

father!]; which is the strongest evidence of its being a proverb, and not having a literal meaning; for all of [the tribe of] Teym could not have one father, but all of them were fit objects of imprecation and rough speech: (M:) it is an expression of praise: (§:) [i. e.] it is an imprecation against him to whom it is addressed, not, however, said with the desire of its having effect, but on an occasion of intense love, like لَا أُمَّ لَكَ &c.: (Har p. 165:) and sometimes in dispraise, like لَا أُمَّ لَكَ: and in wonder, like اللَّهُ دَرَكُ: (TA:) or, as A Heyth says, on the authority of Abou-Sa'eed Ed-Dareer, it expresses the utmost degree of reviling; [meaning *Thou hast no known father*;] and لَا أُمَّ لَكَ expresses reviling also, but means *Thou hast no free, or ingenuous, mother*: (Meyd in Har p. 165: [see أُمَّ:]) sometimes it means *Strive, or exert thyself, in thine affair*; for he who has a father relies upon him in some circumstances of his case: (TA:) accord. to Kh, it means *Thou hast none to stand thee in stead of thyself*: (ISH, TA:) Fr says that it is a phrase used by the Arabs [parenthetically, i. e.] to divide their speech: (TA:) [thus, for instance,] Zufar Ibn-El-Hārith says,

- أُرِيْنِي سِلَاحِي لَا أُمَّ لَكَ إِنِّي
- أَرَى الْحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيَا

[*Show thou me my weapons: (mayest thou have no father! or thou hast no father: &c.): verily I see the war, or battle, increases not save in perseverance*]. (TA.) [Abou-'Alee, as cited in the M, observes that the ا (meaning the final ا) in أُمَّ, in the phrase لَا أُمَّ لَكَ, indicates that it is a prefixed noun, and determinate; whereas the ل in لَكَ together with the government exercised upon the noun by لا indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it seems that he was unacquainted with the dial. var. أُمَّ; for لَا أُمَّ لَكَ in the dial. of him who uses the form أُمَّ instead of أُمَّ is the same grammatically as لَا أُمَّ لَكَ in the dial. of him who uses the form أُمَّ.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, أَنْزِلْ عَلَيْنَا الْغَيْثَ لَا أُمَّ لَكَ, and Suleymán put the best construction upon it, [as though it meant, *Send down upon us rain: Thou hast no father*], and said, I testify that He hath no father nor female companion nor offspring. (TA.) They say also, in paying honour [to a person], لَا أُمَّ لَشَانِكَ, and لَا أُمَّ لَشَانِكَ, (TA,) i. e. *May thy hater have no father!* or, accord. to ISk, each is a metonymical expression for لَا أُمَّ لَكَ. (§ in art. شَانًا, q. v.)—One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, اللَّهُ أَبُوكَ, meaning *To God, purely, is attributable [the excellence of] thy father, seeing that he begat thee a generous son, and produced the like of thee!* (TA;) [or *to God be attributed (the excellence of) thy father!*] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Har p. 44.)—And هِيَ بِنْتُ أَبِيهَا, meaning *She resembles her father*

*in strength of mind, or spirit, and sharpness of disposition, and in hastening, or striving to be first, to do things*: said of Hafṣah, by 'Aīsheh. (TA.) — يَا أَبِي, (TA,) or أَنْتَ يَا أَبِي, (T in art. يَا,) [said to a person,] means *Mayest thou be ransomed with my father!* (see the next sentence but one;) or [I will ransom thee with my father]; (T ubi suprā;) or أَنْتَ مَقْدِي يَا أَبِي *Thou art, or shalt be, ransomed with my father*; or فَدَيْتُكَ يَا أَبِي [I have in my heart ransomed thee, or I would ransom thee, with my father]; the ب being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, يَا أَبِي أَنْتَ وَأُمِّي [With my father mayest thou be ransomed, and with my mother!]. (TA.) And فِدِي يَا أَبِي مَنْ وَدَدْتَهُ, i. e. *May he whom I love be ransomed with my father!*, meaning *may he [my father] be made a ransom for him [nhom I love]!* (El-Wāhīdee on the Deewán of El-Mutanebbe, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the يَا into ا: a poet says,

- وَقَدْ زَعَمُوا أَيَّ جَزَعْتُ عَلَيْهِمَا
- وَهَلْ جَزَعُ أَنْ قُلْتُ وَأَ يَا هُمَا

[*And they have asserted that I have become impatient on account of them two: but is it an evidence of impatience that I said, Alas, with my father may they two be ransomed?*]; meaning *Alas, with my father mayest thou be ransomed!*: this, says AM, being like وَيَلْتَا يَا وَيَلْتَا يَا; as also يَا بَيْبَا, with the hemzeh changed into يَا, originally يَا يَا, meaning يَا يَا: and hence what is related, in a trad., of Umm-'Ateeyeh; that she used not to mention the Prophet without saying, يَا بَيْبَا [for هُوَ يَا]. (TA in art. يَا.) A woman said,

