

He took, or got, permission, or leave, for him from him. (M.) You say, *إِيذَنْ لِي* (S, TA) Take thou, or get thou, permission for me from the commander, or governor, or prince. (TA.) El-A'azz Ibn-'Abd-Allah says,

- وَإِنِّي إِذَا صَنَّ الْأَمِيرُ بِإِذْنِهِ
- عَلَى الْإِذْنِ مِنْ نَفْسِي إِذَا شِئْتُ قَادِرُ

[And verily I, when the prince is niggardly of his permission, am able to take permission of myself when I will]. (TA.) And a poet says,

- قُلْتُ لِبَوَابِ لَدَيْهِ دَارَهَا
- تَعُذْنَ فَإِنِّي حَمُومًا وَجَارَهَا

[I said to a door-keeper, near by whom was her house, take thou, or get thou, permission for me to enter, for I am her husband's father, and her neighbour]: meaning, says Abou-Ja'afar, for the suppression of the J is allowable in poetry, and the pronunciation with kesr to the ت is accord. to the dial. of him who says *أَنْتَ تَعْلَمُ*. (S.) — *إِذْنٌ بِالْشَيْءِ*, (S, M, Mṣb, K,) aor. ٤, (S, M, K,) inf. n. *إِذَّنْ* and *أَذَّنْ* and *أَذَانٌ* and *أَذَانَةٌ*, (M, K,) *He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it.* (S, M, Mṣb, K.) It is said in the *Qur* [ii. 279], *فَأَذَّنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ*, (S, M, K) *Then be ye informed, or apprized, of war [that shall come upon you] from God and his apostle: (M, K:) or then be ye sure, or assured, &c. (T.)* [See also *إِذْنٌ*, below.] — *أَذْنُهُ*, (T, S, M, K,) inf. n. *أَذَّنْ*, (T,) *He hit, or hurt, his ear; (T, S, M, K;) or struck his ear; (so in some copies of the S;) and أَذْنُهُ* signifies the same, (M, K,) inf. n. *إِيذَانٌ*. (TA.) [See also 2.] — *أَذْنٌ* [as though originally signifying *He had his ear hit or hurt;*] *he complained, or had a complaint, of his ear; (K;) said of a man. (TA.)*

2. *أَذْنُهُ*, (S, M, K,) inf. n. *تَأَذَّنَ*, (K,) *He wrung, or twisted, (عَرَكَ) his (a boy's, S) ear: (S, K:) or he struck, (ضَرَبَ, TA,) or struck with his finger, or filipped, (نَقَرَ, M, TA,) his ear. (M, TA.)* [See also *أَذْنُهُ*.] They say, (in a prov., TA in art. *جوز*.) *لِكُلِّ جَابِهِ حَوْزَةٌ تَمُرٌ يُؤَدِّنُ*, (M, TA,) i. e. *For every one that comes to water is a single watering for his family and his cattle; then his ear is struck, to apprise him that he has nothing more to receive from them: (TA in the present art., and the like is said in the same in art. *جوز*.) or, + then he is repelled from the water: (TA in art. *جوز*.)* [for *أَذْنُهُ* signifies also] — + *He repelled him, (IAṣr, T, M, K,) namely, a man, (IAṣr, T, M,) from drinking, (K,) and did not give him to drink. (M, K.)* You say also, *أَذَّنُوا عَنِّي أَوْلَهَا*, [in which the pronoun appears, from the context, to relate to camels,] + *Send ye away from me the first ones of them. (En-Nadr, T.)* — *أَذْنُ النَّعْلِ*, (inf. n. as above, S,) *He put to the sandal what is termed أَذْنٌ*, q. v. infra: (S, M, K:) and in like manner

one says with respect to other things. (S, K.) — *أَذْنٌ*, (M, K,) inf. n. as above, (K,) also signifies *He made known, or notified, a thing (بَشَى) much; (M, K;) he proclaimed, or made proclamation; syn. نَادَى: (Jel in vii. 42, and Bḍ and Jel in xii. 70 and xxii. 28:) Sb* says that some of the Arabs make *أَذْنٌ* and *أَذَّنٌ* to be syn.: but some say that the former signifies *he called out publicly; and the latter, i. q. أَعْلَمَ* [he made to know, &c.: see 4]. (M, TA.) It is said in the *Qur* [xxii. 28], *وَأَذَّنْ فِي النَّاسِ بِالْحَجِّ* (M) *And proclaim thou, among the people, the pilgrimage. (Bḍ, Jel.)* — Also, (S, K,) or *أَذْنٌ بِالصَّلَاةِ*, (Mṣb,) inf. n. as above, (M, K,) or *أَذَانٌ*, (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of *وَدَّعَ وَدَاعًا* and *كَلَّمَ كَلَامًا* and *سَلَّمَ سَلَامًا* &c., (Mṣb,) *He called to prayer; (M, K;) he notified, or made known, or proclaimed, [i. e., chanted, from the مَثَدَّةُ,] the time of prayer; (S, Mṣb, TA;) and أَذَّنْ* signifies the same, (K,) inf. n. *إِيذَانٌ*. (TA.) IB says, the phrase *أَذْنُ الْعَصْرِ*, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being *أَذْنٌ بِالْعَصْرِ* [The time of the prayer of afternoon was proclaimed, i. e., chanted], with the verb in the pass. form, and with the preposition to connect it with its subject. (Mṣb.) — You say also, *أَذَّنْ بِرَسُولِ إِبْرَاهِيمَ* *He spoke of sending away his camels. (En-Nadr, T.)*

