

أَهَّة a subst. from تَأَوَّه; occurring in the saying of El-Muthak্কib El-'Abdee,

• إِذَا مَا قُمْتَ أَرْحَلْبَا بَلِيلِ
• تَأَوَّهَ أَهَّةَ الرَّجُلِ الْحَزِينِ

[When I arise to saddle her, by night, she moans with the moaning of the sorrowful man]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوَّه: (TA:) but some recite the verse differently, saying, أَهَّة, from أَهَّ meaning تَوَجَّع: (S:) and some say, تَهَوَّه هَاهَةَ. (TA.) And hence the saying, in imprecating evil on a man, أَهَّة لَكَ [May God cause moaning to thee!], and أَوَّه لَكَ, with the ة suppressed, and with teshdeed to the و. (S.) [See also أَوَّه in art. او.] And see آه above. — [Also Measles: thus in the phrase, used in imprecating evil on a man, أَهَّة وَمَاهَةَ [May God cause measles and small-pox [to befall thee]! (K, TA), mentioned by Lh on the authority of Aboo-Khálid. (TA.)

آه. &c. : see آه and أوه and أوه and أوه.

أَوَّه A man often saying Ah! or alas! or often moaning: (Mgh:) or one who says Ah! or alas! from a motive of affection, or pity, or compassion, and fear: or mourning, or sorrowing, much, or often: (TA:) or compassionate; tender-hearted: or often praying, or frequent in prayer: (K, TA:) or one who celebrates the praises of God, or praises Him greatly, or glorifies Him: or who praises much, or often: or who abases himself, or addresses himself with earnest supplication, [to God], confident of his prayer's being answered: (TA:) or one having certain knowledge (K, TA) of his prayer's being answered: (TA:) or inviting much, or often, to what is good: (TA:) or skilled in the law: or a believer; so in the Abyssinian language: (K:) occurring in the Kur [ix. 115 and xi. 77]. (TA.) — See also آه.

أَوَّه، or أَوَّه، and أَوَّه :
أَوَّاه، or أَوَّاه، and أَوَّاه : } see آه.
أَوَّاه، or أَوَّاه :

أَوَّاه [Saying Ah! &c.: (see the verb:) and] abasing himself; or addressing himself with earnest supplication [to God]. (TA.) [See also أَوَّاه.]

أوى

1. أَوَّاهُ (T, S, M, Mgh, Msh, K,) and أَوَّاهُ (M, Msh, K,) aor. يَأْوِي. (T, S, Msh,) imperative أَوِّى (T,) inf. n. أَوَّاهُ (T, S, M, Mgh, Msh, K,) with damm, (K,) of the measure فَعُولُ, [originally أَوَّوَى] (S,) and أَوَّاهُ (Fr, M, K,) with kesr, (K,) and أَوَّاهُ (S;) and أَوَّاهُ (M, K,) inf. n. أَوَّاهُ (K;) and أَوَّاهُ (M, K;) and أَوَّاهُ (thus [more commonly] accord. to a copy of the M,) or أَوَّاهُ (K,) like أَوَّاهُ (TK,) and أَوَّاهُ (M, K,) both of the measure افْتَعَلَ; (TA;) and أَوَّاهُ is used by some in the same sense, but rejected, in this sense, by several;

(Msh;) the pronoun relating to a place of abode; (T, S, M, Msh, K;) He betook himself to it, or repaired to it, for lodging, covert, or refuge; (Mgh;) and [simply] he got him or got himself, betook himself, repaired, or resorted, to it; (T, Mgh;) he returned to it; (M;) he took up his abode in it; he lodged, or abode, or dwelt, in it. (Msh, K.) Hence, in the Kur [xi. 45], سَأْوِي إِلَى جَبَلٍ يَعْصِنِي مِنَ الْمَاءِ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) أَوَّاهُ properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

