

the accus. case by the negative لـ: (TA:) or, accord. to one relation, the words are, لـ يَائِسْ, [in the CK, erroneously, لـ يَائِسْ,] meaning, that his height was not despairs of; i.e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَائِسْ is here in the sense of مَاءٌ دَافِقٌ مُّبُوسٌ like مَاءٌ دَافِقٌ in the sense of مَاءٌ مَدْفُوقٌ. (TA.) — [Hence,] يَسْتَهِنَتِ الْمَرْأَةُ The woman was, or became, barren. (Mṣb.) — يَسْ, (S, M, A, Mṣb, K,) aor. يَسْ and يَسْ, (S, M, A, Mṣb, K,) aor. يَسْ and يَسْ, (M, A, Mṣb, K;) also signifies † *He knew*; syn. عَلِمَ; (S, M, A, Mṣb, K;) in the dial. of En-Nakha'; (S, Mṣb;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Wahbeel, a tribe of En-Nakha'; or, accord. to El-Kāsim Ibn-Maṣān, of the dial. of Hawāzin. (M, TA.) So in the Kur. [xiii. 30] أَفَلَمْ يَعْلَمُ الَّذِينَ آمَنُوا [Do not then those who have believed know?]: (S, M, Mṣb, K;) or, accord. to some of the lexicologists, do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know? or the meaning is, do not then those who have believed despair of the belief of those whom God has described as those who will not believe? (M, TA;) but I'Ab (M, TA) and 'Alee and others (TA) used to read أَفَلَمْ يَتَبَيَّنُ الَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَسْ in a state of drowsiness. (M*, TA.) Soheyem Ibn-Wetheel El-Yarbo'ee also uses the verb in this sense, in a verse cited in art. يَسْ, voce يَسْ, q.v. (S, M*). [Z says,] You say, يَسْ, meaning, قُدْ يَسْتَهِنَتْ أَنْكَ وَجْلَ صَدْقَى, meaning, † *I have known [that thou art a good man]*, because with eager desire is restlessness, and with the cessation thereof is quiet and tranquility; wherefore it is said, يَسْ أَحَدُ الرَّاحِمَيْنِ [Despair is one of the two states of rest.] (A, TA.)

يَسْ أَيَاسَةً, (S, M, A, Mgh, K,) inf. n. (L, Mgh, Mṣb,) of the same measure as كِتَابٌ, (Mṣb,) originally يَسْ, (L, Mṣb,) like يَعْسَ, (L,) and يَهْمَانٌ, (Mṣb,) *He made him to despair*: (S, M, A, K;) or to cut off hope: (A:) or to cease to have hope: (Mgh:) of such a thing: (S:) as also أَيَاسَةً [from أَيَاسَ]. (Mgh, K.) — [Hence,] أَيَاسَهَا اللَّهُ God made her to be, or become, barren. (Mṣb.)

8: } see 1.
10: }

يَسْ Phthisis, or consumption; syn. سُلْ; (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was, (K, TA,) or أَيَاسَ, (TA,) the son of Muḍar the son of Nizār:

(K, TA:) or, as Suh says, in the R, this disease was called دَاءُ يَاسِ, or دَاءُ إِيَاسَ, because the son of Muḍar died of it. (TA.)

يَوْسُ: }
يَوْسُ: }
see يَائِسْ.
يَيْسُ: }

يَيْسُ (M, Mgh, Mṣb) and يَيْسُ (M) يَائِسْ (S, M, A, K) and يَوْسُ (M, K) Despairing: (S, M, A, Mgh, K;) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.]

يَيْسَةً A barren woman. (Mṣb.)

مُبُوسٌ مُّبُوسٌ Despaired of. (M, Mgh, Mṣb.*)

يَ

2. خَرَبٌ وَيَبِبَةٌ [They rendered it waste, and made it desolate: see يَيَّابَ]. (A.)

خَرَابٌ يَيَّابَ Vacant; in which there is nothing; (Sh;) in which there is no one. (T.) اَرْضٌ يَيَّابَ A land that is in a state of ruin, or waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing: (S, K;) an uninhabited land, accord. to some. (Mṣb.) خَرَابٌ يَيَّابَ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Mṣb;) or it is not so; (S;) [and therefore the meaning is A very desolate waste, or the like; يَيَّاب being added to strengthen the signification of خَرَاب:] or merely a waste, or the like; دَارِهِمْ خَرَابٌ يَيَّابَ being an explicative adjunct]. Their dwelling is desolate, vacant; there is (to it) neither guard nor door]. (A.) حَوْضٌ يَيَّابَ A tank, or cistern, that is empty; containing no water. (A.) اَمْسَى مِنْ يَيَّابَ It became devoid of inhabitants: occurring in a verse of Ibn-Abee-Rabī'ah. (TA.)

