

the accus. case by the negative لَا: (TA:) or, accord. to one relation, the words are, لَا يَأْسُ, [in the CK, erroneously, لَا 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 مَيُوس, like مَا ذَاقَ in the sense of مَذْفُوق. (TA.) — [Hence,] يَشَتْ الْمَرْأَةُ The woman was, or became, barren. (Msb.) — يَشُ (S, M, A, Mgh, K,) aor. يَشُّ and يَشُّ, (M,) also signifies †He knew; syn. عَلِمَ; (S, M, A, Mgh, K;) in the dial. of En-Nakha'; (S, Mgh;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Walibeel, a tribe of En-Nakha'; or, accord. to El-Kásim Ibn-Ma'n, of the dial. of Hawázin. (M, TA.) So in the Kur. [xiii. 30] أَقْلَمُ يَشُّ الَّذِينَ آمَنُوا [Do not then those who have believed know?]: (S, M, Mgh, 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 أَقْلَمُ يَشُّ الَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَشُّ 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. يَسر, voce يَسَر, q.v. (S, M*). [Z says,] You say, قَدْ يَشْتُ أَنْتَ رَجُلٌ صَدِّقٌ, 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. أَيَّاسُ (S, M, A, Mgh, K,) inf. n. أَيَّاسُ, (L, Mgh, Msb.) of the same measure as كَتَابٌ, (Msb.) originally أَيَّاسٌ, (L, Mgh,) like أَيَّاسٌ, (L,) and أَيَّانٌ, (Mgh,) 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 أَيَّسُ [from أَيَّسَ]. (Mgh, K.) — [Hence,] أَيَّاسَهَا اللَّهُ God made her to be, or become, barren. (Msb.)

8: }
10: } see 1.

يَأْسُ Phthisis, or consumption; syn. يَسْلُ; (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 Mudar the son of Nizar:

(K, TA:) or, as Suh says, in the R, this disease was called يَأْسُ, or الْيَأْسُ, because the son of Mudar died of it. (TA.)

يُوسُ: }
يُوسُ: } see يَأْسُ.
يُشُّ: }

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

يَأْسَةُ A barren woman. (Msb.)

مَيُوسٌ Despaired of. (M, Mgh, Msb.)*

يَب

2. خَرَبُوهُ وَيَبُّوهُ [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, Mgh;) or it is not so; (S;) [and therefore the meaning is A very desolate waste, or the like; Yab being added to strengthen the signification of خَرَابٌ: or merely a waste, or the like; دارُهُمْ خَرَابٌ. Yab being an explicative adjunct.] يَبَابٌ لَا حَارِسَ وَلَا بَابٌ [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 الْإِنْسِ It became devoid of inhabitants: occurring in a verse of Ibn-Abee-Rabee'ah. (TA.)

يَس

1. يَسُّ (S, M, A, Mgh, K) and يَأْسُ (K) and يَشُّ (S, M, Mgh, K,) which latter is extr., (S, M, K,) so that it is like يَشُّ, (TA,) inf. n. يَسُّ (S, M, Mgh*) and يَسُّ (M, Mgh, TA) and يَسُّ (M) and يَسُّ (K) [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَسُّ, and accord. to general rule it would be an inf. n. of يَسُّ, 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, Mgh, 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 رَطْبٌ:] يَسُّ signifying the contr. of رُطُوبَةٌ: (M:) يَسُّ is a quality which

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

2. يَسُّ (S, A, K,) inf. n. يَسُّ, (S,) He dried it; made it dry; [&c.; see 1;] (S, A, K;) as also يَسُّ. (M, A, K.) — [Hence the saying,] أَعِذْكَ بِاللَّهِ أَنْ تَبْسَ رَحِمًا مَبْلُوءَةً [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And تَوَيْسَ 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 يَسُّ مَا يَتْنَمَا; and see also تَرَى]. (A, TA.)

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

4. يَابَسَتِ الْأَرْضُ The land had its plants or herbage, (A,) or its leguminous plants, (Yaakooob, S, K,) drying up, or dried up: (Yaakooob, S, A, K:) or became abundant in its dry plants or herbage. (M.) — يَابَسَتِ السَّاقَةُ The she-camel became milkless. (TA, voce وَجَّهَتْ) — يَابَسَ الْقَوْمُ The people journeyed in the land: (K:) or in the dry land; (TA;) like as you say يَابَسَ: (S, TA.) — أَيْبَسَ: see 1, last signification. — أَيْبَسَ: see 2, in two places.