

ي

The twenty-eighth letter of the alphabet: called **يَاءٌ**. It is one of the letters termed *soft*, or *weak*, and is a letter of prolongation and of augmentation. As a numeral it signifies *Ten*. — **يَا** for **يا** frequently occurs in the phrase **يَا رَسُولَ اللَّهِ**, and in **يَا أَيُّهَا**. — **يَا** inserted to give fulness of sound to **كسره**, see art. 1. — Used for **اللإتكار**, see **الف الإستنكار** in art. 1. — **يَا** with **شده** followed by **ة** converts a part. n. into a quasi-inf. n., as **المضروبة**, “the being beaten.” So, by the relative **يَا النسبة**, **يَا**, subst. and even particles are converted into abstract nouns of quality, as **كيفية** and **اسمية**. — **يَا** is the most common of vocative particles, used in calling to him who is near; [like *O!*]; and to him who is distant; [like *Ho there! Holloa!*]; and to him who is between near and distant; [like *ho! what ho!*]; (Ibn-el-Kátib, in the *Káfiyah*, cited in TA, art. **أَيَّا**.) Pronounced with **imáleh**, see art. **إِمَامًا**. — **يَا آلَ** for **يَا آلَ**, see **ل**. — **يَايَا** and **يَايَة**, see art. **أَيَّا**.

يَا

R. Q. 1. **يَايَاهُ**, inf. n. **يَايَاهُ** and **يَايَاهُ**, [respecting the form of which latter see **ظَاظًا**,] *He made a show of kindness, benignity, or favour to him.* (K.) — **يَايَاهُ هُوَ يَايَاهُ** [It is only making a show of kindness, &c.: or, perhaps, *He is only one who makes a show of kindness, &c.*]. (L.) — **يَايَاهُ بِالْقَوْمِ** *He called the people:* (K: so too in the L, and this is the correct meaning: TA:) or *he said to the people يَايَاهُ*, in order that they should assemble, or collect together. (K.) — **يَايَاهُ بِالْإِبِلِ** *He called to the camels by the cry أَي*, (whence the verb is formed by transposition, TA,) to quiet them. (K.)

يَايَاهُ The cry, or crying, of the bird called **يُونُوقٌ**. (K.) — [See also the verb.] — See art. **أَيَّا**.

يُونُوقٌ A certain bird (S, K) of prey, (S,) resembling the [kind of hawk called] **بَاشِقٌ** (S,

K:) it is of the birds called **صُقُورٌ**, [pl. of **صُقُورٌ**], as are also the **بَازِي** and the **شَاهِين** and the **زُرُقٌ** and the **بَاشِقٌ**: (AHát in TA, in art. **بَشَقٌ**;) accord. to Dmr, it is a *small bird, short-tailed, the temperament of which is, in comparison with that of the باشق, cold and moist; for it is more patient, or enduring, and heavier in motion:* the people of Egypt and Syria, he adds, call it **جَمَلٌ**, on account of the lightness and swiftness of its wings: (TA:) pl. **يَايِي**, and, in a verse, **يَايِي**. (S.) — Also, accord. to AA, The *head, or uppermost part, of a vessel in which كحل (collyrium) is kept:* mentioned before as called **يُونُوقٌ**, which is perhaps a mistake for **يُونُوقٌ**. (TA.)

يَأْسٌ

1. **يَأْسٌ**, (S, M, A, Mṣb, K,) **مِنَ الشَّيْءِ**, (S, A*, Mṣb,) aor. **يَأْسُ** and **يَأْسُ**, (S, M, Mṣb, K,) the latter of which is extr., (Sb, S, M, K,) like **يَحْسِبُ**, aor. of **حَسِبَ**, and **يَنْعَمُ**, aor. of **نَعِمَ**, (Aṣ, S, TA,) and is of the dial. of the higher classes of Muḍar, as are also the similar instances, but the former is of the dial. of the lower classes of the Muḍar; (AZ, S, Mṣb, TA;) or, as Sb says, accord. to his companions, the verb was originally of two forms, **يَأْسُ**, aor. **يَأْسُ**, and **يَأْسُ**, aor. **يَأْسُ**, and a compound [which is **يَأْسُ** having **يَأْسُ** for its aor.] was then formed from the two; but as to **وَمَقٌ**, aor. **وَمَقٌ**, and **وَمَقٌ**, aor. **وَمَقٌ**, and **وَمَقٌ**, aor. **وَمَقٌ**, and **وَمَقٌ**, aor. **وَمَقٌ**, in each of these only one form is allowable, with the **kesr**; (S, TA;) and some change the second **ي** of the aor. of **يَأْسُ** into **ا**, and say **يَأْسُ** and **يَأْسُ**; (Mbr, S, TA;) and I'Ab reads, in the *Kur.* xii. 87, **يَأْسُ**, after the manner of the dial. of those who pronounce the first letter of the aor. with **kesr** excepting such as is with **ي** [for its first letter], (K, TA,) which dial. is that of Temeem and **Keys** and **Hudheyh** and

Asad; (Ks, Lb, TA;) the case of **ي** being made an exception by them because **kesr** with that letter is difficult of pronunciation; (Sb, TA;) but some of the **Benoo-Kelb** pronounce **ي** also with **kesr**, which is extr.; (Fr, Lb, TA;) and this is done in the instances of **يَأْسُ** and **يَأْسُ** because one **ي** is here strengthened by another; (K, TA;) [I find also, in a copy of the M, **يَأْسُ**, as an extr. form of the aor. of this verb, on the authority of Sb; but it is doubtless a mistranscription for **يَأْسُ**; and there is another evident mistranscription in a quotation from Sb immediately following in that copy, relating to aors. of the form of **يَأْسُ**, which has been rendered correctly above, in the present work, from the TA;] inf. n. **يَأْسٌ** (S, M, A, Mṣb, K) and **يَأْسٌ**, (TA,) or **يَأْسٌ**, (as in a copy of the M,) and **يَأْسَةٌ**; (Ibn-'Abbád, M, K, TA [but in a MS. copy of the K I find it written **يَأْسَةٌ**; and in the CK, **يَأْسَةٌ**];) and **يَأْسٌ** is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Mṣb;) *He despaired of the thing;* syn. of the inf. n. **قَنُوطٌ**, (S, A, K,) contr. of **رَجَاءٌ**: (M, A, K:*) or *he cut off hope of the thing:* (A, K:*) or *his hope of the thing became cut off:* (Mṣb;) and **يَأْسٌ** signifies the same, (S, A, K,) in like manner followed by **مِنْ**; (S;) and so does **يَأْسٌ**, (S, K,) [originally **يَأْسٌ**], of the measure **إِفْتَعَلَ**, but with incorporation [of the **ي** into the **ت**]. (S.) It is allowable to transpose the letters of **يَأْسٌ**, so as to say **يَأْسٌ**; but not those of the inf. n. (Mṣb.) There is not a word in the Arabic language commencing with **ي** followed by **ا** except **يَأْسٌ** [and its derivatives] (**يَأْسٌ**) [and **يَأْسٌ** and its derivatives, and words commencing with an augmentative **ي** followed by a radical **ا**]. The expression **لَا يَأْسُ مِنْ طُولٍ**, occurring in a description of **Moḥammad**, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K, TA:*) **يَأْسٌ** is here an indeterminate noun governed in

