

it, withheld it, impeded it; (S, TA;) whatever the thing be. (T.) And **أَتَيْتُ** الطَّعَامَ فِي النَّارِ I kept the food long upon the fire. (TA.) And **تَوَنَّنْ** لا تَوَنَّنْ فُرْصَتَكَ Postpone not thou, or defer not, thine opportunity, or the time when thou art able to do a thing. (T.) And it is said in a trad., respecting the prayer of Friday, **وَأَذَيْتَ وَأَذَيْتَ** رَأَيْتَكَ أَنْتَ وَأَذَيْتَ (M, * Mgh, * TA) I see thee to have delayed coming, and to have done what is annoying to others by stepping over the necks [of those already in their places in the mosque]: (As, Mgh, * TA:) a saying of 'Omar. (Mgh.) = **أَنَاهُ** also signifies He made him, or it, to be distant, remote, or far off; removed far away, alienated, or estranged, him, or it; like **أَنَاهُ** [from which it is formed by transposition]. (TA.) [Hence, **يُؤَيِّنُ** occurs in a verse of Es-Sulamecyeh; (M, TA;) meaning **يُنْثِيكُ**; the ء being put before the ن. (M.)

5. **تَأْتَى** He acted deliberately, or leisurely, not hastily; as also **أَسْتَأْنِي**; and **أُنِي**, (M, K,) aor. **يَأْنِي**, (K,) inf. n. **أُنِي**: (TA:) he acted with moderation, gently, deliberately, or leisurely; without haste; and with gravity, staidness, sedateness, or calmness; **فِي الْأَمْرِ** in the affair; as also **أَسْتَأْنِي**: (Mgh:) or he acted gently; (IAar, T, TA;) as also **أُنِي**, aor. and inf. n. as above: (TA:) or he acted gently, and waited; **فِي الْأَمْرِ** in the affair: (S:) or he waited, or was patient, or waited with patience, (T, Msh,) and did not hasten, in an affair. (Msh.) **التَّائِي** and **تَأْتَى** are nearly syn.: you say, **تَأْتَى** He acted gently with him, [or to him,] and did not hasten in his affair. (Mgh.) You say also, **بِهِ** **أَسْتَأْنِي** He waited patiently with him; or waited, and had patience, with him; (S, TA;) he did not hasten him; (Lth, T;) as also **أَسْتَأْنَاهُ**. ('Eyn, Har p. 67.) And **أَسْتَوْنِي** **بِهِ** حَوْلًا [He was waited patiently with for a year]. (S.) And **أَسْتَأْنِ** فِي أَمْرِكَ Hasten not in thine affair. (Lth, T.) And **أَسْتَأْنِي** فِي الطَّعَامِ I waited for the food to become perfectly prepared or cooked. (Har p. 67.) And **تَأْتَيْتَ الرَّجُلَ** (and **أَسْتَأْنِي**) **حَتَّى لَا أُنَاهُ** بِي [I have waited patiently for thee until there is no disposition to wait patiently in me]. (S.)

10: see 5, passim.

أُنِي: see what next follows.

أُنِي (AO, T, S, M, Msh, K) and **أُنِي**, (Akh, T, S, Msh,) the latter in [some of] the copies of the K erroneously written **أَنَاهُ**, (TA,) [and in other copies of the same omitted,] and **أُنُو**, (Akh, Th, T, S, M, K,) with **و** substituted for **ي**, (AAF, M,) and **أُنِي** (K) and **أُنِي**, (M, Iamb,) An hour, or a short portion, or a time, or an indefinite time, (سَاعَةٌ) of the night: (Zj,

T, S, M, K:) or a time or season (وَقْتُ) of the night: (M in art. اِنُو:) or *i. q.* **وَهْنٌ** [the period about midnight; or the time after an hour, or a short period, of the night; or when the night is departing]: (M, K:) or any سَاعَةٌ [i. e. hour, or short portion, or time,] (M, K) of the night: (M:) [and any period of time; as will be seen below:] or, accord. to some, (M,) **أُنِي** signifies the whole day; (M, K;) as also **أُنِي**: (K:) the pl. is **أَنَاهُ** (T, S, M, Msh, K) and **أُنِي** and **أُنِي**. (M, K.) You say, **أُنِي** مِنَ اللَّيْلِ and **أُنُو** [A time, or season,] (وَقْتُ) of the night passed: (M in art. اِنُو:) dual **أُنِيَانِ** and **أُنِيَانِ**. (S.) And a poet says,

* **أَتَمَّتْ حَمَلَهَا فِي بَعْضِ شَهْرِ**
* **وَحَمَلِ الْحَامِلَاتِ إِنِّي طَوِيلٌ**

[She completed her gestation in a portion of a month; but the gestation of the pregnant in general is a long period of time]. (IAar, T.) Another uses the phrase **ضَحَاكُ الْأُنِي**, occurring at the end of a verse, [for **ضَحَاكُ الْأُنِي**,] meaning Found to be laughing whenever one comes to him. (M.)