- يَا يَا أَبِي أَنْتَ وَيَا فَوْقَ الْبَيْبِ

[*O thou to whom I would say, With my father mayest thou be ransomed! and O thou who art above him to whom I would address the saying, With my father mayest thou be ransomed!*]; respecting which Fr observes that the two words [ب and أَب] are made as one [by prefixing the article] because of their frequent occurrence; (§;) and Abou-'Alee says that the يَا in بَيْبِ is substituted for ا, not necessarily; but ISk quotes the words as commencing with يَا بَيْبَا, which is the right reading, in order that this expression may agree with الْبَيْبِ, which is derived from it: Et-Tebreezee, however, relates Abu-l-'Alá's reciting the words as ending with الْبَيْبِ; saying that this is compounded from the phrase يَا أَبِي, and that therefore the ا is preserved. (TA.) [See also the first paragraph in art. يَا.] — You say also, يَا أَبَتِ, [meaning *O my father*], (§, M, K,) as in يَا أَبَتِ يَا أَفْعَلُ [O my father, do thou such a thing]; (§;)

and يَا أَبَتِ; (§, M, K;) and يَا أَبَتِ; (Z in the Ksh xii. 4;) and يَا أَبَتِ (§, M, K) when you pause after it. (§, M.) The ة, [here written ت,] (Kh, M,) the sign of the fem. gender, (§, Z,) is substituted for the [pronominal] affix يَا, (Kh, §, M, Z,) as in يَا أُمَّتِ; (§;) and is like the ة in عَمَّة and خَالَّة, as is shown by your saying, in pausing, يَا خَالَتَهُ, like as you say, يَا خَالَهُ: (Kh, M:) the annexing of the fem. ت to a masc. noun in this case is allowable, like as it is in ذَكَرَ حَمَامَةً and غَلَامٌ بَعْنَةٌ and رَجُلٌ رُبْعَةٌ and شَاةٌ ذَكَرٌ: its being made a substitute for the affix يَا is allowable because each of these is an augmentative added at the end of a noun: and the kesreh is the same that is in the phrase يَا أَبِي: (Z ubi suprā:) the ت does not fall from أَب in the phrase يَا أَبَتِ when there is no pause after it, though it [sometimes] does from أَب in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (§.) يَا أَبَتَهُ is for يَا أَبَتَاهُ, (Abou-'Othmán El-Mázinee, §, M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the ا [and ه] being suppressed; (the same Abou-'Othmán and M;) or for يَا أَبَتَا, the ا being suppressed, like as the يَا is in يَا غَلَامٌ; or it may be after the manner of يَا أَبِي. (Z ubi suprā.) يَا أَبَتِ is thus pronounced after the usual manner of a noun ending with the fem. ة, without regard to the fact that the ت is in the former a substitute for the suffix يَا. (Z ubi suprā.) يَا أَبَتَهُ is said in a case of pause, except in the KUR-ÁN, in which, in this case, you say, يَا أَبَتِ, following the written text; and some of the Arabs pronounce the fem. ة, in a case of pause, ت [in other instances], thus saying, يَا أَبَتَهُ. (§.) يَا أَبَتَهُ is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression يَا أَبَتِ, for يَا أَبَتَاهُ: (§, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.)—أَبُ is tropically applied to signify †A grandfather, or any ancestor. (Msb.)—It is also applied to signify †A paternal uncle; as in the KUR ii. 127, quoted before. (M.)—[It is also (like أُمَّ and أَبْنُ and بِنْتُ) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.]—أَبُو الْمَرْءِ + *The woman's husband*: (Ibn-Hābeeb, M:) it is said in the TS that الْأَبُ, in certain of the dials., signifies *the husband*: MF deems this meaning strange. (TA.) أَبُو الْمَوْئِي + *The master of the dwelling, or of the place of abode*: (TA:) and + *the guest*. (K in art. ثَوِي.) أَبُو الْأَضْيَافِ + *The very hospitable man*. (TA.)—أَبُو الْحَارِثِ + *The lion*. (TA.) أَبُو جَعْدَةَ + *The wolf*. (TA.) أَبُو الْحَصِينِ + *The fox*. (TA.)—أَبُو جَاهِرٍ + *Bread*. (§) and K in art. جَاهِر.)—أَبُو مَالِكٍ + *Extreme old age*: (TA:) and + *hunger*. (MF in art. جَاهِر.)

- أَبُ: see أَبَا.
- أَبَوَةٌ or أَبَوَاءُ: see أَبَوَةٌ.