the accus. case by the negative لا (TA:) or, accord. to one relation, the words are, لا يَأْسُ [in the CK, erroneously, لا يَأْسُ] meaning, that his height was not despaired of; i.e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَأْسُ is here in the sense of مَيُوسُ, like دَافِقُ مَاءً in the sense of مَدْفُوقُ. (TA.) — [Hence,] يَبَسَّتِ الْمَرْأَةُ The woman was, or became, barren. (Msb.) — يَبَسَ (S, M, A, Msb, K,) aor. يَبْسُ and يَبْسُ, (M,) also signifies †He knew; syn. عَلِمَ; (S, M, A, Msb, K;) in the dial. of En-Nakha'; (S, Msb;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Wahbeel, a tribe of En-Nakha'; or, accord. to El-Kásim Ibn-Maʿan, of the dial. of Hawázim. (M, TA.) So in the Kur. [xiii. 30] أَقْلَمُ يَبْسُ الَّذِينَ آمَنُوا [Do not then those who have believed know?]: (S, M, Msb, K:) or, accord. to some of the lexicologists, do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know? or the meaning is, do not then those who have believed despair of the belief of those whom God has described as those who will not believe? (M, TA;) but I'Ab (M, TA) and 'Alee and others (TA) used to read الَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَبْسُ in a state of drowsiness. (M*, TA.) Soheym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يَسِرُ, voce يَسَرُ, q.v. (S, M*). [Z says,] You say, قَدْ يَبَسَتْ أَنْتَ رَجُلٌ صَدَقَ, meaning, †I have known [that thou art a good man], because with eager desire is restlessness, and with the cessation thereof is quiet and tranquility; wherefore it is said, الْيَأْسُ أَحَدُ الرَّاحَتَيْنِ [Despair is one of the two states of rest.] (A, TA.)

4. أَيَّاسَةٌ (S, M, A, Mgh, K,) inf. n. أَيَّاسٌ (L, Mgh, Msb,) of the same measure as كِتَابٌ (Msb,) originally أَيَّاسٌ (L, Msb,) like أَيْعَاسٌ (L,) and أَيْمَانٌ (Msb,) He made him to despair: (S, M, A, K:) or to cut off hope: (A:) or to cease to have hope: (Mgh:) مِنْ كَذَا of such a thing: (S:) as also أَيَّسَهُ [from أَيَسَ] (Mgh, K.) — [Hence,] أَيَّاسَهَا اللَّهُ God made her to be, or become, barren. (Msb.)

8: } see 1.
10: }

يَأْسٌ Phthisis, or consumption; syn. بَسٌّ (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was الْيَأْسُ, (K, TA,) or الْيَأْسُ, (TA,) the son of Muḍar the son of Nizār:

(K, TA:) or, as Suh says, in the R, this disease was called دَايَ الْيَأْسِ, or دَايَ الْيَأْسِ, because the son of Muḍar died of it. (TA.)

يُوسُ: }
يُوسُ: } see يَأْسُ.
يَيْسُ: }

يَأْسُ (M, Mgh, Msb) and يَيْسُ (M) and يُوْسُ (S, M, A, K) and يُوْسُ (M, K) Despairing: (S, M, A, Mgh, K:) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.]

يَأْسَةٌ A barren woman. (Msb.)
مَيُوسٌ مِنْهُ Despaired of. (M, Mgh, Msb.*)

يب

2. خَرَّبَهُ وَيَبِّوهُ. [They rendered it waste, and made it desolate: see يَبَابٌ. (A.)

يَبَابٌ Vacant; in which there is nothing; (Sh;) in which there is no one. (T.) أَرْضٌ يَبَابٌ A land that is in a state of ruin, or waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing: (S, K:) an uninhabited land, accord. to some. (Msb.) خَرَابٌ يَبَابٌ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Msb:) or it is not so; (S;) [and therefore the meaning is A very desolate waste, or the like;] يَبَابٌ being added to strengthen the signification of خَرَابٌ: or merely a waste, or the like; دَارُهُمْ خَرَابٌ. [Their dwelling is desolate, vacant; there is (to it) neither guard nor door.] (A.) حَوْضٌ يَبَابٌ A tank, or cistern, that is empty; containing no water. (A.) أَمْسَى مِنْ الْيَبَابِ It became devoid of inhabitants: occurring in a verse of Ibn-Abee-Rabee'ah. (TA.)

يس

1. يَبَسَ, aor. يَبْسُ (S, M, A, Msb, K) and يَبَسَ (K) and يَبْسُ (S, M, Msb, K,) which latter is extr., (S, M, K,) so that it is like يَبَسَ (TA,) inf. n. يَبْسُ (S, M, Msb*) and يَبْسُ (M, Msb,* TA) and يَبْسُ (M) and يَبْسُ (K) [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَبْسُ, and accord. to general rule it would be an inf. n. of يَبَسَ, which is probably an obsolete form,] It was, or became, dry; or it dried, or dried up; after having been moist, humid, succulent, or the like: (A, Msb, K:) or, [rather,] it was, or became, dry; or it dried, or dried up: and also, [but perhaps tropically,] it was, or became, stiff, rigid, tough, firm, resisting pressure, or hard: [contr. of رَطَبٌ:] يَبْسٌ signifying the contr. of رَطْبِيَّةٌ: (M:) يَبْسٌ is a quality which

necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and يَبَسَ (S, M, K,) of the measure اِنْتَعَلَ (S,) the ي being changed into ت, (M,) as well as [its original form] يَبَسَ, (TA [there written يَبَسَ because it has the conjunction وَ prefixed to it]) aor. [of the former] يَبْسُ and [of the latter] يَبْسُ (M,) signifies the same as يَبَسَ: (M, K:) or is quasi-pass. of يَبَسَ [and therefore signifies it became dried, or dried up; &c.]; (Ibn-Es-Sarrāj, S;) [as also يَبَسَ, occurring in the TA, art. عَكَس.] You say, يَبَسَتِ النَّبَاتُ [The plant, or herbage, became dry; &c.] (S, K.) And يَبَسَتِ الْأَرْضُ The land lost its water and moisture; its water and moisture went away. (M.) — [Hence,] يَبَسَ طَبِيعَتُهُ + He became costive. And يَبَسَ مَا بَيْنَهُمَا † [That friendship which was between them two became withered; (see 2, and see also يَبَسَ) i.e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. تَقَاطَعَا. (A, TA.) — Hence also, (M,) يَبَسَ (so in a copy of the M [agreeably with an explanation of its part. n. يَبَسَ, q.v., and in a copy of the A written يَبَسَ]) or يَبَسَ, [from يَبَسَ,] like أَكْرَمَ (K,) † Be thou silent; or cease thou from speaking: (M, A, K:) said to a man. (M.)

2. يَبَسَهُ (S, A, K;) inf. n. يَبْسُ (S,) He dried it; made it dry; [&c.; see 1;] (S, A, K;) as also يَبَسَهُ. (M, A, K.) — [Hence the saying,] أَعِيذُكَ بِاللَّهِ أَنْ تُبَسَّ رَحِمًا مَبْلُوثَةً † [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And لَا تُوبِسِ الثَّرَى بَيْنِي وَبَيْنَكَ † [Wither not the fresh and vigorous friendship, between me and thee; i.e., sever not thou the firm bond of friendship that unites me and thee: see يَبَسَ مَا بَيْنَهُمَا; and see also يَبَسَ]. (A, TA.)

3. يَبَسَهُ + He treated him with dryness and hardness, or niggardliness; syn. قَاسَحَهُ; (L, K, art. قَسَحَ;) i.e. عامله باليبس والشده. (TK, in that art.) [See يَبَسَ.]

