

more particular signification than **عِلْمٌ**, being scarcely ever, or never, used save of that [knowledge] wherein is will, conjoined with command or not conjoined therewith; for in the saying [in the Kur iii. 139, referred to above,] **وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ** [And it is not for a soul to die save with the knowledge of God], it is known that there are will and command; and in the saying [in the Kur ii. 96], **وَمَا هُمْ بِضَائِرِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ** [But they do not injure thereby any one save with the knowledge of God], there is will in one respect, for there is no difference of opinion as to the fact that God hath made to exist in man a faculty wherein is the power of injuring another: (Er-Rághib:) but Es-Semeen says that this plea is adduced by Er-Rághib because of his inclining to the persuasion of the Moqtezileh. (TA.) You say also, **فَعَلْتُ كَذَا بِإِذْنِهِ** meaning *I did thus by his command.* (T.)

أُذُنٌ: see **أُذُنَةٌ**.

أُذُنٌ and **أُذُنٌ** (S, M, Mṣb, K), the latter a contraction of the former, [which is the more common,] (Mṣb,) [The ear;] one of the organs of sense; (M, TA;) well known: (M:) of the fem. gender: (S, M, Mṣb, K:) as also **أُذَيْنٌ**: (K:) pl. **أُذَانٌ**, (S, M, Mṣb, K,) its only pl. form: (M:) dim. **أُذَيْتَةٌ**; but when used as a proper name of a man, **أُذَيْنٌ**, though **أُذَيْتَةٌ** has been heard. (S.) You say, **جَاءَ نَاشِرًا أُذَيْنَهُ** [He came spreading, or, as we say, pricking up, his ears: meaning] † he came in a state of covetousness, or eagerness. (T, K, TA. [See also **نَشَرَ**].) And **وَجَدْتُ فَلَانًا لَا يَسُرُّ أُذَيْنَهُ** † I found such a one feigning himself inattentive, or heedless. (T, TA.) And **أُذِنْتُ لَهُ** † I turned away from him, avoided him, or shunned him: or I feigned myself inattentive, or heedless, to him. (K, TA. [See also **لَبَسَ**].) — † A man who listens to what is said to him: (M, K, TA:) or a man who hears the speech of every one: (S:) or who relies upon what is said to him; as also **وَابِصَةُ السَّمْعِ**: (M in art. **وَبَصَ**;) applied as an epithet to one and to a pl. number, (S, M, K,) alike, (S, M,) and to two, and to a woman; not being pluralized nor dualized [nor having the fem. form given to it]: (IB:) you say **رَجُلٌ أُذُنٌ** (AZ, S, M) and **أُذُنٌ**, and **أُذُنٌ** and **رَجُلٌ أُذُنٌ** [&c.]: (AZ, M:) and sometimes it is applied to a man as a name of evil import. (M.) It is said in the Kur [ix. 61], **وَيَقُولُونَ هُوَ أُوذُنٌ قُلْ أُوذُنٌ خَيْرٌ لَكُمْ** (T, M) And they say, "He is one who hears and believes everything that is said to him." as though, by reason of the excess of his listening, he were altogether the organ of hearing; like as a spy is termed **عَيْنٌ**; or **أُذُنٌ** is here from **أُذِنَ** "he listened," and is like **أُنْفٌ** and **سُلْلٌ** in its derivation: (Bd:) for among the hypocrites was he who found fault with the Prophet, saying, "If anything be told him from me, I swear to him, and he receives it from me, because he is an **أُذُنٌ**." (M:) therefore he is commanded to answer, Say, "A hearer of good for you." (T, M, Bd.) — † A

sincere, or faithful, adviser of a people, who counsels to obedience: (Mṣb:) a man's intimate, and special, or particular, friend. (TA.) — † A certain appertenance of the heart; (M;) [i. e. either auricle thereof;] **أُذُنَا الْقَلْبِ** signifying two appendages (**زَيْنَتَانِ**) in the upper part of the heart: (K:) and † of a **نَصْلٌ** [or arrow-head or the like; i. e. either wing thereof]: and † of an arrow; **أُذَانُ السَّهْمِ** signifying the feathers of the arrow, as AHn says, when they are attached thereon; and **ذُو ثَلَاثِ أَدَانٍ** [a thing having three such feathers] meaning an arrow: all so called by way of comparison: (M:) and † of a sandal; (S, M, K;) i. e. the part thereof that surrounds the **قَبَالِ** [q. v.]: (M:) or **أُذَانَا النِّعْلِ** signifies the two parts, [or loops,] of the sandal, to which are tied the **عَصَدَانِ** of the **شِرَاكِ**, [or two branches of the thong that is attached to another thong between two of the toes, which two branches, however, sometimes pass through the **أُذَانِ**, encompassing the heel,] behind the narrow part (**خَصْرٌ**) of the sole. (AO in an anonymous MS in my possession. See also **خَصْرٌ**.) — † A handle, (M,) or [a loop-shaped, or an ear-shaped, handle, such as is termed] **عُرْوَةٌ** (T, K,) of anything; (M, K;) as, for instance, (M,) of a **كُوزٌ** [or mug]; (T, M;) and of a **ذُو** [or bucket]: so called by way of comparison: and in all cases fem.: (M:) pl. as above. (T.) — † What becomes sharp, or pointed, and then falls off, or out, of the plants called **عُرْفَجٌ** and **نُهَامٌ** when they put forth their **خُوصٌ** [q. v.], or when their **خُوصٌ** become perfect; because it has the shape of an ear. (AHn, M.)

