

one of them is assigned by some authorities and another by others to **اَتَى** in one and the same instance.] You say, **اَتَى يَكُونُ هَذَا** *Whence, from what direction or quarter, from what way, will, or should, be this?* (Mṣb.) And **اَتَى لَكَ هَذَا** *Whence [came, or cometh,] to thee this?* (S.) It is said in the **Ḳur** [iii. 32], **يَا مَرْيَمُ اَتَى لَكَ هَذَا** *O Mary, whence [came] to thee this?* (T.) And in the same [xxxiv. 51], **وَأَتَى لَهَا لَتَنَاطُوشُ مِنْ**, meaning [But] *whence [shall the attaining of belief be possible to them from a distant place, i. e., (as explained in the § 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, **وَأَتَى صَبِيْنَا الْمَاءَ صَبًا**, 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 **طَعَامَهُ** [immediately preceding] is complete. (IĀmb, T.) And you say, **اَتَى تَأْتِيَا أَتَكَ**, (S, Ḳ) meaning *Whencesoever, or from whatever direction or quarter, thou shalt come to me, I will come to thee.* (S.) In the saying of 'Alkameh,

• وَمَطْعَمُ الْعُنْبُرِ يَوْمَ الْعُنْبُرِ مَطْعَمُهُ •

• اَتَى تَوَجَّهَ وَالْمَحْرُومُ مَحْرُومٌ •

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] *whenever he repairs, or however he repairs, [and the prohibited is prohibited.]* (Lth, T, TA.) The saying in the **Ḳur** [iii. 159], **قُلْتُمْ اَتَى هَذَا**, means *Ye say, When is this? or How is this?* (T,) or *Whence is this?* (T, Bd, Jel.) And **اَتَى شِئْتُمْ**, in the same, [ii. 223] may mean *Whence, or when, or how, ye will.* (TA.) You say also, **اَتَى لَكَ أَنْ تَفْتَحَ الْحَصْنَ**, meaning *How [is it, or will it be, possible for thee to open, or conquer, the fortress?]* (S.)

اَنِ *Hot, or heated, to the utmost degree:* applied to hot water, (S, M, Ḳ,) in the **Ḳur** lv. 44: (S, M:) fem. **اَنِة**; occurring in the **Ḳur** lxxxviii. 5. (M.) = See also **اَنِة**. = 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, sedateness, or calmness.* (S, Ḳ.)

اَنِة *اَتَى* is a phrase mentioned by AĀF, meaning *I came to him time after time:* in which, [says ISd,] **اَنِة** is of the measure **فَاعِلَةٌ** from **اِنَى**: but the word commonly known is **اَوْنَةٌ** [pl. of **اَوْنٌ**; or **اَيْنَةٌ**, which is syn. with **اَوْنَةٌ**: see **اَوْنٌ**]. (M.)

اَنِة

انى: see art. اَنِة

اه

1. **اَه** (Ḳ) inf. n. **اوه** (S) and **اَه** (S, Ḳ) and the same without tesbdeed; (Ḳ, *

TA; [app. meaning **اَهة**, which, however, belongs to art. **اوه**, q. v.]; or **اَهة**; (so in the **ḲḲ**; [but in some copies of the **Ḳ**, and **اَهة**, as in the **ṬḲ**, where it is said that the inf. n. of this form of the verb is **تَاهِيَةٌ**]; and **تَاهة**; (Ḳ); [i. q. **اَه** and **اوه** and **تَاوه**; or] *He expressed pain or grief or sorrow, or he lamented or complained or moaned,* (S, Ḳ,) *as one in an evil state, and broken in spirit by grief or mourning, and said اَه, or هَاه.* (Ḳ.) [See a verse cited in art. **اوه**, voce **اَهة**.]

2 and 5: see above.

اِه, i. e. **اِه** with the **ه** of pausation; imperative of **اَوَى**, q. v. (Mughnee in art. **الف**.)

اِه and **اِه** and **اَهَا** &c.: see art. **اوه**.

اهب

2. **اَهَبُ** [inf. n. **تَاهِيْبٌ**], *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.) **اَهَبُ** *He prepared the thing, or affair.* (MF.) — See also 5.

5. **اَهَبُ** *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, Ḳ); **اَهَبُ** *for journeying;* (Mṣb); or **اَهَبُ** *for the thing, or affair; as also* **اَهَبُ**. (Ḳ.)

