

أبوي <sup>أبوي</sup> *Of, or relating or belonging to, a father; paternal.* (S, TA.)

أبي dim. of أب, q. v. (Mṣb.)

أبوة [in copies of the K <sup>أبوة</sup> and in the CK <sup>أبوة</sup>, both app. mistranscriptions for أبوة, which is well known,] *Fathership; paternity; the relation of a father.* (S, \*M.) You say, <sup>أبوة</sup> *بينى وبين فلان أبوة* [Between me and such a one is a tie of fathership]. (S.)

## أبي

1. <sup>أبي</sup> aor. <sup>أبي</sup>, (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 <sup>أبي</sup>, (M, Mṣb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and <sup>أبي</sup>, which is doubly anomalous first because the pret. is of the measure <sup>أبي</sup>, and this pronunciation of the <sup>أبي</sup> of the aor. is [regularly allowable only] in the case of a verb of the measure <sup>أبي</sup>, aor. <sup>أبي</sup>, and secondly because it is only in an aor. like <sup>أبي</sup>, (Sb, M,) i. e., of a verb of which the first radical letter is <sup>أبي</sup> or <sup>أبي</sup>, (TA in art. <sup>أبي</sup>.) and <sup>أبي</sup>, (IB, [who cites as an ex. a verse ending with the phrase <sup>أبي</sup>],) inf. n. <sup>أبي</sup> (S, M, Mgh, Mṣb, K) and <sup>أبي</sup> (K,) or <sup>أبي</sup>, (so in a copy of the M,) or <sup>أبي</sup>, (so in the Mṣb,) *He refused; or refrained, forbore, abstained, or held back; syn. امتنع* (S, Mṣb, MF, Bd in ii. 32, Kull p. 8,) *voluntarily, or of his own free will or choice*: (Bd ubi suprâ, Kull:) [thus when used intransitively: and it is also used transitively:] you say, <sup>أبي</sup> *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 <sup>أبي</sup> *he disliked, was displeased with, disapproved of, or hated, the thing.* (M, K.) Fr says that there is no verb with fet-ḥ to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except <sup>أبي</sup>: that AA adds <sup>أبي</sup>: but that one says <sup>أبي</sup> with <sup>أبي</sup> for its fut., and <sup>أبي</sup> with <sup>أبي</sup> for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds <sup>أبي</sup> and <sup>أبي</sup>; and Mbr adds <sup>أبي</sup>: but most of the Arabs say <sup>أبي</sup> and <sup>أبي</sup>. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-ḥ, or are instances of the intermixture of two dial. vars.] <sup>أبي</sup> 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, <sup>أبي</sup> [He refused, or did not submit, to

*be harmed, or injured*]. (T.) [And sometimes <sup>أبي</sup> is inserted after أن, and is either redundant, or corroborative of the meaning of the verb, as in the case of <sup>أبي</sup> or <sup>أبي</sup> after <sup>أبي</sup>.] It is said in the K <sup>أبي</sup> ix. 32, <sup>أبي</sup> *وَيَأْتِي اللَّهَ إِلَّا أَنْ يُتَمَّ نُورَهُ*, meaning *But God will not consent or choose [save to complete, or perfect, his light]*. (Bd.) And in the same xvii. 91, <sup>أبي</sup> *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 <sup>أبي</sup> being allowable because it is rendered by means of a negative. (Bd.) You also say, <sup>أبي</sup> *كَانَ يَأْتِي اللَّحْمَ* [He used to refuse, or dislike, flesh-meat], (K,) or <sup>أبي</sup> *أَكَلَ اللَّحْمَ* [the eating of flesh-meat]. (Mgh.) And <sup>أبي</sup> *فُلَانٌ الْمَاءَ* [Such a one refused, or disliked, water, or the water]: (S:) or <sup>أبي</sup> *مِنْ شُرْبِ الْمَاءِ* [he refused, or voluntarily refrained from, the drinking of water, or the water]. (AAF, M.) And <sup>أبي</sup> *عَلَيْهِ الْأَمْرُ*, (Mgh, and Mṣr. [author of the Mgh] in Ḥar p. 483,) and <sup>أبي</sup> *عَلَيْهِ*, both signify *He refused him his assent, or consent, to the thing, or affair.* (Mṣr ubi suprâ, in Ḥar.) Hence, (Mṣr ubi suprâ,) <sup>أبي</sup> *عَلَيْهِ*, (Mgh, and Mṣr ubi suprâ,) and <sup>أبي</sup> *عَلَيْهِ*, (T, S, and Mṣr ubi suprâ,) *He was incontinent, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. امتنع* (T, S, Mgh, and Mṣr ubi suprâ) *عَلَيْهِ*: (T:) thus explained because the objective complement (الأمر) is suppressed. (Mṣr ubi suprâ.) = <sup>أبي</sup> *الطَّعَامِ*, (K,) or <sup>أبي</sup> *الطَّعَامِ*, and <sup>أبي</sup> *اللَّبَنِ*, (M, TA, [in a copy of the former of which the verb is written <sup>أبي</sup>, but this I suppose to be a mistranscription, on account of what here follows,]) like <sup>أبي</sup>, (K,) inf. n. <sup>أبي</sup>, (M, and so in some copies of the K,) or <sup>أبي</sup>, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i. e. like <sup>أبي</sup>, but perhaps this may have been supposed to be the right reading only because the verb is likened to <sup>أبي</sup>, of which <sup>أبي</sup> 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.) — <sup>أبي</sup> *الفِصِيلِ*, and <sup>أبي</sup>, inf. n. <sup>أبي</sup>, *The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food.* (M, K.) = <sup>أبي</sup> as syn. with <sup>أبي</sup>: see the latter.

