

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

• **أَيَا ظَبِيَّةَ الْوَعَسَاءِ بَيْنَ جَلَاجِلٍ** •
• **وَبَيْنَ النَّقَا أَأَنْتَ أَمُ أَمُ سَالِمٍ** •

[*O thou doe-gazelle of El-Waasa between Jelajil and the oblong gibbous hill of sand, is it thou, or Umm-Salim?*]; (T, S;) but some do not this. (T.) [It is often conjoined with **إِنَّ**, as in the *Kur* xii. 90, **أَأَنْتَ كُنْتَ لَأَنْتَ يُوسُفُ** *Art thou indeed Joseph?*] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Mshb in art. **هَمَز**, Mughnee,) and to establish it, (Mshb,) as in the phrase in the *Kur* [v. 116], **أَأَنْتَ قُلْتَ لِلنَّاسِ** or **أَأَنْتَ أَلَمْ تَنْشُرْ** [explained above], (Mshb in art. **هَمَز**,) and in **أَأَنْتَ ضَرَبْتَ** or **أَأَنْتَ ضَرَبْتَ** [*Didst thou beat Zeyd?*], and **أَأَنْتَ ضَرَبْتَ** [*Zeyd didst thou beat?*]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the *Kur* [xxxvii. 153], **أَصْطَفَى** [*Hath He chosen daughters in preference to sons?*], (T,) [but see the next sentence,] and [in the same ch., verse 93,] **أَتَعْبُدُونَ مَا** [*Do ye worship what ye hew out?*]. (Mughnee.) And to express a nullifying denial, as in [the words of the *Kur* xvii. 42,] **أَفَأَصْفَاكُمْ** [*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 تَتْرُكَ 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** [*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-Islam*]. (Mughnee, and so Jel.) And to denote equality, occurring after **سَوَاءٌ** and **مَا أَبَالِي** and **مَا أُدْرِي** and **لَيْتَ شِعْرِي**, and the like, 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 **مَا أَبَالِي أَقَمْتَ أَمْ قَعَدْتَ** [*I care not whether thou stand or sit*]: and the general rule is this, that it is the hemzch 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 عَلَيْهِمْ أَلَا سَتَغْفَارُ 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 النِّدَاءِ** [*The alif of calling, or vocative alif*],

(T, S, * Mughnee, * **ك**,) as in **أَزِيدُ**, meaning **يَا زَيْدُ** [*O Zeyd*], (T, **ك**,) 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.) **آ**, with medd, is a particle used in calling to him who is distant, (Mughnee, **ك**,) as in **آزِيدُ أَقْبِلُ** [*Ho there, or soho, or holla, Zeyd, advance*]. (TA.) Az says, You say to a man, in calling him, **أَفْلَانُ** and **أَفْلَانُ** and **أَيَا فُلَانُ** (TA) or **أَيَا**. (S and **ك** in art. **أَيَا**.) — **إِي**, for **إِي** and **وَاللَّهِ**, see **إِي**. — In a dial. of some of the Arabs, hemzch 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 **لَا**, with a hemzch, [for **لَا**,] in a case of pausation. (T.) But Ahmad Ibn-Yahya says, All men say that when a hemzch 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-Hijaz, and Hudheyh, and the people of Mekkeh and El-Medeeneh, do not pronounce hemzch [at all]: and 'Eesa Ibn-'Omar says, Temeem pronounce hemzch, and the people of El-Hijaz, in cases of necessity, [in poetry,] do so. (T.) — **Ks** cites, [as exhibiting two instances of a rare usage of **l**, or **آ**, in a case of pausing, in the place of a suppressed word,]

• **دَعَا فُلَانٌ رَبَّهُ فَاسْمَعَا * الْخَيْرُ خَيْرَانِ وَإِنْ شَرُّ فَا * وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأْ** •

[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 **فَشَرُّ**. (TA.) — Hemzch also sometimes occurs as a verb; **إِهْ**, i. e. **إِهْ** with the **o** of pausation added, being the imperative of **وَأَيَّ** as syn. with **وَعَدَّ**. (Mughnee.) = [As a numeral, **l** denotes *One*.]

