

*father!*]; which is the strongest evidence of its being a proverb, and not having a literal meaning; for all of [the tribe of] Teym could not have one father, but all of them were fit objects of imprecation and rough speech: (M:) it is an expression of praise: (S:) [i. e.] it is an imprecation against him to whom it is addressed, not, however, said with the desire of its having effect, but on an occasion of intense love, like *لَا أُمَّ لَكَ*, &c.: (Har p. 165:) and sometimes in dispraise, like *لَا أُمَّ لَكَ*: and in wonder, like *لِلَّهِ دَرَكٌ*: (TA:) or, as A Heyth says, on the authority of Aboo-Sa'ced Ed-Dareer, it expresses the utmost degree of reviling; [meaning *Thou hast no known father*;] and *لَا أُمَّ لَكَ* expresses reviling also, but means *Thou hast no free, or ingenuous, mother*: (Meyd in Har p. 165: [see *أُمَّ*]:) sometimes it means *Strive, or exert thyself, in thine affair*; for he who has a father relies upon him in some circumstances of his case: (TA:) accord. to Kh, it means *Thou hast none to stand thee in stead of thyself*: (ISh, TA:) Fr says that it is a phrase used by the Arabs [parenthetically, i. e.,] to divide their speech: (TA:) [thus, for instance,] Zufar Ibn-El-Háirith says,

\* أَرِينِي سِلَاحِي لَا أَبَا لَكَ إِنِّي

\* أَرَى الْحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيَا

[*Show thou me my weapons: (mayest thou have no father! or thou hast no father: &c.): verily I see the war, or battle, increases not save in perseverance*]. (TA.) [Aboo-'Alee, as cited in the M, observes that the *ل* (meaning the final *ل*) in *أَبَا*, in the phrase *لَا أَبَا لَكَ*, indicates that it is a prefixed noun, and determinate; whereas the *ل* in *لَكَ* together with the government exercised upon the noun by *لَا* indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it seems that he was unacquainted with the dial. var. *أَبَا*; for *لَا أَبَا لَكَ* in the dial. of him who uses the form *أَبَا* instead of *أَب* is the same grammatically as *لَا أَب لَكَ* in the dial. of him who uses the form *أَب*.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, *أَنْزِلْ عَلَيْنَا الْغَيْثَ لَا أَبَا لَكَ*, and Suleymán put the best construction upon it, [as though it meant, *Send down upon us rain: Thou hast no father*], and said, I testify that He hath no father nor female companion nor offspring. (TA.) They say also, in paying honour [to a person], *لَا أَب لِسَانِكَ*, and *لَا أَبَا لِسَانِكَ*, (TA,) i. e. *May thy hater have no father!* or, accord. to ISk, each is a metonymical expression for *لَا أَبَا لَكَ*. (S in art. *شَأْنًا*, q. v.)—One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, *لِلَّهِ أَبُوكَ*, meaning *To God, purely, is attributable [the excellence of] thy father, seeing that he begat thee a generous son, and produced the like of thee!* (TA;) [or *to God be attributed (the excellence of) thy father!*] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Har p. 44.)—And *هِيَ بِنْتُ أَبِيهَا*, meaning *She resembles her father*.

*in strength of mind, or spirit, and sharpness of disposition, and in hastening, or striving to be first, to do things*: said of Hafsah, by 'Aishah. (TA.)—*بِأَبِي*, (TA,) or *بِأَبِي أَنْتَ*, (T in art. *بَأ*), [said to a person,] means [*فِدَيْتُ بِأَبِي Mayest thou be ransomed with my father!* (see the next sentence but one;) or] *أَفْدِيكَ بِأَبِي* [*I will ransom thee with my father*]; (T ubi suprâ;) or *أَنْتَ مَفْدِيٌّ بِأَبِي* *Thou art, or shalt be, ransomed with my father*]; or *فَدَيْتُكَ بِأَبِي* [*I have in my heart ransomed thee, or I would ransom thee, with my father*]; the *ب* being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, *بِأَبِي أَنْتَ وَأُمِّي* [*With my father mayest thou be ransomed, and with my mother!*]. (TA.) And *فِدَى بِأَبِي مَنْ وَدَدْتَهُ*, i. e. *May he whom I love be ransomed with my father!*, meaning *may he [my father] be made a ransom for him [whom I love]!* (El-Wáhidée on the Deewán of El-Mutanebbe, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the *ي* into *ل*: a poet says,

\* وَقَدْ زَعَمُوا أَنِّي جَزَعْتُ عَلَيْهِمَا

\* وَهَلْ جَزَعُ أَنْ قُلْتُ وَآبَا هُمَا

[*And they have asserted that I have become impatient on account of them two: but is it an evidence of impatience that I said, Alas, with my father may they two be ransomed?*]; meaning *لَا أَبَا لَكَ*. (S.) And some of the Arabs used to say, *وَآبَا أَنْتَ* [*Alas, with my father mayest thou be ransomed!*]: this, says AM, being like *وَيْلَنَا* for *يَا وَيْلَتِي*; as also *بَيْبَا*, with the hemzeh changed into *ي*, originally *يَا بَابَا*, meaning *يَا بِأَبِي*: and hence what is related, in a trad., of Umm-'Ateyeh; that she used not to mention the Prophet without saying, *بَيْبَا* [for *بِأَبِي هُوَ*]. (TA in art. *بَأ*.) A woman said,

