

pleasingness, of aspect, or outward appearance: or, as some say, a uniform and uninterrupted state of verdure before the eye; because it pleases, or rejoices, its beholder. (TA.) — *Herbage, or pasturage*, (K, TA,) that is goodly, or beautiful, and pleasing, or rejoicing: an inf. n. used as a subst. (TA.)

أَنِى: see أَنْى.

أَنْفَهُ مَا لَهُ فِي الشَّيْءِ أَنْفَهُ He has no pleasure, or pride, in the thing. (JK.)

أَنْوَقُ A certain bird; (S;) i. e. the رَحْمَة [or female of the vultur *percnopterus*]; (IAqr, S;) called by Kumeyt ذَاتُ اسْمَيْنِ [possessor of two names] because having these two appellations: (S:) or the eagle: and also the former bird: (K:) ISk cites 'Omárah as saying that it is in his opinion the eagle; but that people say it is the رَحْمَة; and he adds, [alluding to a prov., which see below,] that the eggs of the رَحْمَة are found in ruins, and in plain country: (TA:) or the male of the رَحْمَة: (JK, TA:) or a certain black bird, having what resembles the عُرْف [or comb of the cock], (AA, K,) that deposits its eggs in remote places: (AA:) or a certain black bird, (AA, K,) like a great hen, (AA,) bald in the fore part of the head, (AA, K,) having a yellow bill, (K,) or having a long bill: (AA:) she guards her eggs, and defends her young one, and keeps with her offspring, and submits not herself to any but her mate, and migrates among the first of the migrating birds, and returns among the first of the returning birds, and will not fly while moulting, and will not be deceived by her small feathers but waits until they become quills and then flies, and will not remain constantly in the nests, and will not alight upon the quiver (K) knowing it to contain arrows: (TA:) the word is sing. and pl.: (TA:) or its pl. is أَنْى. (JK.) Hence the prov., (JK, S,) أَغْرُ مِنْ بَيْضِ الْأَنْوَقِ [More rare than the eggs of the anook]: (JK, S, K:) because this bird guards its eggs, so that they are hardly ever, or never, found; for its nests are on the tops of mountains, and in difficult and distant places; (S, K;) notwithstanding which, it is said to be stupid: (S:) ISd says that the female bird called رَحْمَة may be meant thereby; or the male, because the eggs of the male exist not; or the eggs of the latter may be meant because he often guards them, like as does the male ostrich. (TA.)

أَنِى Goodly, or beautiful; (S, K;) pleasing, or rejoicing; (JK, S, Mṣb, K;) as also أَنْى: (JK, TA:) and loved. (TA.) You say, رَوْضَةٌ أَنْى A meadow, or garden, that is loved: and رَوْضَةٌ أَنْىةً a meadow, or garden, that is pleasing, or rejoicing. (TA.)

أَنْفَقَ and أَنْفَقَ (K, and so in some copies of the S,) He has goodliness, or beauty, and pleasingness: but in the L, [and in some copies of the S,] لَهُ أَنْفَقَ وَلَبَاقَ; and what precedes it indicates that the meaning is he has a faculty of doing well or excellently [and of nice or refined skilfulness]. (TA.)

أَنْقَى [originally أَنْقَى] More, or most, pleasing or rejoicing. (TA.)

مُنَاتِقٌ [part. n. of 5; Seeking, pursuing, or desiring, the most pleasing of things; affecting nicety, or refinement; dainty, nice, exquisite, refined, &c.; in respect of food, apparel, speech, &c.:] one who is in a pleasing condition (فِي أَنْقَى) in respect of his life, and in a state of plenty. (JK.) It is said in a prov., لَيْسَ الْمُتَعَلِّقُ كَالْمُنَاتِقِ (JK, TA,) i. e. He who is content with what is little, (S, K, in art. عُلَى) or what is barely sufficient, of sustenance, (TA in the present art.) is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty, &c., (مَنْ يَتَأَتَّقِ) and eats what he pleases, (S, K, in art. عُلَى) or him who is not content save with the most pleasing of things. (TA in the present art.)

انك

رَصَاصٌ [or lead]: or black رَصَاصٌ قَلْعِيّ (Mṣb:) i. q. أَسْرَبٌ; (S, K;) i. e. رَصَاصٌ قَلْعِيّ; so says Kt; and Az says, I think it is an arabicized word: (TA:) or white رَصَاصٌ: or black رَصَاصٌ: or pure رَصَاصٌ: (K:) or i. q. قَرْدِيرٌ [which is applied in the present day to tin, and pewter]: (Kr:) El-Kásim Ibn-Maṣṣan says, I heard an Arab of the desert say, هَذَا رَصَاصٌ أُنْكَ, i. e. [this is] pure [lead]: (TA:) it is of the measure أَفْعُلُ, [originally أَفْعُلُ], (S, K,) which is one of the forms of pls., (S,) like أَفْعُلُ; (Mṣb:) and there is no other word of this measure, (Az, S, K,) among sing. nouns, (Az, S,) except أَشَدُّ [originally أَشَدُّ], (S, Sgh, K,) and أَجْرٌ in the dial. of those who pronounce it without teshdeed: (Sgh:) it is disputed, however, whether أَشَدُّ be a sing. or a pl.: (Az, TA:) [and as to أَجْرٌ, see what follows:] or, accord. to some, (Mṣb,) أُنْكَ is of the measure فَاعِلٌ, (Kr, Mṣb,) and is the only word of that measure in Arabic: (Kr:) or it is a foreign word; and so are أَجْرٌ and [the proper names] أَمَلٌ and كَابُلٌ. (Mṣb.) It is said, in a trad., that he who listens to a singing female slave, أُنْكَ shall be poured into his ears (S, TA) on the day of resurrection. (TA.)

