أَبُوى Of, or relating or belonging to, a father; paternal. (Ş, TA.)

dim, of أُبُّ, q. v. (Msb.)

إَبُواءً إِنَّالَةً [in copies of the K أَبُواءً إِنَّالًا , and in the CK أَبُواءً أُبُواءً أُبُواء أُبُواءً أُبُواء أُبُواء أُ

ایی

1. يَأْبَى (Ṣ, M, Mṣb, Ḳ,) which is anomalous, (Ṣ, M, Mṣb,) because it has no faucial letter (S, Msb) for its second or third radical, (Msb,) and يابى, (M, Msb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and يثبي, which is doubly anomalous first because the pret. is of the measure فعل, and this pronunciation of the sor. is [regularly allowable only] in the case of a verb of the measure فَعَلَ, aor. يَفْعَلُ, and secondly because it is only in an aor. like پيجل, (Sb, M,) i. e., of a verb of which the first radical letter is o or c, (TA in art. وجل,) and يثبى, (IB, [who cites as an ex. a verse ending with the phrase مثبية (حتى تثبية) inf. n. 14 (S, M, Mgh, Msb, K) and 314, (K,) or إباية, (so in a copy of the M,) or إباية, (so in the Mab,) He refused; or refrained, forbore, abstained, or held back ; syn. امتنع; (Ş, Msb, MF, Bd in ii. 32, Kull p. 8,) voluntarily, or of his own free will or choice: (Bd ubi suprà, Kull:) [thus when used intransitively: and it is also used transitively :] you say, أبى الأمر he refused assent, or consent, to the thing, or affair; disagreed to it; and did not desire [to do] it: (Mtr in Har p. 483:) he did not assent to, consent to, approve, or choose, it; he disallowed it; rejected it: (Mgh:) and أبَى الشَّى he disliked, was displeased with, disapproved of, or hated, the thing. (M, K.) Fr says that there is no verb with fet-h to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except رَكَنَ but that one says : رُكَنَ that AA adds : أُبَى with يَرْكُنُ for its fut., and رَكِنَ with يَرْكُنُ for its fut .: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds قَلَى and Mbr and عَفْلِي and : جَبَا but most of the Arabs say and يَشْجُو and يَغْسُو and يَغْسُو instances are mentioned by other authors; but these are verbs of which the aors, are rarely with fet-h, or are instances of the intermixture of two dial. vars.] النَّعْنَ is a greeting which was addressed to kings in the time of ignorance; meaning Mayest thou refuse, or dislike, (ISk, S,\* M,\* Har p. 491,) to do a thing that would occasion thy being cursed! (ISk, S, M;) or, to do that for which thou wouldst deserve the being cursed! for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Har ubi suprà.) You say also, He refused, or did not submit, to أبي أن يضام

be harmed, or injured]. (T.) [And sometimes is inserted after أن and is either redundant, or corroborative of the meaning of the verb, as in the case of أَنْ أَن r أَنْ after مَنْعَ It is said in meaning ,وَيَأْبَى ٱللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ , meaning But God will not consent or choose [save to complete, or perfect, his light]. (Bd.) And in the same xvii. 91, أَفَتُرُ النَّاسِ إِلَّا كُفُورًا , i. e. [But the greater number of men have not consented to, or chosen, aught] save denying [its truth, or disbelieving it]; this phrase with it being allowable because it is rendered by means of a negative. (Bd.) You also say, كَانَ يَأْبَى اللَّهُمْ [He used to refuse, or dislike, flesh-meat], (K,) or [the eating of flesh-meat]. (Mgh.) أَكُلُ اللَّهُم Such a one refused, or disliked, water, or the water]: (S:) or أَبَى مِنْ شُرْبِ [he refused, or voluntarily refrained from, the drinking of water, or the water]. (AAF, M.) And أَبَى عَلَيْهِ الأَمْرُ Mgh, and Mtr. [author of the Mgh] in Har p. 483,) and عَلَيْهُ \* فَالِهُ both signify He refused him his assent, or consent, to the thing, or affair. (Mtr ubi suprà, in Har.) Hence, (Mgh, and Mtr ubi (Mgh, and Mtr ubi suprà,) and عَلَيْهِ عَلَيْهِ (T, S, and Mtr ubi suprà,) He was incompliant, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. امتنع (T, S, Mgh, and Mtr ubi suprà) عليه : (T:) thus explained because the objective complement (الأمر) is suppressed. (Mtr ubi supra.) = , M, اللَّبَن and ,منَ الطَّعَامِ K,) or ,أبيتُ الطُّعَامَ TA, [in a copy of the former of which the verb is written ابَيْت, but this I suppose to be a mistranscription, on account of what here follows,]) like رَضِيتُ , (K,) inf. n. أبي, (M, and so in some copies of the K,) or إلى, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i. e. like رضى, but perhaps this may have been supposed to be the right reading only because the verb is likened to رُضِيتٌ, of which رِضًى is the most common inf. n.,]) I left, or relinquished, the food, (M, K,) and the milk, (M, TA,) without being satiated, or satisfied. (M, K.) \_\_ أبي الفَصِيلُ and أبي, inf. n. أبي, The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food. (M, K.) = أَبُوتُ as syn. with أَبُوتُ: see the latter.

