

# الموسم

AN

## ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION  
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,  
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,  
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,  
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,  
DUKE OF NORTHUMBERLAND, K. G.,  
ETC. ETC. ETC.,

AND THE BOUNTY OF  
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN  
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 1.

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The first letter of the alphabet [according to the order in which the letters are now commonly disposed; and also according to the original order, which see in art. *أبجد*]: called *ألف*. [This name, like most of the other names of Arabic letters, is traceable to the Phœnician language, in which it signifies “an ox;” the ancient Phœnician form of the letter thus called being a rude representation of an ox’s head.] It is, of all the letters, that which is most frequent in speech: and some say that, in *ألم*, in the *Ḳur* [ch. ii. &c.], it is a name of God. (TA.) Its name is properly fem., as is also that of every other letter; [and hence its pl. is *ألفات*]; but it may be made masc.: so says *Ks*: *Sb* says that all the letters of the alphabet are masc. and fem., like as *اللسان* is masc. and fem. (M.) As a letter of the alphabet, it is abbreviated, [or short, and is written *ا*, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written *ى*,] and is pronounced with a pause after it: and it is also prolonged: (*S*, *K*, \**TA*): [in the latter case, it is written *أ*; and] this is the case when it is made a subst.: and when it is not called a letter, [i. e. when one does not prefix to it the word *حرف*] it is [properly] fem. (*S*.) Its dim. is *أبينة*, meaning an *ا*, written small, or obscure, (*S*, *IB*), according to those who make it fem. and who say, *ذَيْبَتْ ذَالًا* and *زَيْبَتْ زَايًا*; but *زَوَيْتَ زَايًا* according to those who say, *زَوَيْتَ أُوَيْةً*. (*IB*).—*ألف* [properly so called] is one of the letters of prolongation and of softness and of augmentation; the letters of augmentation being ten, which are comprised in the saying, *الْيَوْمَ تَنْسَاهُ* [“to-day thou wilt forget it”]. (*S*.) There are two species of *الف*; namely, *لينة* [or soft], and *مُتَحَرِّكَةٌ* [or movent]; the former of which is [properly] called *ألف*; and the latter, *هَمْزَةٌ*; (*S*, *TA*;) which is a faucial letter, pronounced in the furthest part of the fauces [by a sudden emission of the voice after a total suppression, so that it resembles in sound a feebly-uttered *ع*, whence the form of the character (*ء*) whereby it is represented]: but this latter is sometimes tropically called *الف*; and both [as shown above] are of the letters of augmentation. (*S* in art. *او*, and *TA*.) There are also two other species of *الف*; namely, *ألف وصل* [the *alif of conjunction or connexion, or the conjunctive or connexive alif*]; and *ألف قطع* [the *alif of disjunction, or the disjunctive alif*]; every one that is permanent in the connexion of words being of the latter species; and that which is not permanent, [i. e. which is not pronounced, unless it is an *alif of prolongation*,] of the former species; and this is without exception augmentative; [but it is sometimes a substitute for a suppressed radical letter, as in *أبن*, originally *بَنَى* or *بَنُو*]; whereas the *alif of*

disjunction is sometimes augmentative, as in the case of the interrogative *alif* [to be mentioned below, and in other cases]; and sometimes radical, as in *أَخَذَ* and *أَمَرَ*: (*S*, *TA*;) or, according to *Aḥmad Ibn-Yahyà* and *Mohammad Ibn-Yezed*, (*T*, *TA*;) the primary *ألفات* are three; the rest being subordinate to these: namely, *ألف أصلية* [radical *alif*], (*T*, *K*, *TA*;) as in *أَكَلَ* and *أَلْفَ* (*T*) and *أَخَذَ* (*K*); and *ألف قطعية* [disjunctive *alif*], as in *أَحْمَدُ* (*T*, *K*) and *أَحْمَرُ* (*T*) and *أَحْضَنُ* (*T*, *K*); and *ألف وصلية* [conjunctive or connexive *alif*], (*T*, *K*;) as in *أَسْتَخْرَجُ* (*T*) and *أَسْتَخْرِجُ* (*T*, *K*;)—The *ألف* which is one of the letters of prolongation and of softness is called *الألف الساكنة* [the quiescent *alif*, and *الألف الهادئة*], which signifies the same: (*MF*, *TA*;) it is an aerial letter, (*Mughnee*, *MF*, *TA*;) merely a sound of prolongation after a *fet-hah*; (*T*, *TA*;) and cannot have a vowel, (*IB*, *Mughnee*, *MF*), wherefore it cannot commence a word: (*Mughnee*;) when they desire to make it movent, if it is converted from *و* or *ى*, they restore it to its original, as in *عَصَوَانٌ* and *حَيَّانٌ*; and if it is not converted from *و* or *ى*, they substitute for it *همزه*, as in *رَسَائِلٌ*, in which the *همزه* is a substitute for the *ا* in [the sing.] *رِسَالَةٌ*. (*IB*.) *IJ* holds that the name of this letter is *لا*, [pronounced *lá* or *lé*, without, or with, *imáleh*, like the similar names of other letters, as *بَ* and *تَ* and *ثَ* &c.], and that it is the letter which is mentioned [next] before *ى* in reckoning the letters; the *ا* being prefixed to it because it cannot be pronounced at the beginning of its name, as other letters can, as, for instance, *ص* and *ج*; and he adds that the teachers [in schools] err in pronouncing its name *ألف* *لام*. (*Mughnee*;)—The grammarians have other particular appellations for *alifs*, which will be here mentioned. (*T*, *TA*.)—*الألف المجهولة* [The unknown *alif*] is such as that in *فَاعِلٌ* [or *فَاعِلٌ*] and *فَاعُولٌ*; i. e., every *ا*, (*T*, *K*;) of those having no original [from which they are converted, not being originally *ا* nor *ى*, but being merely a formative letter, and hence, app., termed “unknown”], (*T*;) inserted for the purpose of giving fullness of sound to the *fet-hah* in a verb and in a noun; (*T*, *K*;) and this, when it becomes movent, becomes *و*, as in the case of *خَاتَمٌ* and *خَوَاتِمٌ*, becoming *و* in this case because it is movent, and followed by a quiescent *ا*, which *ا* is the *ا* of the pl., and is also *مجهولة*. (*T*.)—*ألفات البدات* [The *alifs of prolongations*] are such as those [which are inserted for the same purpose of giving fullness of sound to the *fet-hah*] in *دَانَاتٌ*, for *كَاتَمٌ*, and *خَاتَمٌ*, for *كَاتَمٌ*, and *دَانَاتٌ*, for *دَانَاتٌ*. (*T*, *K*.) In like manner, *و* is inserted after a *ḍammeh*, as in *أَنْظُورٌ*; and *ى* after a *kesreh*,