4. اِبْيَسَتِ الْأَرْضُ The land had its plants or herbage, (A,) or its leguminous plants, (Yaqqoob, S, K,) drying up, or dried up: (Yaqqoob, S, A, K:) or became abundant in its dry plants or herbage. (M.) — اِبْيَسَتِ السَّافَةُ The she-camel became milkless. (TA, voce وَجِبَتِ) — اِبْيَسَ الْقَوْمُ The people journeyed in the land: (K:) or in the dry land; (TA;) like as you say اِبْيَسَ الْأَرْضُ الْجُرُزُ أَجْرَزُوا (S, TA.) — اِبْيَسَ: see 1, last signification. — اِبْيَسَ: see 2, in two places.

5: see 1.

8. يَاتَيْسُ and اَيْتَيْسُ, aor. يَيْتَيْسُ and اَيْتَيْسُ: see 1.

يَيْسُ: see 1: = and see يَابَسُ, throughout.

يَيْسُ: see 1: = and see يَابَسُ, in two places.

يَيْسُ: see 1: = and see يَابَسُ, throughout.

يَيْسُ: see يَابَسُ.

يَيْبَسُ: see يَابَسُ = يَيْبَسُ, like قَطَامٍ, [as a proper name,] *The pudendum*; syn. السَّوَةُ: or *the anus*; syn. الفُنْدُورَةُ; (K, TA [in one copy of the K, الفُنْدُورَةُ; and in the CK, القَنْدُورَةُ;]) i.e., الإِسْتُ: on the authority of IAar. (TA.)

يَيْبُوسُ } see يَابَسُ; for the latter, throughout.
يَيْبِيسُ }

يَابَسُ *Dry, or dried up, after having been moist, humid, succulent, or the like*: (A, Mšb, K:) or, [rather,] *dry, or dried up, or exsiccated*: and also, [but perhaps tropically,] *stiff, rigid, tough, firm, resisting pressure, or hard*: [see 1:] (M:) pl. يَيْسُ (M) and يَيْسُ, which latter is like رَكْبٌ as pl. of رَاكِبٌ: (ISk, S, Mšb:) and يَيْسُ is a dial. form. of يَيْسُ: (A'Obeyd, S:) or يَيْسُ is [rather] a quasi-pl. of يَابَسُ, as is also يَيْسُ: (M:) or this last is used by poetic license for يَيْسُ: (TA:) also, (S, M,) يَيْسُ signifies the same as يَابَسُ, (S, M, Mšb, K,) as also يَيْسُ, (M,) and يَيْسُ, (M, K,) and يَيْبِيسُ, (K,) and يَيْبُوسُ, (M,) and يَيْبَسُ, (TA,) and يَيْبَسُ: (K:) or يَيْسُ signifies *dry from its origin, not having been known moist*: (K:) but يَيْسُ is applied to a thing *dry after having been known to be moist*: (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79,] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the ب, because, though it had not been a path, it was a place wherein had been water and which had dried up: (K, TA:) the latter reading is that of El-Hasan El-Basree: and El-Aamash read the word with kesr to the ب: (TA:) Th [however] says, (S,) you say يَيْسُ, *dry fire-wood*, as though it were so *naturally*: (S, Mšb:) [and J says,] يَيْسُ signifies a place *dry after having been moist*; and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it signifies a place *that has had in it water which has gone away*; or, as Az says, a path *in which is no moisture*: (Mšb:) [and ISd says,] يَيْسُ and يَيْسُ signify a place that is *dry*: and in like

manner, applied to land (أَرْضُ), of which the water and pasturage have dried up: and the latter, so applied, †hard; (M;) as also يَابَسُ †applied to a stone: (A:) †يَيْسُ is [generally] applied to a plant, or herbage, as signifying *dry, or dried up*; (S, M, A, Mšb, K;) as also [sometimes] يَابَسُ; (M, K;) the former being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Mšb:) or it is so applied to herbs, or leguminous plants, of the sort termed أَحْرَارٌ [that are eaten without being cooked, or that are slender and succulent, &c.], (Aš, K,) and of the sort termed ذُكُورٌ [that are hard and thick, or thick and rough, &c.]; (Aš, TA;) and [so Aš, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (Aš, K;) as also يَيْسُ and يَيْسُ; (TA;) but not to what is dry of the حَلِي and صَلْبَانِ and حَلْمَةِ. (Aš, TA.) — [Hence,] المَفْلُوجُ + The palsied of whom the half is without sensation and without motion. (Mgh.) And رَجُلٌ يَابَسُ مِنَ السُّكْرِ (AHn) app. meaning †A man as though he were dead and dried up in consequence of much intoxication. (M.) [And سَكْرَانٌ يَابَسُ + Costive.] And يَابَسُ الطَّبِيعَةِ + Intoxicated so much as not to speak; as though the wine had dried him up by its heat. (M.) And شَاةٌ يَابَسَةٌ (IAar, M) and يَابَسَةٌ (Th, M) + A she-ass dry and lean. (M.) And شَاةٌ يَابَسَةٌ and يَابَسَةٌ (AO, S, M, K) + A ewe, or she-goat, without milk: (AO, S, M, K:) or whose milk has stopped, and her udder become dry. (M.) And اِمْرَاةٌ يَابَسَةٌ + A woman who has no milk: pl. اَيْبَسَاتُ and اَيْبَسَاتُ and [quasi-pl. n.] يَابَسُ [like جَامِلٌ and بَاقِرٌ]. (TA, from the Moheet.) And عِرْقٌ يَابَسٌ + [A dry duct], meaning, *penis*. (Lh, M.) And شَعْرٌ يَابَسٌ †Hair upon which no effect is produced by moistening with water nor with oil; (A, TA*;) which is the worst sort thereof. (TA.) And يَابَسُ المَاءِ †Dry sweat: (M, A:) or [simply] sweat. (AA, S, K.) And رَجُلٌ يَابَسٌ and يَابَسٌ †A man having little good: (A:) and اِمْرَاةٌ يَابَسَةٌ and يَابَسَةٌ (A, TA) and يَابَسَةٌ (S, K, TA) †A woman having little good: (A:) or in whom is no good: (K, TA:) or who does not cause one to obtain any good. (S.) And يَابَسٌ تَرَى اَيْبَسُ †Between them two is disunion. (A, TA.)

اَيْبَسُ [comp. and superl. of يَابَسُ]. — [Hence the saying,] اَيْبَسُ مِنَ الصَّخْرِ †Harder than rock. (A.) = See also يَابَسُ, near the beginning and at the end. = الأَيْبَسُ, as a subst., not an epithet, (AHeyth,) *The part of the shin-bone, in the middle of the shank, which, when pressed,*

pains one, (AHeyth, K,) and when it is broken, the leg is lost: (AHeyth:) or الأَيْبَسَانِ signifies the parts of the two shanks upon which is no flesh: (S:) or the parts of the two shanks of a horse upon which the flesh is dry, or tough: (AO:) or the shank-bones (M, TA) of the fore leg and hind leg: (TA:) or what appears of these: (M, TA:) or the parts above the كَعْبَانِ and زُنْدَانِ [app. here meaning the two ankles and wrists]: (A:) pl. اَيْبَسُ: (S, K:) which is also applied to such parts as are like the hock, or hough, and the shank. (TA.) — Also, the pl., *Hard things upon which swords are tried*. (K.)

أَرْضٌ مُوْبَسَةٌ [originally مُبَيْسَةٌ] *Land of which the plants, or herbage, are drying up, or dried up*. (A.)