• بِصُبُوحٍ صَافِيَةٍ وَجَذْبِ كَرِينَةٍ
• بِمَوْتِرٍ تَأْتِي نَهْ إِبْهَامَهَا

[With a morning-potation of clear wine (مَخْمَرٌ being understood), and a female singer's straining of her chords, with a stringed instrument to which her thumb returns after the straining], he means أَوَّاهُ, of the measure تَفْعَلُ, from أَوَّاهُ, signifying عُدْتُ; the و being changed into ا [written ي], and the ي, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.]) أَوَّاهُ, aor. as above, inf. n. أَوَّاهُ, also signifies He turned away: and hence, [it is said,] إِذْ أَوَّاهُ إِلَى الْكَهْفِ [When the young men turned away to the cave: though the verb may be here well rendered betook themselves for refuge]. (Har p. 246.) You say also, أَوَّاهُ إِلَى فُلَانٍ, (A'Obeid, T,) or لَهُ, (as afterwards written in a copy of the T,) [I betook myself to such a one, or repaired to him, for lodging, covert, or refuge; or] I joined myself, got myself, betook myself, repaired, or resorted, to such a one: and accord. to AHeyth, أَوَّاهُ فُلَانًا signifies the same; but he did not know أَوَّاهُ to be syn. with أَوَّاهُ as explained below. (T.) And أَوَّاهُ إِلَى اللَّهِ He returned unto God. (TA, from a trad.) — أَوَّاهُ said of a wound: see 5. — See also 4, in seven places. — أَوَّاهُ (T, S, M, Mgh, K,) like رَوَّى (K, TA,) but it would have been more explicit if the author of the K had said like رَوَّى (TA,) [as is shown by the false reading in the CK, رَوَّى لَهُ كَرَوَّى, aor. يَأْوِي (T, S, Mgh, K,) inf. n. أَوَّاهُ (S, K) and أَوَّاهُ (S, Mgh, K,) with kesr, (TA,) [originally أَوَّاهُ,] the و being changed into ي because of the kesreh before it, (S,) or because combined with ي and preceded by sukoon [a mistake for "kesreh"], (IB as cited in the TA,) [in a copy of the T written أَوَّاهُ, and in a copy of the M and in the CK أَوَّاهُ,] and مَأْوِيَةٌ (S, M, K,) without teshdeed, (S, TA,) [in my copy of the Mgh written with teshdeed,] and مَأْوَاهُ (S, M, K,) He compassionated him; felt compassion, or pity, for him; (T, S, M, Mgh, K;) as also أَتَوَّى (T, K,) of the measure افْتَعَلَ. (TA.) In using the imperative form, you say, اَوِّى لَهُ, [unless this be a mistranscription for اَوِّى لَهُ,] meaning Be thou compassionate to him. (T, TA.)

2: see 1, first sentence: — and see 4. — أَوَّاهُ

بِالْحَيْلِ (ISh, T) [I drew together the horses: this meaning seems to be indicated in the T, by the context: or] I called out to the horses أَوَّاهُ, in order that they should return at hearing my voice: (ISh:) and in like manner one says to them أَوِّى or أَوِّى; (ISh, T, TA;) a well-known call of the Arabs to horses; and sometimes أَوِّى, with a long meddeh, is said to them from afar. (T, TA.) [See also 5.]

4. أَوَّاهُ (T, S, M, Mgh, Msh, K,) inf. n. اَوِّى; (T, S, Mgh;) and أَوَّاهُ (K;) and أَوَّاهُ (T, S, M, Mgh, Msh, K;) the first of which is the [most] approved; (T;) the last used by some; (T, Msh;) both given on the authority of AZ, (S,) and of A'Obeid, accord. to whom you say, أَوَّاهُ, with the short ا only; (T, M;) He, or it, gave him, or afforded him, lodging, covert, or refuge; harboured him; sheltered him; protected him; (Mgh;) he lodged him, or lodged him with himself; made him his guest; or gave him refuge or asylum, absolutely, or with himself; syn. أَنْزَلَهُ; (K;) or أَنْزَلَهُ بِهِ. (T, S, TA.) You say also, أَوَّاهُ إِلَى الرَّجُلِ [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And أَوَّاهُ سَقْفُ [A roof sheltered him]. (Mgh.) And أَوَّاهُ وَالْإِبِلَ [I lodged the camels in their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الْحَمْدُ لِلَّهِ الَّذِي كَفَّانَا وَأَوَّانَا i. e. [Praise be to God who hath sufficed us and] hath brought us to a place of abode for us, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed أَوَّاهُ as syn. with أَوَّاهُ; but it is correct. (T.) It is said in a form of divorce, لَا يَأْوِينِي، [A house, or tent, shall not lodge, or comprise, me with thee]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) لَا يَأْوِي الضَّالَّةَ إِلَّا ضَالٌّ [No one will harbour the stray beast but a person straying from the right course of conduct]. (T, Mgh.) And his saying, لَا تَقَطِّعْ يَدِي نَمْرٍ حَتَّى يَأْوِيَهُ الْحَرِينُ i. e. [There shall be no cutting off of the hand in the case of stealing fruit] unless the place where the fruit is dried contain it [at the time of the stealing thereof]. (TA.) — Hence, اِبْوَاهُ خَشَبِ الْفَحْمِ The throwing of dust, or earth, upon the wood of which charcoal is made, and covering it therewith. (Mgh.) — See also 1, first sentence.

5: see 1, first sentence. — تَأَوَّتِ الطَّيْرُ The birds collected, or flocked, together; (Lth, T, S, M, K;) as also تَأَوَّتْ: (K:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ الْحَيْلُ The horses drew, or gathered, themselves together: and تَأَوَّى النَّاسُ The men did so. (T.) You say also, of a wound, تَأَوَّى، and أَوَّاهُ، meaning It drew together, for healing; and so تَأَوَّى، and أَوَّاهُ: so in the Nawádir el-Aaráb. (T.) — One may also say, يَتَأَوَّى، without saying it with ه، [i. e. يَتَأَوَّى] meaning He says أَوَّاهُ. (Fr and T in art. او.) [See also 2; and see art. او.]

6: see 5, in two places.