

When this is followed by another hemzeh, an **ا** is interposed between the two hemzehs, [so that you say **أَأَنْتَ**, also written **أَأَنْتَ**,] as in the saying of Dhu-r-Rummeh,

• **أَأَنْتَ أَيَا ظَبِيَّةَ الْوَعَسَاءِ بَيْنَ جَلَاذِلٍ** •
• **وَبَيْنَ النَّقَا أَأَنْتَ أَمْرٌ سَالِرٍ** •

[*O thou doe-gazelle of El-Waasa between Jelajil and the oblong gibbous hill of sand, is it thou, or Umm-Salim?*]; (T, S;) but some do not this.

(T.) [It is often conjoined with **إِنَّ**, as in the

Qur xii. 90, **أَنْتَ أَتَيْتَ لِيُؤَسِّفَ** *Art thou indeed Joseph?* It is sometimes used to make a person acknowledge, or confess, a thing, (T, Mṣb in art. همز, Mughnee,) and to establish it, (Mṣb,) as in the phrase in the Qur [v. 116], **أَأَنْتَ قُلْتَ لِلنَّاسِ** [Didst thou say to men?], (T,) and **أَأَنْتَ تَنْشُرُخَ** [explained above], (Mṣb in art. همز,) and in **أَأَنْتَ ضَرَبْتَ زَيْدًا** [Didst thou beat Zeyd?], and **أَزِيدًا ضَرَبْتَ** [Zeyd didst thou beat?]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the Qur [xxxvii. 153], **أَصْطَفَى** [Hath He chosen daughters in preference to sons?], (T,) [but see the next sentence,] and [in the same ch., verse 93,] **أَتَعْبُدُونَ مَا** [Do ye worship what ye hew out?]. (Mughnee.) And to express a nullifying denial, as in [the words of the Qur xvii. 42,] **أَفَأَصْفَاكُمْ** [Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters?]. (Mughnee.) And to denote irony, as in [the Qur xi. 89,] **أَصَلُّوا تَكُ تَأْمُرُ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا** [Do thy prayers enjoin thee that we should leave what our fathers worshipped?]. (Mughnee.) And to denote wonder, as in [the Qur xxv. 47,] **أَلَمْ تَرَ** [Hast thou not considered the work of thy Lord, how He hath extended the shade?]. (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the Qur lvii., 15,] **أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا** [Hath not the time yet come for those who have believed?]. (Mughnee.) And to denote a command, as in [the Qur iii. 19,] **أَسْلِمُوا**, meaning **أَسْلِمُوا** [Enter ye into the religion of El-Islam]. (Mughnee, and so Jel.) And to denote equality, occurring after **سَوَاءٌ** and **أَهْلِي** and **مَا أَدْرِي** and **لَيْتَ شِعْرِي** and the like, as in [the Qur lxiii. 6,] **سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ** [It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them], and in **أَقْبَتَ أَمْ قَعَدَتَ** [I care not whether thou stand or sit]: and the general rule is this, that it is the hemzeh advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, **سَوَاءٌ عَلَيْهِمُ الْإِسْتِغْفَارُ وَعَدَمُهُ** [Equal to them will be the begging of forgiveness and the not doing so], and **مَا أَهْلِي بِقِيَامِكَ وَعَدَمِهِ** [I care not for thy standing and thy not doing so]. (Mughnee.)

— **أَلْفُ التَّدَاةِ** [The alif of calling, or vocative alif],

(T, S, * Mughnee, * K,) as in **أَزِيدُ**, meaning **زَيْدٌ** [O Zeyd], (T, K,) and in **أَزِيدُ أَقْبِلُ** [O Zeyd, advance], (S,) used in calling him who is near, (S, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (S.) **أَ**, with medd, is a particle used in calling to him who is distant, (Mughnee, K,) as in **أَزِيدُ أَقْبِلُ** [*Ho there, or soho, or holla, Zeyd, advance*]. (TA.) Az says, You say to a man, in calling him, **أَقْلَانُ** and **أَقْلَانُ** and **أَقْلَانُ** (TA) or **أَيَا**. (S and K in art. ايا.) — **أَيَا**, for **إِي** and **وَاللَّهِ**, **إِي**: see **إِي**. — In a dial. of some of the Arabs, hemzeh is used in a case of pausing at the end of a verb, as in their saying to a woman, **قُولِي** [Say thou], and to two men, **قُولُوا** [Say ye two], and to a pl. number, **قُولُوا** [Say ye]; but not when the verb is connected with a word following it: and they say also **أَ**, with a hemzeh, [for **أَ**,] in a case of pausation. (T.) But Ahmad Ibn-Yahya says, All men say that when a hemzeh occurs at the end of a word, [i. e. in a case of pausation,] and has a quiescent letter before it, it is elided in the nom. and gen. cases, though retained in the accus. case [because followed by a quiescent **ا**], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Hijaz, and Hudheyl, and the people of Mekkeh and El-Medeeneh, do not pronounce hemzeh [at all]: and 'Eesa Ibn-'Omar says, Temeem pronounce hemzeh, and the people of El-Hijaz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [as exhibiting two instances of a rare usage of **ا**, or **أَ**, in a case of pausing, in the place of a suppressed word,]

