

أولى as a pl., and its var. أولاء; and أولئك, or أولئك; &c.: see ألى, in art. الى.

اوم

أوم for أوم: see art. امر.

اون

1. *آن*, aor. *يؤون*, inf. n. *أون*, *He was, or became, at rest, or at ease; he rested in a journey.* (IAqr, T.) — *أنت*, aor. and inf. n. as above, *I enjoyed a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity.* (AZ, T, S, M, K.) — *I was, or became, grave, staid, steady, sedate, or calm.* (S, K.) — *I was, or became, gentle; or I acted gently:* (T, S, M, Mṣb, K.) and *I acted, or proceeded, with moderation, without haste or hurry, in pace or journeying:* (M:) *I went gently, softly, or in a leisurely manner:* (S, K.) *أون* [the inf. n.] is formed by substitution [of ا for ه] from *هون*. (S.) You say, *أنت بالشىء*, and *على الشىء*, *I was gentle, or I acted gently, with the thing;* (M;) and *فى الأمر* in the affair. (Mṣb.) And *Act thou gently with thyself, or be thou gentle, in pace or journeying: and proceed thou with moderation, without haste or hurry:* (T, S:) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, *أون على قدرك*, meaning *ربح أئن خير من غيب* [app. *Act thou with moderation, gentleness, deliberation, or in a leisurely manner, according to thine ability, or to the measure of thine ability; for قدر and نحو are both syn. with مقدار.* (T, K.) And *أوتوا فى سيركم* *Proceed ye with moderation in your course or pace or journeying.* (ISk, T.) And *فى الأمر* *He paused, or was patient, in the affair.* (M.) = *أون* also signifies *The being weary, or fatigued; like أئن*. (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] — Also *The putting oneself to trouble, or inconvenience, for the sake of what one may expend upon himself and his family.* (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word *مؤونة* [as being originally *مأونة*,] of the measure *مفعلة*: but others say that it is of the measure *فَعُولَة*, from *مأنت*. (TA.) = *أونك* and *أونك* [and *أينك*] signify the same. (M.) [See art. اين.]

2: see 1, in two places.

5: see 1.

الآن and its vars.: see art. اين. [Accord. to some, it belongs to the present art., in which it is mentioned in the Mṣb.]

أون: see 1 [of which it is the inf. n.]: and see also what next follows.

أوان (T, S, M, Mṣb, K.) and إوان (T, M, Mṣb, K.) the latter mentioned by Ks on the authority of Aboo-Jāmi', but the former is the usual mode of pronouncing it, (T,) and إوان (T, Mṣb) — Also the latter, [and app., accord. to

(M,) *A time; a season:* pl. *أونَة*; (T, S, M, Mṣb, K;) but Sb says *أونات*; (M; [so in a copy of that work; app. *أونات*, as though pl. of *أونَة*];) and *أينة* is syn. with *أونَة*. (AA, T, K.) You say, *جاء أوان البرد* [The time, or season, of cold came]. (T.) And *فلان يصنع ذلك الأمر* [Such a one does that thing sometimes, leaving it undone sometimes. (S, K.)] And *أينة* *أينته* *أينة* *I came to him times after times.* (AA, T.) And *أونَة* signifies *Time after time.* (TA, from a trad.) In the saying (of Aboo-Zubeyd, L),

• *طلبوا صلحنا ولات أوان* •

(M,) or *إوان*, (L,) [They sought our reconciliation with them, but it was not the time that reconciliation should be sought], accord. to Abu-l-'Abbās, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of *إذ*, because of the suppression of a proposition to which the word should be prefixed, as when you say, *جئت أوان قام زيد* *I came at the time that Zeyd stood.* (M, L.) — [Hence, *أوانتذ* *At that time or season; then; like حينئذ*.]

إوان: see أوان: = and see also إوان.

أئن [part. n. of 1:] *A man enjoying a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity.* (AZ, T, S, K.) — [Hence the saying,] *ربح أئن خير من غيب* *An easy, or a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious, or quick, journey in which they are watered only on the first and third days.* (TA.) [The fem. is *أئنة*: the pl. of which is *أوائن* and *أئنات*.] You say, *بيننا وبين مئة ثلاث ليال أوائن* *Between us and Mekkeh are three nights of easy, or gentle, journeying:* (S, K.) and *عشر ليال أئنات* *ten nights of easy journeying.* (S, M, K.)

