

أَبُو *Of, or relating or belonging to, a father; paternal.* (S, TA.)

أَبِي dim. of أَب, q. v. (Mṣb.)

أَبُو [in copies of the K *أَبُو*, and in the CK *أَبُو*, both app. mistranscriptions for *أَبُو*, which is well known,] *Fathership; paternity; the relation of a father.* (S, *M.) You say, *بَيْنِي وَبَيْنَ فُلَانٍ أَبُو* [Between me and such a one is a tie of fathership]. (S.)

أبي

1. *أَبِي*, aor. *يَأْبِي*, (S, M, Mṣb, K,) which is anomalous, (S, M, Mṣb,) because it has no faucial letter (S, Mṣb) for its second or third radical, (Mṣb,) and *يَأْبِي*, (M, Mṣb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and *يَأْبِي*, which is doubly anomalous first because the pret. is of the measure *فَعَلَ*, and this pronunciation of the *ي* of the aor. 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 *يَبْجَلُ*, (Sb, M,) i. e., of a verb of which the first radical letter is *و* or *ي*, (TA in art. *وَجَل*.) and *يَأْبِي*, (IB, [who cites as an ex. a verse ending with the phrase *تَبِيه*],) inf. n. *إِبَاءٌ* (S, M, Mgh, Mṣb, K) and *إِبَاءَةٌ* (K,) or *إِبَاءَةٌ*, (so in a copy of the M,) or *إِبَاءَةٌ*, (so in the Mṣb,) *He refused; or refrained, forbore, abstained, or held back; syn. اِمْتَنَعَ* (S, Mṣb, MF, Bḍ in ii. 32, Kull p. 8,) *voluntarily, or of his own free will or choice*: (Bḍ ubi suprā, Kull:) [thus when used intransitively: and it is also used transitively:] you say, *أَبَى الْأَمْرَ* *he refused assent, or consent, to the thing, or affair; disagreed to it; and did not desire [to do] it*: (Mṣr in Ḥar p. 483:) *he did not assent to, consent to, approve, or choose, it; he disallowed it; rejected it*: (Mgh:) and *أَبَى الشَّيْءَ* *he disliked, was displeased with, disapproved of, or hated, the thing.* (M, K.) Fr says that there is no verb with fet-ḥ to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except *أَبَى*: that AA adds *رَكَنَ*: but that one says *رَكَنَ* with *يُرْكَنُ* for its fut., and *رَكَنَ* with *يُرْكَنُ* 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 *عَسَا* and *سَجَا*; and Mbr adds *جَبَا*: but most of the Arabs say *يَقْلَى* and *يَجْبَى* and *يَشْجُو* and *يَقْسُو*. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-ḥ, or are instances of the intermixture of two dial. vars.] *أَبَيْتَ اللَّعْنَ* is a greeting which was addressed to kings in the time of ignorance; meaning *Mayest thou refuse, or dislike*, (ISk, *S, *M, *Ḥar 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. (Ḥar ubi suprā.) You say also, *أَبَى أَنْ يُضَامَ* [He refused, or did not submit, to

be harmed, or injured]. (T.) [And sometimes *أَبَى* is inserted after *أَنْ*, and is either redundant, or corroborative of the meaning of the verb, as in the case of *أَنْ لَا* or *أَلَّا* after *مَنَعَ*.] It is said in the K *ix. 32*, *وَيَأْبِي اللَّهُ إِلَّا أَنْ يُتَمَّ نُورُهُ*, meaning *But God will not consent or choose [save to complete, or perfect, his light]*. (Bḍ.) And in the same xvii. 91, *فَأَبَى أَكْثَرَ 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 *إِلَّا* being allowable because it is rendered by means of a negative. (Bḍ.) You also say, *كَانَ يَأْبِي اللَّحْمَ* [He used to refuse, or dislike, flesh-meat], (K,) or *أَكَلَ اللَّحْمَ* [the eating of flesh-meat]. (Mgh.) And *أَبَى فُلَانٌ الْمَاءَ* [Such a one refused, or disliked, water, or the water]: (S:) or *أَبَى مِنْ شُرْبِ الْمَاءِ* [he refused, or voluntarily refrained from, the drinking of water, or the water]. (AAF, M.) And *أَبَى عَلَيْهِ الْأَمْرَ*, (Mgh, and Mṣr. [author of the Mgh] in Ḥar p. 483,) and *تَأْبَاهُ* *عَلَيْهِ*, both signify *He refused him his assent, or consent, to the thing, or affair.* (Mṣr ubi suprā, in Ḥar.) Hence, (Mṣr ubi suprā,) *أَبَى عَلَيْهِ*, (Mgh, and Mṣr ubi suprā,) and *تَأْبَى عَلَيْهِ*, (T, S, and Mṣr ubi suprā,) *He was incontinent, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. اِمْتَنَعَ* (T, S, Mgh, and Mṣr ubi suprā) *عَلَيْهِ*: (T:) thus explained because the objective complement (الأمر) is suppressed. (Mṣr ubi suprā.) = *اللَّبَنَ*, (M, TA, [in a copy of the former of which the verb is written *أَبَيْتَ*, but this I suppose to be a mistranscription, on account of what here follows,]) like *رَضِيَتْ*, (K,) inf. n. *أَبَى*, (M, and so in some copies of the K,) or *إِبَى*, (so in some copies of the K,) with *kesr*, and with the short final alif, (TA, [i. e. like *رَضَى*, but perhaps this may have been supposed to be the right reading only because the verb is likened to *رَضِيَتْ*, of which *رَضَى* 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.) — *أَبَى الْفِصِيلَ*, and *أَبَى*, inf. n. *أَبَى*, *The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food.* (M, K.) = *أَبَيْتَ* as *syn. with أَبَوْتُ*: see the latter.