4. اَبَيْتُهُ إِيَّاهُ [in the CK, erroneously, اَبَيْتُهُ إِيَّاهُ إِيَّامُ إِيَّامُ إِيَّامُ إِيْكُ إِيْ إِيْكُ إِيْ إِيْكُ إِيْكُ إِيْ إِيْكُ أِيْكُ أِيْكُ أِيْكُ إِيْكُ أِيْكُ أِيْكُ أِيْكُ أِيْكُ أِيْكُ أِيْكُ أِيْكُ أِيْكُ

abundance. (ISk, S.) In like manner one says, of any water, مَا لَا يَوْبِي [Water that will not With us, or at our abode, is water that does not become scanty, or little in quantity. (Lh, T, M.) And in The water decreased, or became deficient. (AA, from El-Mufaddal.) And A well that will not become exhausted : (IAnr, M :) one should not say, يؤبى. (M, TA.) In like manner, also, one says, لا يؤبى Herbage, or pasture, that will not fail, or عِنْدَهُ دَرَاهِمُ لَا تُؤْمِى And عِنْدَهُ دَرَاهِمُ لَا تُؤْمِي He has dirhems, or money, that will not fail, or come to an end. (TA.) And آبى الهاء signifies also The water [in a well] was, or became, difficult of access (lais), so that no one was able to descend to it but by exposing himself to peril or destruction: (M:) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he exposes himself to peril, or destruction. (T, TA.)

5. تَأْبَى عَلَيْهِ الأُمْرَ alone: see 1, latter half of the paragraph.

A paucity, or deficiency, and revulsion, of the milk in the breast: (Fr, TS:) or a revulsion of the milk in the udder; (K;) but the saying "in the udder" requires consideration. (TA:) You say to a woman, when she has a fever on the occasion of childbirth, إِنَّهَ مُدُنِّهُ اللَّهِ اللَّهُ الل

أَبْيَانُ and أَبْيَانُ see إِلَّهُ in four places.

ابًا من الطّعام or أبًا من الطّعام (K,) A dislike, or loathing, of food: (T,S,M,K:) of the measure فعال (S,M,) with damm, (S,K,) because it is like a discase, and nouns significant of diseases are generally of that measure. (M.) You say, أعَذَهُ أُبًا (T,S,M,K) من الطّعام (K) He was, or became, taken, or affected, with a dislike, or loathing, of food. (T,S,M,K.)

inf. n. of أَبَى q. v. (Ṣ, M, &c.) — See also أَبَى

the former (أَبِيُّة), She [app. a camel, or any beast,] that refuses, or refrains from, fodder, by reason of her suffering from indigestion: and she that refuses, or refrains from, the stallion, by reason of her having little appetency. (AA.) [See also أُواب, voce بأواب]

اَبُدُاً A man who refuses, or does not submit, to be harmed, or injured. (T.)

with damm, (K,) and kesr to the ب, and with teshdeed of this letter and of the ح, (TA,) [in the CK أَبُية,] Pride; self-magnification, or greatness, or majesty: (K:) and إِبَاء [also] signifies pride, self-magnification, or haughtiness. (Ham p. 118.)

رأَبَيَانٌ \* Ş, M, Mşb, K, TA,) and أُبِيَّانٌ \* and أَبِيُّ