more particular signification than , 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 لِمَا كَانَ لِنَفْس [,Kur iii. 139, referred to above [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], وما هم بضارين به من But they do not injure thereby أَحْدِ إِلَّا بِإِذْنِ ٱللهِ 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 Moatezileh. (TA.) You say also, فَعَلْتُ كَذَا بِإِذْنِه meaning I did thus by his command. (T.)

أَذَنَةُ see أَذَنَ

and أُذُنْ \$ (S, M, Msb, K,) the latter a contraction of the former, [which is the more common,] (Msb,) [The ear;] one of the organs of sense; (M, TA;) well known: (M:) of the fem. gender: (Ṣ, M, Mṣb, Ķ:) as also أَذِينُ أَنْ أَنْ أَنْ أَنْ أَنْ الْعَالَ الْعَلَى الْعَلَامُ أَنْ الْعَلَ (K:) pl. آذَان, (S, M, Msb, K,) its only pl. form: (M:) dim. اَذَيْنَةُ; but when used as a proper name of a man, أُذَيْنُ though أُذَيْنُ has been heard. (S.) You say, جَاءَ نَاشَرًا أَذُنَيْه [He came spreading, or, as we say, pricking up, his ears: meaning] the came in a state of covetousness, or eagerness. (T, K, TA. [See also أَنْشُر And I found such a one وَجَدْتُ فُلَانًا لَابِسًا أَذُنَّيه feigning himself inattentive, or heedless. (T, TA.) And ما يُسْتُ أُذُنَى لَهُ I turned away from him, avoided him, or shunned him: or I feigned myself inattentive, or heedless, to him. (K, TA. [See also لَبسَ]) __ ‡ 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 السُّمْعِ: (M in art. وبص:) 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 رُجُلُ أُذُنَّ (AZ, S, M) and أَذْنُ , and .and some (جَالٌ أَذُنٌ and رَجَالٌ أَذُنٌ [&c.]: (AZ, M:) times it is applied to a man as a name of evil import. (M.) It is said in the Kur [ix. 61], T, M) And) وَيَقُولُونَ هُوَ أَذُنْ قُلْ أَذُنُ خَيْر لَكُمْر 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 أَذْنُ is here from أَذْنُ he lisin its derivation : شُكُلُّ and أُنْفُ and أَنْفُ (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 نُذُن:" (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: (Msb:) a man's intimate, and special, or particular, friend. (TA.) __ ! A certain appertenance of the heart; (M;) [i. e. either auricle thereof; الزُنَا القَلْب signifying two appendages (زُنْمَتَان) in the upper part of the heart: (K:) and t of a نَصْل [or arrow-head or the like; i. e. either wing thereof]: and ; of an arrow; signifying the feathers of the arrow, آذَانَ السَّبِير as AHn says, when they are attached thereon; and ذُو ثُلَاث آذَان [a thing having three such feathers] meaning an arrow: all so called by way of comparison: (M:) and tof a sandal; (S, M, K;) i. e. the part thereof that surrounds the signifies the two أَذُنَا النَّعْل or [q. v.]: (M:) قبَال parts, [or loops,] of the sandal, to which are tied the شراك of the شراك, [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 أُذِنَان, encompassing the heel,] behind the narrow part (خصر) of the sole. (AO in an anonymous MS in my possession. See also غُور) __ † A handle, (M,) or [a loop-shaped, or an ear-shaped, handle, such as is termed] عروة, (T, K,) of anything; (M, K;) as, for instance, (M,) of a كُوز [or mug]; (T,M;) and of a [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 and when they put forth their تُمام [q. v.], or when their فوص become perfect; because it has the shape of an ear. (AHn, M.)

أَذًا, also written إِذًا see art. إِذَا

The leaves of trees, (En-Nadr, T,) or of grain. (K.) — [The kind of leaf called خوصة of the أَذَنَا] — † The young ones of camels and of sheep or goats; (En-Nadr, T, K;) as being likened to the خوصة of the أَدُنَ (TA.) — A piece of straw: pl. [or rather coll. gen. n.] أَذُنَ اللهُ [in the CK الذُن]. (IAar, T, K.) — Appetite, appetency, longing, yearning, or strong desire. (En-Nadr, T.) You say, هذه بَقَلَةُ تَحِدُ بِهَا الْإِبِلِيُّ الْمِنْكُ شَدِيدَةً شَدِيدَةً لَهُ This is a herb for which the camels feel a strong appetite &c. (En-Nadr, T.) And هذا طَعَامُ لاَ الْمَنَةُ لَهُ لَهُ لَهُ اللهُ الل

signifies The [notification, or announcement, called] إِنَّامَةُ أَكْبَرُ اللهُ الْأَذَانَ [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 قَدْ قَامَتِ السَّلَاهُ with the addition of عَدْ قَامَتِ السَّلَاهُ pronounced twice after الْأَذَانَ signifies The الْأَذَانَ imore commonly so called and the الْأَدَانَ (TA.)

[An animal having an ear; as distinguished from صُمُونُ, which means "having merely an ear-hole"]. (Mşb in art. بيض.)

يَّنُ see أَذُنُ See also إِذْنُ, in three Making مُؤْدِنْ لا ي. I. q. أَذَانْ places. __And see to know or have knowledge, بأمر of a thing; informing, apprizing, advertising, or advising; giving information, intelligence, notice, or advice; making known, notifying, or announcing]: like and مُوجِعٌ and مُؤْلِمٌ as meaning وَجِيعٌ and أَلِيمٌ _ See also مُؤُذِّنُ. = One who is responsible, answerable, amenable, or a surety; [بامر] for a thing; and perhaps also بغيره for another person;] syn. زُعيتُ (Ṣ, M, Ķ) and زُعيتُ [which signifies the same as ڪَفيل, 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 in which sense I find no instance of the use of آذِينٌ (AO, M;) and آذِينٌ also is syn. with أَدِينُ in the sense of أَدِينُ . (Ķ.) = Also A place to which the أذان [or call to prayer] comes [or reaches] from [or on] every side. (S, K.)

dim. of أُذُنُّ q. v. (Ş.)

أَوْانَى (Ṣ,M,Mgh,Ķ) and الْأَنُ (M,Ķ) Large-eared; (Ṣ, M, Mgh, Ķ;) long-eared; (M;) applied to a man, (Ṣ, M, Ķ,) and to a camel, and to a sheep or goat: (M:) [or] the latter epithet is applied to a ram; and its fem. الْأَوْنَاءُ to a ewe. (T,Ṣ,M.)

One who hears everything that is said : أُذَيْنِى الله One who hears everything that is said : أُذُنُ Dut this is a vulgar word. (TA.)

أَذَانِي see : أَذَانِي

آذِنُ [act. part. n. of 1. As such, Permitting, or allowing; one who permits, or allows. And hence,] A doorkeeper, or chamberlain. (Ṣ, Ķ.)
— See also أَذِينُ أَ.

.مَأْذُونٌ see : مُؤْذَنُ

الْذِينُ see الْذِينُ. You say, مُؤْذِنَهُ : see الْذِينُ His impress notifies [or is indicative of] goodness. (TA.) مُؤْذِنَاتُ , 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.)