

† Such a one is the chosen, or particular, friend of such a one. (S, A.) One also says, كَيْفَ تَرَى أَبْنُوكَ and كَيْفَ تَرَى أَبْنُوكَ (S, M,) or كَيْفَ تَرَى أَبْنُوكَ (AZ, Fr, A) and كَيْفَ تَرَى أَبْنُوكَ (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 جِنٌّ; (Msb;) as also كَيْفَ تَرَى أَبْنُوكَ, (Akh, S, TA,) and كَيْفَ تَرَى أَبْنُوكَ; (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 كَيْفَ تَرَى أَبْنُوكَ and كَيْفَ تَرَى أَبْنُوكَ; (S, K;) the former of which is a rel. n. from كَيْفَ تَرَى أَبْنُوكَ; (M;) [and the latter, from كَيْفَ تَرَى أَبْنُوكَ: the fem. of each is with ة:] the vulgar apply to a woman, instead of كَيْفَ تَرَى أَبْنُوكَ, [which is the more approved,] كَيْفَ تَرَى أَبْنُوكَ; (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 كَيْفَ تَرَى أَبْنُوكَ, M, TA) is كَيْفَ تَرَى أَبْنُوكَ; (M, K, TA;) and (of the same, K in art. نَوس, or of كَيْفَ تَرَى أَبْنُوكَ, M) كَيْفَ تَرَى أَبْنُوكَ, (M, K ubi suprâ,) with which كَيْفَ تَرَى أَبْنُوكَ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of كَيْفَ تَرَى أَبْنُوكَ, S, M, or كَيْفَ تَرَى أَبْنُوكَ, S, or of كَيْفَ تَرَى أَبْنُوكَ, Lh, S, M, Msb) كَيْفَ تَرَى أَبْنُوكَ, (Lh, S, M, Msb, K,) like as كَيْفَ تَرَى أَبْنُوكَ is pl. of كَيْفَ تَرَى أَبْنُوكَ, or like as كَيْفَ تَرَى أَبْنُوكَ is pl. of كَيْفَ تَرَى أَبْنُوكَ, but كَيْفَ تَرَى أَبْنُوكَ being substituted for كَيْفَ تَرَى أَبْنُوكَ, (M, TA,) after the same manner as they say أَرَانُ for أَرَانُ; (Fr, TA;) and كَيْفَ تَرَى أَبْنُوكَ, (Lh, M,) in the accus. case كَيْفَ تَرَى أَبْنُوكَ, as the word is read in the K̄ur xxv. 51, by Ks, (TA,) and by Yahyâ Ibn-El-Hârith, (K, TA,) dropping the كَيْفَ between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root نَسَى,] (TA,) and كَيْفَ تَرَى أَبْنُوكَ, (S, M, K,) in which the ة is a substitute for one of the two yâs in كَيْفَ تَرَى أَبْنُوكَ, a pl. of كَيْفَ تَرَى أَبْنُوكَ; or, accord. to Mbr, كَيْفَ تَرَى أَبْنُوكَ is pl. of كَيْفَ تَرَى أَبْنُوكَ, [in the TA, of كَيْفَ تَرَى أَبْنُوكَ, which I regard as a mis-transcription,] and is like زَنَادِقُ for زَنَادِقُ, and قَرَارِيزُ for قَرَارِيزُ; (M, TA;) and you say also كَيْفَ تَرَى أَبْنُوكَ. (TA.) كَيْفَ تَرَى أَبْنُوكَ is masc., as in the K̄ur ii. 19, &c.; and sometimes fem., as meaning A tribe, or a body of men, قَبِيلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَاءَتْكَ النَّاسُ, meaning, The tribe, or portion of people (قَطْعَةٌ), came to thee. (M, TA.) كَيْفَ تَرَى أَبْنُوكَ means The sons of Adam. (M.) And كَيْفَ تَرَى أَبْنُوكَ, an expression mentioned by Sb, means, Men in every place and in every state are men: a poet says,

