

# ي

The twenty-eighth letter of the alphabet: called **يَاءٌ**. It is one of the letters termed *soft*, or *weak*, and is a letter of prolongation and of augmentation. As a numeral it signifies *Ten*. = **ي** for **يا** frequently occurs in the phrase **يُرْسُولَ اللَّهِ**, and in **يَأْتِيهَا**. — **ي** inserted to give fulness of sound to **kesreh**, see art. 1. — Used for **اللإتكار**, see **الف الإستنكار** in art. 1. — **ي** with **sheddah** followed by **ة** converts a part. n. into a quasi-inf. n., as **المضروبية**, “the being beaten.” So, by the relative **ي**, **النسبة**, **ي**, subst. and even particles are converted into abstract nouns of quality, as **كيفية** and **اسمية**. = **يا** is the most common of vocative particles, used in calling to him who is near; [like *O!*]; and to him who is distant; [like *Ho there! Holloa!*]; and to him who is between near and distant; [like *ho! what ho!*]; (Ibn-el-Kátib, in the *Káfiyeh*, cited in *TA*, art. **أيا**.) Pronounced with **imáleh**, see art. **إما**. — **يا آل** for **يآل**. — **يا**, see **ج**. — **يايا** and **ياية**, see art. **أيا**.

## ي

R.Q.1. **يَأْيَاهُ**, inf. n. **يَأْيَاهُ** and **يَأْيَاهُ**, [respecting the form of which latter see **ظأظأ**,] *He made a show of kindness, benignity, or favour to him.* (K.) — **إِنَّمَا هُوَ يَأْيَاهُ** [It is only making a show of kindness, &c.: or, perhaps, *He is only one who makes a show of kindness, &c.*]. (L.) = **يَأْيَاهُ بِالْقَوْمِ** *He called the people:* (K.: so too in the **L**, and this is the correct meaning: **TA**;) or *he said to the people يَأْيَاهُ*, in order that they should assemble, or collect together. (K.) — **يَأْيَاهُ بِالْإِبِلِ** *He called to the camels by the cry أَيْ*, (whence the verb is formed by transposition, **TA**;) to quiet them. (K.)

**يَأْيَاهُ** The cry, or crying, of the bird called **يُؤْيُؤُ**. (K.) — [See also the verb.] — See art. **أيا**.

**يُؤْيُؤُ** A certain bird (S, K) of prey, (S,) resembling the [kind of hawk called] **بَاشِقُ**: (S,

K:) it is of the birds called **صُقُورُ**, [pl. of **صَقْرٌ**,] as are also the **بَازِي** and the **شَاهِين** and the **زُرْقُ** and the **بَاشِقُ**: (**AHát** in **TA**, in art. **بشق**;) accord. to **Dmr**, it is a small bird, short-tailed, the temperament of which is, in comparison with that of the **بَاشِقُ**, cold and moist; for it is more patient, or enduring, and heavier in motion: the people of Egypt and Syria, he adds, call it **جَلْمُرُ**, on account of the lightness and swiftness of its wings: (**TA**;) pl. **يَأْيَاهُ**, and, in a verse, **يَأْيَاهُ**. (S.) — Also, accord. to **AA**, The head, or uppermost part, of a vessel in which **كُحْلُ** (*collyrium*) is kept: mentioned before as called **يُؤْيُؤُ**, which is perhaps a mistake for **يُؤْيُؤُ**. (**TA**.)

## يأس

1. **يَيْئَسُ**, (S, M, A, Mṣb, K,) **مِنَ الشَّيْءِ**, (S, A\*, Mṣb,) aor. **يَيْئَسُ** and **يَيْئَسُ**, (S, M, Mṣb, K,) the latter of which is extr., (Sb, S, M, K,) like **يَحْسِبُ**, aor. of **حَسِبَ**, and **يَنْعِمُ**, aor. of **نَعِمَ**, (Aṣ, S, TA,) and is of the dial. of the higher classes of **Muḍar**, as are also the similar instances, but the former is of the dial. of the lower classes of the **Muḍar**; (**AZ**, S, Mṣb, TA;) or, as **Sb** says, accord. to his companions, the verb was originally of two forms, **يَيْئَسُ**, aor. **يَيْئَسُ**, and a compound [which is **يَيْئَسُ** having **يَيْئَسُ** for its aor.] was then formed from the two; but as to **وَمَقَى**, aor. **يَمَقَى**, and **وَمَقَى**, aor. **يَمَقَى**, and **وَمَقَى**, aor. **يَمَقَى**, and **وَمَقَى**, aor. **يَمَقَى**, and **وَمَقَى**, aor. **يَمَقَى**, in each of these only one form is allowable, with the **kesr**; (S, TA;) and some change the second **ي** of the aor. of **يَيْئَسُ** into **ا**, and say **يَأْسُ** and **يَأْسُ**; (Mbr, S, TA;) and **I'Ab** reads, in the **Kur**. xii. 87, **يَيْئَسُ**, after the manner of the dial. of those who pronounce the first letter of the aor. with **kesr** excepting such as is with **ي** [for its first letter], (K, TA,) which dial. is that of **Temeem** and **Kḩays** and **Hudheyh** and

**Asad**; (Ks, Lb, TA;) the case of **ي** being made an exception by them because **kesr** with that letter is difficult of pronunciation; (Sb, TA;) but some of the **Benoo-Kelb** pronounce **ي** also with **kesr**, which is extr.; (Fr, Lb, TA;) and this is done in the instances of **يَيْئَسُ** and **يَيْجَلُ** because one **ي** is here strengthened by another; (K, TA;) [I find also, in a copy of the **M**, **يَيْئَسُ**, as an extr. form of the aor. of this verb, on the authority of **Sb**; but it is doubtless a mistranscription for **يَيْئَسُ**; and there is another evident mistranscription in a quotation from **Sb** immediately following in that copy, relating to aors. of the form of **يَيْئَسُ**, which has been rendered correctly above, in the present work, from the **TA**;) inf. n. **يَأْسُ** (S, M, A, Mṣb, K) and **يَأْسُ**, (TA,) or **يَأْسُ**, (as in a copy of the **M**;) and **يَأْسَةٌ**; (Ibn-'Abbád, M, K, TA [but in a **MS**. copy of the **K** I find it written **يَأْسَةٌ**; and in the **CK**, **يَأْسَةٌ**];) and **يَأْسُ** is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Mṣb;) *He despaired of the thing*; syn. of the inf. n. **قُتُوَطُ**, (S, A, K,) contr. of **رَجَاءٌ**: (M, A, K:) or *he cut off hope of the thing*: (A, K:\*) or *his hope of the thing became cut off*: (Mḩh:) and **إِسْتَيْئَسَ** signifies the same, (S, A, K,) in like manner followed by **مِنْ**; (S;) and so does **إِتَأَسَ**, (S, K,) [originally **إِتَأَسَ**] of the measure **إِفْتَعَلَ**, but with incorporation [of the **ي** into the **ت**]. (S.) It is allowable to transpose the letters of **يَيْئَسُ**, so as to say **أَيْئَسُ**; but not those of the inf. n. (Mṣb.) There is not a word in the Arabic language commencing with **ي** followed by **ء** except **يَيْئَسُ** [and its derivatives] (**IKḩḩ**) [and **يَأْيَاهُ** and its derivatives, and words commencing with an augmentative **ي** followed by a radical **ء**]. The expression **لَا يَأْسُ مِنْ طُولِ**, occurring in a description of **Moḩammad**, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K,\* TA:) **يَأْسُ** is here an indeterminate noun governed in