

مَأَذَنَةٌ } see what next follows.  
مُؤَذِّنَةٌ }

مَأَذَنَةٌ (which may also be pronounced مَبَذَنَةٌ, Mṣb) The place [generally a turret of a mosque] upon which the time of prayer is notified, made known, or proclaimed; (T, M, \*K;\*) i. q. مَنَارَةٌ [which has this meaning and others also]; (AZ, T, Ṣ, Mṣb;) as also مُؤَذِّنَةٌ: (AZ, T;) or it signifies, (as in some copies of the K,) or signifies also, (as in other copies of the same,) i. q. مَنَارَةٌ: and صُومَعَةٌ: [see these two words:] (K;) or i. q. مَنَارَةٌ, meaning صُومَعَةٌ; (Lh, M, TA;) by way of comparison [to the turret first mentioned]: but as to مَأَذَنَةٌ, it is a vulgar word: (TA:) the pl. is مَأَذِنٌ, agreeably with the original form of the sing. (Mṣb.)

مُؤَذِّنٌ One who notifies, makes known, or proclaims, [by a chant,] the time of prayer; (M, \*Mṣb, K;\*) [i. e., who chants the call to prayer;] as also أُذِينٌ. (M, K.)

مَأَذُونٌ, as meaning A slave permitted, or having leave given him, by his master, to traffic, is used for مَأَذُونٌ لَهُ, (Mṣb, TA,) by the lawyers. (Mṣb.) — Also Having his ear hit, or hurt; and so مُؤَذِّنٌ. (TA.)

### اذى

1. اذَى, aor. ٤, inf. n. اذَى, (T, M, Mṣb, K,) in [some of] the copies of the K written اذًا, and so by IB, (TA,) and اذًا, (CK,) [but not found by me in any MS. copy of the K nor in any other lexicon,] and, accord. to IB, اذًا and اذية, (TA,) or these two are simple subst.; (M, K;) and تَأَذَى; (T, Ṣ, M, Mṣb, K;) [He was, or became, annoyed, molested, harmed, or hurt;] he experienced, or suffered, slight evil, [i. e., annoyance, molestation, harm, or hurt,] less than what is termed ضَرٌّ; (El-Khattābee;) or he experienced, or suffered, what was disagreeable, or hateful, or evil, (Mṣb, K,) in a small degree; (K;) به [by him, or it]; (T, Ṣ, M, K;) [and مِنْهُ from him, or it:] تَأَذَى signifies the being affected by what is termed اذَى [i. e. what annoys, molests, harms, or hurts, one]: and also the showing the effect thereof; which is forbidden by the saying of 'Omar بالنَّاسِ تَأَذَى [Avoid thou, or beware thou of, showing the being annoyed, molested, harmed, or hurt, by men]; for this is what is within one's power. (Mgh.) — Also, aor. and inf. n. as above, It (a thing) was unclean, dirty, or filthy. (Mṣb.)

4. اذَى signifies فَعَلَ اذَى [He did what annoyed, molested, harmed, or hurt]. (M, K.) — And اذاه, (T, Ṣ, M, Mṣb, K,) aor. يُوذِيهِ, (Ṣ,) inf. n. اِذَاءٌ (T, IB, Mṣb) and [quasi-inf. n.] اذية, (T,) or اذَى and اذاه and اذية, (Ṣ, K,) but IB refuses his assent to this, saying that these three are inf. ns. of اذَى, and MF says of اِذَاءٌ, which is expressly disallowed by the author of the K, though he himself uses it, that others assert it to have been heard and transmitted, and to be required by rule, but he adds that he had

searched for examples of it in the language of the Arabs, and investigated their prose and their poetry, without finding this word; (TA;) [He, or it, annoyed him, molested him, harmed him, or hurt him; or] he did what was disagreeable, or hateful, or evil, to him. (Bd in xxxiii. 53, Mṣb.) It is said in the Kṣur [xxxiii. 47], وَوَدَّعْ اِذَاهُمْ, meaning And leave thou the requiting of them until thou receive a command respecting them; (M, Bd, Jel;) namely, the hypocrites: (M:) or leave thou unregarded their doing to thee what is [annoying, molesting, harmful, hurtful, or] disagreeable, &c., to thee. (Bd.)

5: see 1, in three places.

اذَى inf. n. of 1. (T, M, Mṣb, K.) [As a simple subst., A state of annoyance or molestation.] — And [Annoyance, molestation, harm, or hurt: quasi-] inf. n. of اذاه. (Ṣ, K.) — It signifies also, [like اذية and اذاه] كَلٌّ مَا تَأَذَيْتَ بِهِ [Anything by which thou art annoyed, molested, harmed, or hurt]; (T;) or مَا يُوذِيكَ [a thing that annoys, molests, harms, or hurts thee]: (Mgh:) or a slight evil; less than what is termed ضَرٌّ. (El-Khattābee.) You say, اَمَطَ الْاِذَى عَنِ الطَّرِيقِ He removed, or put away, or put at a distance, what was hurtful from the road, or way. (Mgh and TA in art. مِيط.) — Also A thing held to be unclean, dirty, or filthy: so in the Kṣur ii. 222. (Mgh, Mṣb.) [Filth; impurity: often used in this sense in books on practical law.]