أُذُنٌ, also written **إِذَا**: see art. **إِذَا**.

أُذُنَةٌ The leaves of trees, (En-Nadr, T,) or of grain. (K.) — [The kind of leaf called **خُوصَةٌ** of the **نُهَامِ**.] — † The young ones of camels and of sheep or goats; (En-Nadr, T, K;) as being likened to the **خُوصَةٌ** of the **نُهَامِ**. (TA.) — A piece of straw: pl. [or rather coll. gen. n.] **أُذُنٌ** [in the CK **أُذُنٌ**.] (IAqr, T, K.) — Appetite, appetency, longing, yearning, or strong desire. (En-Nadr, T.) You say, **هَذِهِ بَقْلَةٌ تَجِدُ بِهَا الْإِبِلُ** **أُذُنَةٌ شَدِيدَةٌ** This is a herb for which the camels feel a strong appetite &c. (En-Nadr, T.) And **هَذَا طَعَامٌ لَا أُذُنَةَ لَهُ** This is food for the odour of which there is no appetite. (K, TA.)

أُذَانٌ A making known; a notification; an announcement. (T, S, Mgh.) [See 4.] So in the Kur [ix. 3], **وَأُذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ** [And a notification, or an announcement, from God and his apostle to men, or the people]. (T, Mgh.) — Also, and **أُذَيْنٌ** (T, S, M, K,) and **أُذَيْنٌ**, [the last an inf. n. of 2, and the second a quasi-inf. n. of the same, which see,] (M, K,) The notification, or announcement, of prayer, and of the time thereof; (T, S;) the call to prayer. (M, K.) [The words of this call (which is usually chanted from the **مِئْدَانَةُ**, or turret of the mosque, are **لَا إِلَهَ إِلَّا اللَّهُ** (four times) **أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ** (twice) **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** (twice) **حَتَّى عَلَى الْفَلَاحِ** (twice) **حَتَّى عَلَى الْفَلَاحِ** (twice)]

الْأُذَانُ also signifies The [notification, or announcement, called] **إِقَامَةٌ**; (M, K;) because it is a notification to be present at the performance of the divinely-ordained prayers. (TA.) [This (which is chanted in the mosque) consists of the words of the former **أُذَانٌ** with the addition of **قَامَتِ الصَّلَاةُ** pronounced twice after **حَتَّى عَلَى الْفَلَاحِ**.] — **الْأُذَانَانِ** signifies The **أُذَانِ** [more commonly so called] and the **إِقَامَةَ**. (TA.)

أُذُونٌ [An animal having an ear; as distinguished from **صَمُونٌ**, which means "having merely an ear-hole"]. (Mṣb in art. **بَيْضَ**.)

أُذَيْنٌ: see **أُذُنٌ**. — See also **إِذْنٌ**, in three places. — And see **أُذَانٌ**. — I. q. **مُؤَذِّنٌ** [Making to know or have knowledge, by **بَأْمَرٍ** of a thing; informing, apprizing, advertising, or advising; giving information, intelligence, notice, or advice; making known, notifying, or announcing]: like **مُوجِعٌ** and **مُؤَلِّمٌ** as meaning **مُؤَلِّمٌ** and **أَمِيرٌ**. (M.)

— See also **مُؤَذِّنٌ**. — One who is responsible, answerable, amenable, or a surety; **بَأْمَرٍ** for a thing; and perhaps also **بِغَيْرِهِ** for another person;] syn. **كَفِيلٌ** (S, M, K) and **زَعِيمٌ** [which signifies the same as **كَفِيلٌ**, and is plainly shown in the M to be here used as a syn. of this latter; but SM assigns to it here another meaning, namely **رَبِّيسٌ**, in which sense I find no instance of the use of **أُذَيْنٌ**]; (AO, M;) and **أُذَيْنٌ** also is syn. with **أُذَيْنٌ** in the sense of **كَفِيلٌ**. (K.) — Also A place to which the **أُذَانِ** [or call to prayer] comes [or reaches] from [or on] every side. (S, K.)

أُذَيْنَةٌ dim. of **أُذُنٌ**, q. v. (S.)

أُذَانِيٌّ (S, M, Mgh, K) and **أُذَانٌ** (M, K) Large-eared; (S, M, Mgh, K;) long-eared; (M;) applied to a man, (S, M, K,) and to a camel, and to a sheep or goat: (M:) [or] the latter epithet is applied to a ram; and its fem. **أُذَانَةٌ** to a ewe. (T, S, M.)

أُذَيْنِيٌّ One who hears everything that is said: but this is a vulgar word. (TA.) [See **أُذُنٌ**.]

أُذَانِيٌّ: see **أُذَانٌ**.

أُذِنٌ [act. part. n. of 1. As such, Permitting, or allowing; one who permits, or allows. And hence,] A doorkeeper, or chamberlain. (S, K.) — See also **أُذَيْنٌ**.

مَأُذُونٌ: see **مُؤَذِّنٌ**.

سِيمَاهُ بِالْخَيْرِ مُؤَذِّنَةٌ: see **أُذَيْنٌ**. You say, **سِيمَاهُ بِالْخَيْرِ مُؤَذِّنَةٌ** His impress notifies [or is indicative of] goodness. (TA.) — **مُؤَذِّنَاتٌ**, signifying The women who notify, or announce, the times of festivity and rejoicing, [particularly on the occasions of weddings,] is a vulgar word. (TA.) — Herbage beginning to dry up; part of it being still succulent, and part already dried up: and a branch, or wood, that has dried, but has in it some succulency. (TA.)