

(see *Qur* iv. 23 and lxx. 1.) *He entered into, engaged in, or occupied himself with, [or he did, or committed.] that which was excessively foul or evil.* (TA.) And *أتى بالجيد من قول أو فعل* [*He said, gave utterance to, uttered, or expressed, or he brought to pass, did, or effected, what was good, or excellent; he said, or did, well, or excellently*]. (Mṣb in art. جود.) And *أتى بجري بعد جري* [*He (a horse) performed, or fetched, run after run*]. (§ in art. تارم, &c.) — *ولا يفلح الساحر* — *حيث كان* [in the *Qur* xx. 72] means *حيث أتى* [*And the enchanter shall not prosper where he is, or wherever he may be*]; (M, Bḍ, K;) and *where he cometh*: (Bḍ:) or *حيث أتى بسحره* [*where he cometh with his enchantment; or where he performeth his enchantment*]: (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.) — Z mentions that *أتى* occurs in the sense of *صار* [*He, or it, became; like as we sometimes say, he, or it, came, or came to be*]; like *جاء* in the saying, *جاء البناء محكمًا*. (Kull.) [*So you say, The building became, or came to be, firm, strong, or compact*]. — The saying, in the *Qur* [xvi. 1], *أتى أمر الله فلا تستعجلوه*, means [*The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it: its coming hath approached*]. (TA.) [And in like manner,] *أتى فلان*, like *عنى*, means *Such a one was approached by the enemy come in sight of him*. (K.) *أتيت يا فلان* [*Thou art approached &c., O such a one*], is said when one is warned of an enemy that has come in sight of him. (§gh, TA.) And *أتى عليهم العدو* means *The enemy came to them, [or came down upon them, for, as MF observes, أتى when trans. by means of على seems to imply the meaning of نزل, overcoming, or overpowering, them.* (Bḍ in xviii. 40.) — Hence, *أتى عليه* [and *أتاه*, as will be seen by what follows,] + *He destroyed him, or it.* (Bḍ ubi suprâ.) And hence, from *إتيان العدو*, (Mgh,) *أتى عليه الدهر* † *Time, or fortune, destroyed him.* (M, Mgh, Mṣb, K.) Destruction is meant in the *Qur* [lix. 2], where it is said, *فأتاهم الله من حيث لم يحتسبوا* + [*But God brought destruction upon them whence they did not reckon, or expect*]. (Es-Semeen, TA.) And it is said in the *Qur* [xvi. 28], *فأتى الله بنيانهم من القواعد*, i. e. + *But God removed their building from the foundations, and demolished it upon them, so that He destroyed them.* (TA.) *أتى عليه* also signifies + *He caused it to come to an end; made an end of it; consumed it; [devoured it;] exhausted it; came to, or reached, the end of it; namely, a thing*; (Kull;) as, for instance, what was in a bowl; (K in art. جردم;) and what was in a vessel; (K in art. جرجب;) like *فرغ منه*: (ISd cited in the TA in art. نكش:) or i. q. *مر به* [which may be rendered *he went away with it*; but this, as an explanation of *أتى عليه*, has another meaning, which see in what follows]. (Kull.) And one says, *أتى فلان من مأمته*

the quarter whence he felt secure. (TA.) And *أتى على يد فلان* + *Property belonging to such a one perished.* (T.) And *أتى دونه* + *He is taken away, or carried off, and overcome.* (TA.) A poet says,

- أتى دونه حلو العيش حتى أمره
- نكوب على آثارهن نكوب

meaning + [*Misfortunes, in the footsteps of which were misfortunes, took away [what was sweet, of life, and rendered it bitter]*]. (TA.) One says also, *أتيت من هنا أتيت*, [so I find it written, but I think that the last word should be *أتيت*, agreeably with a preceding phrase from the T,] + *Hence the trial, or affliction, came in upon thee.* (Mgh.) And *أتى من جهة كذا*, with the verb in the passive form, + *He missed [his object in respect of such a thing] by laying hold upon it when it was not fit to be laid hold upon.* (Mṣb.) And *أتى الرجل*, [also] like *عنى*, + *The man was deceived, or deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true.* (TA.) — *أتى عليه* is also *syn. with مر به* [meaning *He, or it, (as, for instance, a period of time,) passed by him, or over him*]. (Mṣb.) You say, *أتى عليه حول* [*A year passed over him; or he became a year old*]. (§, K, Mṣb, in art. حول; &c.) — *أتت الناقة*, and *أتو*, *ما أحسن أتى يدي هذه الناقة*.

