

أَبُو *Of, or relating or belonging to, a father; paternal.* (S, TA.)

أَبِي dim. of أَب, q. v. (Mṣb.)

أَبُو [in copies of the K, أَبُو, and in the CK أَبُو, both app. mistranscriptions for أَبُو, which is well known,] *Fathership; paternity; the relation of a father.* (S, M.) You say, بَيْنِي وَبَيْنَ فُلَانٍ [Between me and such a one is a tie of fathership]. (S.)

أبي

1. أَبِي, aor. يَأْبِي, (S, M, Mṣb, K,) which is anomalous, (S, M, Mṣb,) because it has no faucial letter (S, Mṣb) for its second or third radical, (Mṣb,) and يَأْبِي, (M, Mṣb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and يَبْيِي, which is doubly anomalous, first because the pret. is of the measure فَعَلَ, and this pronunciation of the ي of the aor. is [regularly allowable only] in the case of a verb of the measure فَعَلَ, aor. يَفْعَلُ, and secondly because it is only in an aor. like يَجْعَلُ, (Sb, M,) i. e., of a verb of which the first radical letter is و or ي, (TA in art. وِجَل) and يَبْيِي, (IB, [who cites as an ex. a verse ending with the phrase تَبْيِي])

inf. n. إِبَاءٌ (S, M, Mgh, Mṣb, K) and إِبَاءَةٌ (K,) or إِبَاءَةٌ, (so in a copy of the M,) or إِبَائَةٌ, (so in the Mṣb,) *He refused; or refrained, forbore, abstained, or held back; syn. اِمْتَنَعَ* (S, Mṣb, MF, Bq in ii. 32, Kull p. 8,) *voluntarily, or of his own free will or choice:* (Bq ubi suprâ, Kull:) [thus when used intransitively: and it is also used transitively:] you say, أَبَى الْأَمْرَ *he refused assent, or consent, to the thing, or affair; disagreed to it; and did not desire [to do] it:* (Mṣr in Ḥar p. 483:) *he did not assent to, consent to, approve, or choose, it; he disallowed it; rejected it:* (Mgh:) and أَبَى الشَّيْءَ *he disliked, was displeased with, disapproved of, or hated, the thing.* (M, K.) Fr says that there is no verb with fet-h to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except

أَبَى: that AA adds رَكَنَ: but that one says رَكَنَ with يَرْكُنُ for its fut., and رَكَنَ with يَرْكُنُ for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds قَلَى and غَسَا and شَجَا; and Mbr adds جَبَا: but most of the Arabs say يَغْلِي and يَجْبِي. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-h, or are instances of the intermixture of two dial. vars.] أَبَيْتَ اللَّعْنَ is a greeting which was addressed to kings in the time of ignorance; meaning *Mayest thou refuse, or dislike,* (ISk, S, M, Ḥar p. 491,) to do a thing that would occasion thy *being cursed!* (ISk, S, M;) or, to do that for which thou wouldst deserve *the being cursed!* for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Ḥar ubi suprâ.) You say also, أَبَى أَنْ يُضَامَ [He refused, or did not submit, to

be harmed, or injured]. (T.) [And sometimes ى is inserted after أَنْ, and is either redundant, or corroborative of the meaning of the verb, as in the case of أَنْ لَا or أَلَّا after مَنَعَ.] It is said in the Kur ix. 32, وَيَأْبَى اللَّهُ إِلَّا أَنْ يَتَمَّرَ نُورُهُ, meaning *But God will not consent or choose [save to complete, or perfect, his light].* (Bd.) And in the same xvii. 91, فَأَبَى أَكْثَرَ النَّاسِ إِلَّا كُفُورًا, i. e. [But the greater number of men have not consented to, or chosen, aught] *save denying [its truth, or disbelieving it];* this phrase with إِلَّا being allowable because it is rendered by means of a negative. (Bd.) You also say, كَانَ يَأْبَى اللَّحْمَ [He used to refuse, or dislike, flesh-meat], (K,) or أَكَلَ اللَّحْمَ [the eating of flesh-meat]. (Mgh.) And أَبِي فُلَانٍ الْمَاءَ [Such a one refused, or disliked, water, or the water]: (S:) or أَبِي مِنْ شُرْبِ الْمَاءِ [he refused, or voluntarily refrained from, the drinking of water, or the water]. (AAF, M.) And أَبِي عَلَيْهِ الْأَمْرَ, (Mgh, and Mṣr. [author of the Mgh] in Ḥar p. 483,) and تَأْبَاهُ عَلَيْهِ, both signify *He refused him his assent, or consent, to the thing, or affair.* (Mṣr ubi suprâ, in Ḥar.) Hence, (Mṣr ubi suprâ,) أَبِي عَلَيْهِ, (Mgh, and Mṣr ubi suprâ,) and تَأْبَى عَلَيْهِ, (T, S, and Mṣr ubi suprâ,) *He was incomppliant, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. اِمْتَنَعَ* (T, S, Mgh, and Mṣr ubi suprâ) عَلَيْهِ: (T:) thus explained because the objective complement (الْأَمْرُ) is suppressed. (Mṣr ubi suprâ.) — مِنَ الطَّعَامِ, (K,) or اللَّبَنِ, (M, TA, [in a copy of the former of which the verb is written اِبَيْتَ, but this I suppose to be a mistranscription, on account of what here follows,]) like رَضِيَتْ, (K,) inf. n. أَبِي, (M, and so in some copies of the K,) or اِبَائِي, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i. e. like رَضِي, but perhaps this may have been supposed to be the right reading only because the verb is likened to رَضِيَتْ, of which رَضِي is the most common inf. n.,]) *I left, or relinquished, the food, (M, K,) and the milk, (M, TA,) without being satiated, or satisfied.* (M, K.) — أَبِي الْفَصِيلِ, and أَبِي, inf. n. أَبِي, *The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food.* (M, K.) — أَبَيْتُ as syn. with أَبَوْتُ: see the latter.

