

آهة a subst. from تآوه; occurring in the saying of El-Muthakib El-'Abdee,

• إِذَا مَا قُمْتَ أَرْحَلْبَا بَلِيلِ
• تَأَوَّهَ آهَةَ 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. تَأَوَّهَ: (TA:) but some recite the verse differently, saying, آهَةَ, from آه meaning تَوَجَّعَ: (S:) and some say, تَهَوَّهَ هَاهَةَ. (TA.) And hence the saying, in imprecating evil on a man, آهَةَ لَكَ [May God cause moaning to thee!], and آوَهُ لَكَ, with the ة suppressed, and with teshdeed to the و. (S.) [See also آوَهُ in art. او.] And see آه above. — [Also Measles: thus in the phrase, used in imprecating evil on a man, آهَةَ وَمَاهَةَ [May God cause measles and small-pox [to befall thee]! (K, TA), mentioned by Lh on the authority of Aboo-Khâlid. (TA.)

آه. &c. : see آوه and آوه and آوه.

آوه 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.

آووه, or آووه, and آووه: }
آوتاه, or آوتاه, and آوتاه: } see آه.
آوياه, or آوياه:

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

اوى

1. آواه, (T, S, M, Mgh, Msh, K,) and آواهُ, (M, Msh, K,) aor. يَأْوِي. (T, S, Msh,) imperative اِيْوِ, (T,) inf. n. أَوْي. (T, S, M, Mgh, Msh, K,) with damm, (K,) of the measure فَعُولُ, [originally اَوُوِي, (S,) and اَوِي, (Fr, M, K,) with kesr, (K,) and اَوِي; (S;) and اِيْوِي, (M, K,) inf. n. اَوِي, (K;) and اَوِي; (M, K;) and اَوِي, (thus [more commonly] accord. to a copy of the M,) or اَوِي, (K,) like اَتَّخَذَ, (TK,) and اَوِي, (M, K,) both of the measure افْعَل; (TA;) and اَوِي 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 يَحْفَظُنِي مِنَ الْمَاءِ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) اَوِي properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed,

• بِصُبُوحِ صَافِيَةٍ وَجَذْبِ كَرِينَةٍ
• بِمَوْتَرٍ تَأْتِي نَهْ إِبْهَامَهَا

[With a morning-potation of clear wine (حَمِيرٌ 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 أَوِيْتُ مِنْهُ, of the measure تَفْعَلُ, from اَوِيْتُ لَهُ 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.]) اَوِي, aor. as above, inf. n. اَوِي, also signifies He turned away: and hence, [it is said,] اِذْ اَوَى الْغَيَّةُ إِلَى الْكَفِّفِ [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, اَوِيْتُ إِلَى فُلَانٍ, (A'Obeyd, 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, اَوِيْتُ فُلَانًا signifies the same; but he did not know اَوِيْتُ to be syn. with اَوِيْتُ as explained below. (T.) And اَوَى إِلَى اللَّهِ He returned unto God. (TA, from a trad.) — اَوَى said of a wound: see 5. — See also 4, in seven places. — اَوَى لَهُ, (T, S, M, Mgh, K,) like رَوَى لَهُ, (K, TA,) but it would have been more explicit if the author of the K had said like رَمَى لَهُ, (TA,) [as is shown by the false reading in the CK, رَوَى لَهُ كَرَوَى, aor. يَأْوِي, (T, S, Mgh,) inf. n. اَوِيَّةَ (S, K) and اَوِيَّةَ, (S, Mgh, K,) with kesr, (TA,) [originally اَوِيَّةَ,] 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 اَوِيَّةَ, and in a copy of the M and in the CK اَوِيَّةَ,] and مَأْوِيَّةَ, (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 اَوِيْتُ, (T, K,) of the measure افْعَل. (TA.) In using the imperative form, you say, اَوِي لَهُ, [unless this be a mistranscription for اَوِي لَهُ,] meaning Be thou compassionate to him. (T, TA.)

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

بالخيل (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 آوَهُ, in order that they should return at hearing my voice: (ISh:) and in like manner one says to them آوِ or آوِ; (ISh, T, TA;) a well-known call of the Arabs to horses; and sometimes آي, with a long meddeh, is said to them from afar. (T, TA.) [See also 5.]

4. آواه, (T, S, M, Mgh, Msh, K,) inf. n. اِيْوَاهُ; (T, S, Mgh;) and آواه; (K;) and آواه; (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'Obeyd, accord. to whom you say, آوَيْتُ إِلَيْهِ, 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. اَنْزَلَهُ; (K;) or اَنْزَلَهُ بِهِ. (T, S, TA.) You say also, اَوَيْتُهُ الرَّجُلَ إِلَى [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And آواه سَقَفٌ [A roof sheltered him]. (Mgh.) And اَوَيْتُ الْإِبِلَ [I lodged the camels in their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الْحَمْدُ لِلَّهِ الَّذِي كَفَّأَنَا وَأَوَانَا 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 آوَيْتُ as syn. with اَوَيْتُ; 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 الْجَرِينُ 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, اِيْوَاهُ 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 الْخَيْلُ The horses drew, or gathered, themselves together: and تَأَوَّى النَّاسُ The men did so. (T.) You say also, of a wound, تَأَوَّى, and اَوَى, meaning It drew together, for healing; and so تَأَوَّى, and اَوَى: so in the Nawádir el-Aaráb. (T.) — One may also say, يَتَأَوَّى, without saying it with ه, [i. e. يَتَأَوَّى,] meaning He says آوه. (Fr and T in art. او.) [See also 2; and see art. او.]

6: see 5, in two places.