

name a man **أَيَّان**, it is imperfectly decl.: and he adds, that **أَيَّ** means a part of a whole; so that it applies as properly to times as it does to other things: (TA:) Fr says that it is originally **أَوَّان** [at what time?]. (T.) One says, of a stupid, or foolish, person, **لَا يَعْرِفُ أَيَّانَ** [He knows not when]. (IB.)

أَيَّ: see **أَيَّ** = and see also 2 in art. **اوى**.
= **أَيَّ**: see what next follows, in two places.

أَيَّة A sign, token, or mark, by which a person or thing is known; syn. **عَلَامَةٌ** (IAqr, T, S, M, Mṣb, K) and **أَمَارَةٌ**: (M, K:) it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect: (Er-Rághib, TA:) it is of the measure **فَعْلَةٌ** (M, K,) originally **أَيَّة**; the [former] **ي** being changed to **ل** because the letter before it is with fet-h, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure **فَعْلَةٌ** (M, K,) accord. to Kh; (M;) originally **أَوِيَّة**; (S;) [for, accord. to J and Fci,] Sb said that its medial radical letter is **و**, and that the final is **ي**, because words of this class are more common than those of which the medial and final radical letters are both **ي**; (S, Mṣb;) and the rel. n. is **أَوِيٌّ**: (S:) but IB says, Sb did not state that the medial radical letter of **أَيَّة** is **و**, as J states; but he said that it is originally **أَيَّة**, and that the quiescent **ي** is changed into **ل**; and he relates of Kh, that he allowed the rel. n. of **أَيَّة** to be **أَيُّ** and **أَيِّي** and **أَوِيٌّ**; but as to **أَوِيٌّ**, he says, I know not any one who has said it except J: (TA:) or it is of the measure **فَاعِلَةٌ** (S, Mṣb, K,) originally **أَيِّيَّة**, contracted by the suppression of its final radical letter [with the preceding kesreh]: so accord. to Fr: [but see what follows (after the pls.), where this is said to be the opinion of Ks, and disallowed by Fr:] (S, Mṣb:) the pl. is **أَيَّاتٌ** and **أَيَّيٌّ**, (S, M, Mṣb, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. **أَيَّاءٌ**: (M, K:) J says that one of its pls. is **أَيَّايٌّ**; [and we find the same also in some copies of the K:] but this is a mistake for **أَيَّاءٌ**, which is pl. of **أَيَّ**, not of **أَيَّة**: (IB, TA:) and this pl., being of the measure **أَفْعَالٌ**, has been adduced as evidence that the medial radical letter is **ي**, not **و**: (TA:) the dim. is **أَيِّيَّةٌ**, [of the measure **فَعْيَلَةٌ** changed to **فَعْيَلَةٌ** because of the medial radical **ي**,] which, accord. to Fr, shows the opinion of Ks, that **أَيَّة** is of the measure **فَاعِلَةٌ** rendered defective by the suppression of its final radical letter, to be incorrect, because [Fr holds, in opposition to some others, that] a noun of this measure has not its dim. formed on the measure **فَعْيَلَةٌ** unless it is a proper name. (T.) They said, **بَأَمَارَةٍ كَذَا** [Do thou it at the sign of such a thing]; like as you say, **بِعَلَامَةٍ كَذَا** and **بَأَمَارَةٍ كَذَا**. (M.) And [in this sense, as is indicated by the context in the M,] it is one of the nouns that are

prefixed to verbs [as virtually governing the gen. case], (M, K,*) because of the nearness of its meaning to the meaning of *time*: (K:) as in the saying [of a poet],

بَايَةَ تَقْدُمُونَ الْخَيْلَ شَعْتًا

[At the sign of your urging forward the horses, unsmoothed in their coats, or not curried; which means nearly the same as "at the time of your urging" &c.]. (M.) — A sign as meaning an indication, an evidence, or a proof. (TA.) — A sign as meaning a miracle; [and a wonder; for] **آيَاتُ اللَّهِ** means the wonders of God. (TA.) — An example, or a warning; (Fr, T, M, Mṣb, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. **أَيَّ** (M, K) and **آيَّاتٌ**. (Fr, T.) — A message, or communication sent from one person or party to another; syn. **رِسَالَةٌ**. (TA.) — The body, or corporeal form or figure or substance, (S, M, K,) of a man, (S,) which one sees from a distance; [as being a kind of sign;] or a person, or an individual; syn. **شَخْصٌ**. (S, M, K.) — A whole company of people: as in the saying, **خَرَجَ الْقَوْمُ بِأَيَّتِهِمْ** The people, or party, went forth with their whole company, not leaving behind them anything. (AA, S, M.) — [Hence, accord. to some, A verse of the Kur-án; as being] a collection of words of the Book of God: (S:) or a connected form of words of the Kur-án continued to its breaking off; (K, TA;) accord. to Aboo-Bekr, so called because it is a sign of the breaking off: (TA:) or a portion of the Kur-án after which a suspension of speech is allowable: (Mṣb:) or a portion of the Kur-án denoting any statute, or ordinance, of God, whether it be [what is generally termed] an **آيَةٌ**, [i. e. a verse,] or a chapter (سُورَةٌ), or an aggregate [and distinct] portion of the latter. (Er-Rághib, Kull, TA.)* written after a quotation of a part of a verse of the Kur-án, means **اقْرَأِ الْآيَةَ** Read thou the verse.]