4. أَبَيْتُهُ إِبَاءَهُ [in the CK, erroneously, أَبَيْتُهُ] *I made him to refuse it; or to refrain, forbear, abstain, or hold back, from it, voluntarily, or of his own free will or choice:* (S: [this meaning being there implied, though not expressed:]) or *I made him to dislike it, to be displeased with it, to disapprove of it, or to hate it:* (M, K:) namely, فُلَانٌ بَحْرٌ لَا يُؤْبَى, (S, M.) One says, فُلَانٌ بَحْرٌ لَا يُؤْبَى, (ISk, S, K, [in the CK, erroneously, فُلَانٌ لَا يُؤْبَى]) i. e., *[Such a one is like a sea, or great river, that will not make thee to refuse it, or dislike it, &c.];* (K:) i. e., *that will not fail, or come to an end,* (ISk, S, K,) *by reason of its*

abundance. (ISk, S.) In like manner one says, of any water, مَاءٌ لَا يُؤْبَى [Water that will not fail, or come to an end]. (TA.) And مَا عِنْدَنَا مَاءٌ مَا يُؤْبَى *With us, or at our abode, is water that does not become scanty, or little in quantity.* (Lh, T, M.) And آبَى الْمَاءَ *The water decreased, or became deficient.* (AA, from El-Mufaddal.) And فُلَانٌ لَا يُؤْبَى *A well that will not become exhausted:* (IAṣr, M:) one should not say, يُؤْبَى.

(M, TA.) In like manner, also, one says, كَلَّا عِنْدَهُ دَرَاهِمٌ لَا تُؤْبَى *Herbage, or pasture, that will not fail, or come to an end.* (S.) And عِنْدَهُ دَرَاهِمٌ لَا تُؤْبَى *He has dirhems, or money, that will not fail, or come to an end.* (TA.) And آبَى الْمَاءَ signifies also *The water [in a well] was, or became, difficult of access (اِمْتَنَعَ), so that no one was able to descend to it but by exposing himself to peril or destruction:* (M:) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he exposes himself to peril, or destruction. (T, TA.)

5. تَأْبَى عَلَيْهِ الْأَمْرُ: and تَأْبَى عَلَيْهِ alone: see 1, latter half of the paragraph.

أَبِيَةٌ *A paucity, or deficiency, and revulsion, of the milk in the breast:* (Fr, TṢ:) or *a revulsion of the milk in the udder;* (K:) but the saying “in the udder” requires consideration. (TA.) You say to a woman, when she has a fever on the occasion of childbirth, إِنَّمَا هَذِهِ الْحَمِيَّ ابِيَةٌ تُدِيكُ [This fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.] (TA.)

أَبِيَانٌ and أَبِيَانٌ and أَبِيَانٌ: see أَب, in four places.

أَبَاءٌ, (T, S, M,) or مِنَ الطَّعَامِ, (K,) *A dislike, or loathing, of food:* (T, S, M, K:) of the measure فَعَالٌ, (S, M,) with damm, (S, K,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, أَخَذَهُ مِنَ الطَّعَامِ أَبَاءٌ (T, S, M, K) *He was, or became, taken, or affected, with a dislike, or loathing, of food.* (T, S, M, K.)

أَبِيَةٌ inf. n. of أَبِي, q. v. (S, M, &c.) — See also أَبِيَةٌ.

أَبِيَةٌ and أَبِيَةٌ: see أَب, in three places. — Also, the former (أَبِيٌ), She [app. a camel, or any beast,] *that refuses, or refrains from, fodder, by reason of her suffering from indigestion:* and she *that refuses, or refrains from, the stallion, by reason of her having little appetency.* (AA.) [See also أَوَابٌ, voce أَب.]

أَبَاءٌ *A man who refuses, or does not submit, to be harmed, or injured.* (T.)

أَبِيَّةٌ, with damm, (K,) and kesr to the ب, and with tesheed of this letter and of the ي, (TA,) [in the CK أَبِيَّةٌ] *Pride; self-magnification, or greatness, or majesty:* (K:) and إِبَاءَةٌ [also] signifies *pride, self-magnification, or haughtiness.* (Ḥam p. 118.)

أَبِيَانٌ and أَبِيٌّ, (S, M, Mṣb, K, TA,) and أَبِيَانٌ,