

middle of it being bald. (TA.)—The branches of a vine, bent, or wreathed, so as to form a covering over-head. (K.)—See also **أَطْرَةٌ**, in two places.—**إِطَارُ الْحَافِرِ** The part of the hoof of a horse or the like which surrounds, or extends around, the **أَشْعَرُ** [q. v.]. (S.)—**إِطَارُ الشَّفَةِ** (S, K, &c.) † The part, (A,) or flesh, (Mṣb,) surrounding the lip: (A, Mṣb:) or the part that separates between the lip and the hairs of the mustache: (K:) or the edge of the upper lip, between the lip itself and the parts where the hair grows: (IAth:) or the rising edge, or ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth. (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Mṣb, TA.)—**إِطَارٌ بَيْتٍ** A thing resembling a zone, or belt, of a tent or house. (K.)—**إِطَارٌ مِنَ النَّاسِ** † A ring, or circle, of men. (K.) One says, **هُمُ إِطَارٌ لِبَنِي فُلَانٍ** † They have alighted and taken up their abode [so that they form a ring] around the sons of such a one. (A, Mṣb.)

أَطِيرٌ A sin; a crime; an offence. (S, K.) One says, **أَخَذَنِي بِأَطِيرٍ غَيْرِي** He punished me for the sin, crime, or offence, of another than myself. (S.)

مَأْطُورَةٌ A bow. (A.)—A milking-vessel of skin (**عَلْبَةٌ**) for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered; (K, TA;) or, sometimes, the edges of the skin of the **عَلْبَةِ** are folded upon the hoop-formed twig, and dry upon it. (TA.)

اطر

أَطْرٌ and **أَطْرٌ**, (S, K,) like **أَجْمَرٌ** and **أَجْمَرٌ**, (S, and Mgh in art. **أَجْمَرُ**.) A fortress: or, as some say, any lofty building: (Mgh:) or a [building such as is termed] **قَصْرٌ** [q. v.]: (IAḥr, K:) and any fortress built of stones: and any square, roofed, house: (K:) pl. (of pauc., TA) **أَطَامِرٌ** (S, Mgh, K) and (of mult., TA) **أَطُومِرٌ** (K:) **أَطَامِرٌ** signifies fortresses of the people of El-Medeeneh: and one of these is termed **أَطَمَةٌ**: (S:) or this signifies [simply] a fortress; and its pl. is **أَطَامِرٌ**. (TA.)

أَطَمَةٌ: see above.

أَطَامِرٌ مُؤَطَمَةٌ Lofty [fortresses, &c.]: (A, TA:) [or it may signify fortresses, &c., disposed in order, or grouped together; for it is said to be] a phrase like **أَبْوَابٌ مَبُوبَةٌ**, (O, TA,) or like **أَجْنَادٌ مُجَنَّدَةٌ**. (K.)

اف

1. **أَفٌ**, aor. **يُؤَفُّ** (IDrd, M, Mgh, K) and **يُؤَفُّ**, (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. **أَفٌّ**; (M, Mgh;) and **أَفَّفٌ**, inf. n. **تَأْفِيفٌ**; (S, Mgh, K;) and **أَفَّفٌ**; (M, K;) **He said أَفٌ** [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the

same class as **سَبَّحَ** and **هَذَّلَ** meaning "he said **لَا إِلَهَ إِلَّا اللَّهُ**" and "he said **سُبْحَانَ اللَّهِ**." (M.) You say also, **أَفَّفَهُ**, and **أَفَّفَ بِهِ**, and **تَأْفَفَ بِهِ**, meaning **He said to him أَفٌ**. (M.) And **جَعَلَ سَاحِلَ فُلَانٍ يَتَأَفَّفُ مِنْ رِيحٍ وَجَدَهَا** Such a one began to say **أَفٌ** by reason of a smell which he perceived. (T.) And **إِنَّهُ يَتَأَفَّفُ عَلَيْهِ** Verily he is angry with him, or enraged against him. (TA.)

2: see 1, in three places.

5: see 1, in four places.

أَفٌ: see **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ**.

أَفٌ and its vars. (differing only in having the ف movent): see the next paragraph.