رِيحٌ مَيْبَسٌ [A very drying wind]. (TA, voce نَكْبَاءُ.)

[يتم, &c.]

See Supplement.]

يرنأ

Q. 1. يَرْنَأُ لِحَيْتِهِ (K, TA; in the CK, [erroneously,] تَرْنَأُ;) *He dyed his beard with يَرْنَأُ*. (K.) A strange verb as to its form, (K,) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. رَنَأَ (q.v.), on the authority of IJ; and there also by ISd; and AHei and others assert the ي to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Sgh, in mentioning it here. (TA.)

يَرْنَأُ (S, K) and يَرْنَأُ (K) and يَرْنَأُ (without ء) and (accord. to [the Bári', as mentioned in] the TA, art. رَنَأَ, رَنَأَ and يَرْنَأُ and (accord. to MF, who omits the two forms here immediately preceding,) يَرْنَأُ and يَرْنَأُ, without ء, (TA,) i.g. حِنَاءُ (S, K) [The plant *Lawsonia inermis*]. See also art. رَنَأَ, where the word is written [erroneously in my opinion] يَرْنَأُ. Accord. to IB (not IJ [as in the CK]), the ء may only be omitted when the word is pronounced with dammeh to the ي. (TA.)

يسر

1. يَسُرُ, aor. يَسِيرُ, [respecting the form of which see the same verb in a different sense below,] inf. n. يَسْرٌ and يَسْرٌ [and مَسُورٌ (see يَسْرٌ below)], *He was, or became, gentle, and tractable, submissive, manageable, or easy*; (M, K;) said of a man, and of a horse: (M:) and يَسْرٌ [app. signifies the same: and] is said of speech, and of a thing or an affair; signifying, [when relating to the former,] *it was gentle*, or [when relating to the latter,] *easy*; like سَعَدَ الرَّجُلُ [as

syn. with سَعِدَ, and نُحِسَ [as syn. with نَحِسَ]. (Bd, xvii. 30.) See also تيسر. — تيسرت, said of a woman: see ايسرت = يسر, aor. 2, It (a thing) was, or became, little in quantity: (A, Mṣb:) contemptible; paltry; of no weight or worth. (A.) = يسرنى, aor. يسرنى, (AHn, M, K,) inf. n. يسر, (AHn, M,) He (a man, AHn, M) came on, or from the direction of, my left hand. (AHn, M, K.) See also 3. = يسر, [aor. يسر, inf. n. يسر,] He divided anything into parts, or portions. (TA.) You say, يسرت الناقة I divided the flesh of the she-camel into parts or portions. (TA.) And يسروا الجوز They slaughtered the she-camel and divided its limbs, (S,) or portions, (TA,) among themselves; (S, TA;) as also, accord. to Aboo'Omar El-Jarmee, ايسروها, aor. يتسرونها, inf. n. ايسار; and he adds that some people say, ياتسرونها, inf. n. اتيسار, with hemz; and هم مؤتسرون; like as they say in the case of اتعد. (S.) Soheym Ibn-Wetheel El-Yarboo'ee says,

- * اقول لهم بالتعب اذ يتسروننى
* اثم تيسوا ابنى اهن فارس زهدم

[I say to them, in the ravine, when they divide me among themselves, deciding what shares they shall severally have in me, Know ye not that I am the son of the rider of Zahdam, and that ye may obtain a great ransom for me?] for capture had befallen him, and they played with [gaming-] arrows for him. (S, TA. [but in the latter, instead of تيسوا, we find تعلموا, which signifies the same.]) You say also, اتسروا, aor. يتسرون and ياتسرون; (K;) and تياسروا; (M, K;) They divided among themselves the slaughtered camel. (M, K.) — [Hence,] يسر, aor. يسر, (S, M, A, Mṣb, K,) in the [second] ى is not suppressed as it is in يعد and its coordinates [having و for the first radical], (S,) and يسر, like ييجل, in the dial. of the Benoo-Asad, (TA,) inf. n. يسر, (M, TA,) or ميسر, (A,) He played at the game called الميسر; (M, Mṣb, K;) he played with gaming-arrows. (S, A, Mṣb.)

2. يسره, (inf. n. تيسير, M, &c.) He (God, A, Mṣb) made it, or rendered it, easy; facilitated it. (M, A, Mgh, Mṣb, K.) You say, يسرت عليها The act of bringing forth was rendered easy to her. (A.) — He made his circumstances ample; he made his condition, or his way or course [لكذا to such a thing], easy, or smooth: (Sb, M:) he accommodated, adapted, or disposed, him, [to easy things, or affairs, or circumstances; or to the easier, or easiest, way]: (S, A, [in the latter of which this is given as a proper, not tropical, signification:]) † he prepared, or

made ready, him or it, لكذا for such a thing. (A [in which this signification is said to be tropical.]) تيسير relates to both good and evil: (M, K:) as in the following instances in the Kur; [xcii. 7, 10;] فنيسره للنورى, and لغسرى, (M,) [We will facilitate, or smooth, his way, or] We will accommodate him, or adapt him, or dispose him, [to a state of ease, and to a state of difficulty, or (as explained in the TA, art. عسر,) to punishment, and a difficult case:] (S, A:) or We will prepare him for paradise, and for hell: (Jel:) or We will prepare him to return to good, or righteous, conduct, [and to persevere in evil, or unrighteous, conduct; the former leading to ease, and the latter to difficulty:] (Fr, TA:) or We will prepare him for that habit of conduct which leads to ease, such as the entering paradise, and for that which leads to difficulty, such as the entering hell: from يسر الفرس, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. وقد يسره طهور † And water for ablution had been prepared and put for him. (TA.) — يسر الرجل, (inf. n. تيسير, K,) The man's camels, and his sheep or goats, brought forth with ease, (IAqr, M, K,) and none of them perished. (IAqr, M.) — يسر الغنم The sheep, or goats, abounded in milk, (S, M, A, K,) and in like manner, الابل the camels, (M,) and [so in the S, M, A, but in the K or] in offspring: (S, M, A, K:) and they brought forth: and they were ready to bring forth: and they abounded. (TA.) A poet (namely Aboo-Useydeh Ed-Debeeree, TA) says,

- * هما سيدانا يزعمان وانما
* يسودانا ان يسرت غنماهما

(S, M) They two are our two chiefs, as they assert; but they are only our chiefs inasmuch as their sheep, or goats, abound in milk and in offspring. (TA.) — See also ايسرت.

3. ميسره, [inf. n. ميسره.] He was gentle towards him; acted gently towards him; treated him with gentleness; syn. لايته. (M, A, K:) he was easy, or facile, with him; syn. ساهله. (S, K.) Ex., cited by Th, from a poem: ان ياسرتهم يسروا If thou treat them with gentleness, they become gentle. (M.) And ياسر الشريك He was easy, or facile, with the partner. (TA, from a trad.) = ياسر, (inf. n. ميسره, K,) He took the left-hand side or direction; (S, M, A, Mṣb, K;) as also تياسر; (S, Mṣb, K;) which latter is the contr. of تيامن: (K:) or تياسروا they took the left-hand side or direction; contr. of تيامنوا. (A.) You say, ياسر بأصحابك Take thou the left-hand side or direction with thy companions; (S, A;) as also تياسر; but some disapprove of this latter. (S.) And ياسر بالقوم He took the left-hand side

or direction with the people; as also يسر بهم, aor. يسر; accord. to Sb. (M, TA.)

4. ايسرت She (a woman, M) brought forth with ease; she had an easy birth; (M, A, K:) as also يسرت, (M, IKtt,) which is in like manner said of a she-camel; (M;) or, as in the copies of the K, يسرت, without teshdeed. (TA.) One says, in praying (M, A) for a pregnant woman, (A,) ايسرت واذكرت May she have an easy birth, (Lh, M, A,) and may she bring forth a male child. (Lh, M.) See the contr., اعسرت = ايسر, (S, M, &c.) aor. يويسر, in which the [radical] ى is changed into و because it is quiescent and preceded by damm, (S,) inf. n. ايسار (M, Mgh, K) and يسر; (M, K;) accord. to Kr and Lh, but correctly the latter is a simple subst., (M,) He became possessed of competence, or sufficiency; or of richness, or wealth, or opulence; (S, M, Mgh, Mṣb, K;) and abundance. (Mṣb.) = ايسرت ايمنت ايلي وايسرتها I put my camels aside on the right hand and the left. (A.)

5. تيسر. It (a thing, M, Mṣb) was, or became, facilitated, or easy; (M, A, Mṣb, K, TA;) contr. of difficult, hard, strait, or intricate; (TA;) as also استيسر. (M, A, Mṣb, K.) You say, ما استيسر, and اخذنا ما تيسر, We took what was easy [of obtainment, or of attainment]. (TA.) And it is said in a trad., respecting the eleemosinary tax called زكاة, ان زكاة شاتين إن تيسر له أو عشرين درهمًا And he shall put with it, or them, two sheep, or goats, if they be easy to him [to give], or twenty dirhems. (TA.) And in the Kur, [ii. 192,] فما استيسر من الهدى What is easy [to give], of camels and hinc and sheep or goats: or, as some say, either a camel or a cow or a sheep or goat. (M, TA.) — Also, تيسر له, (S, TA,) and استيسر له, (S, K, TA,) † It (a thing, or an affair, K) was, or became, prepared, or made ready for him: (S, K, TA:) [and he prepared himself for it.] It is said in a trad., قد تيسرا للقتال † They had both prepared themselves, or made themselves ready, for fight. (TA, from a trad.) — تيسرت البلاد † The countries became abundant in herbage, or in the goods, conveniences, or comforts, of life. (TA, from a trad.)

6. تياسروا [They were gentle, or acted gently, one towards another; they treated one another with gentleness: (see 3, of which it is the quasi-pass.)] they were easy, or facile, one with another; syn. تساهلوا; (K, TA;) تياسر is the contr. of تعاسر. (S, art. عسر.) It is said in a trad., تياسروا فى الصداق Be ye easy, or facile, not exorbitant, one with another, with respect to dowry. (TA.) = See also 3. = And see 1, latter part.

8: see 1, in two places.

10: see 5, in five places.

يسر (TA) and يسر (M, A, K, TA,) [each an inf. n. (see 1) used as an epithet,] and ياسر (K, TA,) *Easy and gentle in tractableness, submissiveness, or manageableness*; applied to a man and to a horse: (TA:) or [simply] *easy; facile*; (M, A, K;) as also يسر (TA) and يسير (Msb), this last being syn. with هين (S, K,) and signifying *not difficult*, غير عسير (A,) and ميسور [respecting which see also عسر, pl. ميسير (A.)] Hence, يسرات, pl. of يسرة and يسرة, applied to the legs of a beast, signifies *Easy*: (M:) or *light*, or *active*, legs of a beast: (S, TA:) or *light*, or *active*, and *obedient*, legs of a beast of carriage: (A:) or the *legs* of a she-camel: and you say also, *ان قواثر هذا الفرس يسرات خفاف*, meaning, *verily the legs of this horse are obedient and light or active*. (TA.) [Hence also,] ولادة يسر [An easy birth, or bringing forth]. (A.) And ولدت ولدها يسرا *She brought forth her child easily*: (M, K*) said of a woman: (M:) or يسرا (CK.) And it is said in a trad., *ان هذا الدين يسر* *Verily this religion is easy; liberal; one having little straitness*. (TA.) You say also, *خذ ميسوره ودع معسوره* [Take thou what is easy thereof, and leave thou what is difficult]. (A.) And ميسور is applied to a saying, or speech: (A:) so in the Kur. xvii. 30; meaning, *gentle*; (Bd, Jel;) *easy*: (Jel:) or قول ميسور means prayer for ميسور, i.e., for يسر [q.v.]. (Bd.) قتل يسر [The twisting a rope or cord towards the left, by rolling it against the body from right to left; or] the twisting downwards, by extending the right hand towards the body [and so rolling the rope or cord downwards against the body or thigh, which is the usual way of twisting]; (S, A*, K;) *contr. of شزر*. (M, A, TA.) — طعن يسر *The thrusting, or piercing, [straight forward; or] opposite the face*: (S, M, K;) opposed to شزر, which is from one's right and one's left. (TA.) See an ex. voce شزره.

يسر [Easiness; facility;] *contr. of عسر*; (S, M, Mgh, Msb, K;) as also يسر (S, Msb, TA;) [and يسرى; (see 3, where it is variously explained;)] and ميسور is the *contr. of معسور*, [and therefore signifies as above; or *easy; facile*;] (S;) or this last signifies, (accord. to the lexicologists, M,) what is *made easy*; or *facilitated*; or (accord. to Sb, M, [but see معقول]) it is an inf. n. of the measure مفعول (M, K,) [used in the sense of يسر as explained above,] of the same kind as [its *contr.*] معسور; and Abu-l-Hasan says, that this is the truth; for it has no unaugmented verb, and inf. ns. of this measure are not of verbs which are in use, but only of imaginary unaugmented triliteral-radical verbs, as in the case of مَجْلُودٌ, which is [really] from تَجَلَّدٌ. (M.) For examples of يسر, see عسر. — Also, (accord.

to the M; but in the K, or; and in both of these lexicons the signification here following is placed first;) and in like manner, يسر (K,) and يسار (S, M, Mgh, Msb, K,) and يسارة (S, K,) and يسرة (S, M, K,) of which last Sb says that it is like مشربة and مشربة in not being after the manner of the verb, [but after that of the simple substantive,] (M,) and يسرة (K.) *Easiness [of circumstances]; (M, K;) competence, or sufficiency; or richness, or wealth, or opulence*; (S, M, Mgh, Msb, K;) *abundance*; (Msb;) [in these senses, also, *contr. of عسر*;] and يسرى signifies [the same; or] *easy things or affairs or circumstances; contr. of عسرى*; as also يسرة. (TA, art. عسر.) You say also, *انظرنى حتى يسار* [Grant thou me a delay until I shall be in a state of easiness of circumstances, &c.]; in which the last word is indecl., with kesr for its termination, because it is altered from the inf. n., which is الميسرة. (S.) In the Kur. [ii. 280,] some read, *فانظروا الى ميسره* [Then let there be a postponement, or delay, until his being in a state of easiness of circumstances]: but Akh says, that this is not allowable; for there is no noun of the measure مفعول [of this kind]: as to مَكْرَمٌ and مَعُونٌ, [it is said that] they are pls. [virtually though not in the language of the grammarians] of مَكْرَمَةٌ and مَعُونَةٌ. (S.) [On this point, see مَالِكٌ, voce الؤك.] = See also يسر, in two places. = *عود اسر*; see *عود يسر*, in art. اسر.

يسر: see يسر. — *Made easy, or facilitated*; *i. q. ميسر*: † *prepared*: (K;) or [the game called] الميسر *prepared*: or, as some say, † *anything prepared*. (M.) = *اعسر يسر* A man who works, or does anything, with both his hands [alike]; *ambidextrous; ambidexter*: (S, M, Msb;) and *اعسر اسر* occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is *عسراء يسرة*: (M:) explained before, in art. عسر. (K.) = See also ياسر, in six places.

يسر: see يسر, in two places.
يسرة: see يسار, throughout.
يسرى: see يسر, in two places. = See also *ايسر*. = See also يسار, throughout.

يسار: see يسر, in two places. = Also, (S, M, Mgh, Msb, K, &c.) and يسار (M, Msb, K,) the former of which is the more chaste, (ISk, IAMB, IF, M, Msb, K*) or the latter is so, (IDrd, M, K,) or the latter is a variation used for the sake of assimilation to [its syn.] شَمَالٌ, (Sgh, TA,) or it is vulgar, (IKt, Msb,) and not allowable, (S,) or J is in error in disallowing it, (K,) or it is disapproved because the incipient ي

with kesr is deemed difficult to pronounce, (M, TA,) but there are three other words commencing like it, namely, *يَوْمٌ*, an inf. n. of *يَوْمُهُ*, though this is disallowed by some, and *يعار*, pl. of *يعر*, and *يساف*, a proper name of a man, also pronounced with fet-h [to the ي]; (TA:) and another form is *يسار*; (Sgh, K;) *contr. of يمينا*; (S, M, A, Mgh, Msb, K;) and so is *يسرى* of *يمتى*, (M, A, Mgh, Msb, K,) and *يسرة* of *يمنة*, (M, A, Msb, K,) and *يسرة* of *ميمنة*, (A, Msb, K,) and *يسر* of *ايمن*: (S:) *يسار* and *يسرى* signify *The left [hand, or arm, or foot, or leg, or] limb*: and the same two words, and *يسرة* and *يسرة*, the *left*, meaning the *left side or direction or relative location or place*: (Msb:) and *يسر*, the *left side*: or a person [or thing] *that is on the left side*: (Msb, art. يمينا:) [and *يسرة* the *left wing* of an army:] the pl. of *يسار* is *يسر* (Lh, M, K) and *يسر*, (K,) or *يسر*; (AHn, M;) which last is [also] pl. of *يسرى*; (TA;) [and the pl. of *يسرة* is *ميسير*.] You say, *قعد فلان يسرة* *Such a one sat on the left side*. (S.) And *على يمينا* and *الميمنة والميسرة*, and *الميمتى والميسرى*, and *يسار*, (A,) or *عن اليمين وعن اليسار*, and *يمينا ويسارا*, (A,) and *الميمنة والميسرة والميمتى والميسرى*, meaning, *They sat on the right side and on the left*. (Msb.) And *ولاه ميسره* [He turned his left parts towards him]. (A.)

يسار: see يسار.
يسور: see ياسر, in two places.
يسير: see يسر. = *Little, or small, in quantity, petty*: (S, A, K;) *mean, contemptible; paltry; of no weight or worth*. (A.) = See also ياسر.

يسارة: see يسر.
يسار: see يسار.
يسار: see يسر, first signification. = [Taking the left-hand side or direction: or coming on, or from the direction of, the left hand of a person:] *contr. of يامن*. (S.) = [Dividing a thing into parts, or portions.] — [Hence,] *The slaughterer of a camel*: (K, TA:) because he divides its flesh into portions: (TA:) the *person who superintends the division of the slaughtered camel* (M, K) for the game called الميسر: (K;) pl. [ياسرون] and *ايسار*: (M, K:) A'Obeyd says, I have heard them put *ياسر* in the place of *يسر*, [for the explanations of which see what follows,] and *يسر* in the place of *ياسر*, (M,) or *يسر* and *ياسر* signify the same: and the pl. is *ايسار*: (S, A:) *ياسر* signifies [as explained above, and also] *a person who plays with gaming-arrows*, (S, Msb, TA,) [at the

game called *الميسر*,] for a slaughtered camel; because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] *يَسْرُونَ* (TA:) and *يَسْرٌ*, i.q. *ضَرِيْبٌ* [which signifies the same; and the person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the *ربابة*]: and, [as quasi-pl. of *ياسر*, like *اَسْمَدٌ* is of *خَادِمٌ*,] a party assembled together at the game called *الميسر*: (M, K:) pl. *اَيَسَارٌ*: (M:) and *يَسِيرٌ* and *يَسُوْرٌ* signify one who contends with another at a game of hazard; syn. *قَامِرٌ*: (K:) or *يَسِرٌ* and *يَسُوْرٌ*, and also *يَاَسِرٌ*, are applied to one who has, or to whom pertains, a gaming-arrow. (IAar, TA.)

اَيَسِرٌ [More, and most, easy, or facile; fem. *يَسْرِي*]. — See also *يَسَارٌ*.

مُوَسِّرٌ [originally *مَيْسِرٌ*,] Possessing competence, or sufficiency; or rich, or wealthy, or opulent: (M, K:) pl. *مَيَاَسِرٌ*: (Sb, M, K:) [like *مَقَالِيْسٌ*, pl. of *مُقَالِسٌ*; and *مَقَاطِيْرٌ*, pl. of *مُقَطِرٌ*; as though the sing. were *مَيَسُوْرٌ*:] but by rule it should be *مُوَسِرُونَ*, for the masc., and *مُوَسِرَاتٌ* for the fem. (Abu-l-Hasan, M.)

يَسْرٌ: see *مَيْسِرٌ*.

مَيْسِرٌ The game, or play, with unfeathered and headless arrows; (M, K:) the game of hazard which the Arabs play with such arrows; (S, Mgh, Mgb;) a game of the Arabs, played [by ten men,] with ten unfeathered and headless arrows: they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what follows,] into twenty-eight: the first arrow was called *الفد*, and had [one notch and] one portion of the slaughtered camel: the second, *التوهم*, and had [two notches and] two portions: the third, *الرقيب*, and had [three notches and] three portions: the fourth, *الحنس*, and had [four notches and] four portions: the fifth, *التافس*, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, *المسبل*, and had [six notches and] six portions: the seventh, *المعلى*, which was the highest of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called *المنبح* and *السفيح* and *الوعد*; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see *المسبل*):] whence it appears, that if the camel was divided into ten portions, (see *رئم*), the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that

this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the *ربابة*, a thing resembling a quiver (*كِنَانَةٌ*), and turned them round about or shuffled them (*اَجَالُوْهَا*): [or they employed a person, whom they called *حُرْصَةٌ*, to do this:] then they put them into the hand of the judge (*الحكم*), who took them forth one after another in the name of one after another of the party; [or they commissioned the *حُرْصَةٌ* to do so;] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel; with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called a *بَرْم*: (Sefeenet Er-Rāghib, printed at Boolāk; p. 637:) [see also *عَسْرٌ*, and *ضَرِيْبٌ*, and *رَقِيْبٌ*; or any game of hazard; or play for stakes, or wagers: (K:) so that even the game of children with walnuts is included under this name by Mujāhid in his explanation of verse 216 of chap. ii. of the *Kur*: (TA:) or anything in which is risk, or hazard: (Kull, p. 321:) or the game of tricktrick, backgammon, or tables; syn. *تَرْدٌ*: (Sgh, K:) and chess was called by 'Alee the *مَيْسِر* of the Persians, or foreigners: (TA:) or the slaughtered camel for which they played: for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twenty-eight portions, or ten portions; and when one [of the arrows] after another came forth [from the *ربابة*] in the name of one man after another, the gain of him for whom came forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows called] the *غفل*: (K:) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat *مَيْسِر*. (TA.)