4. <sup>أبي</sup> [in the CK, erroneously, <sup>أبي</sup>] *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, <sup>أبي</sup> [&c.]. (S, M.) One says, <sup>أبي</sup> *فُلَانٌ بَحْرًا بُوَيْبِي*, (ISK, S, K, \* [in the CK, erroneously, <sup>أبي</sup>],) 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, <sup>أبي</sup> *مَا لَا يُؤْبَى* [Water that will not fail, or come to an end]. (TA.) And <sup>أبي</sup> *عِنْدَنَا مَا لَا يُؤْبَى* [With us, or at our abode, is water that does not become scanty, or little in quantity. (Lh, T, M.)] And <sup>أبي</sup> *أَبَى الْمَاءَ* *The water decreased, or became deficient.* (AA, from El-Mufaddal.) And <sup>أبي</sup> *فُلَانٌ لَا يُؤْبَى* *A well that will not become exhausted*: (IAḥr, M:) one should not say, <sup>أبي</sup>.

(M, TA.) In like manner, also, one says, <sup>أبي</sup> *عِنْدَهُ دَرَاهِمٌ لَا تُؤْبَى* *Herbage, or pasture, that will not fail, or come to an end.* (S.) And <sup>أبي</sup> *عِنْدَهُ دَرَاهِمٌ لَا تُؤْبَى* *He has dirhems, or money, that will not fail, or come to an end.* (TA.) And <sup>أبي</sup> *أَبَى الْمَاءَ* signifies also *The water [in a well] was, or became, difficult of access (امتنع), 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. <sup>أبي</sup> *عَلَيْهِ* and <sup>أبي</sup> *عَلَيْهِ* alone: see 1, latter half of the paragraph.

<sup>أبي</sup> *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, <sup>أبي</sup> *إِنَّمَا هَذِهِ الْحَمِي إِبِيَّةٌ تُدِيكُ* [This fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.] (TA.)

<sup>أبي</sup> and <sup>أبي</sup> and <sup>أبي</sup>: see <sup>أبي</sup>, in four places.

<sup>أبي</sup> (T, S, M,) or <sup>أبي</sup> (K,) *A dislike, or loathing, of food*: (T, S, M, K:) of the measure <sup>أبي</sup>, (S, M,) with ḍamm, (S, K,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, <sup>أبي</sup> *مِنْ الطَّعَامِ* (T, S, M, K) *He was, or became, taken, or affected, with a dislike, or loathing, of food.* (T, S, M, K.)

<sup>أبي</sup> inf. n. of <sup>أبي</sup>, q. v. (S, M, &c.) — See also <sup>أبي</sup>.

<sup>أبي</sup> and <sup>أبي</sup>: see <sup>أبي</sup>, in three places. — Also, the former (<sup>أبي</sup>), 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 <sup>أبي</sup>, voce <sup>أبي</sup>.]

<sup>أبي</sup> *A man who refuses, or does not submit, to be harmed, or injured.* (T.)

<sup>أبي</sup>, with ḍamm, (K,) and kesr to the <sup>أبي</sup>, and with teshdeed of this letter and of the <sup>أبي</sup>, (TA,) [in the CK, <sup>أبي</sup>], *Pride; self-magnification, or greatness, or majesty*: (K:) and <sup>أبي</sup> [also] signifies *pride, self-magnification, or haughtiness.* (Ḥam p. 118.)

<sup>أبي</sup> and <sup>أبي</sup>, (S, M, Mṣb, K, TA,) and <sup>أبي</sup>, <sup>أبي</sup>, and <sup>أبي</sup>.