pleasingness, of aspect, or *outward appearance:* or, as some say, *a uniform and uninterrupted state of verdure before the eye;* because it pleases, or rejoices, its beholder. (TA.) — *Herbage,* or *pasturage,* (Ḳ, TA,) *that is goodly,* or *beautiful, and pleasing,* or *rejoicing:* an inf. n. used as a subst. (TA.)

أَنِقٌ: see أَنِيقٌ.

مَا لَهُ فِى الشَّىْءِ أَنِقَةٌ *He has no pleasure,* or *pride, in the thing.* (JḲ.)

أَنُوقٌ *A certain bird;* (Ṣ;) i. e. the رَخَمَة [or *female of the vultur percnopterus*]; (IAạr, Ṣ;) called by Kumeyt ذَاتُ أَسْمَيْنِ [*possessor of two names*] because having these two appellations: (Ṣ:) or the *eagle:* and also the *former bird:* (Ḳ:) ISk cites 'Omárah as saying that it is in his opinion the eagle; but that people say it is the رخمة; and he adds, [alluding to a prov., which see below,] that the eggs of the رخمة are found in ruins, and in plain country: (TA:) or the *male of the* رَخَم: (JK, TA:) or *a certain black bird, having what resembles the* عُرْف [or *comb of the cock*], (AA, Ḳ,) *that deposits its eggs in remote places:* (AA:) or *a certain black bird,* (AA, Ḳ,) *like a great hen,* (AA,) *bald in the fore part of the head,* (AA, Ḳ,) *having a yellow bill,* (Ḳ,) or *having a long bill:* (AA:) she guards her eggs, and defends her young one, and keeps with her offspring, and submits not herself to any but her mate, and migrates among the first of the migrating birds, and returns among the first of the returning birds, and will not fly while moulting, and will not be deceived by her small feathers but waits until they become quills and then flies, and will not remain constantly in the nests, and will not alight upon the quiver (Ḳ) knowing it to contain arrows: (TA:) the word is sing. and pl.: (TA:) or its pl. is أُنُقٌ. (JK.) Hence the prov., (JK, Ṣ,) أَعَزُّ مِنْ بَيْضِ الأَنُوقِ [*More rare than the eggs of the anook*]: (JK, Ṣ, Ḳ:) because this bird guards its eggs, so that they are hardly ever, or never, found; for its nests are on the tops of mountains, and in difficult and distant places; (Ṣ, Ḳ;) notwithstanding which, it is said to be stupid: (Ṣ:) ISd says that the female bird called رخمة may be meant thereby; or the male, because the eggs of the male exist not; or the eggs of the latter may be meant because he often guards them, like as does the male ostrich. (TA.)

أَنِيقٌ *Goodly,* or *beautiful;* (Ṣ, Ḳ;) *pleasing,* or *rejoicing;* (JK, Ṣ, Mṣb, Ḳ;) as also ▼ أَنْقٌ: (JK, TA:) and *loved.* (TA.) You say, رَوْضَةٌ أَنِيقٌ *A meadow,* or *garden, that is loved:* and رَوْضَةٌ أَنِيقَةٌ *a meadow,* or *garden, that is pleasing,* or *rejoicing.* (TA.)

لَهُ إِنَاقَةٌ and أَنَاقَةٌ (Ḳ, and so in some copies of the Ṣ,) *He has goodliness,* or *beauty,* and *pleasingness:* but in the L, [and in some copies of the Ṣ,] لَهُ إِنَاقَةٌ وَلَبَاقَةٌ; and what precedes it indicates that the meaning is *he has a faculty of doing well* or *excellently* [*and of nice* or *refined skilfulness*]. (TA.)

آنَقُ [originally أَأْنَقُ] *More,* or *most, pleasing* or *rejoicing.* (TA.)