4. *أَذْنُهُ*: see 1, last sentence but one. — [Hence, app.] inf. n. *إِيذَانٌ*, + *He prevented him, or forbade him; (K;) and repelled him. (TA.)* [See also 2.] — And + *It (a thing, M) pleased, or rejoiced, him, (M, K,) and he therefore listened to it. (M.)* — *إِيذَانٌ*, (T, Mṣb,) in the place of which the subst. *أَذَانٌ* is also used, (T,) signifies *أَعْلَمْتُهُ* [I made him to know, or have knowledge; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice: and I made it known, notified it, or announced it]: (T, Mṣb:) and *تَأَذَّنْتُ*, also, signifies *أَعْلَمْتُ* [as meaning I made to know, &c.: and I made known, &c.]. (Mṣb.) You say, *أَذْنُهُ بِالْأَمْرِ*, (T, K,) [in the CK, erroneously, *أَذْنُهُ*,] or *بِالشَّيْءِ*, (S,) and *أَذْنُهُ*, (M, K,) inf. n. *إِيذَانٌ*, (T,) meaning *أَعْلَمُهُ* [He made him to know, or have knowledge of, the thing; informed, apprized, advertised, or advised, him of it; gave him information, intelligence, notice, or advice, of it; made it known, notified it, or announced it, to him]; (T, S, M, K;) as also *تَأَذَّنَهُ*. (M.) So, accord. to one reading, in the *Qur* [ii. 279], *فَأَذَّنُوا بِحَرْبٍ مِنَ اللَّهِ* *Then make ye known, or notify ye, or announce ye, war from God. (M. [For the more common reading, see 1, latter part.])* And so in the *Qur* [vii. 166], *وَإِذْ تَأَذَّنَ رَبُّكَ* *And when thy Lord made known, or notified, or announced: (Zj, S, M, K:) or the meaning here is, swore: (M, K:) [for] you say, تَأَذَّنَ لِيَعْلَمَنَّ*, meaning *he swore that he would assuredly do [such a thing]: (M:) Lth*

says that *تَأَذَّنْتُ* *لَأَفْعَلَنَّ كَذَا وَكَذَا* signifies the making the action obligatory. (T.) You say also, *تَأَذَّنَ* *الْأَمِيرُ فِي النَّاسِ* *The commander, or governor, or prince, proclaimed (نَادَى) among the people, with threatening (S, K) and prohibition; i. e. تَقَدَّمَ and أَعْلَمَ. (S.)* And you say of a building that has cracked in its sides, *أَذْنٌ بِالْإِنْبِدَامِ*, [It gave notice of becoming a ruin and of falling down]. (Mṣb in art. *دعو*.) [See also a similar ex. in a verse cited voce *ألا*. And hence,] *أَذْنُ الْعُشْبِ* [in the CK (erroneously) *أَذْنٌ*] *The herbage began to dry up; part of it being still succulent, and part already dried up. (M, K, TA.)* And *أَذْنُ الْحَبِّ* + *The grain put forth its أذنة, or leaves. (TA.)* See also 2, latter half, in two places. — *أَذْنٌ* and *تَأَذَّنٌ* are [also] used in one and the same sense [as meaning *He knew; had knowledge; or became informed, apprized, advertised, or advised, of a thing*]; like as one says *أَيَقَنَّ* and *تَيَقَّنَ*. (S, TA.) You say, *تَأَذَّنْ*, meaning *اعْلَمْ* [Know thou]; like as you say *تَعَلَّمْ*, meaning *اعْلَمْ*. (M.)

5: see 4, in eight places.

10. *استأذنه* *He asked, or demanded, of him permission, or leave, (M, Mṣb, K,) في كَذَا* *to do such a thing. (Mṣb.)* [You say, *استأذن* meaning *He asked, or demanded, permission, or leave, to enter, or to come into the presence of another; and to go. And استأذن في الدخول عليه*, and, elliptically, *استأذن عليه*, *He asked, or demanded, permission, or leave, to go in to him.]*

*أَذْنٌ*: see *أَذْنٌ*.

*أَذْنٌ* [is held by some to be an inf. n., like *أَذَّنٌ*: (see 1:) by others, to be] a simple subst.; (Mṣb;) signifying *Permission; leave; or concession of liberty, to do a thing: and sometimes command: and likewise will; (Mṣb, TA;) as in the phrase *بِإِذْنِ اللَّهِ* by the will of God: (Mṣb:) or, accord. to El-Harállee, the withdrawal, or removal, of prevention or prohibition, and the giving of power or ability, in respect of being and creation: or, accord. to Ibn-El-Kemál, the rescission of prohibition, and concession of freedom of action, to him who has been prohibited by law: or, accord. to Er-Rághib, the notification of the allowance or permission of a thing, and of indulgence in respect of it; as in *إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ*, [in the *Qur* iv. 67,] meaning [but that he may be obeyed] by the will of God, and [also] by his command: (TA:) or, as explained in the Ksh, facilitation; an explanation founded upon the opinion that the actions of men are by their own effective power, but facilitated by God; and in this sense, Esh-Shiháb regards it as a metaphor, or a non-metaphorical trope: (MF:) and accommodation; syn. *تَوْفِيقٌ*; (Hr in explanation of a clause of iii. 139 of the *Qur* [which see below];) but Es-Semeen says that this requires consideration. (TA.) — Also *Knowledge; syn. عِلْمٌ*; (T, M, K;) and so *أَذِينٌ*; (M, K;) as in the saying *بِأَذِينِي* (T, M, K) and *بِأَذِينِي* (M, K) [He did it with my knowledge]: or *إِذْنٌ* has a*