

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 *اللإتكار*, see *الف الإستنكار* 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. *إما*. — *يا آل* for *يال*. — *يا*, see J. — *يايا* and *ياية*, see art. *أيا*.

يَا

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

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

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

K:) it is of the birds called *صُقُور*, [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 *جَلْمَرٌ*, on account of the lightness and swiftness of its wings: (TA:) pl. *يَأْتِي*, and, in a verse, *يَأْتِي*. (S.) — Also, accord. to AA, The head, or uppermost part, of a vessel in which *كُحْلٌ* (collyrium) is kept: mentioned before as called *يُؤْبِقُ*, which is perhaps a mistake for *يُؤْبِقُ*. (TA.)

يَاسٌ

1. *يَاسٌ*, (S, M, A, Mṣb, K,) *وَمِنَ 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 a compound [which is *يَيْئَسُ* having *يَيْئَسُ* for its aor.] was then formed from the two; but as to *وَمَقَى*, aor. *يَمَقَى*, and *وَمَقَى*, aor. *يَمَقَى*, and *وَمَقَى*, aor. *يَمَقَى*, and *وَمَقَى*, aor. *يَمَقَى*, and *وَمَقَى*, aor. *يَمَقَى*, 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 *يَئَسُ* and *يَئَسُ*; (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 *Ḳays* 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; (Sh, 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. *قُنُوطٌ*, (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*: (Mgh:) and *إِسْتَيْئَسَ* signifies the same, (S, A, K,) in like manner followed by *مِنْ*; (S;) and so does *إِتَّأَسَ*, (S, K,) [originally *إِتَّأَسَ*] 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] (IKṭ) [and *يَأْتِيَاهُ* 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:) *يَأْسٌ* is here an indeterminate noun governed in