إوان and إوان (T, S, M, Mṣb, K.) [each] a foreign word, [i. e. Persian,] (M,) *A chamber, or an apartment,* (T, Mṣb,) or *a large صفة* [i. e. porch, or roofed vestibule, or the like], (S, K,) similar to an *أزج* [or oblong arched or vaulted structure, or a portico], (T, S, M, K,) or *built in the form of an أزج*, (Mṣb,) *not closed in the front, or face:* (T, M, Mṣb:*) [and *a palace; often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more commonly إوان, which is Persian, is also applied to an estrade; a slightly-raised portion of the floor, generally extending nearly from the door to the end, or to each end, of a room:*] pl. of the former, *أواوين*, (T, S, K,) because the sing. is originally *إوان*, (S,) and *إوانات*; and pl. of the latter, *أون*, (T, S, K.) Hence, *إوان كسرى* [The great porch, or the palace, of Kistrā, or Chosroes, who is called الإوان]. (T, S, Mṣb) — Also the latter, [and app., accord. to

the Mṣb, the former also,] *Any prop, or support, of a thing:* (T, Mṣb:) particularly, *a pole of a tent of the kind called خبأ.* (T.) — *The إوان of the لجام* [is The headstall of the bridle; and] has for its pl. *إوانات*. (T, K.)

مؤونة: see 1, and see art. مان.

اوه

1 and 2: see 5.

5. *أوه*; (S, Mgh, Mṣb, K;) and *أوه*, (S, Mgh, K,) inf. n. *أويه*; (S, K;) and *أوه*, inf. n. *أوه*; (K;) *He said أوه or أوه* &c. [i. e. *Ah! or alas!*]; (S, Mgh, K;) *he moaned; or uttered a moan, or moaning, or prolonged voice of complaint;* (S, TA;) *i. q. توجع.* (Mṣb.)

أوه, (Az, S, Mṣb, K, &c.) as also *أوه*, (IAmb, K,) and *أها*, and *أهه*, (TA,) and *أوه*, (S, Mṣb, K,) and *أوه*, (ISd, K,) and *أوه*, (K,) and *أوه*, (S,) or *أوه*, (K,) and *أوه*, (Hr, Mgh, Mṣb, K,) so in some copies of the S, but in a copy in the author's handwriting *أوه*, there said to be with medd, and with tesheed and fet-h to the و, and with the ة quiescent, (TA,) [or,] accord. to Aboo-Tālib, *أوه*, with medd, thus pronounced by the vulgar, is wrong, (T in art. او,) and *أوه*, and *أوه*, [in both of which, and in some other forms which follow, it is doubtful whether the ة be quiescent or movent, and if movent, with what vowel,] (TA,) and *أوه*, (K, TA,) or *أوه*, but said by ISd to be with medd, and mentioned by AHāt as heard from the Arabs, (TA,) and *أوتاه*, (K, TA,) or *أوتاه*, (CK,) or *أوتاه*, and *أوتاه*, (S, [in one copy of which the ة is marked as quiescent,]) and *أوتاه*, (K, TA,) with medd, (TA,) or *أوتاه*, (CK,) and *أوه*, (S, Mṣb, K,) and *أوه*, and *أوه*, (K, TA,) and *أها*, and *أها*, (TA,) [Ah! or alas!] a word imitative of the voice, cry, or exclamation, of the *مأته*; (Az and TA in explanation of *أه*;) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (S, Mgh, Mṣb, K, TA;) denoting the prolongation of the voice with complaint: (S, TA, after *أوه* or *أوه*;) sometimes, also, a man says *أوه* from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] *أها* is a word expressive of grief or lamentation, or of most intense grief or lamentation or regret; [that] it is put in the accus. case as being used in the manner of inf. ns.; and [that] the hemzeh is originally و; but IAth says, *أها* is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like *أها* and *أوه* and *أوه* and *أوه* are cries uttered to horses, to make them return. (ISh and TA in art. اوى. See 2 in that art. in the present work.) You say, *أه من كذا* [Ah, or alas, on account of, or for, such a thing!]; (S, Mṣb;) and in like manner, *أوه* &c., followed by *من*, and by *ل*, (S, TA,) and by *على*. (TA.) [See also *أوه* in art. او.]