\* يَا بِأَبِي أَنْتَ وَيَا فَوْقَ الْبَيْبِ

[*O thou to whom I would say, With my father mayest thou be ransomed! and O thou who art above him to whom I would address the saying, With my father mayest thou be ransomed!*]; respecting which Fr observes that the two words [*ب* and *أَب*] are made as one [by prefixing the article] because of their frequent occurrence; (S;) and Aboo-'Alee says that the *ي* in *بَيْب* is substituted for *ء*, not necessarily; but ISk quotes the words as commencing with *بَيْبَا*, which is the right reading, in order that this expression may agree with *الْبَيْبِ*, which is derived from it: Et-Tebreezee, however, relates Abu-l-'Alá's reciting the words as ending with *الْبَيْبِ*; saying that this is compounded from the phrase *بِأَبِي*, and that therefore the *ء* is preserved. (TA.) [See also the first paragraph in art. *بَأ*.]—You say also, *يَا أَبَتَ يَا أَبَتَ*, (S, M, K,) as in *يَا أَبَتَ* [meaning *O my father*], (S, M, K,) as in *يَا أَبَتَ* [O my father, do thou such a thing]; (S;)

and *يَا أَبَتَ*; (S, M, K;) and *يَا أَبَتَ*; (Z in the Ksh xii. 4;) and *يَا أَبَتَ* (S, M, K) when you pause after it. (S, M.) The *ة*, [here written *ت*,] (Kh, M,) the sign of the fem. gender, (S, Z,) is substituted for the [pronominal] affix *ي*, (Kh, S, M, Z,) as in *يَا أُمَّتَ*; (S;) and is like the *ة* in *عَمَّة* and *خَالَّة*, as is shown by your saying, in pausing, *يَا خَالَهُ*: (Kh, M:) like as you say, *يَا أَبَتَ*: the annexing of the fem. *ت* to a masc. noun in this case is allowable, like as it is in *حَمَامَةٌ ذَكَرٌ* and *غَلَامٌ يَفَعَةٌ* and *رَجُلٌ رُبَعَةٌ* and *شَاةٌ ذَكَرٌ*: its being made a substitute for the affix *ي* is allowable because each of these is an augmentative added at the end of a noun: and the kesreh is the same that is in the phrase *يَا أَبِي*: (Z ubi suprâ:) the *ت* does not fall from *أَب* in the phrase *يَا أَبَتَ* when there is no pause after it, though it [sometimes] does from *أُمَّ* in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (S.) *يَا أَبَتَ* is for *يَا أَبَتَاهُ*, (Aboo-'Othmán El-Mázinee, S, M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the *ل* [and *ه*] being suppressed; (the same Aboo-'Othmán and M;) or for *يَا أَبَتَا*, the *ل* being suppressed, like as the *ي* is in *يَا غَلَامٌ*; or it may be after the manner of *يَا أَبِي*. (Z ubi suprâ.) *يَا أَبَتَ* is thus pronounced after the usual manner of a noun ending with the fem. *ة*, without regard to the fact that the *ت* is in the former a substitute for the suffix *ي*. (Z ubi suprâ.) *يَا أَبَتَ* is said in a case of pause, except in the Kúr-án, in which, in this case, you say, *يَا أَبَتَ*, following the written text; and some of the Arabs pronounce the fem. *ة*, in a case of pause, *ت* [in other instances], thus saying, *يَا أَبَتَ*. (S.) *يَا أَبَتَ* is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression *يَا أَبَتَ*, for *يَا أَبَتَاهُ*: (S, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.)—*أَبٌ* is tropically applied to signify † *A grandfather, or any ancestor*. (Msb.)—It is also applied to signify † *A paternal uncle*; as in the Kúr ii. 127, quoted before. (M.)—[It is also (like *أُمَّ* and *إِبْنٌ* and *بِنْتُ*) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.]—*أَبُو الْمَرْأَةِ* † *The woman's husband*: (Ibn-Habecb, M:) it is said in the TŞ that *الْأَبُ*, in certain of the dials., signifies *the husband*: MF deems this meaning strange. (TA.) † *أَبُو الْمَوْئِي* † *The master of the dwelling, or of the place of abode*: (TA:) and † *أَبُو الْأَضْيَافِ* (ثوى) † *The very hospitable man*. (TA.)—*أَبُو الْحَارِثِ* † *The lion*. (TA.) † *أَبُو جَعْدَةَ* † *The wolf*. (TA.) † *أَبُو الْحَصِينِ* † *The fox*. (TA.) † *أَبُو جَابِرٍ* † *Bread*. (S and K in art. *جَبْر*.)—*أَبُو مَالِكٍ* † *Extreme old age*: (TA:) and † *hunger*. (MF in art. *جَبْر*.)

أَبٌ: see أَبٌ.

أَبُوَّةٌ or أَبَوَاءٌ: see أَبُوَّةٌ.