is not, i. e. unless there be not, in Nejd, a أَرْظَلَة]; meaning I will assuredly come to thee, in truth. (T.) __ Ninthly, (Mughnee,) it is used in the sense of إلَى أَنْ (Mughnee, Ķ,) or إلَى أَنْ; (Ş;) in which case also the aor. after it is mansoob, because of أن suppressed: (Mughnee:) and in the sense of الله [which is also syn. with إلكي [thich is also syn. with]. (Fr, T, M, K.) So in the saying, لَأَضْرِبَنَّهُ أَوْ يَتُوبَ will assuredly beat him until he repent]. (S. [And similar exs. of] as explained by _____ are given in the T (from Fr) and in the M and in the Mughnee.]) And so in the saying of the poet,

[I will assuredly deem easy what is difficult until I attain the objects of wish; for hopes become not easy of accomplishment save to one who is patient]. (Mughnee.) ____ Tenthly, some say, (Mughnee,) it denotes nearness [of one event or thing to another]; as in the saying, مَا أَدْرِي I know not whether he saluted or أسلم أو وَدَعَ bade farenell]: (Mughnee, K: [but in the CK this ex. is misplaced :]) this, however, is manifestly wrong; i being here used to denote doubt, and the denoting of nearness being only inferred from the fact of the saluting being confounded in the mind with the bidding farewell, since this is impossible or improbable when the two times are far apart. (Mughnee.) ___ Eleventhly, (Mughnee,) it occurs as a conditional, (T, Mughnee, K,) accord. to Ks alone; (T;) or rather as a conjunctive and conditional; وإن being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [iii] is meant to be understood [before that verb], and ji retains its proper character, but forms part of that which has a conditional meaning because conjoined with a preceding conditional phrase. (Mughnee.) So in the saying, إِنْ Mughnee, Ķ,) i. e., الأَضْرِبَنَّهُ عَاشَ أَوْ مَاتَ I will assuredly عَاشَ بَعْدَ ٱلضَّرْب وَإِنَّ مَاتَ beat him if he live (after the beating) or if he die]: so says Ibn-Esh-Shejeree. (Mughnee.). Twelfthly, accord. to Ibn-Esh-Shejeree, on the authority of some one or more of the Koofees, (Mughnee,) it denotes division into parts, or portions; as in the saying [in the Kur ii. 129, before cited,] رَقَالُوا تُونُوا هُودًا أَوْ نَصَارَى (Mughnee, Ķ,) i. e. And they said, "Be ye, some of you, Jews, and, some of you, Christians :" (TA :) but [IHsh says,] it appears to me that the meaning here is that of التَفْصيل mentioned before. (Mughnee.) _ [In the K it is said to occur also in the sense of أن: but this is evidently a mistake, app. originating in one of the two principal sources of the K, namely, the M, in which the same is said, but is exemplified by a phrase in which it is explained by أَوْ the eighth of the meanings of أو mentioned above.] - See also i, below.

with وَ [the conjunction] kc. is أُوَلَيْر يَرُوا in أَوَ the interrogative | prefixed to it. (Fr, T.)

account of, or for, such a thing !] an expression denoting complaint of distress, or of anxiety, or of grief or sorrow; (T;) or an expression of grief or sorrow; (M;) like أو and أو and ; (M;) (K and TA in art. أوتاه ♥ or , أوتاه) (CK in that art.,) or ، أوتاه , or ، آوتاه), آوتاه), in that art., [the . in one copy of which is marked as quiescent,]) and like see : اوه xc. (S and Msb and K in art. اوه and آه أَوْه عَلَى زَيْدٍ in that art.) AZ says, one says, آو [meaning Alas, for Zeyd !] with kesr to the o, and أوتًا * عَلَيْكُ [thus without o, meaning Alas, for thee !] with $\ddot{\}$; an expression of regret for a thing, whether of great or mean account. (T.)

The word أو when made a noun. (T, K.) So say the grammarians. (T.) You say, لهذه أو حَسَنَة (T.) [This is a good]. (T.) And to one who uses دَع you say, (T,) you say, أَفْعَلُ كَذَا أَوْ كَذَا عَلَى اللهُ أَوْ Let thou, or leave thou, the word] الأُوَّ جَانبًا alone]. (T, K.)

is [A moaniny (see its syn. آمَة in art. اوَة said by some to be of the measure أنعلك, in which the 5 is the sign of the fem. gender; for they say, I heard thy moaning], making it سَجَعْتُ أُوتَكَ : and so says Lth; أوة is after the manner of May God cause] أَوَّةُ لَكَ ,you say) أَوَّةُ لَكَ (T:) you say moaning to thee !], (Lth, T, and S in art. ,) and i: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the o suppressed, and with tcshdeed ڪَذا

i. q. ذاهية [A calamity, a misfortune, &c. : دَاهيَة or, perhaps, very cunning, applied to a man]: pl. i; (AA, T, K, TA; [but in copies of the K, written ;]) which is one of the strangest of the things transmitted from the Arabs; the regular but the word ; قُوَّة pl. of , قُوَى like أُوَى form being occurring as above in the saying of the Arabs, It is no other thing than a] مَا هُوَ إِلَّا أَوَّةً مِنَ الْأُوَوْ calamity of the calamities : or, perhaps, he is no other than a very cunning man of the very cunning]. (AA, T, TA.)

