

is not, i. e. unless there be not, in *Nejd*, a قَرْظَةٌ; meaning *I will assuredly come to thee, in truth.* (T.)—Ninthly, (Mughnee,) it is used in the sense of اِبَى, (Mughnee, K,) or اِنَى; (S;) in which case also the aor. after it is mansoob, because of اُن suppressed: (Mughnee:) and in the sense of حَتَّى [which is also syn. with اِبَى]. (Fr, T, M, K.) So in the saying, لَأَضْرِبَنَّهُ اَوْ يَتُوبَ [I will assuredly beat him until he repent]. (S.) [And similar exs. of او as explained by حَتَّى are given in the T (from Fr) and in the M and in the Mughnee.] And so in the saying of the poet,

لَأَسْتَسْلِنَنَّ الصَّعْبَ اَوْ اُدْرِكَ الْمُنَى

فَمَا اَنْقَادَتِ الْاَمَالَ اِلَّا لِصَابِرٍ

[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 اُدْرِي مَا اَسَلَّمَ اَوْ وَدَّعَ [I know not whether he saluted or bade farewell]: (Mughnee, K: [but in the CK this ex. is misplaced:]) this, however, is manifestly wrong; او 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; وَاِنْ being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [اِنْ] is meant to be understood [before that verb], and او 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, لَأَضْرِبَنَّهُ عَاشَ اَوْ مَاتَ اِنْ عَاشَ بَعْدَ الضَّرْبِ وَاِنْ مَاتَ [I will assuredly 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,] وَقَالُوا كُونُوا هُودًا اَوْ نَصَارَى (Mughnee, K,) 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 التَّفْصِيل mentioned before. (Mughnee.)

[In the K it is said to occur also in the sense of اُن: 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 اِلَّا اُن, the eighth of the meanings of او mentioned above.]—See also او, below.

او & اُولَئِكَ يَرَوْنَ اُو with the interrogative اُ prefixed to it. (Fr, T.)

او (M) and او (T, M) [Alas, on

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 او and او and او, (K and TA in art. او,) or او, (CK in that art.,) or او, or او, (S in that art., [the e in one copy of which is marked as quiescent,]) and like او and او &c. (S and Msh and K in art. او: see او in that art.) AZ says, one says, اُو عَلَي زَيْدٍ [meaning *Alas, for Zeyd!*] with keṣr to the e, and اوَا عَلَيكَ [thus without e, meaning *Alas, for thee!*] with ت; an expression of regret for a thing, whether of great or mean account. (T.)

او The word او when made a noun. (T, K.) So say the grammarians. (T.) You say, هَذِهِ اَوْ حَسَنَةٌ [This is a good thing]. (T.) And to one who uses the phrase اَفْعَلْ كَذَا اَوْ كَذَا (T,) you say, دَعِ اَوْ الْاَوْ جَانِبًا [Let thou, or leave thou, the word alone]. (T, K.)

او [A moaning (see its syn. اَهَّة in art. او) is said by some to be of the measure فَعْلَةٌ, in which the e is the sign of the fem. gender; for they say, سَمِعْتُ اَوْتِكَ [I heard thy moaning], making it ت: and so says Lth; اوَّة is after the manner of فَعْلَةٌ: (T:) you say, اَوَّة لَكَ [May God cause moaning to thee!], (Lth, T, and S in art. او,) and اَهَّة لَكَ: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the e suppressed, and with teshdeed to the و. (S in art. او, where see اَهَّة.) اوَا عَلَيكَ; or اوَا, or اوَا, or اوَا: see او مِنْ كَذَا.

اوَّة [A calamity, a misfortune, &c.: or, perhaps, very cunning, applied to a man]: pl. اوُو; (AA, T, K, TA; [but in copies of the K, written اوُو;]) which is one of the strangest of the things transmitted from the Arabs; the regular form being اَوُو, like قُوِي, pl. of قُوَّة; but the word occurring as above in the saying of the Arabs, مَا هُوَ اِلَّا اَوَّةٌ مِنَ الْاَوُو [It is no other thing than a calamity of the calamities: or, perhaps, he is no other than a very cunning man of the very cunning]. (AA, T, TA.)

او and او: see او: and see او in art. او.

اوِي and اوِي: see اَوِيَّة, in art. اِي.

او: see اوَا.