as in *شِمَالٌ*. (*TA*.) An *alif* of this species is also called *ألف الإتياع* [The *alif added to give fullness of sound to a fet-hah* preceding it]: and so is the *alif* in *مَنَا* used in imitation [of a noun in the accus. case; as when one says, *رَأَيْتُ رَجُلًا* (pronounced *رَجُلًا*) “I saw a man,” and the person to whom these words are addressed says, *مَنَا* *Whom?*]. (*Mughnee*;)—*ألف الصلّة* [The *alif of annexation, or the annexed alif*], is that which is an annex to the *fet-hah* of a rhyme, (*T*, *K*;) and to that of the fem. pronoun *ها*: in the former case as in *يَأْتِ سَعَادٌ وَأَمْسَى حَبْلًا أَنْقَطَا* \* in which *ا* is made an annex to the *fet-hah* of the *ع* [of the rhyme]; and in the saying in the *Ḳur* [xxxiii. 10], *وَتَطْنُونَ بِاللَّهِ الظُّنُونَا*, in which the *ا* after the last *ن* is an annex to the *fet-hah* of that *ن*; and in other instances in the final words of verses of the *Ḳur-án*, as *قَوَارِيرًا* and *سَلْسَبِيلًا* [in lxxvi. 15 and 18]: in the other case as in *ضَرَبْتَهَا* and *مَرَرْتُ بِهَا*. (*T*.) The difference between it and *ألف الوصل* is, that the latter is in the beginnings of nouns and verbs, and the former is in the endings of nouns [and verbs]. (*T*, *K*.) It is also called *ألف الإطلاق* [The *alif of unbinding*, because the vowel ending a rhyme prevents its being *مُقْبَدٌ*, i. e. “bound” by the preceding consonant]: (*Mughnee*;) and *ألف الفاصلة* [the *alif of the final word of a verse of poetry or of a verse of the Ḳur-án or of a clause of rhyming prose*]. (*TA*.) [This last appellation must not be confounded with that which here next follows.]—*الألف الفاصلة* [The separating *alif*] is the *ا* which is written after the *و* of the pl. to make a separation between that *و* and what follows it, as in *شَكَرُوا* (*T*, *K*) and *كَفَرُوا*, and in the like of *يَغْفِرُوا* and *يَدْعُوا* [and *يَبْرِضُوا*]; but when a pronoun is affixed to the verb, this *ا*, being needless, does not remain: (*T*;) also the *ا* which makes a separation between the *ن* which is a sign of the fem. gender and the heavy [or doubled] *ن* [in the corroborated form of the aor. and imperative], (*T*, *K*;) because a triple combination of *ن* is disliked, (*T*;) as in *يَعْلَمَنَّ* and *لَا يَعْلَمَنَّ* and *أَعْلَمَنَّ* (*T*, *K*) and *لَا تَعْلَمَنَّ* and *تَعْلَمَنَّ*. (*T*.)—*ألف النون الخفيفة* [The *alif of the light, or single, noon* in the contracted corroborated form of the aor. and imperative], as in the phrase in the *Ḳur* [xvii. 15], *لَنْتَفَعًا بِالنَّاصِيَةِ* [explained in art. *سفع*], (*T*, *K*;) and the phrase [in xii. 32], *وَلَيَكُونَنَّ مِنَ الصَّاعِرِينَ* [And he shall assuredly be of those in a state of vileness, or ignominy], in both of which instances the pause is made with *ا* [only, without *تنween*, so that one says *لَنْتَفَعًا* and *لَيَكُونَنَّ*, and this seems to be indicated in Expositions of the *Ḳur-án* as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter,