اوب

1. آوب aor. ، يَؤُوب , (T, S, &c.,) inf. n. آب (S, M, Mşb, K) and إِيَابٌ and أُوبَةٌ (T, S, M, K) and (M,) and ي taking the place of ي (M,) and (Mşb, TA,) [أَمَالُ Lḥ, M, K] مَاَبٌ (Lḥ, M, K) إيبَةُ He (an absent person, T) returned (T, S, M, A, Mgh, Msb, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Msb;) as also أوب ♦ , (M,) inf. n. تأوب and تأويب (K;) and تأويب (M,) (T, M) and أوَّ (M) [Alas, on | (M,K;) and ائتابً ♦ written with the disjunctive | praising God all the day, until the night : (T:) أوّ من كذا

alif أَيَّبَ and المَيَّبَ [a quasi-quadriliteralradical verb, originally أَيُوَبَ, of the measure (M, K,) originally , إِيَّابٌ M, inf. n. بَايَّابٌ , of the measure فيعَال (M, TA,) or, accord. to Fr, إيَّاب is incorrect, and the right word is أَيْبَ (TA:) [and if so, أَيْبَ is perhaps changed from أَوْبَة like as أَيْبَة is from أَوْبَ , and [: تَأْوِيبُ is perhaps its inf. n., changed from آأييبُ or, as some say, إيَاب signifies only the returning تأوَّب المُلَه to one's family at night : (M, TA :) and تأوَّب المُلَه and التاب إلى أهله as well as التاب * اهله signify he returned to his family at, or in, the night : (T, TA:) or اَبَهُوْ (S,) [or اَبَهُوْ accord. to a copy of the A, where we find أَبْتُ بَنِي فُلَانِ[], aor. as above; (TA ;) and Jerry (S, A, K) and (TA,) بتأكيبهم (K, ع) بتأكيبهم (TA, ع) بتأكيبهم (TA, inf. n. مَتَأَيَّبُ and مُتَأَيَّبُ, (M,* [in which the two forms of the verb are also given, but with the sing. pronoun of the third pers. instead of the pl.,] and K,) each in the form of a pass. part. n.; (TA;) he came to them at night: (§, M, * A, K:) and آَوْبَ, (M,) inf. n. أَوْبَ, (K,) signifies he came to the water, to drink, at night; as also . (M :) or, accord : تآوبه کا and (, M :) ; ائتابه ک to AZ, تَأَوَّبْتُ signifies I came in the beginning of the night. (Ş.) You say also, آبَتِ الشَّهْسُ, (T, Ş, &c.,) aor. تَؤُوبُ, (M,) inf. n. (T,) or in the CK [أيوب and [أياب [in the CK] إياب sun returned from its place of rising, and set: (Msb:) or the sun set; (T, S, M, A, K;) as though it returned to the place whence it commenced its course; (M;) [or] it is a dial. var. of People came to آَبَ إِلَيْهِ نَاسٌ And (.ج). غَابَت him from every direction, or quarter. (TA, from a trad.) The poet Sá'ideh Ibn-El-'Ajlán uses the expression, الآبك مُرْهَفٌ meaning A thin sword would have come to thee; in which the verb may be trans. by itself, or the prep. إلى may be understood. (M, TA.) - He returned from disobedience to obedience; he repented. (TA.) And He returned unto God from his sin, آبَ إِلَى ٱللَّه or offence, and repented. (Msb.) آب به إليه _____ He made him to return to him, or it; as also as in) , آَبَ يَدَهُ إِلَى سَيْفِهِ And (.M.) .اوّبهُ * إِلَيْهِ a copy of the T,) or بيده (as in a copy of the A, [which is probably here the more correct],) He put bach his hand to his sword to draw it: (Lth, T, A:) and الى قُوْسِه [to his bow] to draw. it: and ألى سُهمه [to his arrow] to shoot it. (A.) See also 2.

2. آوب: see 1, first sentence : ____ and the same again, near the end. - He repeated, or echoed, the praises of God: thus in the saying [in the Kur xxxiv. 10], يَا جِبَالُ أَوْبِي مَعَهُ O mountains, repeat ye, or echo ye, the praises of God with him; [i. e., with David;] (S,* M, TA;) but some read أوبي , meaning return ye with him in praising as often as he returneth therein: (M, TA:) or, accord. to the former reading, the meaning is, O mountains, labour ye with him in

16 •

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