أَفٌ Dirt, or filth; as also **أَفَةٌ**: (S:) you say, **أَفًا لَهُ**, and **أَفَةٌ لَهُ**, Dirt, or filth, to him; in which the tenween is for the purpose of rendering them indeterminate; (S;) and **أَفٌ لَهُ وَتَفٌّ**; (T;) and **أَفًا وَتَفًّا**; (T, S;) the latter of which is an imitative sequent: (S:) or **أَفٌ** signifies the dirt of the ear; and **تَفٌّ**, the dirt of the nails; (Aḥ, T, M, K; but in the last, of the nail;) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (Aḥ, T, M, TA;) and **أَفَّفٌ**, also, has the former of these two meanings: (TA:) or **أَفٌ** signifies the dirt around the nail; (M;) or the dirt of the nail; (K;) and **تَفٌّ**, the dirt in the nail: (M:) or the former, a paring of the nail: and a piece of stick, or a reed, which one takes up from the ground: (K:) in these various senses they are explained as used in the saying, **أَفًا لَهُ وَتَفًّا**: (TA:) or the former signifies stink: (Zj, TA:) or paucity; (T, M, K;) as also **أَفْفٌ**; (M;) or from **أَفْفٌ** signifying a thing little in quantity; (T; and the same meaning is assigned to this word in the K;) and **تَفٌّ** is an imitative sequent, (T, M, K,) of the same meaning. (M.)—**أَفٌ**, also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, S;) mentioned by Akh; (S;) or ten; (M;) or forty; (K;) or more; (TA;) as follow: **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ** (T, S, M, K) and **أَفٌ** and **أَفٌ** (M, K) and **أَفٌ** and **أَفٌ**, pronounced with imáleh, (M, K,) i. e. with pure imáleh, and **أَفٌ** with intermediate imáleh, and **أَفٌ** without imáleh, the alif [written **أَفٌ**] in these three denoting the fem. gender, and **أَفٌ**, with kesr to the **ف**, (K,) i. e., as a prefixed noun with its complement, [the latter being the pronoun of the first pers.,] (TA,) and **أَفُوهُ**, (K,) with damm to the **أ** and **ف**, which latter is with teshdeed, and with the **و** and **و** quiescent, (TA,) and **أَفُهُ** [in a copy of the M] **أَفُهُ** and **أَفُهُ** and **أَفُهُ** (K) and **أَفٌ** and **أَفٌ**

and **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ** and **أَفٌ**, with damm to the **ف**, which is with teshdeed, [in a copy of the M] **أَفٌ**,] and **أَفًا**, like **أَنَا**, and **أَفِي**, pronounced with imáleh, and **أَفِي**, with kesr, (K,) i. e., prefixed to the pronoun of the first person, (IAmb,) and **أَفٌ** and **أَفٌ** (K) and **أَفٌ**, or **أَفٌ**, and **أَفٌ**, or **أَفٌ**, and **أَفٌ**, or **أَفٌ**, (accord. to different copies of the K,) [all these forms, making the number (forty) mentioned by the author of the K, I have drawn from a comparison of three copies of that work, and I believe them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but I see no good reason for this: he then adds,] and **أَفُهُ** and **أَفُوهُ** and **أَفُهُ**, the last mentioned by IB on the authority of IKṭṭ. (TA.) **أَفٌ**, [with its variants,] in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, **أَفٌ لَهُ** [as though meaning **A puff, or blast of breath, to it**]: (Kṭ, T:) or [rather] it is a word imitative of a sound; [like **ugh** in English, both in sound and meaning; and in meaning like our interjections **foh** and **faugh**]; (Bḍ on the ex. in the Kṭur which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bḍ ubi suprâ;) or denoting contempt: (TA:) or it is a verbal noun, meaning **I am vexed, or distressed in mind, or disgusted**: (Bḍ ubi suprâ;) or it is an imperative verbal noun [denoting disgust or abhorrence, like **out**, and **away**]: (IJ, M:) or he who says **أَفًا لَكَ** uses it in the manner of an imprecation, like as one says **وَيْلًا لِلْكَافِرِينَ**; and he who says **أَفٌ لَكَ** puts it in the nom. case because of the **ل**, like as one says **وَيْلٌ لِلْكَافِرِينَ**; and he who says **أَفٌ لَكَ** puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the Kṭur [xvii. 24], **وَلَا تَقُلْ لَهُمَا أَفٌ**, (T, S, TA,) or **أَفٌ**, (TA, [in which other readings also are mentioned,]) [And say not thou to them (i. e. to thy father and mother) **Ugh, &c.**,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kṭ, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; **أَفٌ** signifying **stink**. (Zj, T.)

أَفٌ and its vars. (differing only in having the ف movent): see **أَفٌ**.—For **أَفٌ**, see also **أَفَانٌ**, in three places.

أَفَةٌ: see **أَفَانٌ**, in two places.

أَفَةٌ: see **أَفٌ**, in four places. — Also A dirty, a filthy, an unclean, man: (K:) from **أَفٌ** signifying the "dirt of the nail." (TA.)—One in want; poor; possessing little: (K:) from **أَفْفٌ** signifying "a thing little in quantity." (TA.)—