

Such a one is the chosen, or particular, friend of such a one. (S, A.) One also says, كَيْفَ تَرَى آبْنَ and كَيْفَ تَرَى آبْنَ (S, M,) or كَيْفَ تَرَى آبْنَ (AZ, Fr, A) and كَيْفَ تَرَى آبْنَ (A,) meaning himself, (AZ, Fr, S, TA,) i. e., †How dost thou regard me in my companionship with thee? (S:) or the meaning is, †how dost thou find thyself? (A:) or how is thyself? (M, TA.) = Mankind; (S, M, A, K;) the opposite of جِنَّ (Msb;) as also آتْسُ (Akh, S, TA,) and آتْسَانُ (A, K;) the last being a gen. n., (Msb,) but applied to the male (S, *Msb) and female, (S, Msb, K,) and sing. and pl.: (Msb:) one is [also] termed آتْسِي and آتْسِي (S, K;) the former of which is a rel. n. from آتْسُ; (M;) [and the latter, from آتْسُ: the fem. of each is with ة:] the vulgar apply to a woman, instead of آتْسَانُ, [which is the more approved,] آتْسَانَةٌ: (S, K;) this latter [accord. to some] should not be used: (S:) but it is correct, though rare: it is said in the K to occur in poetry, but supposed to be post-classical: it occurs, however, in classical poetry, and has been transmitted by several authors: (MF:) the pl. (of آتْسُ, M, TA) is آتْسَانُ; (M, K, TA;) and (of the same, K in art. نوس, or of آتْسَانُ, M) آتْسَانُ (M, K ubi supra,) with which نَسُ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of آتْسِي, S, M, or آتْسِي, S, or of آتْسَانُ, Lh, S, M, Msb) آتْسِي (Lh, S, M, Msb, K,) like as كَرَّاسِي is pl. of كَرَّاسِي, or like as سَرَّاحِينُ is pl. of سَرَّاحَانُ, but ي being substituted for ن, (M, TA,) after the same manner as they say أَرَانُ for أَرَانِبُ; (Fr, TA;) and آتْسَانِي (Lh, M,) in the accus. case, as the word is read in the Qur xxv. 51, by Ks, (TA,) and by Yahyà Ibn-El-Háarith, (K, TA,) dropping the ي between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root نسي (TA,) and آتْسَانِيَّة (S, M, K,) in which the ة is a substitute for one of the two yás in آتْسَانِي, a pl. of آتْسَانُ; or, accord. to Mbr, آتْسَانِيَّة is pl. of آتْسَانِي, [in the TA, of آتْسَانِيَّة, which I regard as a mis-transcription,] and is like زَنَادِيْقُ for زَنَادِيْقُ, and فَرَّازِيْنُ for فَرَّازِيْنَةُ; (M, TA;) and you say also آتْسِيُونُ. (TA.) نَسُ is masc., as in the Qur ii. 19, &c.; and sometimes fem., as meaning A tribe, or a body of men, قَبِيْلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَاءَتْكَ النَّاسُ, meaning, The tribe, or portion of people (قَطْعَةٌ), came to thee. (M, TA.) †بَنُو الْإِنْسَانِ means The sons of Adam. (M.) And النَّاسُ النَّاسُ, an expression mentioned by Sb, means, Men in every place and in every state are men: a poet says,

* بِلَادٌ بِهَا كُنَّا وَكُنَّا نَحْبُهَا *

* إِذِ النَّاسُ نَاسٌ وَالْبِلَادُ بِلَادٌ *

meaning [A country in which we were, and which we used to love,] since the men were ingenuous men, and the country was a fruitful