اوب

1. اُوْب, aor. يُؤُوْب, (T, S, &c.) inf. n. اُوْب (S, M, Msh, K) and اُوْبَةٌ and اُوْبٌ (T, S, M, K) and اُوْبَةٌ (M, K,) taking the place of و, (M,) and اُوْبَةٌ (Lh, M, K) and مَابٌ [like مَالٌ], (Msh, TA,) He (an absent person, T) returned (T, S, M, A, Mgh, Msh, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Msh;) as also اُوْبٌ, (M,) inf. n. تَأُوْبٌ and تَأُوْبٌ (K;) and اُوْبٌ; (M, K;) and اُوْبٌ [written with the disjunctive

alif اِيَابٌ]; (S;) and اُوْبٌ, [a quasi-quadriliteral-radical verb, originally اُوْبٌ,] of the measure فَعْلٌ, (M,) inf. n. اِيَابٌ, (M, K,) originally اِيَابٌ, of the measure فَعْلٌ, (M, TA,) or, accord. to Fr, اِيَابٌ is incorrect, and the right word is اِيَابٌ: (TA:) [and if so, اُوْبٌ is perhaps changed from اُوْبٌ, like as اُوْبَةٌ is from اُوْبَةٌ; and تَأُوْبٌ is perhaps its inf. n., changed from تَأُوْبٌ:] or, as some say, اِيَابٌ signifies only the returning to one's family at night: (M, TA:) and اُوْبٌ اَهْلَهُ and اُوْبٌ اَهْلَهُ [as well as اُوْبٌ اَهْلَهُ] signify he returned to his family at, or in, the night: (T, TA:) or اُوْبٌ اَهْلَهُ, (S,) [or اُوْبٌ اَهْلَهُ, accord. to a copy of the A, where we find اُوْبٌ اَهْلَهُ] aor. as above; (TA;) and اُوْبٌ اَهْلَهُ (S, A, K) and اُوْبٌ اَهْلَهُ (K,) taking the place of و, (TA,) inf. n. مَتَأُوْبٌ and مَتَأُوْبٌ (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 اُوْبٌ, (M,) inf. n. اُوْبٌ, (K,) signifies he came to the water, to drink, at night; as also اُوْبٌ اَهْلَهُ; (M, K;) and اُوْبٌ اَهْلَهُ: (M:) or, accord. to AZ, اُوْبٌ اَهْلَهُ signifies I came in the beginning of the night. (S.) You say also, اُوْبٌ الشَّمْسِ, (T, S, &c.) aor. تَأُوْبٌ, (M,) inf. n. مَابٌ, (T,) or اُوْبٌ [in the CK اِيَابٌ] and اُوْبٌ, (M, K,) The sun returned from its place of rising, and set: (Msh:) 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 اُوْبٌ اَهْلَهُ. (S.) And اُوْبٌ اَهْلَهُ نَاسٌ People came to him from every direction, or quarter. (TA, from a trad.) The poet Sá'ideh Ibn-El-'Ajlán uses the expression, لَأَتَبَكَّ مَرْهَفٌ, meaning *A thin sword would have come to thee;* in which the verb may be trans. by itself, or the prep. اِلَى may be understood. (M, TA.)—He returned from disobedience to obedience; he repented. (TA.) And اُوْبٌ اَهْلَهُ He returned unto God from his sin, or offence, and repented. (Msh.)—اُوْبٌ اَهْلَهُ He made him to return to him, or it; as also اُوْبٌ اَهْلَهُ. (M.) And اُوْبٌ اَهْلَهُ اِلَى سَيْفِهِ, (as in a copy of the T,) or اُوْبٌ اَهْلَهُ, (as in a copy of the A, [which is probably here the more correct,]) He put back his hand to his sword to draw it: (Lth, T, A:) and اُوْبٌ اَهْلَهُ اِلَى قَوْسِهِ [to his bow] to draw it: and اُوْبٌ اَهْلَهُ اِلَى سَهْمِهِ [to his arrow] to shoot it. (A.)—See also 2.

2. اُوْبٌ: 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 جِبَالَ اُوْبِي مَعَهُ O mountains, repeat ye, or echo ye, the praises of God with him; [i. e., with David;] (S, M, TA;) but some read مَعَهُ اُوْبِي, 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 praising God all the day, until the night: (T:)