اَذٌ Experiencing, or suffering, [annoyance, molestation, harm, hurt, or] what is disagreeable, or hateful, or evil, (M, \*K, \*Mṣb,) in a great, or vehement, degree; (M, K;) applied to a man; (M, Mṣb;) as also اذَى: (M, K;) and both signify the contr.; i. e. doing what is disagreeable, or hateful, or evil, in a great, or vehement, degree. (K.) — Also, applied to a camel, That will not remain still in one place, by reason of a natural disposition, not from pain, (El-Umawee, A'Obeyd, Ṣ, M, K,) nor disease; (K;) as also اذَى: (M:) fem. of the former اذية; (El-Umawee &c.); and of the latter اذية. (TA.)

اِذًا: and اِذًا: see art. اذا.

اِذَاءٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of اذاه. (Ṣ, K.) — See also اذَى and اذية.

اِذَى and اذية as its fem.: see اذ, in three places.

اِذِيَةٌ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of اذاه. (Ṣ, K.) — And a subst. from اذاه; (Mṣb;) or, as also اذاه, a subst. from اذَى and تَأَذَى; (M, K;) signifying A thing that is disagreeable, or hateful, or evil, in a small degree. (K.) See also اذَى.

اِذِيٌّ, (Ṣ, M, K, &c.,) with medd and teshdeed, (TA, [in the CK, erroneously, اِذِيٌّ,]) Waves (Ṣ, M, K) of the sea: (Ṣ:) or vehement waves: (TA:) or the اَطْبَاقُ [app. meaning rollers, because they fall over like folds,] which the wind raises from the surface of the water, less than (ذُونٌ [but this

sometimes signifies above]) what are termed مَوْجٌ: (Ish, TA:) pl. اِوَادِيٌّ. (Ṣ.)

### ار

1. اَرَّهَا, aor. يُوْرِهُ, (Ṣ,) inf. n. اَرٌّ, (Ṣ, K,) Inivit eam; he compressed her. (Ṣ, K.)

اِرَّارٌ, (M, TT, L, [and so in the present day,]) or اَرٌّ, (K,) A cry by which sheep or goats are called. (M, L, K.)

اَرٌّ A man (Ṣ,) much addicted to venery: (Ṣ, K:) so accord. to A'Obeyd, as related by Sh and El-Iyádee, but thought by Az to be مَمْبَرٌ, of the same measure as مَعْبَرٌ, i. e., مَفْعِلٌ, [originally مَأْبَرٌ,] from اَرَّهَا. (T.)

### ارب

1. اَرَّبٌ, aor. ٤, (T, Ṣ, M, K,) inf. n. اَرَابَةٌ (AZ, T, Ṣ, M, K) and اِرْبٌ, like صَغَّرَ, (Ṣ, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that Aṣ is related to have assigned this signification to اَرَّبٌ, aor. ٤, inf. n. اَرَّبٌ,] Ṣ, M, K,) and knowing in affairs. (M.) [The TA assigns the former inf. n. to it when it signifies simply intelligence, and the latter when it has the more comprehensive signification of cunning.] — اَرَّبٌ بِالشَّيْءِ, [aor. ٤,] He became expert, or skilful, in the thing: (M:) or he became accustomed to, or practised or exercised in, the thing, (Ṣ, K,\*) and became knowing, or skilful [therein]. (Ṣ.) — اَرَّبٌ, inf. n. اَرَّبٌ, is also syn. with اُنْسٌ [app. as meaning He became familiar with a person or thing]. (M.) — And اَرَّبٌ بِالشَّيْءِ also signifies He devoted, or addicted, himself, or clave, or kept, to the thing: (T, K:) and he was, or became, niggardly, avaricious, or tenacious, of the thing. (T, M, TA.) — And اَرَّبٌ فِي الامرِ, and اَرَّبٌ فِيهِ, He exerted, or employed, his power and ability in the affair, and understood it: (Ish, T:) or اَرَّبٌ signifies he exerted his strength, force, or energy; or strained himself; (Aṣ, Ṣ, M;) فِي الشَّيْءِ [in the thing]; (Aṣ, Ṣ;) and فِي حَاجَتِهِ [in his needful affair, or in the accomplishment of his want]. (Aṣ, Ṣ, M.) — اَرَّبٌ عَلَيْهِ He had, or obtained, power over him, or it. (M.) — اَرَّبٌ, aor. ٤, (T, Ṣ, K,) inf. n. اَرَّبٌ, (T, Ṣ,) He was, or became, in want, or need. (T, Ṣ, K.) [See اَرَبْتُ اَرَّبٌ, and two other phrases following it, in a later part of this paragraph.] — اَرَّبٌ إِلَيْهِ, (M, Mṣb,) or بِهِ, (T,) aor. and inf. n. as above, He wanted it; was, or became, in want, or need, of it; (T, M, Mṣb;) and sought it, or desired it; (T;) namely, a thing. (T, Mṣb.) — اَرَّبٌ الدَّهْرُ Fortune was, or became, hard, or adverse: (T, Ṣ, K:) as though it wanted something of us, for which it pressed hard. (M, TA.) And اَرَّبٌ عَلَيْهِ He was, or became, hard upon him in his demand. (TA, from a trad.) — اَرَّبَهُ, [from اَرَّبٌ,] He struck upon a member, or limb, belonging to him. (K,\*)