

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

- *أَيَا طَبِيَّةَ الْوَعَاءِ بَيْنَ جَلَاجِلِ*
- *وَبَيْنَ النَّقَا أَأَنْتَ أَمْ أَمْرٌ سَالِرِ*

[*O thou doe-gazelle of El-Waasà between Jelâjil and the oblong gibbous hill of sand, is it thou, or Umm-Sâlim?*] (T, S;) but some do not this. (T.) [It is often conjoined with *إِنَّ*, as in the *Kur* xii. 90, *أَأَنْتَ أَتَىكَ لَيْلَتُ يُوسُفَ* *Art thou indeed Joseph?*] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Msh in art. *همز*, Mughnee,) and to establish it, (Msh,) as in the phrase in the *Kur* [v. 116], *أَأَنْتَ قُلْتَ لِلنَّاسِ*, [Didst thou say to men?], (T,) and *أَأَنْتَ تَنْشُرُحُ* [explained above], (Msh in art. *همز*,) and in *أَأَنْتَ ضَرَبْتَ* or *أَضْرَبْتَ زَيْدًا* [*Didst thou beat Zeyd?*], and *أَزَيْدًا ضَرَبْتَ* [*Zeyd didst thou beat?*]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the *Kur* [xxxvii. 153], *أَصْطَفَى* *أَبْنَاتٍ عَلَى ابْنَيْنِ* [*Hath He chosen daughters in preference to sons?*], (T,) [but see the next sentence,] and [in the same ch., verse 93,] *أَتَعْبُدُونَ مَا تَشْتَعُونَ* [*Do ye worship what ye hew out?*]. (Mughnee.) And to express a nullifying denial, as in [the words of the *Kur* xvii. 42,] *أَفَأَصْفَاكُمْ رَبُّكُم بِابْنَيْنِ وَأَتَّخَذَ مِنَ الْغُلَامَةِ 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,] *أَصَلَوَاتُكَ تَأْمُرُكَ أَنْ تَتْرَكَ 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* lvii. 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-Islâm*]. (Mughnee, and so Jel.) And to denote equality, occurring after *سَوَاءٌ* and *أَبَالِي* and *أَدْرِي* and *لَيْتَ* and *بَعْدَى*, 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 *أَقْبَتَ أَمْ قَعَدْتَ* [*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 الْإِسْتِغْفَارُ وَعَدَمُهُ* [*Equal to them will be the begging of forgiveness and the not doing so*], and *مَا أَبَالِي بِقِيَامِكَ وَعَدَمِهِ* [*I care not for thy standing and thy not doing so*]. (Mughnee.) — *أَلِفُ الدِّعَاءِ* [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, *أَقْلَانُ* and *أَقْلَانُ* and *أَقْلَانُ* (TA) or *أَيَا*. (S and K in art. *أَيَا*) — *إِنِّي وَاللَّهِ*, for *إِنِّي وَاللَّهِ*: see *إِنِّي*. — 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 *أَ*, with a hemzeh, [for *أَ*], in a case of pausation. (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 pausation,] 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 l], 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-Hijâz, and Hudheyl, and the people of Mekkeh and El-Medeenah, do not pronounce hemzeh [at all]: and 'Eesà Ibn-'Omar says, Temeem pronounce hemzeh, and the people of El-Hijâz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [us exhibiting two instances of a rare usage of *أَ*, or *إِ*, in a case of pausing, in the place of a suppressed word,]

- *دَعَا فَلَانَ رَبَّهُ فَاسْمَعَا • الْخَيْرُ خَيْرَانِ وَإِنْ شَرُّ قَاءَ •*
- *وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأَا •*

[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-Saad, except that it is [with them] *تَا*, with a soft *l* [only]: also, in replying to a person who says, "Wilt thou not come?" one says, *فَا*, meaning *فَاذْهَبْ بِنَا* [*Then go thou with us*]: and in like manner, by *فَا*, in the saying above, is meant *فَرَّ*. (TA.) — Hemzeh also sometimes occurs as a verb; *أَ*, i. e. *أَ* with the *o* of pausation added, being the imperative of *وَأَى* as syn. with *وَعَدَ*. (Mughnee.) — [As a numeral, *أَ* denotes *One*.]

#### أب

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

and *أَبَابَ*; (M;) and *أَتَتَّبَ* [written with the disjunctive alif *أَتَتَّبَ*]; (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 وَلَمْ أَصْرِمْكُمْ وَكَصَارِمِ*
- *أَخٌ قَدْ طَوَى كُتُخًا وَأَبٌ لِيْذَهَبَا*

(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,] *لَا عَبَابَ وَلَا أَبَابَ*, [or *لَا عَبَابَ وَلَا أَبَابَ*] a prov. [which see explained in art. *عَب*]. (TA.) [And hence the saying,] *هُوَ فِي* (S, M, K,) and *أَبَابِيَّ*, and *أَبَابِيَّ* (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 *أَب* is sometimes changed into *و*; and thus *وَبَّ*, inf. n. *وَبَّ*, signifies *He prepared himself to assault, or charge, in battle*. (T, TA.) — *أَبَتْ أَبَابَتُهُ*, and *أَبَابَتُهُ*, *His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered*. (M, K.) — *أَبَتْ أَبَاهُ* i. q. *قَصَدَ قَصْدَهُ*, (K,) which signifies *He tended, repaired, betook himself, or directed his course, towards him, or it*: (S and Msh in art. *قصد*;) and also, *he pursued his [another's] course, doing as he [the latter] did*. (L in art. *وكد*.) — *أَبَ إِلَى وَطْنِهِ*, (M, K,) aor. *أَبَ* (IDrd, M, K) and *أَبَ*, (K,) inf. n. *أَبَ* (AA, S, M, K) and *أَبَابَ* (M, K) and *أَبَابَ* (TA,) *He yearned for, longed for, or longed to see, his home*. (AA, S, M, K.)

8: see 1, first signification.

10. *أَبَاتَهُ* *He adopted him as a father*; an extr. form; (IAar, M;) from *أَبَ*, a dial. var. of *أَبَ*: (TA:) regularly, *أَبَاتَهُ*. (M.) And *أَبَاتَ* *He adopted a father*. (TA in art. *أبو*.)

*أبو*: see art. *أبو*.

*أَبَ* *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, Msh, K,) of whatever kind, (AHn, Zj,) [or] not sown by men: (Msh:) it is, to cattle and other beasts, what fruit is to men: (Mujâhid, T, Msh:) or whatever grows upon the face of the earth; ('Atâ, 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, (Msh,) dried fruits; because prepared for winter (Bd in lxxx. 31, and Msh) and for journeying: (Msh:) pl. [of pauc.] *أَوْبٌ*, originally *فُلَانٌ رَاعَ لَهُ الْحَبَّ*. (I'Âk p. 367.) You say, *أَبَابَ*, meaning *Such a one's seed-produce*