I find thus written in an excellent copy of the Mughnee, with a fet-hah only instead of tenween, though I find them written in copies of the Kur-án and of the K with tenween, and for this reason only I have written them therewith in the first places above], this l being a substitute for the light ن, which is originally the heavy ن: and among examples of the same is the saying of El-Aqshá,

\* وَلَا تَحْمَدِ الْمُثْرِينَ وَاللَّهِ فَاحْمَدًا \*

[And praise not thou the opulent, but God do thou praise], فَاحْمَدُنْ, but pausing with an l: (T:) and accord. to 'Ikrimel Ed-Dabbee, in the saying of Imra-el-Keys,

\* فَقَا نَبِكَ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزِلَ \*

[what is meant is, Do thou pause that we may weep by reason of the remembrance of an object of love, and of a place of abode, for] the poet means وَقَفَنَ, but substitutes l for the light ن; (TA:); or, accord. to some, قفا is in this case [a dual] addressed to the poet's two companions.

(EM p. 4.) — [The alif of exchange] *ألف العوض* [The alif of exchange] is that which is substituted for the tenween (T, K) of the accus. case when one pauses upon it, (T,) as in *رَأَيْتُ زَيْدًا* (T, K) [and so in the copy of the Mughnee mentioned above, but in the copies of the T I find *زَيْدًا*,] and *فَعَلْتُ خَيْرًا* and the like.

(T.) — [The alif of inability to express what one desires to say], (T,) or *ألف التغابي* [the alif of feigning negligence or heedlessness], (K,) [but the former is evidently, in my opinion, the right appellation,] is that which is added when one says *عَمَرَ*, and then, being unable to finish his saying, pauses, saying *عَمَرًا* [in the CK *عَمَرًا*,] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K,) and at length saying *مُنْتَظِقٌ*, meaning to say, if he were not unable to express it, *إِنَّ عَمَرَ مُنْتَظِقٌ* [Verily 'Omar is going away]. (T.) The l in a case of this kind is [also] said to be *للتذكُّر* [for the purpose of endeavouring to remember]; and in like manner, و, when one desires to say, *يُؤَمِّرُ*, and, forgetting *زيد*, prolongs the sound in endeavouring to remember, and says *يُؤَمِّرُ* (Mughnee in the sections on l and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in *يَا عَمْرُ* for *يَا عَمْرَ* [which is an ex. contrary to rule, as *عَمْرُ* is masc. and consists of only three letters]. (T.)

[The alif of lamentation], as in *وَأَيْ زَيْدَاهُ* [Alas, Zeyd!], (T, K,) i. e. the l after the د; (T;) and one may say *وَأَيْ زَيْدًا*, without the و of pausing. (Alfeyeh of Ibn-Málik, and I 'Aḳ p. 272.)

[The alif of disapproval], (T,) or *ألف اللئيم* [which means the same], (Mughnee,) is similar to that next preceding, as in *أَبُو عَمْرَاهُ* [What! Aboo-Omar?] in reply to one who says, "Aboo-Omar came;" the و being added in this case after the letter of prolongation like as it is in *وَأَيْ زَيْدَاهُ* said in lamentation. (T.) [The ex. given in the Mughnee is *أَيْ عَمْرَاهُ*, as said in reply to one who says, "I met 'Amr;," and thus I find it written, with l; but this is a transcription of the inter-

rogative l, which see below.] In this case it is only added to give fullness of sound to the vowel; for you say, *أَلْجُلُوهُ* [What! the man? for *أَلْجُلُوهُ*] after one has said "The man stood;" and *الرَّجُلَاهُ* in the accus. case; and *الرَّجُلِيَهُ* in the gen. case. (Mughnee in the section on و. [But in my copy of that work, in these instances, the incipient l, which is an l of interrogation, is written

[The alif that is converted from the affixed pronoun] [ى], as in *يَا عَلَامِي*; *يَا عَلَامًا أَقْبِلْ* [O my boy, advance thou,] for *يَا عَلَامِي*; (TA in art. حرز.) [and *يَا عَجَبًا لَزِيدٍ* (I 'Aḳ p. 271) *O my wonder at Zeyd!* for *يَا عَجَبِي* لَزِيدٍ and *يَا وَيْلَتِي* for *يَا وَيْلَتَا*, and *يَا أَيَّتِي* for *يَا أَيَّتَا*, and *يَا بَابِي* for *يَا بَابَاهُ* and *يَا بَابَا*, and (T and TA in art. ب.أ.) [This is sometimes written *ي*, but preceded by a fet-hah.] — [The transmuted alif, in some copies of the K *ألف المحوطة*, which, as MF observes, is put for the former,] is every l that is originally *و* or *ى* (T, K) movent, (T,) as in *قَالَ* [originally *قَوْلٌ*], and *يَاغ* [originally *قَضَى*], and *عَزَا* [originally *عَزَوٌ*], and *نَمِيعٌ* [originally *قَضَى*], and the like of these. (T.)

[The alif of the dual, or rather, of dualization], (T, K,) in verbs, (TA,) as in *يَجْسُدَانِ* and *يَهْدَبَانِ* (T, K,) and in nouns, (T,) as in *الرَّيْدَانِ* (T, K) and *العَمْرَانِ*; (T;) [i. e.] the l which in verbs is a dual pronoun, as in *فَعَلَا* and *يُفَعِّلَانِ*, and in nouns a sign of the dual and an indication of the nom. case, as in *رَجُلَانِ*. (S.)

