

the accus. case by the negative لا (TA:) or, accord. to one relation, the words are, لا يائسُ [in the CK, erroneously, لا يائسُ] meaning, that his height was not despaired 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 يائسُ is here in the sense of مَيُوسُ, like دَافِقُ مَاً in the sense of مَدْفُوقٌ. (TA.) — [Hanco,] يَمْسَتْ الْمَرْأَةُ The woman was, or became, barren. (Mṣb.) — يَيْسُ, (S, M, A, Mṣb, K,) aor. يَيْسُ and يَيْسُ, (M,) 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-Kelboo, (TA,) in the dial. of Wahbeel, a tribe of En-Nakha'; or, accord. to El-Kāsim Ibn-Maṣn, of the dial. of Hawāzin. (M, TA.) So in the K. [xiii. 30] أَفَلَمْ يَيْسِ 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 يَيْسِ الَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَيْسُ in a state of drowsiness. (M, TA.) Soḥeym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يَسِرُ, voce يَسِرُ, q.v. (S, M\*). [Z says,] You say, قَدْ يَيْسُ أَتَكَ رَجُلٌ صِدْقِي, 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, الْيَأْسُ أَحَدُ الرَّاحَتَيْنِ [Despair is one of the two states of rest.] (A, TA.)

4. إِيَّاسٌ (S, M, A, Mgh, K,) inf. n. of same measure as كِتَابٌ (L, Mgh, Mṣb,) originally إِيَّاسٌ (L, Mṣb,) like إِيَّعَاسٌ (L,) and إِيَّانٌ (Mṣb,) He made him to despair: (S, M, A, K:) or to cut off hope: (A:) or to cease to have hope: (Mgh:) مِنْ كَذَا of such a thing: (S:) as also إِيَّسَةٌ [from إِيَّسٌ]. (Mgh, K.) — [Hence,] إِيَّاسَهَا اللَّهُ God made her to be, or become, barren. (Mṣb.)

8: } see 1.  
10: }

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

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

يُوسٌ }  
يُوسٌ } see يَائِسٌ.  
يَيْسٌ }

يَائِسٌ (M, Mgh, Mṣb) and يَيْسٌ (M) and يَيْسٌ (S, M, A, K) and يَيْسٌ (M, K) Despairing: (S, M, A, Mgh, K:) but the third has an intensive signification, (Bḍ, xli. 49,) [and so the last.]

رِيَّاسَةٌ A barren woman. (Mṣb.)

مَيُوسٌ مِنْهُ Despaired of. (M, Mgh, Mṣb.)

يب

2. خَرِبُوهُ وَيَبِوهُ. [They rendered it waste, and made it desolate: see يَبَابٌ]. (A.)

يَبَابٌ Vacant; in which there is nothing; (Sh;) in which there is no one. (T.) أَرْضٌ يَبَابٌ 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 يَبَابٌ: 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; يَبَابٌ being added to strengthen the signification of خَرَابٌ: or merely a waste, or the like; يَبَابٌ being an explicative adjunct]. دَارُهُمْ خَرَابٌ يَبَابٌ [Their dwelling is desolate, vacant; there is (to it) neither guard nor door]. (A.) حَوْضٌ يَبَابٌ A tank, or cistern, that is empty; containing no water. (A.) أَمْسَى مِنْ الْإِنْسِ It became devoid of inhabitants: occurring in a verse of Ibn-Abeo-Rabee'ah. (TA.)

يبس

1. يَيْسٌ aor. يَيْسُ (S, M, A, Mṣb, K) and يَائِسٌ (K) and يَيْسُ (S, M, Mṣb, K,) which latter is extr., (S, M, K,) so that it is like يَيْسُ (TA,) inf. n. يَيْسٌ (S, M, Mṣb\*) and يَيْسٌ (M, Mṣb, TA) and يَيْسٌ (M) and يَيْسَةٌ (K) [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَيْسٌ, and accord. to general rule it would be an inf. n. of يَيْسٌ, 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 رَطَبٌ:] يَيْسٌ signifying the contr. of رَطْوِيَّةٌ: (M:) يَيْسَةٌ is a quality which

necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and يَيْسٌ (S, M, K,) of the measure اِفْتَعَلَ, (S,) the ي being changed into ت, (M,) as well as [its original form] اَيْتَسَسَ, (TA [there written اَيْتَسَسَ because it has the conjunction وَ prefixed to it]) aor. [of the former] يَيْسُ and [of the latter] يَائِسُ, (M,) signifies the same as يَيْسٌ: (M, K:) or is quasi-pass. of يَيْسَةٌ [and therefore signifies it became dried, or dried up; &c.]; (Ibn-Es-Sarrāj, S;) [as also يَيْسُ, occurring in the TA, art. عَكْس.] You say, يَيْسُ النَّبَاتُ [The plant, or herbage, became dry; &c.] (S, K.) And يَيْسَتِ الْأَرْضُ The land lost its water and moisture; its water and moisture went away. (M.) — [Hence,] يَيْسُ † He became rostrive. And [يَيْسُ †] [That friendship which was between them two became withered; (see 2, and see also يَيْسُ) i.e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. تَقَاطَعَا. (A, TA.) — Hence also, (M,) يَابِسٌ (so in a copy of the M [agreeably with an explanation of its part. n. يَابِسٌ, q.v., and in a copy of the A written اَيْبَسُ,] or اَيْبَسُ, [from اَيْبَسٌ like اُكْرِمُ (K),] † Be thou silent; or cease thou from speaking: (M, A, K:) said to a man. (M.)

2. تَيْبَسٌ (S, A, K;) inf. n. تَيْبَسٌ (S,) He dried it; made it dry; [&c.; see 1;] (S, A, K;) as also اَيْبَسَةٌ (M, A, K.) — [Hence the saying,] اُعِيْذُكَ بِاللَّهِ اَنْ تَيْبَسَ رَحِمًا مَبْلُوَةً † [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And لَا تَوْبِسُ الْتَرَى بَيْنِي وَبَيْنَكَ † [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 يَيْسٌ مَا بَيْنَهُمَا; and see also تَرَى]. (A, TA.)

3. يَابَسَهُ † He treated him with dryness and hardness, or niggardliness; syn. قَاسَمَهُ; (L, K, art. قَسَحَ;) i.e. عامله باليبس والشدة. (TK, in that art.) [See يَابِسٌ.]

4. اَيْبَسَتِ الْأَرْضُ The land had its plants or herbage, (A,) or its leguminous plants, (Yaḳḳoob, S, K,) drying up, or dried up: (Yaḳḳoob, S, A, K:) or became abundant in its dry plants or herbage. (M.) — اَيْبَسَتِ السَّاقَةُ The she-camel became milkless. (TA, voce وَجِبَتْ) — اَيْبَسَ الْقَوْمُ The people journeyed in the land: (K:) or in the dry land; (TA;) like as you say اَيْبَسَ: الْأَرْضُ الْجُرُزُ أَجْرُزًا. (S, TA.) — اَيْبَسَ: see 1, last signification. = اَيْبَسَهُ: see 2, in two places.