اب

1. **أَبَّ**, (T, S, M, &c.,) aor. -, (M, **ك**,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and **أَبَّ**, (AZ, T, S, M, **ك**,) contr. to analogy, (TA,) inf. n. **أَبٌّ** (T, S, M, **ك**,) and **أَبِيَّبٌ** (M, **ك**,) and **أَبَابٌ** and **أَبَابَةٌ** (S, M, **ك**,)

and **أَبَابَةٌ**; (M;) and **أَتَّبَبْتُ** [written with the disjunctive alif **اِتَّبَبْتُ**]; (T, **ك**,) *He prepared himself*, (AZ, S, M, A, **ك**,) and *equipped himself*, (AZ, S, A,) for (J) departing, or going away, (AZ, S,) or for journeying: (M, A, **ك**,) or *he determined upon journeying, and prepared himself*. (T.) El-Ashà says,

• **صَرَمْتُ وَلَمْ أَصْرِمْتُمْ وَكَصَارِمٍ** •
• **أَخُ قَدْ طَوَى كَشْحًا وَأَبَّ يَذْهَبًا** •

(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 عَبَابٌ وَلَا أَبَابٌ**, [or **لَا عَبَابٌ وَلَا أَبَابٌ**,] a prov. [which see explained in art. **عَب**]. (TA.) [And hence the saying,] **هُوَ فِي** (S, M, **ك**,) and **أَبَابَتِهِ**, and **أَبَابَتِهِ**, (M,) *He is in his [state of, or he is engaged in his,] preparation or equipment [for departing or journeying]*. (S, M, **ك**,) The hemzch in **أَبَّ** is sometimes changed into **و**; and thus **وَبَّ**, inf. n. **وَبٌّ**, signifies *He prepared himself to assault, or charge, in battle*. (T, TA.) — **أَبَّتْ أَبَابَتُهُ**, and **أَبَابَتُهُ**, *His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered*. (M, **ك**,) — **قَصَدَ قَصْدَهُ**, (K,) which signifies *He tended, repaired, betook himself, or directed his course, towards him, or it*: (S and Mshb in art. **قَصَد**;) and also, *he pursued his [another's] course, doing as he [the latter] did*. (L in art. **وَكِد**.) — **أَبَّ إِلَى وَطَنِهِ**, (M, **ك**,) aor. - (IDrd, M, **ك**,) and **أَبَّ**, (K,) inf. n. **أَبٌّ** (AA, S, M, **ك**,) and **أَبَابَةٌ** and **أَبَابَةٌ** (M, **ك**,) and **أَبَابٌ**, (TA,) *He yearned for, longed for, or longed to see, his home*. (AA, S, M, **ك**,)

8: see 1, first signification.

10. **أَسْتَابَهُ** *He adopted him as a father*; an extr. form; (IAqr, M;) from **أَبَّ**, a dial. var. of **أَبَّ**: (TA:) regularly, **أَسْتَابَهُ**. (M.) And **أَسْتَابَ** *He adopted a father*. (TA in art. **أَبُو**.)

أَبَّ: see art. **أَبُو**.

أَبٌّ *Herbage*, (M, **ك**,) *whether fresh or dry*: (M, * **ك**, * TA:) or *pasture, or herbage which beasts feed upon*, (Fr, AHn, Zj, T, S, M, A, Mshb, **ك**,) of whatever kind, (AHn, Zj,) [or] *not sown by men*: (Mshb:) it is, *to cattle and other beasts, what fruit is to men*: (Mujahid, T, Mshb:) or *whatever grows upon the face of the earth*; ('Atà, Th, T, M;) *whatever vegetable the earth produces*: (**ك**, * TA:) and also, *green herbage, or plants*: (**ك**, * 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, (Mshb,) *dried fruits*; because prepared for winter (Bul in lxxx. 31, and Mshb) and for journeying: (Mshb:) pl. [of pauc.] **أَبُوبٌ**, originally **أَبُوبٌ**. (I'Ak p. 367.) You say, **فُلَانٌ رَاعٍ لَهُ الْحَبُّ**, (I'Ak p. 367.) You say, **فُلَانٌ رَاعٍ لَهُ الْحَبُّ**, and **وَطَاعَ لَهُ الْأَبُّ**