It is also indicative of the accus. case, as in *رَأَيْتُ فَاهُ* [I saw his mouth]. (S.) — [The alif of the plural, or of pluralization], as in *مَسَاجِدُ* and *فَوَاعِلُ* (T, K) and *فُرْسَانُ* and *جِبَالُ* (T, K) and *أَنْثَانِيثُ* [The alif denoting the fem. gender], as in *حَبْلِي* (Mughnee, K) and *سُرْرِي* [in which it is termed *مَقْصُورَةٌ* shortened], and the meddeh in *نَفْسَاهُ* and *بَيْضَاهُ* and *حَمْرَاهُ* (K) [in which it is termed *مُتَدَوِّدَةٌ* lengthened]. (TA.)

[The alif of adjunction, or quasi-coordination; that which renders a word an adjunct to a particular class, i. e. quasi-coordinate to another word, of which the radical letters are more in number than those of the former word, (see the sentence next following,)] (Mughnee, TA,) as in *أَرْطَا* (Mughnee) [or *أَرْطَى*], and the meddeh in *عَلِيَّاهُ* &c. [The alif of multiplication, i. e. that merely augments the number of the letters of a word without making it either fem. or quasi-coordinate to another, unaugmented, word], as in *قَبْعَتْرِي* (Mughnee, TA) [correctly *قَبْعَتْرِي*, in which the l [here written *ى*] is not to denote the fem. gender, (S and K in art. قبعتر.) because its fem. is *قَبْعَتْرَاءُ*; as Mbr. says; (S and TA in that art.;) nor to render it quasi-coordinate to another word, (K and TA in that art.,) as is said in the Lubáb, because there is no noun of six radical letters to which it can be made to be

so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as *أَفْعُنْسُ* is to *أَحْرَجْمِرُ*. (TA in that art.) — [The alifs of conjunction or connexion, or the conjunctive or connexive alifs], (T, K,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in *أَبْنُ* (T, K) and *أَبْنَمُ* (K) and *أُمْرٌ* and *أُمْرٌ* and *أُمَّتَانِ* and *أُمَّتَانِ* and *أُمَّتٌ* and *أُمَّتٌ* (T, K,) which have a kesreh to the l when they commence a sentence, [or occur alone, i. e., when immediately preceded by a quiescence,] but it is elided when they are connected with a preceding word, (T,) [by which term "word" is included a particle consisting of a single letter with its vowel,] and *أَمِيرٌ* and *أَمِيرٌ* [and variations thereof, which have either a fet-hah or a kesreh to the l when they commence a sentence, or occur alone], (K,) and in the article *أَلِ*, the l of which has a fet-hah when it commences a sentence. (T.) — [The alif of disjunction, or the disjunctive alif,] is in the beginnings of sing. nouns and of pl. nouns: it may be known by its permanence in the dim., and by its not being a radical letter: thus it occurs in *أَحْسَنُ*, of which the dim. is *أَحْسِينُ*: (I Amb, T:) in pl. it occurs in *أَزْوَاجُ* and *أَلْوَانُ* (I Amb, T, K) and *أَلْسِنَةٌ* [&c.]: (I Amb, T:) [it also occurs in verbs of the measure *أَفْعَلُ*, as *أَكْزَمُ*; in which cases it is sometimes *لِبَسْبِ*, i. e. *privative*, (like the Greek alpha,) as in *أَقْسَطُ* "he did away with injustice," which is termed *فُسُوطٌ* and *قَسُطٌ*, inf. ns. of *قَسَطَ*:] it is distinguished from the radical l, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative *أ* [to be mentioned below]; and sometimes radical, as in *أَحَدٌ* and *أَمْرٌ*; and is thus distinguished from the conjunctive l, which is never other than augmentative. (S.)

[The alif denoting excess and deficiency, i. e., denoting the comparative and superlative degrees], as in *أَكْرَمٌ* and *فَلَانٌ أَكْرَمٌ* [Such a one is more generous, or noble, than thou], (T, K,\*) and *أَلْأَمْرُ مِنْكَ* [more ungenerous, or ignoble, than thou], (T,) and *أَجْهَلُ النَّاسِ* [the most ignorant of men]. (T, K,\*) — [The alif of signification], (T, K,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called *العاملية* [the operative], as in *أَنَا أَسْتَغْفِرُ اللَّهَ* [I beg forgiveness of God], (T, K,) and *أَنَا أَفْعَلُ كَذَا* [I do thus]. (T.)

[The alif of interrogation, or the interrogative alif], (T, S, Mḡb in art. همز, Mughnee,) as in *أَزِيدُ قَائِمٌ* [Is Zeyd standing?], (Mughnee,) and *أَزِيدُ عِنْدَكَ أَمْعِرُو* [Is Zeyd with thee, or at thine abode, or 'Amr?], (S,) and *أَقَامَ زَيْدٌ* [Did Zeyd stand?], said when the asker is in ignorance, and to which the answer is *لَا* or *نَعَمْ*; (Mḡb;) and in a negative phrase, as *أَلَمْ تَسْرَحْ* [Did we not dilate, or enlarge? in the Kur xciv. 1]. (Mughnee.)

