

# ي

The twenty-eighth letter of the alphabet: called **يَاءٌ**. It is one of the letters termed *soft*, or *weak*, and is a letter of prolongation and of augmentation. As a numeral it signifies *Ten*. = **ي** for **يا** frequently occurs in the phrase **يُرْسُولُ اللَّهِ**, and in **يَأْتِيهَا**. — **ي** inserted to give fulness of sound to **kesreh**, see art. 1. — Used for **اللئكار**, see **الف الاستنكار** in art. 1. — **ي** with **sheddah** followed by **ة** converts a part. n. into a quasi-inf. n., as **المضروبية**, “the being beaten.” So, by the relative **ي**, **النسبة**, **ي**, subst. and even particles are converted into abstract nouns of quality, as **أسمية** and **كيفية**. = **يا** is the most common of vocative particles, used in calling to him who is near; [like *O!*]; and to him who is distant; [like *Ho there! Holloa!*]; and to him who is between near and distant; [like *ho! what ho!*]; (Ibn-el-Kátib, in the *Káfiyeh*, cited in *TA*, art. **أيا**.) Pronounced with **imáleh**, see art. **إمّا**. — **يا آل** for **يآل**, see **ل**. — **يايا** and **يايه**, see art. **أيا**.

## يَا

R.Q. 1. **يَأْيَاءٌ**, inf. n. **يَأْيَاءٌ** and **يَأْيَاءٌ**, [respecting the form of which latter see **ظاظًا**.] *He made a show of kindness, benignity, or favour to him.* (K.) — **إِنَّمَا هُوَ يَأْيَاءٌ** [It is only making a show of kindness, &c.: or, perhaps, *He is only one who makes a show of kindness, &c.*]. (L.) = **يَأْيَاءُ بِالْقَوْمِ** *He called the people:* (K.: so too in the L, and this is the correct meaning: *TA*.) or *he said to the people يَأْيَاءُ*, in order that they should assemble, or collect together. (K.) — **يَأْيَاءُ بِالْإِبِلِ** *He called to the camels by the cry أَيْ*, (whence the verb is formed by transposition, *TA*.) to quiet them. (K.)

**يَأْيَاءُ** The cry, or crying, of the bird called **يُؤْيُؤُ**. (K.) — [See also the verb.] — See art. **أيا**.

**يُؤْيُؤُ** A certain bird (S, K) of prey, (S,) resembling the [kind of hawk called] **بَاشِقُ** (S,

K:) it is of the birds called **صُقُورُ**, [pl. of **صَقْرٌ**.] as are also the **بَازِي** and the **شَاهِين** and the **زُرْقُ** and the **بَاشِقُ**: (AHát in *TA*, in art. **بشق**.) accord. to *Dmr*, it is a small bird, short-tailed, the temperament of which is, in comparison with that of the **بَاشِقُ**, cold and moist; for it is more patient, or enduring, and heavier in motion: the people of Egypt and Syria, he adds, call it **جَلْمُ**, on account of the lightness and swiftness of its wings: (*TA*.) pl. **يَأْيَائِي**, and, in a verse, **يَأْيَائِي**. (S.) — Also, accord. to *AA*, The head, or uppermost part, of a vessel in which **كُحْلُ** (*collyrium*) is kept: mentioned before as called **يُؤْيُؤُ**, which is perhaps a mistake for **يُؤْيُؤُ**. (*TA*.)

## يَأْسُ

1. **يَأْسُ**, (S, M, A, Mṣb, K,) **مِنَ الشَّيْءِ** (S, A\*, Mṣb,) aor. **يَيْئَسُ** and **يَيْئَسُ**, (S, M, Mṣb, K,) the latter of which is extr., (Sb, S, M, K,) like **يَحْسِبُ**, aor. of **حَسِبَ**, and **يَنْعَمُ**, aor. of **نَعِمَ**, (Aṣ, S, *TA*.) and is of the dial. of the higher classes of *Muḍar*, as are also the similar instances, but the former is of the dial. of the lower classes of the *Muḍar*; (AZ, S, Mṣb, *TA*;) or, as *Sb* says, accord. to his companions, the verb was originally of two forms, **يَيْئَسُ**, aor. **يَيْئَسُ**, and **يَأْسُ**, aor. **يَيْئَسُ**, and a compound [which is **يَيْئَسُ** having **يَيْئَسُ** for its aor.] was then formed from the two; but as to **وَمَقُ**, aor. **وَمَقُ**, and **وَمَقُ**, aor. **وَمَقُ**, and **وَمَقُ**, aor. **وَمَقُ**, and **وَمَقُ**, aor. **وَمَقُ**, in each of these only one form is allowable, with the **kesr**; (S, *TA*;) and some change the second **ي** of the aor. of **يَيْئَسُ** into **ا**, and say **يَأْسُ** and **يَأْسُ**; (Mbr, S, *TA*;) and *I'Ab* reads, in the *Kur*. xii. 87, **يَيْئَسُ**, after the manner of the dial. of those who pronounce the first letter of the aor. with **kesr** excepting such as is with **ي** [for its first letter], (K, *TA*.) which dial. is that of *Temeem* and *Keys* and *Hudheyl* and

*Asad*; (Ks, Lb, *TA*;) the case of **ي** being made an exception by them because **kesr** with that letter is difficult of pronunciation; (Sb, *TA*;) but some of the *Benoo-Kelb* pronounce **ي** also with **kesr**, which is extr.; (Fr, Lb, *TA*;) and this is done in the instances of **يَيْئَسُ** and **يَيْجَلُ** because one **ي** is here strengthened by another; (K, *TA*;) [I find also, in a copy of the *M*, **يَيْئَسُ**, as an extr. form of the aor. of this verb, on the authority of *Sb*; but it is doubtless a mistranscription for **يَيْئَسُ**; and there is another evident mistranscription in a quotation from *Sb* immediately following in that copy, relating to aors. of the form of **يَيْئَسُ**, which has been rendered correctly above, in the present work, from the *TA*;) inf. n. **يَأْسٌ** (S, M, A, Mṣb, K) and **يَأْسٌ**, (*TA*.) or **يَأْسٌ**, (as in a copy of the *M*.) and **يَأْسَةٌ**; (Ibn-'Abbád, M, K, *TA* [but in a *MS*. copy of the *K* I find it written **يَأْسَةٌ**; and in the *CK*, **يَأْسَةٌ**];) and **يَأْسٌ** is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Mṣb;) *He despaired of the thing*; syn. of the inf. n. **قُتُوطُ**, (S, A, K,) contr. of **رَجَاءٌ**; (M, A, K:) or *he cut off hope of the thing*: (A, K:\*) or *his hope of the thing became cut off*: (Mḡh:) and **يَأْسٌ** signifies the same, (S, A, K,) in like manner followed by **مِنَ**; (S;) and so does **يَأْسٌ**, (S, K,) [originally **يَأْسٌ**.] of the measure **إِفْتَعَلَ**, but with incorporation [of the **ي** into the **ت**]. (S.) It is allowable to transpose the letters of **يَيْئَسُ**, so as to say **أَيْئَسُ**; but not those of the inf. n. (Mṣb.) There is not a word in the Arabic language commencing with **ي** followed by **ء** except **يَيْئَسُ** [and its derivatives] (**IKṭṭ**) [and **يَأْيَاءُ** and its derivatives, and words commencing with an augmentative **ي** followed by a radical **ء**]. The expression **لَا يَأْسُ مِنْ طُولِ**, occurring in a description of *Moḥammad*, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K,\* *TA*;) **يَأْسُ** is here an indeterminate noun governed in