أَيَّ: see أَيَّ, in art. ايا.

أَيِّي and أَيُّ, accord. to Kh, rel. ns. of آيَّة, q. v. (IB.)

تَيَّةٌ, or تَيَّابَةٌ, or تَيَّابَةٌ: see 5.

ايا

أَيَّ a vocative particle, (S, M, K,) used in calling him who is near and him who is distant: [in the former case, like *O*: in the latter, like *ho there*, or *soho*, or *holla*:] you say, **أَيَّ زَيْدٌ أَقْبَلُ** [O Zeyd, advance: or *ho there*, or *soho*, or *holla*, &c.]: (S:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, K:) so say Ibn-El-Hájib, in the Káfiyah, and El-Fakhr El-Jábaradee; and the latter adds, or to him who is in a predicament like that of him who is distant, being sleeping or inadvertent; the person who calls thereby being eager for the person called to advance to him: (TA:) or not used in calling to him who is near: (K:) and **ه** is substituted for its hemzeh; (M, K;) so that one says, **هَيَّا**. (M.) AZ says, I have heard them say, **أَيَّ أَيَّاهُ أَقْبَلُ**. (T in الألفاظ.) [Accord. to the TA, (art. 1,) one says also أَيَّ.]

أَيَّ الشَّمْسِ, and النَّبَاتِ; and أَيَّاهُ, and أَيَّاهُ, and أَيَّاهُ: see art. اى.

أَيَّ (S, M, K, &c.) and **أَيَّ**, (M, K,) the latter form used by some, as related on the authority of Ktr; (M;) accord. to some, (M,) a noun of vague signification, (S, M, K,) used metonymically for a noun in the accus. case, (M,) with which are connected all the affixed pronouns that denote the accus. case: you say **أَيَّكَ** [Thee] and **أَيَّاهُ** [him] and **أَيَّايَ** [me] (S, K) and **أَيَّانَا** [us, &c.]: (S:) and the hemzeh is changed into **ه**, so that you say **هَيَّكَ** (S, M, K*) and **هَيَّكَ**; (Ktr, IJ, M, K;*) and sometimes into **و**, so that you say **وَيَّكَ** [and app. **وَيَّكَ** also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for **وَيَّكَ** and **وَيَّكَ** as meaning **مَعَ زَيْدٍ**, meaning **زَيْدٌ**: (K:) the **ك** and **ه** and **ي** [&c.] are put to show the object meant, in order that the person addressed may be known from the absent [&c.]; and have no place in the analysis of a sentence, like the **ك** in **ذَلِكَ** and **أَرَأَيْتَكَ**: (S, M: in the former of which is added, and like the **ل** and **ن** in **أَنْتَ**:) and this is identical with the opinion of Akh: (M, TA:) thus **أَيَّ** is the noun, and what follows it is to denote allocution, [&c.], and the two become as one thing; for nouns of vague signification are not prefixed to other nouns to govern them in the gen. case, nor are any of the pronouns, being themselves determinate. (S.) Ibn-Keysán says, (S, M,) some of the grammarians say that **أَيَّكَ**, altogether, is a noun; and he adds, but some say (M) that the **ك** and **ه** &c. are the nouns, and that **أَيَّ** is a support thereto, because they cannot stand by themselves, (S, M,) like the **ك** &c. which occupy the latter place in **يَضْرِبُكَ** &c.; so when the **ك** &c. are put first, [as in **أَيَّكَ ضَرَبْتُ** Thee I beat, or struck,] they are supported by **أَيَّ**, and the whole becomes as one thing: (S:) and you may also say, **ضَرَبْتُ أَيَّايَ** [I beat, or struck, me]; because it is not allowable to say, **ضَرَبْتُيَ**: (S as corrected by IB:) but you may not say, **أَيَّكَ ضَرَبْتُ** [I beat, or struck, thee]; because you only require **أَيَّكَ** when you cannot use the **ك** [alone]; though you may say, **ضَرَبْتُكَ أَيَّكَ** [I beat, or struck, thee, thee]; because the **ك** is made to be syntactically dependent upon the verb, so when you repeat it you require **أَيَّ**. (S.) In the saying of the poet, (S,) Dhu-l-Iṣṣá' El-'Adwánee, (TA.)

كَأَنَّا يَوْمَ قُرَى إِنَّمَا نَقْتُلُ أَيَّانَا

[As though we, on the day of Kurra, only killed ourselves], he has separated it from the verb only because the Arabs do not make the action of the agent to fall upon the agent itself by the adjunction of the pronoun: they do not say, **قَتَلْتُنِي**, but only **قَتَلْتُ نَفْسِي**: so the poet has used **أَيَّانَا** in the same manner as **أَنْفُسَنَا**. (S, TA.) Some of the grammarians say that **أَيَّ** is prefixed to what follows it, governing it in the gen. case; and adduce as an evidence thereof a saying which see below, commencing with **إِذَا بَلَغَ الرَّجُلُ**. (S.)