[The alif of interrogation, or the interrogative alif], (T, S, Mḡb in art. همز, Mughnee,) as in *أَزِيدُ قَائِمٌ* [Is Zeyd standing?], (Mughnee,) and *أَزِيدُ عِنْدَكَ أَمْعِرُو* [Is Zeyd with thee, or at thine abode, or 'Amr?], (S,) and *أَقَامَ زَيْدٌ* [Did Zeyd stand?], said when the asker is in ignorance, and to which the answer is *لَا* or *نَعَمْ*; (Mḡb;) and in a negative phrase, as *أَلَمْ تَسْرَحْ* [Did we not dilate, or enlarge? in the Kur xciv. 1]. (Mughnee.)

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When this is followed by another hemzeh, an ʾ is interposed between the two hemzehs, [so that you say **أَأَنْتَ**, also written **أَأَنْتَ**,] as in the saying of Dhu-r-Rummeh,

- \* **أَيَا ظَبِيَّةَ الْوَعَسَاءِ بَيْنَ جَلَاظِلٍ**
- \* **وَبَيْنَ النَّقَا أَأَنْتِ أَمْرٌ سَائِرٍ**

[*O thou doe-gazelle of El-Waasà between Jelázil and the oblong gibbous hill of sand, is it thou, or Umm-Sálim?*]; (T, S;); but some do not this. (T.) [It is often conjoined with **إِنَّ**, as in the *Kur* xii. 90, **أَأَنْتَ لَأَنْتَ يَوْسُفُ** *Art thou indeed Joseph?*] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Mṣb) in art. **هَمَز**, (Mughnee,) and to establish it, (Mṣb,) as in the phrase in the *Kur* [v. 116], **أَأَنْتَ قُلْتُ لِلنَّاسِ**, (T,) and **أَأَنْتَ** [Didst thou say to men?], (T,) and **أَأَنْتَ** [explained above], (Mṣb in art. **هَمَز**,) and in **أَأَنْتَ ضَرَبْتَ** or **أَأَنْتَ ضَرَبْتَ زَيْدًا** [*Didst thou beat Zeyd?*], and **أَأَنْتَ ضَرَبْتَ** [*Zeyd didst thou beat?*]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the *Kur* [xxxvii. 153], **أَصْطَفَى** **أَلْبَنَاتِ عَلَى الْبَنِينَ** [*Hath He chosen daughters in preference to sons?*], (T,) [but see the next sentence,] and [in the same ch., verse 93,] **أَتَعْبُدُونَ مَا** **أَتَعْبُدُونَ** [*Do ye worship what ye hew out?*]. (Mughnee.) And to express a nullifying denial, as in [the words of the *Kur* xvii. 42,] **أَفَأَصْفَاكُمْ** **رَبُّكُمْ بِالْبَنِينَ** **وَأَتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا** [*Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters?*]. (Mughnee.) And to denote irony, as in [the *Kur* xi. 89,] **أَصَلَوَاتِكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا** [*Do thy prayers enjoin thee that we should leave what our fathers worshipped?*]. (Mughnee.) And to denote wonder, as in [the *Kur* xxv. 47,] **أَلَمْ تَرَ** **إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ** [*Hast thou not considered the work of thy Lord, how He hath extended the shade?*]. (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the *Kur* lviii. 15,] **أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا** [*Hath not the time yet come for those who have believed?*]. (Mughnee.) And to denote a command, as in [the *Kur* iii. 19,] **أَسْلِمُوا**, meaning **أَسْلِمُوا** [*Enter ye into the religion of El-Islám*]. (Mughnee, and so Jel.) And to denote equality, occurring after **سَوَاءٌ** and **مَا أُولَى** and **مَا أَدْرَى** and **بَيَّتْ شَعْرَى** and the like, as in [the *Kur* lxiii. 6,] **سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ** [*It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them*], and in **أَقِمْتُ أَمْ قَعَدْتُ** [*I care not whether thou stand or sit*]: and the general rule is this, that it is the hemzeh advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, **سَوَاءٌ عَلَيْهِمُ الِاسْتِغْفَارُ وَعَدَمُهُ** [*Equal to them will be the begging of forgiveness and the not doing so*], and **مَا أُولَى يَقِيَامِكَ وَعَدَمِهِ** [*I care not for thy standing and thy not doing so*]. (Mughnee.) — **أَلِفُ التَّدَاةِ** [*The alif of calling, or vocative alif*],