4. *أَبَيْتَهُ* [in the CK, erroneously, *أَبَيْتَهُ*] *I made him to refuse it; or to refrain, forbear, abstain, or hold back, from it, voluntarily, or of his own free will or choice*: (S: [this meaning being there implied, though not expressed:]) or *I made him to dislike it, to be displeased with it, to disapprove of it, or to hate it*: (M, K:) namely, *water* [&c.]. (S, M.) One says, *فُلَانٌ بَحْرًا يُؤْبَى*, (ISk, S, K, * [in the CK, erroneously, *يُؤْبَى*],) i. e., *Such a one is like a sea, or great river, that will not make thee to refuse it, or dislike it, &c.*; (K;) i. e., *that will not fail, or come to an end*, (ISk, S, K,) by reason of its

abundance. (ISk, S.) In like manner one says, of any water, *مَاءٌ لَا يُؤْبَى* [Water that will not fail, or come to an end]. (TA.) And *مَا عِنْدَنَا مَاءٌ مَا لَا يُؤْبَى* *With us, or at our abode, is water that does not become scanty, or little in quantity.* (Lh, T, M.) And *الْمَاءُ أَبَى* *The water decreased, or became deficient.* (AA, from El-Mufaddal.) And *فُلَانٌ قَلْبٌ لَا يُؤْبَى* *A well that will not become exhausted*: (IAḥr, M:) one should not say, *يُؤْبَى*.

(M, TA.) In like manner, also, one says, *كَلَّا عِنْدَهُ دَرَاهِمٌ لَا تُؤْبَى* *Herbage, or pasture, that will not fail, or come to an end.* (S.) And *عِنْدَهُ دَرَاهِمٌ لَا تُؤْبَى* *He has dirhems, or money, that will not fail, or come to an end.* (TA.) And *أَبَى الْمَاءُ* signifies also *The water [in a well] was, or became, difficult of access (اِمْتَنَعَ)*, 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* and *تَأْبَى عَلَيْهِ الْأَمْرَ*: see 1, latter half of the paragraph.

أَبِيَّةٌ *A paucity, or deficiency, and revulsion, of the milk in the breast*: (Fr, TṢ:) 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, *إِنَّمَا هَذِهِ الْحَمَى أَبِيَّةٌ تُدِيكَ* [This fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.] (TA.)

أَبِيَانٌ and *أَبِيَانٌ* and *أَبِيَانٌ*: see *أَبَى*, in four places.

أَبَاءٌ, (T, S, M,) or *أَبَاءٌ مِنَ الطَّعَامِ*, (K,) *A dislike, or loathing, of food*: (T, S, M, K:) of the measure *فَعَالٌ*, (S, M,) with *ḍamm*, (S, K,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, *أَخَذَهُ أَبَاءٌ*, (T, S, M, K,) *He was, or became, taken, or affected, with a dislike, or loathing, of food.* (T, S, M, K.)

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

أَبِيَّةٌ and *أَبِيَّةٌ*: see *أَبَى*, in three places. — Also, the former (*أَبِيَّةٌ*), *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 *أَوَابٌ*, voce *أَبَى*.]

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

أَبِيَّةٌ, with *ḍamm*, (K,) and *kesr* to the *ب*, and with *teshdeed* of this letter and of the *ي*, (TA,) [in the CK *أَبِيَّةٌ*,] *Pride; self-magnification, or greatness, or majesty*: (K:) and *إِبَاءٌ* [also] signifies *pride, self-magnification, or haughtiness.* (Ḥam p. 118.)

أَبِيَانٌ and *أَبِيَانٌ*, (S, M, Mṣb, K, TA,) and *أَبَى*, and *أَبَى*,