

(see Kur iv. 23 and lxx. 1,)] *He entered into, engaged in, or occupied himself with, [or he did, or committed,] that which was excessively foul or evil.* (TA.) And *أَتَى بِالْجَدِيدِ مِنْ قَوْلٍ أَوْ فِعْلٍ* [He said, gave utterance to, uttered, or expressed, or he brought to pass, did, or effected, what was good, or excellent; he said, or did, well, or excellently]. (Msb in art. *جود*.) And *أَتَى بِحَرْبٍ بَعْدَ* [He (a horse) performed, or fetched, run after run]. (§ in art. *تأمر*, &c.)—*وَلَا يَفْلُحُ السَّاحِرُ*—*حَيْثُ كَانَ* [in the Kur xx. 72] means *حَيْثُ أَتَى* [And the enchanter shall not prosper where he is, or wherever he may be]; (M, Bd, K;) and *where he cometh*: (Bd:) or *حَيْثُ أَتَى بِسِحْرِهِ* [where he cometh with his enchantment; or where he performeth his enchantment]: (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.)—Z mentions that *أَتَى* occurs in the sense of *صَارَ* [He, or it, became; like as we sometimes say, he, or it, came, or came to be]; like *جَاءَ* in the saying, *جَاءَ الْبِنَاءُ مُحْكَمًا*. (Kull.) [So you say, *The building became, or came to be, firm, strong, or compact.*]—The saying, in the Kur [xvi. 1], *أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ*, means [The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it:] *its coming hath approached.* (TA.) [And in like manner,] *أَتَى فُلَانٌ*, like *عُنِيَ*, means *Such a one was approached by the enemy come in sight of him.* (K.) *أَتَيْتَ يَا فُلَانُ* [Thou art approached &c., O such a one,] is said when one is warned of an enemy that has come in sight of him. (§gh, TA.) And *أَتَى عَلَيْهِمُ الْعَدُوُّ* means *The enemy came to them, [or came down upon them, for, as MF observes, أَتَى when trans. by means of عَلَى seems to imply the meaning of نَزَلَ,] overcoming, or overpowering, them.* (Bd in xviii. 40.)—Hence, *أَتَى عَلَيْهِ* [and *أَتَاهُ*, as will be seen by what follows,] † *He destroyed him, or it.* (Bd ubi supr.) And hence, from *إِثْيَانُ الْعَدُوِّ*, (Mgh,) *أَتَى عَلَيْهِ* † *Time, or fortune, destroyed him.* (M, Mgh, Msb, K.) Destruction is meant in the Kur [lix. 2], where it is said, *فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْسِبُوا* [But God brought destruction upon them whence they did not reckon, or expect]. (Es-Semeen, TA.) And it is said in the Kur [xvi. 28], *فَأَتَى اللَّهُ بُيُوتَهُمْ مِنَ الْقَوَاعِدِ* and demolished it upon them, so that He destroyed them. (TA.) *أَتَى عَلَيْهِ* also signifies † *He caused it to come to an end; made an end of it; consumed it; [devoured it;] exhausted it; came to, or reached, the end of it; namely, a thing; (Kull;) as, for instance, what was in a bowl; (K in art. *جرود*;) and what was in a vessel; (K in art. *جرجم*;) like *فَرَّغَ مِنْهُ*: (ISd cited in the TA in art. *نكش*;) or *i. q.* † *which may be rendered he went away with it; but this, as an explanation of أَتَى عَلَيْهِ, has another meaning, which see in what follows.* (Kull.) And one says, *أَتَى فُلَانٌ* † *Destruction came to such a one from**

the quarter whence he felt secure. (TA.) And *أَتَى عَلَى يَدِ فُلَانٍ* † *Property belonging to such a one perished.* (T.) And *يُوتَى دُونَهُ* † *He is taken away, or carried off, and overcome.* (TA.) A poet says,

أَتَى دُونَ حُلُو الْعَيْشِ حَتَّى أَمَرَهُ

نُكُوبٌ عَلَى آثَارِهِنَّ نُكُوبٌ

meaning † *[Misfortunes, in the footsteps of which were misfortunes,] took away [what was sweet, of life, and rendered it bitter].* (TA.) One says also, *مِنْ هُنَا أُتَيْتَ*, [so I find it written, but I think that the last word should be *أُتَيْتَ*, agreeably with a preceding phrase from the T,] † *Hence the trial, or affliction, came in upon thee.* (Mgh.) And *أَتَى مِنْ جَهَةِ كَذَا*, with the verb in the passive form, † *He missed [his object in respect of such a thing] by laying hold upon it when it was not fit to be laid hold upon.* (Msb.) And *أَتَى الرَّجُلُ*, [also] like *عُنِيَ*, † *The man was deceived, or deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true.* (TA.)—*أَتَى عَلَيْهِ* is also *syn. with مَرَّ بِهِ* [meaning *He, or it, (as, for instance, a period of time,) passed by him, or over him.*] (Msb.) You say, *أَتَى عَلَيْهِ حَوْلٌ* [A year passed over him; or he became a year old]. (§, K, Msb, in art. *حول*; &c.)—*أَتَى النَّاقَةَ*, and *مَا أَحْسَنَ أَتَى يَدِي هَذِهِ النَّاقَةَ*: see art. *أَتَى*.

