

مُتِيرٌ pass. part. n. of 1, (T, S, TA,) of the same measure as مَصِيرٌ; i. q. مَنِيوكٌ. (TA.)

مُتِيرٌ (K, TA, [in the CK مَتِيرٌ, and in Gol. Lex. مُتِيرٌ]) Qui multum coit. (K.)

ايس

1. اَيْسٌ مِنْهُ (S, M, Mgh, Mṣb, K,) aor. اَيْسٌ (S, Mṣb, K) and اَيْسٌ (Mṣb), inf. n. اَيْسٌ (Mṣb,) or اَيْسٌ (K,) or it has the same inf. n. as اَيْسٌ, namely اَيْسٌ (S,) with which اَيْسٌ is syn., (Mgh,) but this last is a contraction of اَيْسٌ, of the measure اَيْعَاسٌ, as determined by Az, and is not an inf. n. of اَيْسٌ as some think it to be, (Mgh, art. اَيْسٌ,) He despaired of it; syn. قَنَطٌ: (K:) a dial. var. of اَيْسٌ: (ISk, S, TA:) or it is not so, but is formed by transposition from اَيْسٌ, because it has no [proper] inf. n.; and اَيْسٌ, the proper name of a man, is not to be adduced in evidence, for it is of the measure اَيْعَاسٌ from اَلْاَوْسُ, “the act of giving:” (Preface to the M, quoted in the TA:) if it were a dial. var. of اَيْسٌ, they would say اَيْسٌ for اَيْسٌ: (M, TA:) and اَيْسٌ, incorrectly written اَوَيْسٌ, also signifies the same. (Mgh.) = اَيْسٌ: see اَيْسٌ.

2: see 4.

4. اَيْسَهُ He made him to despair; (K;) like اَيْسَهُ (S, Mgh;) and so اَيْسَهُ (S, *K,) inf. n. اَيْسٌ. (S.)

اَيْسٌ and اَيْسٌ [Despairing]; part. ns. of اَيْسٌ. (Mṣb.) — [Hence,] اَيْسَةٌ [and accord. to Golius اَيْسَاءٌ, both properly meaning Despairing of the recurrence of the menstrual flux;] who has not menstruated in a period of five and fifty years. (KT.)

اَيْسٌ: see اَيْسَاءٌ.

اَيْسٌ: see 1.

اَيْسٌ: see اَيْسٌ.

ايش

ايش for اَيْشٌ: see اَيْشٌ, in art. اَيْشٌ.

ايض

1. اَيْضٌ, aor. اَيْضٌ, inf. n. اَيْضٌ, i. q. اَيْضٌ; (ISk, S, M, Mṣb, *K;) as in the phrase اَيْضٌ اَيْضٌ [He returned to the thing, i. e. to the doing of the thing; he did the thing again, or a second time]. (K.) — And i. q. رَجَعٌ (S, M, Mṣb, K;) as in the phrase اَيْضٌ اَيْضٌ [He returned to his family]. (S, M.) — In the phrase اَيْضٌ اَيْضٌ, the last word is the inf. n. of اَيْضٌ in the sense of اَيْضٌ, (ISk, IDrd, S, M, Mṣb, *) and in the sense of رَجَعٌ: (IDrd, M:) and the meaning is, [I did such a thing again, or a second time;] I returned to the doing of such a thing: (IDrd, M:) or I did such a thing returning to what had preceded. (Mṣb, K, *) [It also, and more commonly, signifies I did such a thing also.]

Bk. I.

When one says, اَيْضٌ اَيْضٌ [I did that again, &c.], you say, اَيْضٌ اَيْضٌ [Thou hast made much use of the expression اَيْضٌ], and اَيْضٌ اَيْضٌ [Let me alone and cease from using the expression اَيْضٌ]. (ISk, S.) — اَيْضٌ also signifies † A thing's becoming another, or a different, thing; and being changed from its state or condition [to another and a different state or condition]: (Lth, K, *) so says Kh. (Ham p. 356.) And اَيْضٌ اَيْضٌ; He, or it, became such a thing. (Lth, S, M, *K.) You say, اَيْضٌ اَيْضٌ (A, TA) † The blackness of his hair became whiteness. (TA.) And Zuheyr says, speaking of a land which he traversed,

* قَطَعْتُ إِذَا مَا الْاَلْ اَيْضٌ كَأَنَّهُ
* سِوْفٌ تُنْحَى سَاعَةً ثُمَّ تَلْتَقِي

[I traversed, when the mirage, or the mirage of the morning, became as though it were swords which were removed a while, then met]. (S.)

اَيْضٌ and اَيْضٌ: see above, in four places.

ايك

1. اَيْكٌ, aor. اَيْكٌ, The [trees called] اَيْكٌ became what is termed اَيْكَةٌ [n. un. of اَيْكٌ, q. v.]; as also اَيْكٌ. (K.) The former occurs in poetry contracted into اَيْكٌ. (ISd, Sgh.)