مُتَأَنِّقٌ [part. n. of 5; *Seeking, pursuing,* or *desiring, the most pleasing of things; affecting nicety,* or *refinement; dainty, nice, exquisite, refined,* &c.; in respect of food, apparel, speech, &c.:] one *who is in a pleasing condition* (فِى أَنَقٍ) *in respect of his life, and in a state of plenty.* (JK.) It is said in a prov., لَيْسَ المُتَعَلِّقُ كَالمُتَأَنِّقِ, (JK, TA,) i. e. *He who is content with what is little,* (Ṣ, Ḳ, in art. علق,) or *what is barely sufficient, of sustenance,* (TA in the present art.,) *is not like him who seeks, pursues,* or *desires, the most pleasing of things,* or *who is dainty,* &c., (مَنْ يَتَأَنَّقُ,) *and eats what he pleases,* (Ṣ, Ḳ, in art. علق,) or *him who is not content save with the most pleasing of things.* (TA in the present art.)

انك

آنُكٌ *Pure* رَصَاص [or *lead*]: or *black* رصاص: (Mṣb:) *i. q.* أُسْرُبٌ; (Ṣ, Ḳ;) i. e. رَصَاصٌ قَلْعِىٌّ; so says Ḳt; and Az says, I think it is an arabicized word: (TA:) or *white* اسرب: or *black* اسرب: or *pure* اسرب: (Ḳ:) or *i. q.* قَزْدِير [which is applied in the present day to *tin,* and *pewter*]: (Kr:) El-Ḳásim Ibn-Maan says, I heard an Arab of the desert say, هٰذَا رَصَاصٌ آنُكٌ, i. e. [*this is*] *pure* [*lead*]: (TA:) it is of the measure أَفْعُلٌ, [originally أَأْنُكٌ,] (Ṣ, Ḳ,) which is one of the forms of pls., (Ṣ,) like أَفْلُسٌ; (Mṣb;) and there is no other word of this measure, (Az, Ṣ, Ḳ,) among sing. nouns, (Az, Ṣ,) except أُشُدٌّ [originally أُشْدُدٌ], (Ṣ, Ṣgh, Ḳ,) and آجُرٌّ in the dial. of those who pronounce it without teshdeed: (Ṣgh:) it is disputed, however, whether أُشُدٌّ be a sing. or a pl.: (Az, TA:) [and as to آجُرٌّ, see what follows:] or, accord. to some, (Mṣb,) آنُكٌ is of the measure فَاعُلٌ, (Kr, Mṣb,) and is the only word of that measure in Arabic: (Kr:) or it is a foreign word; and so are آجُرٌّ and [the proper names] آمُلُ and كَابُلُ. (Mṣb.) It is said, in a trad., that he who listens to a singing female slave, آنُكٌ shall be poured into his ears (Ṣ, TA) on the day of resurrection. (TA.)

انم

الأَنَامُ (T, M, Mṣb, Ḳ) and ▼ الآنَامُ (Ḳ) and ▼ الأَنِيمُ, (M, Ḳ,) the last allowable in poetry, (M,) *i. q.* الخَلْقُ; (M, Ḳ, and Bḍ and Jel in lv. 9;) i. e. [*Mankind;* for such is the general meaning of الخَلْقُ, or] *mankind and the jinn* (or *genii*) *and others:* (Jel ubi suprà:) or *the jinn and mankind:* (T, Mṣb, Ḳ:) or *what are on the face of the earth of all that are termed* الخَلْق [or *created beings*]: (Lth, T, Mṣb:) or *all that is on the face of the earth:* (Ḳ:) or *everything having a* رُوح [i. e. *soul,* or *spirit*]: (Bḍ ubi suprà:) or *every one who is subject to sleep.* (TA [as though it were derived from النَّوْمُ.]) الانام is not mentioned by J, though occurring in the Ḳur-án. (TA.)

الأَنِيمُ: } see above.
الآنَامُ: }

انما

إِنَّمَا: see إِنَّ, in art. ان.

انو

إِنْوٌ: see إِنْىٌ, in two places.