(T, S, \* Mughnee, \* K), as in **أَزِيدُ**, meaning **يَا زَيْدُ** [*O Zeyd*], (T, K), and in **أَزِيدُ أَقْبِلُ** [*O Zeyd, advance*], (S), used in calling him who is near, (S, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (S.) **أَ**, with medd, is a particle used in calling to him who is distant, (Mughnee, K), as in **أَزِيدُ أَقْبِلُ** [*Ho there, or soho, or holla, Zeyd, advance*]. (TA.) Az says, You say to a man, in calling him, **أَفْلَانُ** and **أَفْلَانُ** and **أَيَا فُلَانُ** (TA) or **أَيَا**. (S and K in art. **أَيَا**) — **إِي**: see **إِي**. — In a dial. of some of the Arabs, hemzeh is used in a case of pausing at the end of a verb, as in their saying to a woman, **قُولِي** [*Say thou*], and to two men, **قُولُوا** [*Say ye two*], and to a pl. number, **قُولُوا** [*Say ye*]; but not when the verb is connected with a word following it: and they say also **لَا**, with a hemzeh, [for **لَا**], in a case of pausing. (T.) But Ahmad Ibn-Yahyà says, All men say that when a hemzeh occurs at the end of a word, [i. e. in a case of pausing,] and has a quiescent letter before it, it is elided in the nom. and gen. cases, though retained in the accus. case [because followed by a quiescent ʾ], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Hijáz, and Hudheyl, and the people of Mekkeh and El-Medeeneh, do not pronounce hemzeh [at all]: and 'Eesà Ibn-'Omar says, Temeem pronounce hemzeh, and the people of El-Hijáz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [as exhibiting two instances of a rare usage of ʾ, or ʾ, in a case of pausing, in the place of a suppressed word,]

- \* **دَعَا فُلَانٌ رَبَّهُ فَاسْمَعَا \* النِّخْبَرُ خَيْرَانِ وَإِنْ شَرًّا فَا \* وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأْ**

[written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning, *Such a one supplicated his Lord, and made his words to be heard, saying, Good is double good; and if evil be my lot, then evil; but I desire not evil unless Thou wilt that it should befall me*]: and he says, he means, **إِلَّا أَنْ تَشَاءَ**; this being of the dial. of Benoo-Sa'ad, except that it is [with them] **تَأْ**, with a soft ʾ [only]: also, in replying to a person who says, "Wilt thou not come?" one says, **فَأْ**, meaning **فَاذْهَبْ بِنَا** [*Then go thou with us*]: and in like manner, by **فَأْ**, in the saying above, is meant **فَشَرُّ**. (TA.) — Hemzeh also sometimes occurs as a verb; **إِهْ**, i. e. ʾ with the ʾ of pausing added, being the imperative of **وَأَى** as syn. with **وَعَدَ**. (Mughnee.) — [As a numeral, ʾ denotes *One*.]

اب

1. **أَبَّ**, (T, S, M, &c.,) aor. -, (M, K), agreeably with analogy in the case of an intrans. verb of this class, (TA,) and **أَبَّ**, (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. **أَبَّ** (T, S, M, K) and **أَبَابَةٌ** (S, M, K) and **أَبَابٌ** (M, K) and **أَبَابٌ** (S, M, K)

and **أَبَابَةٌ**; (M;); and **أَبَّ** [written with the disjunctive alif **أَبَّ**]; (T, K;); *He prepared himself*, (AZ, S, M, A, K,) and *equipped himself*, (AZ, S, A,) for (J) departing, or going away, (AZ, S,) or for journeying: (M, A, K:); or *he determined upon journeying, and prepared himself*. (T.) El-Aashà says,

- \* **صَرَمْتُ وَرَمَ أَوْصِرْمُكُمْ وَكَصَارِبِ**
- \* **أَخٌ قَدْ طَوَى كَشْحًا وَأَبَّ لَيْدَهَا**

(T, S, M, TA,) i. e. *I cut* [in effect, while I did not really cut] *you: for like one who cuts is a brother who has determined and prepared to go away*. (TA.) [Hence,] **وَلَا أَبَابٌ**, [or **أَبَابٌ**] a prov. [which see explained in art. **عَبَّ**]. (TA.) [And hence the saying,] **هُوَ فِي** **إِبَابَتِهِ**, (S, M, K,) and **إِبَابَتِهِ**, (M,) *He is in his* [state of, or he is engaged in his,] *preparation or equipment* [for departing or journeying]. (S, M, K.) The hemzeh in **أَبَّ** is sometimes changed into **و**; and thus **وَبَّ**, inf. n. **وَبَّ**, signifies *He prepared himself to assault, or charge, in battle*. (T, TA.) — **أَبَّ** **أَبَابَتَهُ**, and **إِبَابَتَهُ**, *His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered*. (M, K.) — **قَصَدَ قَصَدَهُ** (K), which signifies *He tended, repaired, betook himself, or directed his course, towards him, or it*: (S and Mṣb) in art. **قَصَدَ**: and also, *he pursued his* (another's) *course, doing as he* (the latter) *did*. (L in art. **وَكَدَ**.) (M, K) aor. -, (IDrd, M, K) and **أَبَّ** (AA, S, M, K) inf. n. **أَبَّ** (AA, S, M, K) and **أَبَابَةٌ** (M, K) and **أَبَابٌ** (TA,) *He yearned for, longed for, or longed to see, his home*. (AA, S, M, K.)

8: see I, first signification.  
10. **أَسْتَابَهُ** *He adopted him as a father*; an extr. form; (IAqr, M;); from **أَبَّ**, a dial. var. of **أَبَّ**: (TA:); regularly, **أَسْتَابَهُ**. (M.) And **أَسْتَابَ** **أَبًا** and **أَسْتَابَ أَبًا** and **أَبًا** [*He adopted a father*]. (TA in art. **أَبُو**.)