أُنِي: see **أُنِي**, in two places. — The utmost point, reach, or degree, (M, K,) of a thing; (M;) as also **أُنِي**: so in the phrase, **بَلَغَ أُنَاهُ** and **أُنَاهُ** It (a thing, M) attained its utmost point, reach, or degree: (M, K:) or this means, [or, accord. to the CK, "and" it means,] its state of being thoroughly cooked; its state of maturity; or its full, or final, time or state. (K.) [See 1, where an ex. from the Kur xxxiii. 53 is cited. Both words are said to be inf. ns.] = See also **أُنَاهُ**.

أُنِي: see **أُنِي**, in two places: — and see **أُنِي**.

أُنَاهُ [Postponement; a putting off; a deferring; a delaying; a retarding: restraint; a withholding; an impeding:] a subst. from **أَنَاهُ**, aor. **يُؤْنِيهِ**, inf. n. **أُنِيَانٌ**, meaning "he postponed it," &c.: (S, Msh, * TA:) the context of the K erroneously requires it to be understood as a subst. from **أُنِي**, aor. **يَأْنِي**. (TA.)

أُنَاهُ A certain thing of which one makes use, (M,) well known; (S, K;) namely, a vessel, or receptacle, (Mgh, Msh,) for water [S. c.]: (Mgh:) pl. **أُنِيَانَةٌ**, (T, S, M, Mgh, Msh, K,) originally **أُنِيَانَةٌ**; (M;) and **أُونَانٌ**; (T, S, M, Mgh, K;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of **أُنِيَانَةٌ**. (T, S, M.)

أُنَاهُ Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning contr. of hastiness: and gravity; staidness; sedateness; calmness: a subst. from **تَأْتَى**; (S, Msh;) syn. **تَوَدُّدٌ**; (T;) and **وَقَارٌ** and **حَلْمٌ** and **رَفْقٌ**; (M, Mgh, K;) as also **أُنِي**. (M, K, TA. [In the CK, **كَلَانِي** is erroneously put for **كَلَانِي**].) — Also **أُنِي**: [in this sense, accord. to the TA, written with kesr; but this is doubtless a mistake, pro-

bably occasioned by a mistranscription:] so in the charge of 'Orweh to his sons; **إِذَا رَأَيْتُمْ يَا بَنِي خَلَّةٍ رَائِعَةً مِنْ رَجُلٍ فَلَا تَقْطَعُوا أُنَاتَكُمْ مِنْهُ وَإِنْ كَانَ عِنْدَ النَّاسِ رَجُلٌ سَوْءٌ** [O my sons, when ye see a quality exciting admiration and approval, in a man, cut not ye off your hope of him, though he be in the estimation of the people a bad man]. (M.) = A woman in whom is a languor on the occasion of rising, or standing up; (T, S, K;) and a gentle, or grave, deportment: (S:) or in whom is a languor impeding from rising, or standing up: (As;) and **وَهَانَةٌ** signifies the like: (T:) Sb says that it is originally **وَنَاءَةٌ**, like as **أَحَدٌ** is originally **وَحَدٌ**; from **الْوَنَى**: (S:) the people of El-Koofeh say that it is only **وَنَاءَةٌ**: so says Lth: and he says that **أُنَاهُ** signifies, as applied to a woman, *blessed, prospered, or abounding in good*, as it is explained also by ADK, and *forbearing, gentle, grave, staid, sedate, or calm, and compliant, or agreeing with another in mind or opinion*: and the pl. is **أُنَوَاتٌ**: or, as some say, it signifies a *grave, staid, sedate, or calm, woman, who does not clamour, nor utter foul language*. (T.)

أُنِي, as part. n. of 1, A thing of which the time has come, or drawn near: and which has come, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness: but accord. to some, only applied to a plant. (M, K.) [Compare **أُنِي**.] = Behind, or after, the time; backward, or late; delayed, or held back; (K, TA; [but wanting in a MS. copy of the former in my possession, and in the CK;]) as also **أُنِي**. (TA.)

أُنِي a word expressive of disapproval, and of deeming a thing remote or improbable: Sb relates that it was said to an Arab of the desert, who had taken up his abode in a town, or place, "Wilt thou go forth when the desert shall have become plentiful in herbage?" and he said, **أَنَا إِنِّي** [What, I, indeed?], meaning "Do ye say this to me when I am known to do thus?" as though he disapproved of their questioning him: but there is much diversity of opinion respecting this word: (TA:) [accord. to some,] it is composed of the redundant **أُنِي** and the meddch denoting disapproval [followed by the ء of silence]. (Mughnee voce **أُنِي**.) [See what is said of the redundant **أُنِي** in the present work.]

أُنِي signifies *Whence?* syn. **أَيْنَ** (T, S, M;) being an interrogative respecting the direction, or quarter, from which a thing is: (Msh:) and *whence* [used to denote a condition]: (TA:) and *where?* and *where* [used to denote a condition]; syn. **أَيْنَ**: (T, K:) [in which latter the first signification is not mentioned:] and as one of the adverbial nouns used to denote a condition, *whencesoever; from whatever direction or quarter*: (S:) and *whenever; wheresoever*: (Lth, T:) and *when?* and *when* [used to denote a condition]; syn. **مَتَى**: (T, K:) [but in the latter of these, in art. **أُنِي**, in the place of **مَتَى** we find **حَيْثُ**, which I regard as a mistake:] and *how?* syn. **كَيْفَ**: (Lth, T, S, M, K:) and *however*. (Lth, TA.) [I mention all these significations together because