• بِلَادُهَا 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., لَوْ أَطَاعَ اللَّهُ النَّاسَ لَمْ يَكُنْ نَاسٌ 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, نَاسٌ مِنَ الْجِنِّ [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, نَاسٌ مِنْ بَنِي فُلَانٍ [Men of the sons of such a one]. (IJ, M, L: but in the L, for نَاسٌ, in both instances, we find أَنَاسٌ.) [See also نَاسٌ in art. نَوس.] Respecting the derivation of كَيْفَ تَرَى أَبْنُوكَ, authors differ, though they agree that the final ن is augmentative: the Baṣreees say that it is from كَيْفَ تَرَى أَبْنُوكَ; (Msb;) and its measure is كَيْفَ تَرَى أَبْنُوكَ; (S, Msb;) but an addition, of كَيْفَ تَرَى أَبْنُوكَ, is made in its dim., [which is كَيْفَ تَرَى أَبْنُوكَ], like as an addition is made in كَيْفَ تَرَى أَبْنُوكَ, the dim. of كَيْفَ تَرَى أَبْنُوكَ: (S:) [but it should be observed that كَيْفَ تَرَى أَبْنُوكَ is more probably the dim. of كَيْفَ تَرَى أَبْنُوكَ:] some say that it is from كَيْفَ تَرَى أَبْنُوكَ, signifying “perception,” or “sight,” and “knowledge,” and “sensation;” because man uses these faculties: (TA:) and Moḥammad Ibn-'Arafah El-Wâsiṭee says that men are called كَيْفَ تَرَى أَبْنُوكَ because they are seen (يُؤْتَوْنَ, i. e. يَرَوْنَ), and that the jinn are called كَيْفَ تَرَى أَبْنُوكَ because they are [ordinarily] concealed (مُجْتَنِبُونَ, i. e. مُتَوَارُونَ), from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form كَيْفَ تَرَى أَبْنُوكَ is also used for كَيْفَ تَرَى أَبْنُوكَ; 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, كَيْفَ تَرَى أَبْنُوكَ وَأَنْسَ بِأَلْحَقِي,] some derive the word from كَيْفَ تَرَى أَبْنُوكَ, signifying “motion:” (TA:) some (namely, the Koofees, Msb) say that it is originally كَيْفَ تَرَى أَبْنُوكَ, (S, Msb, TA,) of the measure كَيْفَ تَرَى أَبْنُوكَ, (S, Msb,) from كَيْفَ تَرَى أَبْنُوكَ [“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 كَيْفَ تَرَى أَبْنُوكَ: (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, إِنَّمَا سَمِيَ إِنْسَانًا لِأَنَّهُ عَاهَدَ إِلَهَهُ فَنَسِيَ [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 كَيْفَ تَرَى أَبْنُوكَ is originally كَيْفَ تَرَى أَبْنُوكَ; the former of these, accord. to one reading, and the latter accord. to another, occurs in the K̄ur ii. 195; the latter referring to Adam, and to the words of the K̄ur in xx. 114: (TA:) but Az holds that كَيْفَ تَرَى أَبْنُوكَ is of the measure كَيْفَ تَرَى أَبْنُوكَ, from كَيْفَ تَرَى أَبْنُوكَ, and similar to كَيْفَ تَرَى أَبْنُوكَ. (L, TA.)

كَيْفَ تَرَى أَبْنُوكَ. i. q. كَيْفَ تَرَى أَبْنُوكَ. (S, K.) — Also i. q. كَيْفَ تَرَى أَبْنُوكَ. (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 كَيْفَ تَرَى أَبْنُوكَ, with kesr; though a verse cited in both, as an ex., shows it to be كَيْفَ تَرَى أَبْنُوكَ:] 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) كَيْفَ تَرَى أَبْنُوكَ. (M, TA.) — One with whom a person is sociable. (Ham p. 196.) You say also, هُمْ أَهْلُ فُلَانٍ They are they with whom such a one is sociable (الَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أَهْلُ فُلَانٍ He is much accustomed to the serving of him. (Har p. 472.)

كَيْفَ تَرَى أَبْنُوكَ. i. q. كَيْفَ تَرَى أَبْنُوكَ. (S, K.) — كَيْفَ تَرَى أَبْنُوكَ Of, or belonging to, mankind; human; [as also كَيْفَ تَرَى أَبْنُوكَ, and كَيْفَ تَرَى أَبْنُوكَ:] a rel. n. from كَيْفَ تَرَى أَبْنُوكَ. (M.) — A human being; a man; as also كَيْفَ تَرَى أَبْنُوكَ, (S, K,) and كَيْفَ تَرَى أَبْنُوكَ. (S, A, Msb, K.) See كَيْفَ تَرَى أَبْنُوكَ, in two places. — [Domestic, as opposed to wild. Ex.] كَيْفَ تَرَى أَبْنُوكَ Domestic asses; asses that are accustomed to the houses: commonly known as written with kesr to the ة: but in the book of Abou-Moosâ is an indication of its being with damm to the ة [كَيْفَ تَرَى أَبْنُوكَ]: and as some relate a trad. in which it occurs, كَيْفَ تَرَى أَبْنُوكَ, 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: (Aq, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary كَيْفَ تَرَى أَبْنُوكَ, 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-Mufaddal and Aq 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. وحش:) [and the like is said, as a citation from Az, in the Msb in art. وحش: 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 thereof, 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. وحش:) [accordingly,] Er-Râ'ee describes a beast as declining to the side termed الوحش because frightened on the left side: (S and Msb in art. وحش:) 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. وحش:) but Abu-l-'Abbâs 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