اِهَابٌ: see **اِهَابٌ**.

اِهَابَةٌ *Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools, or the like;* (S, A, Mṣb, Ḳ); as in **اِهَابَةُ الْحَرْبِ** [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S); as also **اِهَابَةٌ**: (Ḳ); pl. of the former, **اِهَابٌ**. (S, Mṣb.) You say, **اَهَبْتُ لِدَلِكِ الْاَمْرِ اِهَابَةً** [He took his apparatus, &c., for that thing, or affair; also meaning, he made his preparation, or he prepared himself, for it]. (TA.)

اِهَابٌ *A skin, or hide,* (A, Mṣb, Ḳ,) 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, Ḳ:) and sometimes applied to the **اِهَاب** of a man: (Mṣb:) pl. (of pauc., TA) **اِهَابَةٌ** (IAḡr, Ḳ) and (of mult., TA) **اِهَابٌ**, (S, A, Mgh, Mṣb, Ḳ,) with two **ḍammehs**, (Mgh, Mṣb,) and **اِهَابٌ**, (S, Mṣb, Ḳ,) *contr. to rule,* (S, Mṣb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the **Ḳ**, it is written **اِهَاب**. (TA.) You say, **جَاعُوا حَتَّى اَكَلُوا الْاِهَابَ** [They hungered so that they ate the skins, or hides]. (A.) And **كَادَ يَخْرُجُ مِنْ اِهَابِهِ** [He almost issued from his skin in his running]. (A.) And **حَقَّنَ الدِّمَاءَ فِي اِهَابِهَا** [He spared the people's blood in their bodies]. (TA, from a trad.)

اهل

1. **اَهْلٌ**, aor. **اَهَلَّ**, inf. n. **اَهْوَلٌ**; (Mṣb;) or **اَهْلٌ**, like **عِنِي**; (Ḳ, TA;) *It (a place, Mṣb, TA) was, or became, peopled, or inhabited.* (Mṣb, Ḳ, TA.) — **اَهْلٌ**, aor. **اَهَلَّ** and **اَهَلَّ**, inf. n. as above, *He married, or took a wife;* (Yoo, S, Mṣb, Ḳ); as also **اَهْلٌ**; (S, Mgh, Mṣb, Ḳ); and **اَهْلٌ**, [written with the disjunctive alif **اَهَلَّ**, like **اَتَّخَذَ** and **اَتَّرَّ** and **اَتَّجَلَّ** &c.], (Ḳ,) of the measure **اَفْعَلٌ**. (TA.) — **اَهْلٌ**; (Ks, S, Mṣb;) or **اَهْلٌ**, aor. **اَهَلَّ**; (Ḳ); or both; (JK); **اَهْلٌ**, (JK,) i. e. **بِالرَّجُلِ**, (Ks, S,) or **بِالشَّيْءِ**; (Mṣb); i. q. **اَسَى** [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, Ḳ.)

2. **اَهْلٌ**, (Ḳ) or **اَهْلُهُ**, (Ḥam p. 184,) inf. n. **اَهْلًا**; (Ḥam, Ḳ,) *He said to him اَهْلًا*: (Ḥam:) or *he said to him اَهْلًا* **مَرْحَبًا** **وَأَهْلًا**; (Ḳ): like **رَحِبٌ** **بِهِ**: (TA:) [see **اَهْلٌ**]: IB says that [the first pers. of] the aor. of this verb is with fet-**ه** to the **ه** [contr. to rule: a strange assertion]. (TA.) — **اَهْلُهُ** **لِدَلِكِ**, inf. n. as above; and **اَهْلُهُ**; *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:* (Ḳ, TA:) or *he made him to be worthy, or deserving, of that; &c.* (TA.) You say, **اَهْلَكَ اللهُ لِلْخَيْرِ** [May God make thee worthy, or deserving, of good, good fortune, prosperity, or the like]. (S.)

4. **اِهْبَالٌ**, inf. n. **اِهْبَالٌ**, *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. **اِهْتَاهَلُهُ** 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-Ḥareere asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (Ḳ:) Az and Z and Sgh and others assert it to be good: and Az says, in the **T**, some have asserted the saying **لَنْ يَسْتَاهَلَ** **أَنْ** **يُكْرَمَ** **أَوْ** **يَبَانَ**, 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 **اِهْتَاهَلُ** to be only from **اِهْتَاهَلُ**; 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 **Ḳur**