

one of them is assigned by some authorities and another by others to انى in one and the same instance.] You say, *Whence, from what direction or quarter, from what way, will, or should, be this?* (Mṣb.) And *Whence [came, or cometh,] to thee this?* (S.) It is said in the Kur [iii. 32], *يا مريم انى لك هذا*, *O Mary, whence [came] to thee this?* (T.) And in the same [xxxiv. 51], *وانى لهم التناوش من*, meaning [But] *whence [shall the attaining of belief be possible to them from a distant place, i. e., (as explained in the S in art. نوش,) in the world to come, when they have disbelieved in the present world? or but how &c. ?].* (T.) And in the same [lxxx. 25], accord. to one reading, *وانى صبينا الماء صبا*, meaning *Where have we poured forth the water, pouring?* but in this is an allusion to the direction [whence the rain comes]; and it may be rendered *whence? &c.*; and accord. to this reading, the pause upon *طعامه* [immediately preceding] is complete. (IAmb, T.) And you say, *وانى تاتى اناك*, (S, K,) meaning *Whencesoever, or from whatever direction or quarter, thou shalt come to me, I will come to thee.* (S.) In the saying of 'Alkamch,

• وَمَطْعَمُ الْغَنَمِ يَوْمَ الْغَنَمِ مُطْعَمُهُ •

• انى توجهه والمحروم محروم •

the meaning is, [And he who is given spoil to enjoy, (lit., who is fed therewith,) on the day of spoil, is given it to enjoy] *wherever he repairs, or however he repairs, [and the prohibited is prohibited.]* (Lth, T, TA.) The saying in the Kur [iii. 159], *قلن انى هذا* means *Ye say, When is this? or How is this?* (T.) or *Whence is this?* (T, Bd, Jel.) And *انى شئتم*, in the same, [ii. 223] may mean *Whence, or when, or how, ye will.* (TA.) You say also, *انى لك ان تفتح الحصن*, meaning *How [is it, or will it be, possible for thee to open, or conquer, the fortress]?* (S.)

ان Hot, or heated, to the utmost degree: applied to hot water, (S, M, K,) in the Kur lv. 44: (S, M:) fem. *انية*; occurring in the Kur lxxxviii. 5. (M.) = See also *انى*. = Also A man much characterized by moderation, gentleness, or deliberateness; by a leisurely manner of proceeding, or of deportment, &c.; by patience, as meaning *contr. of hastiness; by gravity, staidness, seduteness, or calmness.* (S, K.)*

انته *انية بعد انية* is a phrase mentioned by AAF, meaning *I came to him time after time:* in which, [says ISd,] I am of opinion that *انية* is of the measure *فاعلة* from *الانى*: but the word commonly known is *اونة* [pl. of *اوان*; or *اينة*, which is syn. with *اونة*: see *اوان*]. (M.)

انیه

انى: see art. انیه

اه

1. *اه* (K) and *اه* (S in art. اوه, and K,) inf. n. *اه* (S, K) and the same without teshdeed; (K, *

TA; [app. meaning *اهة*, which, however, belongs to art. اوه, q. v.];) or *اهة*; (so in the CK; [but in some copies of the K, and *اهه*, as in the TK, where it is said that the inf. n. of this form of the verb is *تاهيه*];) and *تاهه*; (K;) [i. q. *اه* and *اهه* and *تاهه*; or] *He expressed pain or grief or sorrow, or he lamented or complained or moaned, (S, K,) as one in an evil state, and broken in spirit by grief or mourning, and said اه, or اهه. (K.)* [See a verse cited in art. اوه, voce *اهة*.]

2 and 5: see above.

اه, i. e. *ا* with the *ه* of pausation; imperative of *واى*, q. v. (Muglance in art. الف)

اه and *اهه* and *اهه* &c.: see art. اوه.

اهب

2. *اهب* [inf. n. *تاهيب*], *He furnished, prepared, equipped, or accoutred, him, for the thing, or affair; he furnished him, or provided him, with the apparatus, gear, tackling, implements, instruments, tools, or the like, proper, or necessary, for it.* (MF.) — *اهب الامر* *He prepared the thing, or affair.* (MF.) — See also 5.

