

enchanters]. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] Aboo-Is-hāk says that the people of El-Medeeneh and El-Koofeh read as above, except 'Āṣim, who is reported to have read, *إِنْ هَذَا*, without teshdeed, and so is Kh; [so too is Ḥafṣ, as is said above, voce *إِنْ*]; and that AA read *إِنَّ هَذَا*, the former word with teshdeed, and the latter in the accus. case: that the argument for *إِنْ هَذَا*, with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kināneh, in which the dual is formed by the termination *ان* in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-l-Ḥārith Ibn-Kaṣb: but that the old grammarians say that *ه* is here suppressed; the meaning being, *إِنَّ هَذَا*: (T:) this last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of *أَنْ*, with fet-h, contracted into *أُنْ*: (Mughnee:) Aboo-Is-hāk then adds, that some say, *إِنْ* is here syn. with *نَعَمْ*: this last opinion he holds to be the best; the meaning being, *نَعَمْ هَذَا لَهَا سَاحِرَانِ* [Yes, these two, verily they are two enchanters: for this is not a case in which the *ل* (which is the *ل* of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative *ل* and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the *ل* is redundant, because the redundant *ل* prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of Aboo-Is-hāk, is, that it is of the dial. of Kināneh and Benu-l-Ḥārith Ibn-Kaṣb: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Āṣim and Kh. (T.) — *إِنْ* also occurs as a verb: it is the third person pl. fem. of the pret. from *الْأَيْنُ*, syn. with *التَّعَبُ*; or from *أَنْ* syn. with *قَرَّبَ*: or the third person sing. masc. of the pret. passive from *الْأَيْنُ*, in the dial. of those who, for *رَدَّ* and *حَبَّ*, say *رَدَّ* and *حَبَّ*, likening these verbs to *قَبِلَ* and *بِيعَ*: or the sing. masc. of the imperative from the same: or the pl. fem. of the imperative from *الْأَيْنُ*; or from *أَنْ* syn. with *قَرَّبَ*: or the sing. fem. of the corroborated form of the imperative from *وَأَى*, syn. with *وَعَدَ*. (Mughnee.)

أُنْ, signifying *I*: see *أُنْ*, in seven places.

أَنَّهُ, signifying *I*: see *أُنْ*, in two places.

أَنَّهُ i. q. *أَيْنُ* [inf. n. of *أُنْ*, but app. a simple subst., signifying *A moan, moaning, or prolonged*

voice of complaint; or a saying Ah: or a complaint: or a cry]. (TA.)

أَنْتَ, signifying *Thou*: fem. *أَنْتِ*; dual *أَنْتُمَا*; pl. masc. *أَنْتُمْ*, and pl. fem. *أَنْتُنَّ*: see *أُنْ*, in six places.

أَنْتَهُ: } see *أَنْتَانِ*
أَنْتَانِ: }

أَنْتَانِ One who moans; who utters a moaning, or prolonged voice of complaint; or who says *Ah*; much, or frequently; as also *أَنْتَانِ* and *أَنْتَهُ*: (M, K:) or this last signifies one who publishes complaint, or makes it public, much, or frequently: (M:) or one who talks and grieves and complains much, or frequently; and it has no verb derived from it: (T:) and you say, *رَجُلٌ أَنْتَهُ قَنَّةٌ*, [in which the latter epithet is app. an imitative sequent to the former,] meaning an eloquent man. (TA.) The fem. of *أَنْتَانِ* is with *ة*: (M, K:) and is said to be applied to a woman who moans, or says *Ah*, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former. (MF.) [See also *حَنَانَةٌ*, voce *حَنَانٌ*.]

أَنْ, signifying *I*: see *أُنْ*, in two places.

أَنَّ part. n. of *أَنْ*, [Moaning; or uttering a moan or moaning or a prolonged voice of complaint; or saying *Ah*; by reason of pain: complaining by reason of disease or pain: or] uttering a cry or cries: fem. with *ة*. (Mṣb.) [Hence,] you say, *مَا لَهَا حَانَةٌ وَلَا آتَةٌ* *He has not a she camel nor a sheep, or goat*: (S, M, A, K:) or *he has not a she camel nor a female slave* (M, K) *that moans by reason of fatigue*. (M.)

