

the accus. case by the negative لا: (TA:) or, accord. to one relation, the words are, لَا يَأْسُ [in the CK, erroneously, لَا يَأْسُ مِنْ طَوْلٍ meaning, that his height was not despaired of; i.e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَأْسُ is here in the sense of مَيُوسُ, like دَافِقُ مَاءً in the sense of مَدْفُوقٌ. (TA.) — [Hence,] يَيْسَتُ الْبَرَاءَةُ *The woman was, or became, barren.* (Mshb.) — يَيْسُ, (S, M, A, Mgh, K,) aor. يَيْسُ and يَيْسُ, (M,) also signifies † *He knew*; syn. عَلِمَ; (S, M, A, Mgh, K;) in the dial. of En-Nakha'; (S, Mshb;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Walibeel, a tribe of En-Nakha'; or, accord. to El-Kāsim Ibn-Muḥan, of the dial. of Hawāzin. (M, TA.) So in the Kur. [xiii. 30] أَقْلَمُ يَيْسُ الَّذِينَ آمَنُوا [Do not then those who have believed know?]: (S, M, Mshb, K:) or, accord. to some of the lexicologists, *do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know?* or the meaning is, *do not then those who have believed despair of the belief of those whom God has described as those who will not believe?* (M, TA;) but I'Ab (M, TA) and 'Alee and others (TA) used to read أَقْلَمُ يَيْسِينَ الَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَيْسُ in a state of drowsiness. (M*, TA.) Soḥeym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يَسِر, voce يَسِر, q.v. (S, M*). [Z says,] You say, قَدْ يَيْسَتْ أَنْتَ رَجُلٌ صِدْقِي, meaning, † *I have known [that thou art a good man], because with eager desire is restlessness, and with the cessation thereof is quiet and tranquility; wherefore it is said, الْيَأْسُ أَحَدُ الرَّاحَتَيْنِ [Despair is one of the two states of rest.] (A, TA.)*

4. أَيَّاسَةٌ, (S, M, A, Mgh, K,) inf. n. أَيَّاسٌ, (L, Mgh, Mshb,) of the same measure as كِتَابٌ, (Mshb,) originally أَيَّاسٌ, (L, Mshb,) like أَيَّعَاسٌ, (L,) and أَيَّامَانٌ, (Mshb,) *He made him to despair*: (S, M, A, K:) or *to cut off hope*: (A:) or *to cease to have hope*: (Mgh:) *مِنْ كَذَا* of such a thing: (S:) as also أَيَّسَةٌ [from أَيَّسٌ]. (Mgh, K.) — [Hence,] أَيَّاسَهَا اللَّهُ *God made her to be, or become, barren.* (Mshb.)

8: }
10: } see 1.

يَأْسٌ *Phthisis, or consumption*; syn. يَسْلٌ; (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was الْيَأْسُ, (K, TA,) or الْيَأْسُ, (TA,) the son of Mudar the son of Nizār:

(K, TA:) or, as Suh says, in the R, this disease was called دَاءُ الْيَأْسِ, or دَاءُ الْيَأْسِ, because the son of Mudar died of it. (TA.)

يُوسُ: }
يُوسُ: } see يَأْسُ.
يَيْسُ: }

يَأْسُ (M, Mgh, Mshb) and يَيْسُ (M) and يَيْسُ (S, M, A, K) and يَيْسُ (M, K) *Despairing*: (S, M, A, Mgh, K:) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.]

يَأْسَةٌ *A barren woman.* (Mshb.)

مَيُوسُ مِنْهُ *Despaired of.* (M, Mgh, Mshb.*)

يب

2. خَرَبُوهُ وَيَبُوهُ. [They rendered it waste, and made it desolate: see يَبَابٌ. (A.)

يَبَابٌ *Vacant; in which there is nothing*; (Sh;) *in which there is no one.* (T.) *أَرْضٌ يَبَابٌ* *A land that is in a state of ruin, or waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing*: (S, K:) *an uninhabited land*, accord. to some. (Mshb.) *خَرَابٌ يَبَابٌ*: in this case, the latter word is merely an imitative sequent to the former: (Sh, Mshb:) or it is not so; (S;) [and therefore the meaning is *A very desolate waste, or the like*; *يباب* being added to strengthen the signification of *خراب*: or merely *a waste, or the like*; *دَارُهُمْ خَرَابٌ يَبَابٌ* being an explicative adjunct]. *يَبَابٌ لَا حَارِسَ وَلَا بَابٌ* [Their dwelling is desolate, vacant; there is (to it) neither guard nor door]. (A.) *حَوْضٌ يَبَابٌ* *A tank, or cistern, that is empty; containing no water.* (A.) *أَمْسَى مِنْ الْيَبَابِ* *It became devoid of inhabitants*: occurring in a verse of Ibn-Abee-Rabee'ah. (TA.)