2. *أَتَى لِلْمَاءِ*, (T, S, M,) or *الْمَاءِ*, (K,) or both, (TA,) inf. n. *تَأْتِي* and *تَأْتِي*, *He smoothed, made easy, or prepared, (سَهَّلَ, S, K, or هَيَّأَ, T,) the way, course, passage, or channel, of the water, (T, S, K,) in order that it might pass forth to a place; (S;) he directed a channel for it (M, TA) so that it ran to the places wherein it rested or remained.* (TA.) And *أَتَى لِأَرْضِهِ أَتِيًا*, or *a channel for water, to run to his land.* (M.)—*أَتَى اللَّهُ لِفُلَانٍ أَمْرَهُ*, inf. n. *تَأْتِيَةٌ*, (T, M, *TA,) *God prepared, disposed, arranged, or put into a good or right state, [and thus rendered feasible or practicable or easy,] for such a one, his affair.* (M, *TA.)

3. *أَتَاهُ*, [inf. n. as below,] *He requited, compensated, or recompensed, him.* (M, K.) The saying, in the Kur [xxi. 48], *وَأِنْ كَانَ مُثْقَلًا*, *حَبَّةٌ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا*, some read thus, (M, *TA,) meaning [Though it be the weight of a grain of mustard,] *we will bring it [forward for requital]: others read بِهَا أَتَيْنَا*, meaning *we will give [a recompense] for it; in which case the verb is of the measure أَفْعَلَ: or we will requite for it; in which case the verb is of the measure فَاعَلَ.* (M, TA.)—*أَتَيْتُهُ عَلَى الْأَمْرِ*, (T, S, M, Msb,) inf. n. *مُؤَاتَاةٌ*, (T, S,) *I agreed with him, or was of one mind or opinion with him, upon, or respecting, the thing, or affair; I complied with him respecting it; (T, S, M, Msb;) in a good manner: (T:) the vulgar say, وَأَتَيْتُهُ: (S:) this is of the dial. of the people of El-Yemen, inf. n. مُؤَاتَاةٌ; and is the form commonly current: (Msb:)*

but it should not be used, except in the dial. of the people of El-Yemen. (T.)—[Hence, app., *أَتَى* as meaning *He aided*; a signification mentioned by Golius, on the authority of Z and Ibn-Maaroof.]

4. *أَتَاهُ*, (§, M, &c.,) inf. n. *إِيْتَاءٌ*, (TA,) *i. q.* [He came with, or brought, him, or it]; (§;) *he made it (a thing) to come, إِيْتَاءٌ to him; (TA;) he made, or caused, him, or it, to be present; (Ksh, TA;) he made, or caused, it (a thing) to go, pass, or be conveyed or transmitted, (syn. سَأَقَهُ, إِيْتَاءٌ to him. (M, K.) It is said in the Kur [xviii. 61], إِيْتَانَا بِهٖ* [Come thou to us with, or bring thou to us, our morning-meal]. (S.)—Hence, (Ksh, TA,) inf. n. as above, (T, S,) *He gave him (T, S, M, Msb, K) a thing, (M, K,) or property: (Msb:) and you say, هَاتِ in the sense of the [imperative] آتِ [give thou]. (T.) We read in the Kur. [v. 60, &c.] وَيُؤْتُونَ الزَّكَاةَ* [And they give the portion of property which is the due of the poor]. (TA.) And in [xxvii. 23 of] the same, *وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ*, meaning *And she hath been given somewhat of everything.* (M, TA.) [You say also, *أُوتِيَ كَذَا* as meaning *He was gifted, or endowed, with such a thing; as, for instance, a faculty.*] See also 3. —*أَتَيْتُ الْمَهَاتَبَ* *I made a gift to the slave between whom and me was a contract that he should become free on payment of a certain sum: or I abated, or took off, somewhat of his appointed part-payments, or instalments.* (Msb.)—*مَا آتَاكَ الرَّسُولُ*, in the Kur lix. 7, means *What the Apostle giveth you, of the [spoil termed] فَيْءٌ*, (Bd, Jel,) &c.: (Jel:) or *what command he giveth you: (Bd:) or what he commandeth you [to receive]. (Kull.)—أُوتِيَ فِي شَيْءٍ* *A dispute, or an altercation, was held before him, respecting the meaning of a thing: [perhaps more properly signifying he was given authority to decide respecting a thing:] occurring in a trad. (Mgh.)*

5. *تَأْتَى لَهُ* *It (an affair, T, Mgh, Msb, K, or a thing, S, M) was, or became, prepared, disposed, arranged, or put into a good or right state, for him; (T, *S, M, Mgh, Msb, K;) and hence, it (a thing) was, or became, feasible or practicable, and easy, to him; (Mgh;) it (an affair) was, or became, facilitated, or easy, to him; (Msb;) the way thereof (i. e. of an affair) was, or became, facilitated, or easy, to him.* (TA.) The following is an ex.:

تَأْتَى لَهُ الدَّهْرُ حَتَّى أَنْجَبَ

[Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or competence]: (T:) or *تَأْتَى لَهُ الْخَيْرُ النَّجْبُ* [good fortune, or prosperity, became prepared, &c., for him, &c.]. (So in the TA.) And hence the saying, *هَذَا مِمَّا يَتَأْتَى لِي الْمَضْغُ* *This is of the things which it is feasible or practicable, and easy, to me to chew.* (Mgh.)—*He applied himself to it with gentleness, (As, S, K,) and so تَأْتَى لَهَا*, meaning *to his needful affair or business, (T,) and entered into it, engaged in it, occupied himself with it, did it, executed it, or performed it, by the*