**أَبَّ**: see art. **أَبُو**.  
**أَبَّ** *Herbage*, (M, K,) *whether fresh or dry*: (M, \* K, \* TA:); or *pasture, or herbage which beasts feed upon*, (Fr, AHn, Zj, T, S, M, A, Mṣb, K,) of *whatever kind*, (AHn, Zj,) [or] *not sown by men*: (Mṣb:); it is, *to cattle and other beasts, what fruit is to men*: (Mujáhid, T, Mṣb:); or *whatever grows upon the face of the earth*; ('Aṭā, Th, T, M;); *whatever vegetable the earth produces*: (K, \* TA:); and also, *green herbage, or plants*: (K, \* TA:); and, as some say, *straw*, (Jel in lxxx. 31, and TA,) because cattle eat it: (TA:); or *herbage prepared for pasture and for cutting*: (TA:); accord. to IF, (Mṣb,) *dried fruits*; because prepared for winter (Bq in lxxx. 31, and Mṣb) and for journeying: (Mṣb:); pl. [of pauc.] **أَوْبٌ**, originally **فُلَانٌ رَاعٍ لَهُ الحَبُّ**, (I' Ak p. 367.) You say, **أَبَّ** **أَبَّ** **وَطَاعَ لَهُ الأَبُّ**, meaning *Such a one's seed-produce*



الدَّهْرُ (M, K; [in the T **دَهْرٌ**];) all of which phrases are the same in meaning; (K; [i. e. *I will not do it, and I will not come to him,* (or **لاَ أَفْعَلُهُ** may here mean the same as **لاَ آتِيَهُ** during the endless space of all future times, or time; or the like; or for ever and ever; *eis aivwa tow aivwov*; in *seculum seculorum*; in *omne ævum*]; the last word in every case being a corroborative.

(MF.)— Also, [for **دُوْ أَبَدٍ**, and (applied to a fem. n.) **دَوَاتُ أَبَدٍ**,] *Lasting*: or *everlasting*. (S, A, K.) So in the saying, **الدُّنْيَا أَمَدٌ وَالْآخِرَةُ أَبَدٌ** [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr and L.) And **الْأَبَدُ** signifies [The Everlasting; i. e. God; because He alone is **الْبَاقِي الْأَبَدِيُّ** The Enduring without end or cessation; for the Muslims hold that all living creatures (even the angels) must die, and be raised again to life: or] *The Ancient without beginning*. (K.)— Also *Offspring that is a year old*. (K.)

**أَبْدٌ** *Unsocial, unsociable, unfamiliar, or shy; like a wild animal*; applied to a man, and to a young camel: (S, L:) and **أَبْدٌ**, applied to a female slave, and to a she-ass, signifies *shunning mankind, shy, or wild*. (K.) [See also **أَبْدٌ**.]— See also **أَبْدٌ**, in four places.

**أَبْدٌ**: see **أَبْدٌ**.— This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except **إِبِلٌ** and **تَكْحٌ** and **خَطْبٌ**, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced **تَكْحٌ** and **خَطْبٌ** (L,) [see **إِبِلٌ**] and **أَبْدٌ** and **أَبْدٌ** (K,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify *Prolific; that breeds, or brings forth, plentifully*; (S, K;) and **أَبْدٌ** and **أَبْدَةٌ** (Aboo-Málik, TA) and **أَبْدَةٌ** (Aboo-Málik, K,) applied to a she-camel, signify the same: (Aboo-Málik, K, TA:) and **أَبْدٌ** (Lth, ISh, L) and **أَبْدٌ** (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, ISh, M, L,) and to a mare, (M, L,) that brings forth every year; (Lth, ISh, L;) or applied as a pl. to the female slave and the mare and the she-ass, that breed, or bring forth: (M, L:) and **الْإِبْدَانُ** the female slave and the mare. (K, TA.) In the following saying,

\* **لَنْ يُبْلَغَ الْجَدُّ التَّنَدُّ إِلَّا بِجَدِّ ذِي الْإِبْدِ** \*  
\* **فِي كُلِّ مَا عَامٍ تَنْدٌ** \*

[Hard fortune will not depart save with the fortune which is the necessary attendant of the possessor of the female slave, as long as he possesses her, (or, if we take **ذِي** in the sense of **هَذِهِ**, save with the fortune of this female slave,) who every year (ما being redundant) brings forth,] **الْإِبْدِ** means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children;

for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, **لَنْ يُبْلَغَ الْجَدُّ التَّنَدُّ إِلَّا بِالْإِبْدِ**, meaning *Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed, or bring forth*. (M, L: [in the latter of which is added, **فِي كُلِّ عَامٍ تَنْدٌ** in every year bringing forth.])

**أَبْدَةٌ**: } see **أَبْدٌ**.  
**أَبْدَةٌ**: }  
**أَبْدَةٌ**: }

**أَبْدِيٌّ**: see **أَبْدٌ**, last sentence but one.  
**أَبْدِيَّةٌ** [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See **أَبْدِيَّاتٌ** a term applied to *Sayings of which the following is an ex.:* **مَا يَلُّ بِحَرْ صَوْفَةٌ** (M in art. **صَوْفٌ** [q. v.]; &c.)  
**أَبْدٌ**: see **أَبْدٌ**.  
**أَبْدِيٌّ**: see **أَبْدٌ**, in three places.