country. (M.) The following trad., نُوْأَطَاعَ اللهُ، If God complied with the prayer of men with respect to men there would be no men, is said to mean, that men love to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be. (TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَسُ مِنْ الْجِنَّ [A people of the jinn], making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَسُ مِنْ بَنِي فُلَانٍ [Men of the sons of such a one]. (IJ, M, L: but in the L, for نَسُ, in both instances, we find أَنَسُ.) [See also أَنَسُ in art. نوس.] Respecting the derivation of آتْسَانُ, authors differ, though they agree that the final ن is augmentative: the Basrees say that it is from الْإِنْسُ; (Msb;) and its measure is فَعْلَانُ; (S, Msb;) but an addition, of ي, is made in its dim., [which is آتْسِيَانُ], like as an addition is made in رُوَيْجِلُ, the dim. of رَجُلٌ: (S:) [but it should be observed that رُوَيْجِلُ is more probably the dim. of رَاجِلٌ:] some say that it is from آتْسَانُ, signifying "perception," or "sight," and "knowledge," and "sensation;" because man uses these faculties: (TA:) and Moḥammad Ibn-'Arafah El-Wásiṭce says that men are called آتْسِيُونُ because they are seen (يُؤْتَسَوْنَ, i. e. يَرَوْنَ), and that the jinn are called جِنَّ because they are [ordinarily] concealed (مُجْتَنَوْنَ, i. e. مُتَوَارَوْنَ) from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form آتْسَانُ is also used for آتْسَانُ; as though it were a dual, meaning "a double associate," i. e., an associate with the jinn and with his own kind; for it is added, أَنَسُ بِالْجِنَّ وَأَنَسُ بِالْحَقِيْقَةِ,] some derive the word from التَّوَسُّ, signifying "motion:" (TA:) some (namely, the Koofees, Msb) say that it is originally آتْسِيَانُ, (S, Msb, TA,) of the measure الْإِعْلَانُ, (S, Msb,) from التَّسْيَانُ ["forgetfulness"], (Msb,) and contracted to make it more easy of pronunciation, because of its being so often used; (S;) but it is restored to its original in forming the dim., (S, Msb,) which is آتْسِيَانُ: (Msb, TA:) this form of the dim., they say, shows the original form of the word which is its source; (TA;) and they adduce as an indication of its derivation the saying of I'Ab, إِتْمَا سَمِيَّ [He (meaning the first man) was only named انسان because he was commanded and he forgot]: (S, TA:) [in like manner,] it is said that النَّاسُ is originally النَّاسِي; the former of these, accord. to one reading, and the latter accord. to another, occurs in the Qur ii. 195; the latter referring to Adam, and to the words of the Qur in xx. 114: (TA:) but Az holds that الْإِنْسَانُ is of the measure فَعْلِيَانُ, from الْإِنْسُ, and similar to خَرِصِيَانُ. (L, TA.)*

إِنْسُ i. q. أَنَسُ, q. v. (S, K.) = Also i. q. إِنْسُ, q. v. (Akh, S, TA.) — Also A numerous company of men; (K, *TA;) many men. (TA.) — A tribe (حَيٌّ) staying, residing, dwelling, or abiding: (S, K:) the people of a place of alighting or abode: (M, TA: [but in the latter, in one place, said to be إِنْسُ, with kesr; though a verse cited in both, as an ex., shows it to be أَنَسُ:]) the inhabitants of a house: (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) أَنَاسُ. (M, TA.) — One with whom a person is sociable. (Ḥam p. 136.) You say also, هُمْ أَنَسُ فُلَانٍ They are they with whom such a one is sociable (الَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أَنَسُ خُدْمَتِهِ He is much accustomed to the serving of him. (Ḥar p. 472.)

إِنْسُ i. q. أَنَسُ, q. v. (S, K.)

إِنْسِي Of, or belonging to, mankind; human; [as also أَنَسِي, and إِنْسَانِي;] a rel. n. from إِنْسُ. (M.) — A human being; a man; as also إِنْسِي (S, K,) and إِنْسَانُ (S, A, Msb, K.) See إِنْسُ, in two places. — [Domestic, as opposed to wild. Ex.] حُمُرٌ إِنْسِيَّةٌ Domestic asses; asses that are accustomed to the houses: commonly known as written with kesr to the ة: but in the book of Abou-Moosà is an indication of its being with ḍamm to the ة [إِنْسِيَّة]: and as some relate a trad. in which it occurs, أَنَسِيَّةٌ, which is said to be of no account. (TA.) — The left side (AZ, S, M, Msb, K) of an animal, (Msb,) or of a beast and of a man, (M,) or of anything: (AZ, S, K:) or the right side: (As, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary وَحْشِي, saying that the latter is the right side of every beast; and the former, the left side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaḍḍal and As and AO, that all of them asserted the latter to be, of every animal except man, [the "far" side, or "off" side,] the side on which it is not milked nor mounted; and the former, [the near side,] the side on which the rider mounts and the milker milks: (TA in art. وَحْش:) [and the like is said, as a citation from Az, in the Msb in art. وَحْش: but after this, in my copy of the Msb, there seems to be an omission; for it is immediately added, "But Az says, This is not correct in my opinion:"] it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereat, runs away from the place of fear, which is the left side, to the place of safety, which is the right side: (S, *Iamb in Msb; both in art. وَحْش:) [accordingly,] Er-Rá'ee describes a beast as declining to the side termed الْوَحْشِي because frightened on the left side: (S and Msb in art. وَحْش:) and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (S in art. وَحْش:) but Abu-l-'Abbás says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses