

أَهَّه a subst. from تَأَوَّه; occurring in the saying of El-Muthakkib El-'Abdee,

• إِذَا مَا قُمْتَ أَرْحَلْهَا بَلِيلٍ

• تَأَوَّهَ أَهَّةَ الرَّجُلِ الْحَزِينِ

[When I arise to saddle her, by night, she moans with the moaning of the sorrowful man]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوَّه: (TA:) but some recite the verse differently, saying, أَهَّةَ, from أَهَّه meaning تَوَجَّعَ (S:) and some say, تَهَوَّهَ هَاهَّةَ. (TA.) And hence the saying, in imprecating evil on a man, أَهَّةَ لَكَ [May God cause moaning to thee!], and أَوَّهَ لَكَ, with the ء suppressed, and with teshdeed to the و. (S.) [See also أَوَّه in art. او.] And see آه above. — [Also] Measles: thus in the phrase, used in imprecating evil on a man, أَهَّةَ وَمَاهَّةَ [May God cause] measles and small-pox [to befall thee]! (K, TA.) mentioned by Lh on the authority of Aboo-Khâlid. (TA.)

أَوَّه and أَوَّه and أَوَّه &c.: see آه.

أَوَّه A man often saying Ah! or alas! or often moaning: (Mgh:) or one who says Ah! or alas! from a motive of affection, or pity, or compassion, and fear: or mourning, or sorrowing, much, or often: (TA:) or compassionate; tender-hearted: or often praying, or frequent in prayer: (K, TA:) or one who celebrates the praises of God, or praises Him greatly, or glorifies Him: or who praises much, or often: or who abases himself, or addresses himself with earnest supplication, [to God], confident of his prayer's being answered: (TA:) or one having certain knowledge (K, TA) of his prayer's being answered: (TA:) or inviting much, or often, to what is good: (TA:) or skilled in the law: or a believer; so in the Abyssinian language: (K:) occurring in the Kur [ix. 115 and xi. 77]. (TA.) — See also آه.

أَوَّه, or أَوَّه, and أَوَّه:

أَوَّه, or أَوَّه, and أَوَّه, and أَوَّه: see آه.

أَوَّه, or أَوَّه:

أَوَّه [Saying Ah! &c.: (see the verb:) and] abasing himself; or addressing himself with earnest supplication [to God]. (TA.) [See also أَوَّه.]

## أوى

1. أَوَّى (T, S, M, Mgh, M̄sb, K,) and أَوَّه, (M, M̄sb, K,) aor. يَأْوِي, (T, S, M̄sb,) imperative أَوِّى, (T,) inf. n. أَوْوِي, (T, S, M, Mgh, M̄sb, K,) with damm, (K,) of the measure فَعُول, [originally أَوْوِي, (S,) and أَوْوِي, (Fr, M, K,) with kesr, (K,) and أَوَّى, (M, K,) inf. n. أَوَّى, (S;) and أَوَّى, (M, K;) and أَوَّى, (thus [more commonly] انتوى accord. to a copy of the M,) or أَوَّى, (K,) like اتَّخَذَ, (TK,) and أَوَّى, (M, K,) both of the measure افْعَل; (TA;) and أَوَّى is used by some in the same sense, but rejected, in this sense, by several;

(M̄sb;) the pronoun relating to a place of abode; (T, S, M, M̄sb, K;) He betook himself to it, or repaired to it, for lodging, covert, or refuge; (Mgh;) and [simply] he got him or got himself, betook himself, repaired, or resorted, to it; (T, Mgh;) he returned to it; (M;) he took up his abode in it; he lodged, or abode, or dwelt, in it. (M̄sb, K.) Hence, in the Kur [xi. 45], سَأَوَّى إِلَى جَبَلٍ يَحْفَظُنِي مِنَ الْمَاءِ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) أَوَّى properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

• بِصُبُوحٍ صَافِيَةٍ وَجَذْبِ كَرِينَةٍ

• بِمَوْتَرٍ تَأْتِي لَهُ إِهْبَامُهَا

[With a morning-potation of clear wine (خَمْرٌ being understood), and a female singer's straining of her chords, with a stringed instrument to which her thumb returns after the straining], he means أَوَّى إِلَيْهِ, of the measure تَفَعَّلَ, from تَأَوَّى لَهُ signifying عُدْتُ; the و being changed into ا [written ي], and the ي, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.] أَوَّى, aor. as above, inf. n. أَوْوِي, also signifies He turned away: and hence, [it is said,] إِذْ أَوَّى الْغَنِيَّةُ إِلَى الْكَهْفِ [When the young men turned away to the cave: though the verb may be here well rendered betook themselves for refuge]. (Har p. 246.) You say also, أَوَّى إِلَى فَلَانٍ, (A 'Obeyd, T,) or لَهُ, (as afterwards written in a copy of the T,) [I betook myself to such a one, or repaired to him, for lodging, covert, or refuge; or] I joined myself, got myself, betook myself, repaired, or resorted, to such a one: and accord. to AHeyth, أَوَّى signifies the same; but he did not know أَوَّى to be syn. with أَوَّى as explained below. (T.) And أَوَّى إِلَى اللَّهِ He returned unto God. (TA, from a trad.) — أَوَّى said of a wound: see 5. — See also 4, in seven places. — أَوَّى لَهُ, (T, S, M, Mgh, K,) like رَوَّى, (K, TA,) but it would have been more explicit if the author of the K had said like رَمَى, (TA,) [as is shown by the false reading in the CK, كَرَوَّى, aor. يَأْوِي, (T, S, Mgh,) inf. n. أَوْوِي, (S, K,) and أَوَّى, (S, Mgh, K,) with kesr, (TA,) [originally أَوْوِي,] the و being changed into ي because of the kesr before it, (S,) or because combined with ي and preceded by sukoon [a mistake for "kesreh"], (IB as cited in the TA,) [in a copy of the T written أَوَّى, and in a copy of the M and in the CK أَوَّى, and in a copy of the Mgh written with teshdeed,] and أَوَّى, (S, M, K,) without teshdeed, (S, TA,) [in my copy of the Mgh written with teshdeed,] and أَوَّى, (S, M, K,) He compassionated him; felt compassion, or pity, for him; (T, S, M, Mgh, K;) as also أَوَّى, (T, K,) of the measure افْعَل. (TA.) In using the imperative form, you say, أَوِّى لَهُ, [unless this be a mistranscription for أَوِّى لَهُ, meaning Be thou compassionate to him. (T, TA.)]

أَوَّى (T, S, M, Mgh, M̄sb, K,) and أَوَّه, (M, M̄sb, K,) aor. يَأْوِي, (T, S, M̄sb,) imperative أَوِّى, (T,) inf. n. أَوْوِي, (T, S, M, Mgh, M̄sb, K,) with damm, (K,) of the measure فَعُول, [originally أَوْوِي, (S,) and أَوْوِي, (Fr, M, K,) with kesr, (K,) and أَوَّى, (M, K,) inf. n. أَوَّى, (S;) and أَوَّى, (M, K;) and أَوَّى, (thus [more commonly] انتوى accord. to a copy of the M,) or أَوَّى, (K,) like اتَّخَذَ, (TK,) and أَوَّى, (M, K,) both of the measure افْعَل; (TA;) and أَوَّى is used by some in the same sense, but rejected, in this sense, by several;

2: see 1, first sentence: — and see 4. — أَوَّى

بِالْخَيْلِ (ISh, T) [I drew together the horses: this meaning seems to be indicated in the T, by the context: or] I called out to the horses أَوَّه, in order that they should return at hearing my voice: (ISh:) and in like manner one says to them أَوِّى or أَوِّى; (ISh, T, TA;) a well-known call of the Arabs to horses; and sometimes أَوَّى, with a long meddleh, is said to them from afar. (T, TA.) [See also 5.]

4. أَوَّه, (T, S, M, Mgh, M̄sb, K,) inf. n. أَوَّاه; (T, S, Mgh;) and أَوَّاه; (K;) and أَوَّاه; (T, S, M, Mgh, M̄sb, K;) the first of which is the [most] approved; (T;) the last used by some; (T, M̄sb;) both given on the authority of AZ, (S,) and of A 'Obeyd, accord. to whom you say, أَوَّاهُ, with the short ا only; (T, M;) He, or it, gave him, or afforded him, lodging, covert, or refuge; harboured him; sheltered him; protected him; (Mgh;) he lodged him, or lodged him with himself; made him his guest; or gave him refuge or asylum, absolutely, or with himself; syn. أَنْزَلَهُ; (K;) or أَنْزَلَهُ بِهِ. (T, S, TA.) You say also, أَوَّاهُ أَوَّاهُ and أَوَّاهُ [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And أَوَّاهُ سَقَفٌ [A roof sheltered him]. (Mgh.) And أَوَّاهُ and أَوَّاهُ [I lodged the camels in their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الْحَمْدُ لِلَّهِ الَّذِي كَفَّانَا وَأَوَّانَا i. e. [Praise be to God who hath sufficed us and] hath brought us to a place of abode for us, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed أَوَّاهُ as syn. with أَوَّاهُ; but it is correct. (T.) It is said in a form of divorce, لَا يَأْوِينِي, [A house, or tent, shall not lodge, or comprise, me with thee]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) لَا يَأْوِي الضَّالَّةَ إِلَّا ضَالٌ [No one will harbour the stray beast but a person straying from the right course of conduct]. (T, Mgh.) And his saying, لَا قَطْعَ فِي ثَمَرٍ حَتَّى يَأْوِيَهُ الْجَرِينُ i. e. [There shall be no cutting off of the hand in the case of stealing fruit] unless the place where the fruit is dried contain it [at the time of the stealing thereof]. (TA.) — Hence, إِبْوَاهُ خَشَبِ الْفَخْمِ The throwing of dust, or earth, upon the wood of which charcoal is made, and covering it therewith. (Mgh.) — See also 1, first sentence.

5: see 1, first sentence. — تَأَوَّى الطَّيْرُ The birds collected, or flocked, together; (Lth, T, S, M, K;) as also تَأَوَّى: (K:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّى الْخَيْلُ The horses drew, or gathered, themselves together: and تَأَوَّى النَّاسُ The men did so. (T.) You say also, of a wound, تَأَوَّى, and تَأَوَّى, meaning It drew together, for healing; and so تَأَوَّى, and تَأَوَّى: so in the Nawádir el-Aqráb. (T.) — One may also say, تَأَوَّى, without saying it with ء, [i. e. تَأَوَّى,] meaning He says أَوَّه. (Fr and T in art. او.) [See also 2; and see art. او.]

6: see 5, in two places.