يَسَارٌ: see *يَسْرٌ*, in two places. — See also *مَيْسِرَةٌ*, in four places.

مَيْسِرَةٌ: } see *يَسْرٌ*.
مَيْسِرَةٌ: }

مَيْسِرٌ Prepared; disposed; made easy, or facile. So in the following words of a trad.: *فَكُلُّ مَيْسِرٍ لِمَا خُلِقَ لَهُ* [And every one is prepared, &c., for that for which he is created]. (TA.) = *I.q. زَمَاوَرٌ* [q.v.]; (Mgh, K:) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called *نَوَالَه* [or *نَوَالَه*], (Mgh, K,) and in Egypt termed *القاضي*. (TA.)

مَيْسِرٌ, applied to a man, (S, TA,) Having numerous offspring of sheep or goats [and therefore much milk]; (TA;) contr. of *مُجْتَبٌ*. (S, TA.)

مَيْسُوْرٌ: see *يَسْرٌ*, in three places: — and see also *يَسْرٌ*.

مَيَاَسِرٌ She-camels that bring forth easily. (TA.)

يشب

يَشْبٌ A well known stone; [jasper; peculiarly a whitish kind thereof, found in Mount Imaus: (Golius, from Et-Teyfāshee:)] an arabicized word, from [the Persian] *يَشْمَر*, q.v. (K.)

يطب

4. *مَا أَطْبَهُ* i.q. *مَا أَطْبِيَهُ*: (K:) a dial. form of the latter, or formed from it by transposition: (TA:) and in like manner *أَطْيَبُ بِهِ*, i.q. *أَطْيَبُ بِهِ*: [both signifying *How good, sweet, delicious, or pleasant, is he, or it*]. (TA, art. *طيب*.)

أَطْيَبٌ i.q. *أَطْيَبٌ* [More, or most, good, sweet, delicious, or pleasant: and pure]: a correct and chaste dial. form of the latter word. (Ex., from a trad., *عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ فَإِنَّهُ أَطْيَبُهُ* Keep ye to the black thereof; (i.e., of the fruit of the *أَرَاك*); for it is the best of it. But some deny its being a dial. form, [holding it to be formed by transposition]. (TA.) — *أَقْبَلَتِ الشَّاةُ فِي* — *أَطْيَبَتِهَا*, and *أَطْيَبَتِهَا*, (the latter form from AZ, TA.) *The sheep, or goat, came in the vehemence of her lust for the male*. (K.) See also art. *طيب*.

[يعر, &c.]

See Supplement.]

يفخ

1. *يَفَخَهُ*, (K,) aor. *فَخَّ*, because of the guttural letter, or *ف*, accord. to the common rule observed in the *K*, or *ف*, as though it were of the same class as *وَعَدٌ*, (TA,) [the last is probably the most correct form, as *يَأْفُخُهُ* is the aor. of *أَفَخَهُ*, of which *يَفَخَهُ* is a dial. form,] *He, or it, hit him, or hurt him, on the part of his head called the يَأْفُوخ*. (K.)

يَأْفُوخٌ [The top of the head;] the part where the anterior and posterior bones of the head meet: [see *يَأْفُوخٌ*, of which it is a dial. form:] pl. *يَوَافِيخٌ*. (TA.) ISd regards this form of pl. as an indication that the *ي* is a radical letter, and therefore mentions it in this art.; (TA;) [and F says the same in art. *أَفَخ*: but see that art.]. — *مَسَّ بِيَأْفُوخِهِ السِّمَّكَ* + [He touched *Spica Virginis*, or *Arcturus*, with the top of his head]. (A.) — *وَطِئَ فُلَانٌ يَوَافِيخَ الْقُرُومِ* + *Such a one had lordship and eminence given to him*. (A.) — *أَدْلَجُوا* i.q. *صَدَعُوا يَأْفُوخَ اللَّيْلِ* [They journeyed in the night; &c.]. (A.) [See also art. *أَفَخ*.]

مِفْوُخ Hit, or hurt, on the part of his head called the مِفْوُخ. (K.)

[يفع, &c.

See Supplement.]

يقظ

يَقُوتُ [coll. gen. n., The sapphire, of whatever variety: the ruby, oriental ruby, or red sapphire, also called أَحْمَرُ يَقُوتُ; of which there are several varieties, whereof one is the carbuncle; also called جَمْرِي يَقُوتُ: the sapphire, commonly so called, or blue sapphire, also called يَقُوتُ أَزْرَقُ: and the topaz, oriental topaz, or yellow sapphire, also called يَقُوتُ أَصْفَرُ: the jacinth, or hyacinth, accord. to Golius, who observes, as on the authority of the Teyfúshee, that by this name are called various gems of the East; four species thereof being enumerated; the red, the yellow, or gold-coloured, the blue, or azure, and the white: that the sapphire and the chrysolite are also thus called: but that, by the word used absolutely, the red jacinth, or hyacinth, commonly called the ruby, is meant: which last remark is agreeable with modern usage:] a well known gem; (K;) of which there are many varieties, (TA,) the most excellent whereof is that called الأَحْمَرُ الرَّمَانِيُّ الياقوتُ, (K,) also called البَهْرَمَانِيُّ; [the finest kind of ruby or carbuncle;] said to be brought from Sarandeeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East;] and for congealment of the blood, if hung [upon the person]: (K:) it is a Persian word, (S,) arabicized: (S, K:) of the measure فَاعُولُ: n. un. with ة; and pl. يَوَاقِيْتُ. (S.)

يقظ

1. يَقِظُ, aor. َ, (Msb, K,) and يَقِظُ, aor. ُ; (Lh, K;) and in the Msb is added يَقِظُ, i.e. like ضَرَبَ, which is strange; (TA;) [but this I do not find in my copy of the Msb;] inf. n. [of the first] يَقِظُ (Msb, K) and يَقِظَةُ (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] يَقِظَةُ; (Msb, K;) He waked, or woke; did not sleep, or was not sleeping. (Msb, K.) — See also 5.

2: See 4, throughout.

4. ايقظه (S, &c.) inf. n. ايقاظُ, (TA,) He awakened him, (S, Mgh, Msb, K,) مِنْ نَوْمِهِ from his sleep; (S;) as also يَقِظُهُ, inf. n. يَقِظُ; (K;) and استيقظه. (TA.) — † He

roused his attention, لِلْأُمُورِ to the things, or affairs; (Msb;) as also يَقِظُهُ. (TA.) — ايقظ He dispersed the dust: (Lth;) and † he raised the dust; (Lth, S, Z;) as also يَقِظُهُ: (Lth, S;) or, accord. to Az, this is a mistranscription, for يَقِظُ التُّرَابَ, inf. n. تَبْقِيظُ. (TA.)

5. تيقظ He became awakened; or he awoke, or awoke; (S, Msb, TA;) مِنْ نَوْمِهِ from his sleep; (TA;) as also استيقظ. (S, Mgh, Msb, K.) — † His attention became roused, or he had his attention roused, لِلْأَمْرِ to the thing, or affair; (Msb,* TA;) as also استيقظ, and يَقِظُ: (Msb:) he became vigilant, wary, or cautious. (TA.) You say also, هُوَ يَسْتَيْقِظُ إِلَى صَوْتِهِ † [He has his attention roused at his voice, to listen thereto]. (TA.)

10. استيقظ: see 5, in three places. — † It (a woman's anklet or other ornament) made a sound or sounds: (K, TA:) like as one says [in the contr. case], نَامَ, meaning "its sound, or sounds, ceased," by reason of the fulness of the leg. (TA.) = استيقظه: see 4.