5. *اهب* *He furnished, prepared, equipped, or accoutred, himself; furnished, or provided, himself with proper, or necessary, apparatus, gear, tackling, implements, instruments, tools, or the like; (S, A, Mṣb, K;) for journeying; (Mṣb;) or for the thing, or affair; as also *اهب*. (K.)*

اهب: see *اهب*.

اهبة Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools, or the like; (S, A, Mṣb, K;) as in *اهبة الحرب* [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S;) as also *اهبة*. (S, Mṣb.) pl. of the former, *اهب*. (S, Mṣb.) You say, *اهب الامر اهبة* [He took his apparatus, &c., for that thing, or affair; also meaning, he made his preparation, or he prepared himself, for it]. (TA.)

اهب A skin, or hide, (A, Mṣb, K,) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or a skin, or hide, not yet tanned: (S, A, Mgh, Mṣb, K:) and sometimes applied to the *skin* of a man: (Mṣb:) pl. (of pauc., TA) *اهبة* (IAḥr, K) and (of mult., TA) *اهب*, (S, A, Mgh, Mṣb, K,) with two dammehs, (Mgh, Mṣb,) and *اهب*, (S, Mṣb, K,) contr. to rule, (S, Mṣb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the K, it is written *اهب*. (TA.) You say, *اهبوا حتى كاد يخرج من اهابه* [They hungered so that they ate the skins, or hides]. (A.) And *اهبوا حتى كاد يخرج من اهابه* [He almost issued from his skin in his running]. (A.) And *اهبوا حتى كاد يخرج من اهابه* [He spared the people's blood in their bodies]. (TA, from a trad.)

اهل

1. *اهل*, aor. *اهل*, inf. n. *اهول*; (Mṣb;) or *اهل*, like *اهل*; (K, TA;) *It (a place, Mṣb, TA) was, or became, peopled, or inhabited.* (Mṣb, K, TA.) — *اهل*, aor. *اهل* and *اهل*, inf. n. as above, *He married, or took a wife;* (Yoo, S, Mṣb, K;) as also *اهل*; (S, Mgh, Mṣb, K;) and *اهل*, [written with the disjunctive alif *اهل*, like *اهل* and *اهل* and *اهل* &c.], (K,) of the measure *افتعل*. (TA.) — *اهل*; (Ks, S, Mṣb;) or *اهل*, aor. *اهل*; (K;) or both; (JK;) *اهل*, (JK,) i. e. *بالرجل*, (Ks, S,) or *بالشيء*; (Mṣb;) i. q. *انس* [He was, or became, sociable, companionable, friendly, amicable, or familiar, with him, i. e. the man; or he was, or became, cheered, or gladdened, by his company or converse, or by his, or its (the thing's) presence]. (JK, S, Mṣb, K.)

2. *اهل به*, (K,) or *اهله*, (Ham p. 184,) inf. n. *اهلا*: (Ham, K,) *اهلا*: (Ham:) or he said to him *اهلا*: (K:) like *اهل به*: (TA:) [see *اهل*]: IB says that [the first pers. of] the aor. of this verb is with fet-h to the *ه* [contr. to rule: a strange assertion]. (TA.) — *اهله* *نذلك*, inf. n. as above; and *اهله*; *He saw him, judged him, thought him, or held him, to be worthy, or deserving, of that; to merit it; to have a right, or just title or claim, to it:* (K, TA:) or he made him to be worthy, or deserving, of that; &c. (TA.) You say, *اهلك الله للخير* [May God make thee worthy, or deserving, of good, good fortune, prosperity, or the like]. (S.)

4. *اهلك الله فى الجنة*, inf. n. *اهبال*, *May God make thee to enter with thy wife into Paradise:* (AZ, S, TA:) or *may God make thee to have a family in Paradise, and unite thee with them [therein].* (TA.) — See also 2.

5: see 1.

8: see 1.

10. *استاهله* as signifying *He was, or became, worthy, or deserving, of it, or he merited it, or he had a right, or just title or claim, to it, is not allowable:* (Mṣb, MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fṣ it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Hareere asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (K:) Az and Z and Sgh and others assert it to be good: and Az says, in the T, some have asserted the saying *ان يستاهل ان* *فلان يستاهل ان* *يكرم او يهان*, as meaning [Such a one] is worthy, or deserving, [of being treated with honour, or of being held in light estimation,] to be erroneous; and *الاستهال* to be only from *الاهالة*; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the Benoo-Asad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the Kur