مَنْتَهُ, occurring in a trad., (S, Mgh, K, &c., in the first and last in art. *مَنْ*, and in the second in the present art.,) where it is said, *إِنَّ طَوْلَ الصَّلَاةِ وَقِصْرَ الْخُطْبَةِ مَنْتَهُ مِنْ فَيْهِ الرَّجُلِ*, (S, Mgh, TA, &c.,) is of the measure *مَفْعَلَةٌ*, [originally *مَأْنَتُهُ*] from *أَنْ*, (S, Z in the Fāiḳ, IATH, Mgh, K,) the corroborative particle; (Z, IATH, Mgh;) like *مَعْسَاةٌ* from *عَسَى*; (S, K;) but not regularly derived from *أَنْ*, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IATH;) or neither of these modes of derivation is regular: (MF:) the meaning is, [Verily the longness of the prayer and the shortness of the oration from the pulpit are (together)] a proper ground for one's saying, *Verily the man is a person of knowledge or intelligence*: (Z, Mgh, K in art. *مَنْ*;) this is the proper signification: accord. to AO, the meaning is, *a thing whereby one learns the knowledge, or intelligence, of the man*: (Mgh:) or it means *a thing suitable to*, (S, Mgh,) *and whereby one knows*, (S,) *the knowledge, or intelligence, of the man*: (S, Mgh:) or *a sign* (Aṣ, S, K) *of the knowledge, or intelligence, of the man; and suitable thereto*: (Aṣ, S:) or *an evidence thereof*: (M:) or *an indication, or a symptom, thereof*; everything that indicates a thing being said to be *مَنْتَهُ*: [so that *مَنْتَهُ لَكَذَا* may be well ren-

dered a thing that occasions one's knowing, or inferring, or suspecting, such a thing; and in like manner, a person that occasions one's doing so: or, more properly, a thing, &c., in which such a thing is usually known to take place, or have place, or be, or exist, like *مَنْتَهُ*:] one of the strangest of the things said of it is, that the *ه* is a substitute for the *ط* of *مَنْتَهُ*: (IATH:) this seems to have been the opinion of Lh: (Az, L:) accord. to AA, it is syn. with *أَيَّةٌ* [a sign, &c.]. (TA.) Aṣ says (S, K, TA, all in art. *مَنْ*) that the word is thus, with teshdeed to the *ن*, in the trad. and in a verse of poetry, as these are related; (S, TA;) but correctly, in his opinion, it should be *مَنْتَهُ*, of the measure *فَعِيلَةٌ*, (S, K, TA,) unless it be from *أَنْ*, as first stated above: (S, TA:) AZ used to say that it is *مَنْتَهُ*, with *ت*, (S, K, TA,) meaning a thing (lit. a place) meet, fit, or proper, or worthy or deserving, and the like; of the measure *مَفْعَلَةٌ*, [originally *مَأْنَتُهُ*,] from *أَنْتَهُ* meaning "he overcame him with an argument or the like." (S, K, TA:) but some say that it is of the measure *فَعِيلَةٌ*, from *مَنْ* meaning *أَحْتَمَلَ*: see art. *مَنْ*. (K in that art.) You say also, *هُوَ مَنْتَهُ لَلْخَيْرِ*, from *أَنْ*, *He is a person fit, or proper, for one's saying of him, Verily he is good*; and in like manner, *مَعْسَاةٌ*, from *عَسَى*, as meaning "a person fit, or proper, for one's saying of him, May-be he will do good." (A, TA.) And *إِنَّهُ لَمَنْتَهُ أَنْ يَكُونَ كَذَا* *Verily it is meet, fit, or proper, for one's saying of it, Verily it is thus; or is worthy, or deserving, of one's saying &c.: or verily it is a thing meet, fit, or proper, for one's saying &c.; or is a thing worthy, or deserving, of one's saying &c.: of the measure مَفْعَلَةٌ*, from *أَنْ*. (K in the present art.) And *إِنَّهُ لَمَنْتَهُ أَنْ يَفْعَلَ ذَلِكَ* *Verily he is meet, fit, or proper, for doing that; or is worthy, or deserving, of doing that: or verily he is a person meet, fit, or proper, for doing that; or is a person worthy, or deserving, of doing that: and in like manner you say of two, and of more, and of a female: but مَنْتَهُ may be of the measure فَعِيلَةٌ [from مَنْ], i. e. a triliteral-radical word. (M.) — You also say, أَتَاهُ عَلَى مَنْتِهِ ذَلِكَ*, meaning *He came to him at the time, or season, [or fit or proper time,] of that; and at the first thereof*. (M.)

انا

أَنَا (pronoun of the first person sing.): see art. *ان*.

انـب

2. *أَنْبَهُ*, inf. n. *تَأْنِيبٌ*, *He blamed, reproved, reprehended, chid, or reproached, him*: (S, M, A, K:) or *he did so severely, or angrily*: (ISk, T, S, M, A, K:) or, *with the utmost severity or harshness*: (T, M, TA:) or *he repulsed him, meaning a person who asked something of him, in the most abominable manner*. (M, K, TA.)

أَنْبُوبٌ An internodal portion, or the portion between any two joints, or knots, of a cane, or reed, and of a spear-shaft: (T:) [and] a spear,