• **دَعَا فُلَانٌ رَبَّهُ فَاسْمَعَا • الْخَيْرُ خَيْرَانِ وَإِنْ شَرُّ فَا •**
• **وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأَ** •

[written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning, *Such a one supplicated his Lord, and made his words to be heard, saying, Good is double good; and if evil be my lot, then evil; but I desire not evil unless Thou wilt that it should befall me*]: and he says, he means, **إِلَّا أَنْ تَشَاءَ**; this being of the dial. of Benoo-Saad, except that it is [with them] **أَ**, with a soft **ا** [only]: also, in replying to a person who says, "Wilt thou not come?" one says, **فَأَ**, meaning **فَأَذْهَبُ بِنَا** [Then go thou with us]: and in like manner, by **فَأَ**, in the saying above, is meant **فَشَرُّ**. (TA.) — Hemzeh also sometimes occurs as a verb; **إِهِ**, i. e. **إِ** with the **ه** of pausation added, being the imperative of **أَيَّ** as syn. with **وَعَدَ**. (Mughnee.) — [As a numeral, **ا** denotes *One*.]

ا ب

1. **أَبَ**, (T, S, M, &c.,) aor. **أَبَ**, (M, K,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and **أَبَ**, (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. **أَبَ**, (T, S, M, K,) and **أَبَابَ** (M, K) and **أَبَابَةَ** (S, M, K)

and **أَبَابَةَ**; (M;) and **أَتَتَّبَ** [written with the disjunctive alif **تَبَّ**]; (T, K;) *He prepared himself*, (AZ, S, M, A, K,) and *equipped himself*, (AZ, S, A,) for (ل) departing, or going away, (AZ, S,) or for journeying: (M, A, K:) or *he determined upon journeying, and prepared himself*. (T.) El-Aashà says,

• **صَرَمْتُ وَلَمْ أَصْرِمْكُمْ وَكَصَايِرِ** •
• **أَخٌ قَدْ طَوَى كَشْحًا وَأَبٌ يَدْمَبَا** •

(T, S, M, TA,) i. e. *I cut [in effect, while I did not really cut] you: for like one who cuts is a brother who has determined and prepared to go away*. (TA.) [Hence,] **لَا عَبَابَ وَلَا أَبَابَ**, [or **لَا عَبَابَ وَلَا أَبَابَ**] a prov. [which see explained in art. عَب]. (TA.) [And hence the saying,] **هُوَ فِي** (M,) **إِبَابَتِهِ**, and **أَبَابَتِهِ**, (S, M, K,) and **أَبَابِهِ**, (M,) *He is in his [state of, or he is engaged in his,] preparation or equipment [for departing or journeying]*. (S, M, K.) The hemzeh in **أَبَ** is sometimes changed into **و**; and thus **وَبَ**, inf. n. **وَبَ**, signifies *He prepared himself to assault, or charge, in battle*. (T, TA.) — **أَبَتَ أَبَابَتَهُ**, and **إِبَابَتَهُ**, *His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered*. (M, K.) — **أَبَ**, **أَبَ** **أَبَهُ**, (K,) which signifies *He tended, repaired, betook himself, or directed his course, towards him, or it*: (S and Mṣb in art. قصد:) and also, *he pursued his (another's) course, doing as he (the latter) did*. (L in art. وكد.) — **أَبَ**, (M, K,) aor. **أَبَ** (IDrd, M, K) and **أَبَ**, (K,) inf. n. **أَبَ** (AA, S, M, K) and **أَبَابَةَ** and **أَبَابَةَ** (M, K) and **أَبَابَ**, (TA,) *He yearned for, longed for, or longed to see, his home*. (AA, S, M, K.)

8: see 1, first signification.

10. **أَسْتَابَهُ** *He adopted him as a father*; an extr. form; (IAṣr, M;) from **أَبَ**, a dial. var. of **أَبَ**: (TA:) regularly, **أَسْتَابَهُ**. (M.) And **أَسْتَابَ** *He adopted a father*. (TA in art. اهو.)

أَبَ: see art. اهو.
أَبَ *Herbage*, (M, K,) *whether fresh or dry*: (M, * K, * TA:) or *pasture, or herbage which beasts feed upon*, (Fr, Aḥn, Zj, T, S, M, A, Mṣb, K,) *of whatever kind*, (Aḥn, Zj,) [or] *not sown by men*: (Mṣb:) it is, *to cattle and other beasts, what fruit is to men*: (Mujahid, T, Mṣb:) or *whatever grows upon the face of the earth*; ('Atà, Th, T, M;) *whatever vegetable the earth produces*: (K, * TA:) and also, *green herbage, or plants*: (K, * TA:) and, as some say, *straw*, (Jel in lxxx. 31, and TA,) because cattle eat it: (TA:) or *herbage prepared for pasture and for cutting*: (TA:) accord. to IF, (Mṣb,) *dried fruits*; because prepared for winter (Bḍ in lxxx. 31, and Mṣb) and for journeying: (Mṣb:) pl. [of pauc.] **أَوْبٌ**, originally **أَبُوبٌ**. (I' Ak p. 367.) You say, **رَاعَ لَهُ الْحَبُّ**, **أَبُوبٌ**, **فُلَانٌ رَاعَ لَهُ الْحَبُّ**, **وَطَاعَ لَهُ الْأَبُ**