انم

الْأَنْامُ (T, M, Mṣb, K) and الْإِنَامُ (K) and الْإِنِيمُ (M, K,) the last allowable in poetry, (M,) i. q. الْخَلْقُ; (M, K, and Bḍ and Jel in lv. 9;) i. e. [Mankind; for such is the general meaning of الْخَلْقُ, or] mankind and the jinn (or genii) and others: (Jel ubi suprà:) or the jinn and mankind: (T, Mṣb, K:) or what are on the face of the earth of all that are termed الْخَلْقُ [or created beings]: (Lth, T, Mṣb:) or all that is on the face of the earth: (K:) or everything having a رُوح [i. e. soul, or spirit]: (Bḍ ubi suprà:) or every one who is subject to sleep. (TA [as though it were derived from النَوْمُ.]) الْإِنَامُ is not mentioned by J, though occurring in the Kur-án. (TA.)

الْإِنِيمُ } see above.
الْإِنَامُ }

انها

ان: see إِنَّ, in art.

انو

اننى: see إِنْنِي, in two places.

انى

1. أَنَى (S, M, K,) aor. يَأْنِي (S,) inf. n. إِنْنِي (S, M, K,) and أَنَى and أَنَى (M, K,) or, accord. to [some of the copies of] the M, أَنَى (TA, [in which this is said to be the right form,]) or أَنَى (as written in the CK,) said of a thing, Its time came; or it was, or became, or drew, near; syn. أَتَى وَأَتَاهُ, and أَتَى وَقْتُهُ (Bḍ lvii. 15 [in explanation of a passage cited voce حَانَ];) or حَانَ: (S, M, K:) or أَنَى, aor. يَأْنِي, inf. n. إِنْنِي, signifies it was, or became, or drew, near; and it was, or became, present. (Mṣb.) You say, أَنَى لَكَ يَتَيْنُ, aor. يَأْنِي; and أَنَى لَكَ, aor. يَتَيْنُ; and أَنَى لَكَ, aor. يَتَيْنُ; and أَنَى لَكَ, aor. يَتَيْنُ; all meaning [The time has come, or has drawn near, for thee that thou shouldst do such a thing: or the time of thy doing such a thing has come to thee: or thy doing such a thing has drawn near]: so says Zj; and Fr says the like: but the best of these is أَنَى لَكَ. (T.) And أَنَى الرَّجِيلُ The time of departure came, or drew near; syn. حَانَ وَقْتُهُ. (TA, from a trad.) — It came, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness; it became mature, or ripe; (T, S, M, I Amb, * Mṣb, * K;) or, accord. to some, only when said of a plant; (M, K;) [or it signifies also] it became thoroughly cooked. (T, Mṣb.) Hence, in the Kur [xxxiii. 53], غَيْرَ نَاطِرِينَ إِنَاهُ Not waiting, or matching, for its becoming thoroughly cooked; or for its cooking becoming finished. (T, S, * M.) [See also إِنْنِي, below.] You say also, أَنَى الْحَمِيمِ, (inf. n. إِنْنِي, TA,) The hot water became heated to the utmost degree. (S, K.) And أَنَى الْحَمَاءِ The water became hot to the utmost degree. (M.) — أَنَى, aor. يَأْنِي, inf. n. إِنْنِي, It (a thing) was, or became, behind, or after, its time: (Lth, T:) or أَنَى, inf. n. إِنْنِي, it, or he, (a man, TA,) was, or became, behind, backward, or late; it, or he, delayed, or held back; (M, K;) as also أَنَى, aor. يَأْنِي, inf. n. إِنْنِي, and أَنَى, inf. n. إِنْنِي. (K.) — See also 5, in two places.

2: see 4, in two places: — and see 1. — You say also, أَنَى فِي الشَّيْءِ I fell short, or fell short of what was requisite or what I ought to have done, or flagged, or was remiss, in, or in respect of, the thing. (TA. [The verb is there written without any syll. signs; but the context seems to indicate that it is as above.])

4. أَنَى and أَنَى signify the same. (IAqr, T, M.) You say, أَنَى, (T, S, M, Mṣb, K,) with medd, (Mṣb,) aor. يُونِيهِ (S,) inf. n. إِنْنَاهُ (S, K,) [in the CK, إِنْنَاهُ is erroneously put for أَنْنَاهُ,] He postponed it, put it off, deferred it, delayed it, retarded it; (T, S, M, Mṣb, K;) restrained