Mgh, K;) and **تَأْيِفٌ**; (M, K;) *He said أَيَّ* [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the

same class as سَبَّحَ and هَلَّلَ meaning "he said
لَا إِلَهَ إِلَّا اللَّهُ" and "he said اللَّهُ" (M.) You
say also, أَتَقَفُّهُ, and أَتَقَفُّ بِهِ, and أَتَقَفُّ بِهِ
meaning *He said to him أَتَقَفُّ*. (M.) And جَعَلَ
فُلَانٌ يَتَقَفُّ مِنْ رِيحٍ وَجَدَهَا Such a one began to
say أَتَقَفُّ by reason of a smell which he perceived.
(T.) And إِنَّهُ يَتَقَفُّ عَلَيْهِ Verily he is angry
with him, or enraged against him. (T'A.)

2: see 1, in three places.

5: see 1, in four places.

أَف and أَف and أَف, or أَف : see أَف.

اِنْ and its vars. (differing only in having the ف movent): see the next paragraph.

اُفٍّ *Dirt*, or *filth*; as also اُفَّةً: (S:) you say, اُفًّا لَهُ, and اُفَّةً, *Dirt*, or *filth*, to him; in which the tenween is for the purpose of rendering them indeterminate; (S;) and اُفٍّ لَهُ وَتَفٍّ; (T;) and اُفًّا وَتَفًّا; (T, S;) the latter of which is an imitative sequent: (S:) or اُفٍّ signifies the *dirt of the ear*; and تَفٍّ, the *dirt of the nails*; (Aṣ, T, M, K; but in the last, *of the nail*;) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (Aṣ, T, M, *TA;) and اُفُّفٌ, also, has the former of these two meanings: (TA:) or اُفُّفٌ signifies the *dirt around the nail*; (M;) or the *dirt of the nail*; (K;) and تَفُّفٌ, the *dirt in the nail*: (M:) or the former, a *paring of the nail*: and a *piece of stick*, or a *reed, which one takes up from the ground*: (K:) in these various senses they are explained as used in the saying, اُفًّا لَهُ وَتَفًّا: (TA:) or the former signifies *stink*: (Zj, TA:) or *paucity*; (T, M, K;) as also اُفُّفٌ; (M;) or from اُفُّفٌ signifying a *thing little in quantity*; (T; and the same meaning is assigned to this word in the K;) and تَفُّفٌ is an imitative sequent, (T, M, K,) of the same meaning. (M.)—اُفٍّ, also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, S;) mentioned by Akh; (S;) or ten; (M;) or forty; (K;) or more; (TA;) as follow: اُفٍّ and اُفٍّ and اُفٍّ and اُفٍّ and اُفٍّ and اُفٍّ (T, S, M, K) and اُفٍّ and اُفٍّ and اُفٍّ and اُفٍّ and اُفٍّ and اُفٍّ (K) and اُفٍّ (M, K) and اُفٍّ and اُفٍّ, pronounced with imāleh, (M, K,) i. e. with pure imāleh, and اُفٍّ with intermediate imāleh, and اُفٍّ without imāleh, the alif [written ا] in these three denoting the fem. gender, and اُفٍّ, with kesr to the ف, (K,) i. e., as a prefixed noun with its complement, [the latter being the pronoun of the first pers.,] (TA,) and اُفٍّ, (K,) with ḍamm to the ا and ف, which latter is with teshdeed, and with the و and ٠ quiescent, (TA,) and اُفٍّ [in a copy of the M] and اُفٍّ and اُفٍّ and اُفٍّ (K) and اُفٍّ and اُفٍّ

and اِبْ and اِنْ and اِنَّا and اِنِّ and اِنَّ, with damm to the ف, which is with teshddeed, [in a copy of the M اِبْ,] and اِنَّا, like اِنَّا, and اِنِّ, pronounced with imáleh, and اِنِّ, with kesr, (K,) i. e., prefixed to the pronoun of the first person, (IAmb,) and اِنِّ and اِنِّ (K) and اِنِّ, or اِنِّ, and اِنِّ, or اِنِّ, and اِنِّ, or اِنِّ, (accord. to different copies of the K,) [all these forms, making the number (forty) mentioned by the author of the K, I have drawn from a comparison of three copies of that work, and I believe them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but I see no good reason for this: he then adds,] and اِنِّ and اِنِّ and اِنِّ, the last mentioned by IB on the authority of IKt. (TA.) اِبْ, [with its variants,] in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, اِبْ لَهُ [as though meaning *A puff, or blast of breath, to it*]: (Kt, T:) or [rather] it is a word imitative of a sound; [like *ugh* in English, both in sound and meaning; and in meaning like our interjections *foh* and *faugh*;] (Bd on the ex. in the K̲ur which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bd ubi suprà;) or denoting contempt: (TA:) or it is a verbal noun, meaning *I am vexed, or distressed in mind, or disgusted*: (Bd ubi suprà;) or it is an imperative verbal noun [denoting disgust or abhorrence, like *out*, and *away*]: (IJ, M:) or he who says اِنَّا uses it in the manner of an imprecation, like as one says وَيْلًا لِلْكَافِرِينَ; and he who says اِنِّ puts it in the nom. case because of the ل, like as one says وَيْلٌ لِلْكَافِرِينَ; and he who says اِنِّ puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the K̲ur [xvii. 24], وَلَا تَقُلْ لَهُمَا اِبْ, (T, S, TA,) or اِبْ, (TA, [in which other readings also are mentioned,]) [*And say not thou to them* (i. e. to thy father and mother) *Ugh, &c.*,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; اِبْ signifying *stink*. (Zj, T.)

اِفْ and its vars. (differing only in having the ف movement): see اِفْ. = For اِفْ, see also اِفَانْ, in three places.

أَفَّةٌ : see إِفَّانٌ, in two places.

أَفْ : see أَفْ, in four places. = Also A *dirty*, a *filthy*, an *unclean*, man : (ك) from أَفْ signifying the “dirt of the nail.” (TA.) — One *in want*; *poor*; *possessing little* : (ك) from أَفْ signifying “a thing little in quantity.” (TA.) —