انى

1. أَنَى, (Ṣ, M, Ḳ,) aor. يَأْنِى, (Ṣ,) inf. n. إِنًى (Ṣ, M, Ḳ) and أَنْىٌ and أَنَاةٌ, (M, Ḳ,) or, accord. to [some of the copies of] the M, أَنًى, (TA, [in which this is said to be the right form,]) or أَنًا, (as written in the CḲ,) said of a thing, *Its time came;* or *it was,* or *became,* or *drew, near;* syn. أَتَى وَقْتُهُ, and جَاءَ أَنَاهُ; (Bḍ lvii. 15 [in explanation of a passage cited voce أَنْ];) or حَانَ: (Ṣ, M, Ḳ:) or أَنَى, aor. يَأْنِى, inf. n. أَنْىٌ, signifies *it was,* or *became,* or *drew, near;* and *it was,* or *became, present.* (Mṣb.) You say, أَنَى لَكَ أَنْ تَفْعَلَ, aor. يَأْنِى; and آنَ لك, aor. يَئِينُ; and نَالَ لك, aor. يَنِيلُ; and أَنَالَ لك; all meaning حَانَ لَكَ [*The time has come,* or *has drawn near, for thee that thou shouldst do* such a thing: or *the time of thy doing* such a thing *has come to thee:* or *thy doing* such a thing *has drawn near*]: so says Zj; and Fr says the like: but the best of these is أَنَى لَكَ. (T.) And أَنَى الرَّحِيلُ *The time of departure came,* or *drew near;* syn. حَانَ وَقْتُهُ. (TA, from a trad.) — *It came,* or *attained, to its time; to its full,* or *final, time* or *state; to maturity,* or *ripeness; it became mature,* or *ripe;* (T, Ṣ, M, IAmb,* Mṣb,* Ḳ;) or, accord. to some, only when said of a plant; (M, Ḳ;) [or it signifies also] *it became thoroughly cooked.* (T, Mṣb.*) Hence, in the Ḳur [xxxiii. 53], غَيْرَ نَاظِرِينَ إِنَاهُ *Not waiting,* or *watching, for its becoming thoroughly cooked;* or *for its cooking becoming finished.* (T, Ṣ,* M.) [See also إِنًى, below.] You say also, أَنَى الحَمِيمُ, (inf. n. أَنْىٌ, TA,) *The hot water became heated to the utmost degree.* (Ṣ, Ḳ.) And أَنَى المَاءُ *The water became hot to the utmost degree.* (M.) — أَنَى, aor. يَأْنِى, inf. n. أَنْىٌ, *It* (a thing) *was,* or *became, behind,* or *after, its time:* (Lth, T:) or أَنَى, inf. n. أَنْىٌ, *it,* or *he,* (a man, TA,) *was,* or *became, behind, backward,* or *late; it,* or *he, delayed,* or *held back;* (M, Ḳ;) as also أَنِىَ, aor. يَأْنَى, inf. n. إِنًى; and ▼ أَنَّى, inf. n. تَأْنِيَةٌ. (Ḳ.) — See also 5, in two places.

2: see 4, in two places: — and see 1. — You say also, أَنَّيْتُ فِى الشَّىْءِ *I fell short,* or *fell short of what was requisite* or *what I ought to have done,* or *flagged,* or *was remiss, in,* or *in respect of, the thing.* (TA. [The verb is there written without any syll. signs; but the context seems to indicate that it is as above.])

4. آنَى and ▼ أَنَّى signify the same. (IAạr, T, M.) You say, آنَاهُ, (T, Ṣ, M, Mṣb, Ḳ,) with medd, (Mṣb,) aor. يُؤْنِيهِ, (Ṣ,) inf. n. إِينَاءٌ, (Ṣ, Ḳ,) [in the CḲ, آنَيْتُهُ إِنْيًا is erroneously put for آنَيْتُهُ إِينَاءً,] *He postponed it, put it off, deferred it, delayed it, retarded it;* (T, Ṣ, M, Mṣb, Ḳ;) *restrained*

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