يَسْ

1. يَسْ, aor. يَسْ, (S, M, A, Mṣb, K) and يَسْ (K) and يَسْ (S, M, Mṣb, K,) which latter is extr., (S, M, K,) so that it is like يَسْ, (TA,) inf. n. (S, M, Mṣb*) and يَسْ (M, Mṣb, TA) and يَسْ (M) and يَسْ (K) [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَسْ, and accord. to general rule it would be an inf. n. of يَسْ, which is probably an obsolete form,] It was, or became, dry; or it dried, or dried up; after having been moist, humid, succulent, or the like: (A, Mṣb, K;) or, [rather,] it was, or became, dry; or it dried, or dried up: and also, [but perhaps tropically,] it was, or became, stiff, rigid, tough, firm, resisting pressure, or hard: [contr. of يَسْ:] رَطْبٌ يَسْ signifying the contr. of يَسْ: (M:) رُطْبَةٌ يَسْ is a quality which

necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and اِتَّبَسْ * اِتَّبَسْ (S, M, K,) of the measure يَ being changed into ت, (M,) as well as [its original form] اِتَّبَسْ (TA [there written اِتَّبَسْ because it has the conjunction و prefixed to it]) aor. [of the former] يَاتِبَسْ and [of the latter] يَتِبَسْ (M,) signifies the same as يَسْ: (M, K;) or is quasi-pass. of يَسْ [and therefore signifies it became dried, or dried up; &c.]; (Ibn-Es-Sarrāj, §;) [as also تِبَسْ occurring in the TA, art. عَسْ.] You say, يَسْ النَّبَاتُ [The plant, or herbage, became dry; &c.] (S, K.) And يَسْ الْأَرْضُ The land lost its water and moisture; its water and moisture went away. (M.) — [Hence, يَسْ] + يَسْ طَيْعَتَهُ [He became constipated. And] يَسْ [That friendship which was between them two became withered; (see 2, and see also ثَرَى;) i.e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. تَقَاطَعَ. (A, TA.) — Hence also, (M,) يَسْ (so in a copy of the M [agreeably with an explanation of its part. n. يَسْ, q.v., and in a copy of the A written يَسْ]) or يَسْ (A, TA) like أَكْثَرُمْ (K,) † *Be thou silent; or cease thou from speaking*: (M, A, K;) said to a man. (M.)

2. تَبِيسْ (S, A, K;) inf. n. (S,) He dried it; made it dry; [&c.; see 1;] (S, A, K;) as also اِبِسَةً (M, A, K.) — [Hence the saying,] أَعِذْكَ بِاللَّهِ أَنْ تَبِيسْ رَحْمًا مَبْلُوْلَةً [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And لا تُوبِسْ الشَّرِيْبَيْنِ وَبَنِيكَ [Wither not the fresh and vigorous friendship, between me and thee; i.e., sever not thou the firm bond of friendship that unites me and thee: see also يَسْ مَا يَنْتَهِيْ] (A, TA.)

3. يَابِسَةُ + He treated him with dryness and hardness, or niggardliness; syn. قَاسِحَةٌ (L, K, art. عَامِلُهُ بِالْيَابِسَةِ وَالشَّدَّةِ) i.e. قَسْحٌ (TK, in that art.) [See يَابِسَةُ.]

4. اِبِسَةُ The land had its plants or herbage, (A,) or its leguminous plants, (Yaṣkoob, S, K,) drying up, or dried up: (Yaṣkoob, S, A, K;) or became abundant in its dry plants or herbage. (M.) — اِبِسَتِ النَّاقَةُ — The she-camel became milkless. (TA, voce اِبِسَتِ النَّاقَةِ) اِبِسَ — وَجَبَتْ The people journeyed in the land: (K:) or in the dry land; (TA;) like as you say أَيَسْ — الْأَرْضُ الْجُرْزُ from أَجْرَزُوا: (S, TA.) اِبِسَةُ: اِبِسَةُ: see 2, in two places.