2. *أتى للماء*, (T, S, M,) or *الماء*, (K,) or both, (TA,) inf. n. *تأتى* and *تأتى*, *He smoothed, made easy, or prepared, (سهل, S, K, or هيا, T,) the way, course, passage, or channel, of the water, (T, S, K,) in order that it might pass forth to a place; (S;) he directed a channel for it (M, TA) so that it ran to the places wherein it rested or remained.* (TA.) And *أتى لإرضه أتيا*, or *a channel for water, to run to his land.* (M.) — *أتى الله لفلان أمره*, inf. n. *تأتى*, (T, M, *TA,) *God prepared, disposed, arranged, or put into a good or right state, [and thus rendered feasible or practicable or easy,] for such a one, his affair.* (M, *TA.)

3. *أتاه*, [inf. n. as below,] *He requited, compensated, or recompensed, him.* (M, K.) The saying, in the *Qur* [xxi. 48], *وإن كان مثقال حبة من خردل أتينا بها*, some read thus, (M, *TA,) meaning [*Though it be the weight of a grain of mustard,] we will bring it [forward for requital]: others read بها أتينا, meaning we will give [a recompense] for it; in which case the verb is of the measure أفعل: or we will requite for it; in which case the verb is of the measure فاعل.* (M, TA.) — *أتيت على الأمر*, (T, S, M, Mṣb,) inf. n. *مؤاتاة*, (T, S,) *I agreed with him, or was of one mind or opinion with him, upon, or respecting, the thing, or affair; I complied with him respecting it; (T, S, M, Mṣb;) in a good manner: (T:) the vulgar say, وأتيت: (S:) this is of the dial. of the people of El-Yemen, inf. n. مؤاتاة; and is the form commonly current: (Mṣb:)*

but it should not be used, except in the dial. of the people of El-Yemen. (T.) — [Hence, app., *أتى* as meaning *He aided*; a signification mentioned by Golius, on the authority of Z and Ibn-Maṣroof.]

4. *أتاه*, (§, M, &c.,) inf. n. *إيتاء*, (TA,) i. q. [*He came with, or brought, him, or it*]; (§;) *he made it (a thing) to come, إليه to him; (TA;) he made, or caused, him, or it, to be present; (Ksh, TA;) he made, or caused, it (a thing) to go, pass, or be conveyed or transmitted, (syn. إليه to him. (M, K.) It is said in the Qur [xviii. 61], إيتنا به, i. e. Come thou to us with, or bring thou to us, our morning-meal]. (S.) — Hence, (Ksh, TA,) inf. n. as above, (T, S,) He gave him (T, S, M, Mṣb, K) a thing, (M, K,) or property: (Mṣb:) and you say, *أت هات* in the sense of the [imperative] *آت* [*give thou*]. (T.) We read in the *Qur*. [v. 60, &c.] *ويؤتون الزكاة* [*And they give the portion of property which is the due of the poor*]. (TA.) And in [xxvii. 23 of] the same, *وأوتيت من كل شيء*, meaning *And she hath been given somewhat of everything.* (M, TA.) [You say also, *أوتى كذا* as meaning *He was gifted, or endowed, with such a thing; as, for instance, a faculty.*] See also 3. — *أتيت المكاتب* *I made a gift to the slave between whom and me was a contract that he should become free on payment of a certain sum: or I abated, or took off, somewhat of his appointed part-payments, or instalments.* (Mṣb.) — *ما أتاكم الرسول*, in the *Qur* lix. 7, means *What the Apostle giveth you, of the [spoil termed] في.* (Bḍ, Jel,) &c.: (Jel:) or *what command he giveth you: (Bḍ:) or what he commandeth you [to receive]. (Kull.) — أوتى فى شىء: A dispute, or an altercation, was held before him, respecting the meaning of a thing: [perhaps more properly signifying he was given authority to decide respecting a thing:] occurring in a trad. (Mgh.)**

5. *أتى له* (an affair, T, Mgh, Mṣb, K, or a thing, S, M) *was, or became, prepared, disposed, arranged, or put into a good or right state, for him; (T, *S, M, Mgh, Mṣb, K;) and hence, it (a thing) was, or became, feasible or practicable, and easy, to him; (Mgh;) it (an affair) was, or became, facilitated, or easy, to him; (Mṣb;) the way thereof (i. e. of an affair) was, or became, facilitated, or easy, to him.* (TA.) The following is an ex.:

• *أتى له الدهر حتى أنجز*
 [Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or competence]: (T:) or *أتى له الخير الخ* [*good fortune, or prosperity, became prepared, &c., for him, &c.*]. (So in the TA.) And hence the saying, *أتى هذا مما يتأتى لى المضغ* *This is of the things which it is feasible or practicable, and easy, to me to chew.* (Mgh.) — *He applied himself to it with gentleness, (As, S, K,) and so أتى لها, meaning entered into it, engaged in it, occupied himself with it, did it, executed it, or performed it, by the*