10: see 1.

اَيْكٌ Numerous, luxuriant or tangled or dense, trees: (S, K:) or a place where water collects and sinks into the ground (غَيْضَةٌ) producing [trees of the kind called] اَيْكٌ and اَيْكٌ (Lth, K) and similar soft trees: (Lth:) or a collection of any trees; even, of palm-trees: (K:) or, as some say, a place where [trees of the kind called] اَيْكٌ grow, and where is a collection of them: or, accord. to AHn, an abundant collection of اَيْكٌ in one place: (TA:) or trees; said to be of the [kind called] اَيْكٌ: (Mṣb:) n. un. with ة: (S, Mṣb, K, &c. :) IAqr says, [you say,] اَيْكَةٌ مِنْ اَيْكَةٍ; accord. to which, this is the name of the town [in which the people here mentioned dwelt]: (S, K:) or, as some say, the two words are [applied to the same place,] like اَيْكَةٌ and اَيْكَةٌ: (S:) but Zj says that another reading is allowable, and very good; i. e. اَيْكَةٌ, as being originally اَيْكَةٌ; for the Arabs say, اَيْكَةٌ اَيْكَةٌ; so that اَيْكَةٌ and اَيْكَةٌ for اَيْكَةٌ; so that اَيْكَةٌ is like اَيْكَةٌ. (TA.)

اَيْكٌ (K, TA,) like اَيْكٌ (TA, [agreeably with the verb, but in the CK اَيْكٌ]) is a phrase in which the latter word signifies اَيْكٌ [Putting forth fruit; &c.]: (K, TA:) or, as some say,

it is an intensive epithet [signifying very abundant or luxuriant or tangled &c.]. (M, TA.)

ايل

اَيْلٌ a name of God; (Lth, T, S, M, K;) a Hebrew word; (Lth, S;) or Syriac: (S:) it is a dial. var. of اَيْلٌ [q. v.]: or the latter may be an arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that اَيْلٌ and اَيْلٌ and the like are similar to اَيْلٌ and اَيْلٌ; (M;) [and J says,] they are like اَيْلٌ and اَيْلٌ: (S:) so that اَيْلٌ signifies “servant,” and is prefixed to اَيْلٌ, governing it in the gen. case: (M:) but this is not a valid assertion; for were it so, such names would be perfectly decl.: (M in art. ال:) Suh says, in the R, that اَيْلٌ is Syriac, and means اَيْلٌ, or اَيْلٌ, as is related on the authority of I'Ab: that most persons hold اَيْلٌ in this case to be a name of God: but that some hold names of this kind to be constructed inversely, after the manner of the language of the 'Ajam; اَيْلٌ meaning servant. (TA. [See what is said of اَيْلٌ])

اَيْلٌ: see art. اول.

اَيْلٌ [written by some اَيْلٌ] One of the Greek [or Syrian] months; (T, *M, Kzw;) the last thereof [corresponding with September, O.S.]. (Kzw.)

اَيْلٌ: see art. اول.

اير

1. اَيْرٌ, (T, M, Mgh, K,) aor. اَيْرٌ, (T, K,) inf. n. اَيْرٌ, (T, M, Mgh, K,) or this is a simple subst., (Mṣb,) and اَيْرٌ and اَيْرٌ and اَيْرٌ, (M, K,) She had no husband; said of a virgin and of one who is not a virgin; (IAqr, T, M, Mgh, K;) as also اَيْرٌ (Lth, T, M) and اَيْرٌ (M:) or, as some say, اَيْرٌ signifies she lost her husband by his death, she being still fit for husbands, having in her a remaining force of youth: (T:) and you say, اَيْرٌ اَيْرٌ, aor. اَيْرٌ, inf. n. اَيْرٌ and اَيْرٌ and اَيْرٌ, (S, TA, [accord. to the former app. signifying the same as اَيْرٌ alone as explained above: or]) meaning she became bereft of her husband by his death, or by his being slain, and remained without marrying. (TA.) And اَيْرٌ (T, S, Mṣb,) aor. اَيْرٌ, (T, Mṣb,) inf. n. اَيْرٌ, (T,) He had no wife: (T, Mṣb:) or he lost his wife by her death: (S, *K, * and Ham p. 650:) and he did not marry; as also اَيْرٌ. (Ham ubi suprà.) It is said of the Prophet, in a trad., اَيْرٌ اَيْرٌ from remaining long without a wife. (T.) And Yezed Ibn-El-Hakam Eth-Thakafee says,

* كُلُّ اَيْرٍ سَتَيْمِرُ مِنْهُ الْعَرَسُ اَوْ مِنْهَا يَتَيْمِرُ (S) i. e. Every man, the wife will be bereft of him by his death, or he will be bereft of her by her death. (Ham p. 531.) One says also,