**أَبْدٌ** Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And **أَبْدٌ** [pl. of **أَبْدَةٌ**] Birds that remain in a country constantly, winter and summer; (T, L;) *contr. of قَوَاطِعُ*. (A, L.)— For the phrases **أَبْدٌ** and **أَبْدِيٌّ**, see **أَبْدٌ**. — A wild animal; (M, L, Mṣb;) that shuns, and takes fright at, mankind, &c.: (L, Mṣb:) fem. with ة: pl. [properly fem.] **أَبْدِيٌّ** (M, Mgh, L,) and [masc. and fem.] **أَبْدٌ** (M, L:) and **أَبْدِيٌّ** is syn. with **أَبْدٌ**; (M;) as also **أَبْدِيٌّ**. (A.) Wild animals are called **أَبْدٌ** (S, M, L, K) and **أَبْدٌ** (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (Aṣ, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (Aṣ, M, L.) [See also **أَبْدٌ**.] [Hence,] **قَيْدُ الْأَوْبِدِ** + The light, or active, horse, which overtakes the wild animals, and which they can hardly, or never, escape: so called because he prevents their escaping the pursuer like a shackle. (Mṣb.) [See also art. **قَيْدٌ**.] [Hence also the saying,] **النَّعْمُ أَوْبِدٌ فَتَقْدِرُوهَا بِالشُّكْرِ** [Benefits are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.)

**أَبْدَةٌ** fem. of **أَبْدٌ**, q. v. — Also, [as a subst.,] + A deed, (Ḥar p. 364,) or a calamity, (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Ḥar,) by reason of its extraordinary nature, and its grievousness: (Ḥar:) or a great, or formidable, event, at which people take fright, or are alarmed: (TA:) or a strange, abominable, or evil, thing: (Ham p. 627:) pl. **أَبْدِيٌّ**. (K.) You say, **جَاءَ فُلَانٌ بِأَبْدَةٍ** Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned. (S.) See also 2. — A strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;) pl. **أَبْدِيٌّ**, signifying expressions of subtle meanings; so called because remote from perspicuity. (Mṣb.)— The pl. also signifies; Strange, unusual, unfamiliar, or extraordinary, rhymes, or

verses, or poems; syn. **شَوَارِدٌ مِنَ الْقَوَائِي**, (S,) or **قَوَائِي شُرْدٌ**. (K.) El-Farezdaq says,

\* **لَنْ تُدْرِكُوا كَرَمِي بِلُؤْمٍ أَبِيكُمْ** \*  
\* **وَأَوَابِدِي بِنْتَحَلِ الْأَشْعَارِ** \*

[Ye will not attain to my nobility with the ignobleness of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men]. (S.) [See **أَبْدٌ**.]

**أَبْدٌ** [Made, or rendered, perpetual]. You say, **وَقَفَ أَرْضَهُ وَقَفًا مُؤَبَّدًا** He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited. (T.)— Also, with ة, A she-camel that is wild, and intractable, or unmanageable; syn. **وَحْشِيَّةٌ مُعْتَصَاةٌ**. (K.)  
**أَبْدٌ**: see **أَبْدٌ**.

أبر

1. **أَبْرُ الْكَلْبِ**, (S, K,) aor. - and ة, (K,) inf. n. **أَبَّرَ**, (TA,) He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, **أَبَّرَ** he gave the sheep, or goat, to eat, a needle in its fodder: for you say,] **أَبَّرَتِ الشَّاةُ** the sheep, or goat, ate a needle in the fodder. (A.)— **أَبَّرْتُهُ** **العقربُ** † The scorpion stung him with the extremity of its tail. (S, M, A, K.)— **أَبَّرَهُ** † He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; or defamed him; (IAṣr, T, A, K;) and annoyed him, or hurt him. (IAṣr, T, A.)  
**أَبَّرَ**, (T, S, A, Mṣb, K,) aor. - and ة, inf. n. **أَبَّرَ** (M, Mṣb, K) and **أَبَّرَ** and **أَبَّرَ** (M, K,) He fecundated a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see **الْتَلْحُ**)]; (T, S, A, Mṣb;) as also **أَبَّرَ**, (S, A,) inf. n. **أَبَّرَ**: (S:) or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palm-trees]: (Mṣb:) and the former (S, M, A, K) and latter, (M, A, K,) he dressed, or put into a good or right or proper state, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game. (A Ḥn, M.) You say also, **أَبَّرَتِ الشَّخْلَةُ**, and **أَبَّرَتْ**, and **وَبَّرَتْ**, The palm-tree was fecundated. (Aboo-'Amr Ibn-El-'Alá, L.)— **أَبَّرَ**, aor. -, He, (a man, TA,) or it, was, or became, in a good or right or proper state. (T, K.)  
2: see 1, in three places.

5. **أَبَّرَ** It (a palm-tree, A and Mṣb, or a young palm-tree, S) admitted, or received, fecundation: (S, A, Mṣb:) it became fecundated of itself. (S.)

8. **أَبَّرَهُ** [written with the disjunctive alif **أَبَّرَهُ**] He asked him to fecundate, or to dress, or put into a good or right or proper state, his palm-trees, or his seed-produce. (T, S, M, \* K.)— See also **أَبَّرَ**.

**أَبْرٌ** A needle; (T, Mṣb;) an iron **مِسْلَةٌ** (M,