ييس

1. يَيْسُ aor. يَيْسُ (S, M, A, Mgh, K) and يَيْسُ (K) and يَيْسُ (S, M, Mgh, K,) which latter is extr., (S, M, K,) so that it is like يَيْسُ, (TA,) inf. n. يَيْسُ (S, M, Mshb*) and يَيْسُ (M, Mshb, TA) and يَيْسُ (M) and يَيْسُ (K) [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَيْسُ, and accord. to general rule it would be an inf. n. of يَيْسُ, which is probably an obsolete form,] *It was, or became, dry; or it dried, or dried up; after having been moist, humid, succulent, or the like*: (A, Mshb, K:) or, [rather,] *it was, or became, dry; or it dried, or dried up*: and also, [but perhaps tropically,] *it was, or became, stiff, rigid, tough, firm, resisting pressure, or hard*: [contr. of رَطَبٌ:] *يَيْسُ* signifying the contr. of رَطُوبَةٌ: (M:) *يَيْسُ* is a quality which

necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and يَيْسُ, (S, M, K,) of the measure اِفْتَعَلَ, (S,) the ي being changed into ت, (M,) as well as [its original form] يَيْسُ, (TA [there written يَيْسُ because it has the conjunction وَ prefixed to it]) aor. [of the former] يَيْسُ and [of the latter] يَيْسُ, (M,) signifies the same as يَيْسُ: (M, K:) or is quasi-pass. of يَيْسُ [and therefore signifies *it became dried, or dried up*; &c.]; (Ibn-Es-Sarrāj, S;) [as also يَيْسُ, occurring in the TA, art. عَكْس.] You say, يَيْسُ النَّبَاتُ [The plant, or herbage, became dry; &c.] (S, K.) And يَيْسَتِ الْأَرْضُ *The land lost its water and moisture; its water and moisture went away.* (M.) — [Hence,] يَيْسُ † *He became costive.* And [يَيْسُ †] [That friendship which was between them two became withered; (see 2, and see also يَيْسُ) i.e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. تَقَاطَعَا. (A, TA.) — Hence also, (M,) يَيْسُ (so in a copy of the M [agreeably with an explanation of its part. n. يَيْسُ, q.v., and in a copy of the A written يَيْسُ,]) or يَيْسُ, [from يَيْسُ, like أَكْرَمُ, (K,) † *Be thou silent; or cease thou from speaking*: (M, A, K:) said to a man. (M.)

2. يَيْسُ, (S, A, K;) inf. n. يَيْسُ, (S,) *He dried it; made it dry*; [&c.; see 1;] (S, A, K;) as also يَيْسُهُ. (M, A, K.) — [Hence the saying,] أُعِيدُكَ بِاللَّهِ أَنْ تَيْسَ رَحِمًا مَبْلُوتَةً † [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And تَوَيْسَ الثَّرَى بَيْنِي وَبَيْنَكَ † [Wither not the fresh and vigorous friendship, between me and thee; i.e., sever not thou the firm bond of friendship that unites me and thee: see يَيْسُ مَا بَيْنَهُمَا; and see also تَوَيْسَ]. (A, TA.)

3. يَيْسُهُ † *He treated him with dryness and hardness, or niggardliness*; syn. قَاسَمَهُ; (L, K, art. قَسَحَ) i.e. عامله بالييس والشدة. (TK, in that art.) [See يَيْسُ.]

4. يَيْسَتِ الْأَرْضُ *The land had its plants or herbage, (A,) or its leguminous plants, (Yaḥkoob, S, K,) drying up, or dried up*: (Yaḥkoob, S, A, K:) or *became abundant in its dry plants or herbage.* (M.) — يَيْسَتِ النَّاقَةُ *The she-camel became milkless.* (TA, voce وَجَمَتْ) — يَيْسُ الْقَوْمُ *The people journeyed in the land*: (K:) or *in the dry land*; (TA;) like as you say يَيْسُ الْأَرْضُ الْجُرُزُ أَجْرُزُوا from الْأَرْضُ الْجُرُزُ from أَجْرُزُوا see 1, last signification. = يَيْسُهُ: see 2, in two places.