يقظ: see what next follows, in three places.

يقظُ and يَقِظُ and يَقِظَانُ A man waking, or awake: not sleeping: (K:) or the last has this signification; (S, Msb;) and its fem. is يَقِظِي: (O, Msb, K:) the pl. (K, &c.) of the first (IB, Msb) and second, (IB,) or of the first only, for the second has no broken pl., because of the rareness of فَعْلٌ as the measure of an epithet, (Sb, TA,) is يَقِظَاتُ, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of يَقِظَانُ is يَقِظَاتُ; (IB;) and the pl. of يَقِظِي is يَقِظَاتِي. (K.) — And the first (ISk, S, Msb) and † second (ISk, S) † A man vigilant, wary, cautious, or in a state of preparation; (S, Msb;) having his attention roused: (S:) and intelligent: (Msb:) or a man having his attention much roused, very vigilant, and possessing knowledge and intelligence. (ISk.) [In the TA, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from يَقِظُ as syn. with تيقظ.] You say also, رَجُلٌ يَقِظَانٌ الْعَكْرُ and مُتَيَقِظُهُ † [A man vigilant in mind]. (TA.) And إِنَّ فُلَانًا لَيَقِظُ † [Verily such a one is vigilant; not dull, heavy, or listless; lit.] light in head. (AA.)

يقظه: see what next follows.

يقظه A state of waking, or being awake; (S, Mgh, K;) as also يَقِظَةُ, occurring in the saying of the Et-Tihamec,

* العَيْشُ نَوْمٌ وَالنِّمْيَةُ يَقِظَةٌ *
* وَالْمَرْءُ بَيْنَهُمَا حَيَالٌ سَارِي *
* * * * *

[Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom]; but most hold it to be used only by poetic license. (TA.)

أَبُو الْيَقِظَانِ: see يَقِظُ, in two places. — أَبُو الْيَقِظَانِ The domestic cock. (K.)

مَا رَأَيْتُ أَيقِظَ مِنْهُ † [I have not seen any more vigilant, wary, or cautious, than he]. (TA.)

مُتَيَقِظٌ: see يَقِظُ.

[يقظ, &c.

See Supplement.]

يلب

يَلْبُ Shields, of the kind called تَرْسَةٌ (K,) pl. of تَرْسٌ; or of the kind called دَرَقٌ, as is said in the R and M; which two kinds differ in this, that the درق, like the حَجَف, are of skin, or leather, without any wood or sinews (or nerves), whereas تروس is a more general appellation: (TA:) or coats of defence, syn. دَرُوعٌ, (K,) of the fabric of El-Yemen: (TA:) made [app. whether shields or coats of defence] of skins; (K;) i.e., of the hides of camels: (TA:) or coats of defence (دروع) of the fabric of El-Yemen, made of skins sewed together: a coll. gen. n., of which the n. un. is يَلْبَةٌ: 'Amr Ibn-Kulthoom says:

* عَلَيْنَا الْبَيْضُ وَالْيَلْبُ الْيَمَانِي *
* وَأَسْيَافٌ يَقْمَنٌ وَيَنْحَنِينَا *
* * * * *

[Upon us (were) helmets, and leathern coats of defence of the fabric of El-Yemen, and swords that are straight (so accord. to the above reading, of يَقْمَنٌ, which I find in an excellent copy of the S: but some read يَقْمَنٌ, which, I think, affords not so good a sense:) and that curve]: (S:) or helmets made of camel's hides: [see also أَلْبَةٌ and أَلْبَةٌ:] or [head-coverings made of] plaited thongs of leather (نُسُوعٌ) woven together, which are put on the head in lieu of the helmet: (TA:) or skins which are sewed together, and worn on the head, specially: (K:) or skins which are worn beneath the [kind of coat called] دَرُوعٌ, or [beneath that of] دِيْبَاجٌ; one of which is called يَلْبَةٌ: or skins which are worn like the coats of defence called دروع: or skins of which such coats are made: (TA:) or any defensive coverings, or armour, of skins; not of iron; and hence, shields (دَرَقٌ) [of skins] are thus called: a poet says,

* عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصٍ *
* وَفِي أَيْدِيهِمُ الْيَلْبُ الْمَدَارُ *
* * * * *

[Upon them (are, or were,) all (kinds of) amply coats of mail, smooth and glistening; and in

their hands, round shields of skins]: and يَلْبُ, originally is a name of that skin [of which such coverings are made]: Aboo-Dahbal El-Jumaḥee says,

* دِرْعِي دِلَاصٌ شَكَّهَا شَكٌّ عَجَبٌ *
* وَجَوْبُهَا الْقَاتِرُ مِنْ سَيْرِ الْيَلْبِ *

[My coat of mail is smooth and glistening: its cleaving (or sticking close) is an admirable cleaving: and its shield, of good dimensions, is of strips of skin: so accord. to explanations in the §, in arts. شك and قتر: but I incline to think that جوبها here is the same as جَيْبُهَا; and that a word is understood, which makes the meaning to be its opening at the neck and bosom, of good dimensions, is bordered with an edge of thongs]: (§:) or simply skin, or hide. (K.) — Also defensive coverings, or armour, of pieces of felt (لُبُود), with a stuffing of honey (عَسَل) and sand. (K.) — Also, Steel; (K;) pure iron: (ISh, T, K:) n. un. يَلْبَةٌ. (TA.) Of this signification, the following hemistich is cited as an ex.,

* وَمِخْوَرٌ أَخْلَصَ مِنْ مَاءِ الْيَلْبِ *

[And a pulley-axis clearer (in its brightness) than the lustre of pure iron, or steel]: but ISk says that it is by an Arab of the desert, who, hearing the verse of Amr Ibn-Kulthoom quoted above, erroneously supposed يَلْبِ to signify the most excellent kind of iron; and IDrd also asserts that the meaning assigned to it in this hemistich is founded upon a mistake. (TA.) See also أَلْبَةٌ. — Also, Anything great, big, or large in size. (K.)

[يَمِر, &c.]

See Supplement.]

يَنْبِت

يَنْبِوتُ A certain thorny kind of tree, not of the kind called عَضَاهُ. Mentioned here by IM. See art. نبت. (TA.)

يَنْبِث

يَنْبِثُ A kind of sea-fish: (IAḡr, T:) different from the بَيْنِث: it is doubtful whether it be Arabic, or a foreign word introduced into the Arabic language. (T.) [See arts. بنت and نبت.]

يَهت

4. اِيَهت (as also اوَهت, TA) It (flesh-meat, K, or a wound, TA) became stinking. (AZ, K.)

يَهْمِت

الْيَهْمُوتُ A name of the fish upon which is the earth: erroneously written with ب [اليهموت]: so says Esh-Shiháb in the 'Imáyeh. (MF, TA.) [See my translation of the 1001 Nights, note to the Introduction.]

يُوج

يُوجُ (so accord. to AHat, Mbr, AAF, Kr, Abu-l-'Ala El-Ma'arree, A,) [of the fem. gender, (see بُوجُ)] indecl., and without the art. ال, (ISd,) accord. to IAmb بُوجُ, but this is a mistake originating from a corrupt transcription of the word, (IKh, IB, &c.,) and يُوجُ, also indecl. like بُرَاجُ, (TA) and يُوحَى, (IAth, K,) names of The sun. (§, art. بوج, K, &c.) [See بُوجُ.]

[يَوْم, &c.]

See Supplement.]