name a man أَيَّان, it is imperfectly decl.: and he adds, that أَىٌّ 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 أَىَّ أَوَانٍ [*at what time?*]. (T.) One says, of a stupid, or foolish, person, لَا يَعْرِفُ أَيَّانَ [*He knows not when*]. (IB.)

آىْ: see أَىْ: ▬ and see also 2 in art. اوى. ▬ آىْ: see what next follows, in two places.

آيَةٌ *A sign, token,* or *mark, by which a person or thing is known;* syn. عَلَامَةٌ (IAạr, T, Ṣ, M, Mṣb, Ḳ) and أَمَارَةٌ: (M, Ḳ:) 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, Ḳ,) originally أَيَةٌ; the [former] ى being changed to ا because the letter before it is with fet-ḥ, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure فَعَلَةٌ, (M, Ḳ,) accord. to Kh; (M;) originally أَوَيَةٌ; (Ṣ;) [for, accord. to J and Fei,] Sb said that its medial radical letter is و, and that the final is ى, because words of this class are more common than those of which the medial and final radical letters are both ى; (Ṣ, Mṣb;) and the rel. n. is أَوَوِىٌّ: (Ṣ:) but IB says, Sb did not state that the medial radical letter of آيَةٌ is و, as J states; but he said that it is originally أَيَةٌ, and that the quiescent ى is changed into ا; and he relates of Kh, that he allowed the rel. n. of آيَةٌ to be ▼ آئِىٌّ and ▼ آيِىٌّ and آوِىٌّ; but as to أَوَوِىٌّ, he says, I know not any one who has said it except J: (TA:) or it is of the measure فَاعِلَةٌ, (Ṣ, Mṣb, Ḳ,) originally آيِيَةٌ, 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:] (Ṣ, Mṣb:) the pl. is آيَاتٌ and ▼ آىٌ, (Ṣ, M, Mṣb, Ḳ,) [or the latter is rather a coll. gen. n.,] and pl. pl. آيَاءٌ: (M, Ḳ:) J says that one of its pls. is آيَاىٌ; [and we find the same also in some copies of the Ḳ;] but this is a mistake for آيَاءٌ, which is pl. of آىٌ, not of آيَةٌ: (IB, TA:) and this pl., being of the measure أَفْعَالٌ, has been adduced as evidence that the medial radical letter is ى, not و: (TA:) the dim. is ▼ إِيَّةٌ, [of the measure فُعَيْلَةٌ changed to فُعَيْلَةٌ because of the medial radical ى,] which, accord. to Fr, shows the opinion of Ks, that آيَةٌ 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 فُعَيْلَةٌ unless it is a proper name. (T.) They said, افْعَلْهُ بِآيَةِ كَذَا [*Do thou it at the sign of such a thing*]; like as you say, بِعَلَامَةِ كَذَا and بِأَمَارَةِ 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, Ḳ,*) because of the nearness of its meaning to the meaning of *time:* (Ḳ:) as in the saying [of a poet],

* بِآيَةِ تُقْدِمُونَ الخَيْلَ شُعْثًا *

[*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 اللّٰهِ means *the wonders of God.* (TA.) ▬ *An example,* or *a warning;* (Fr, T, M, Mṣb, Ḳ;) as, for instance, the case of Joseph and his brethren, related in the Ḳur: (Fr, T:) pl. ▼ آىٌ (M, Ḳ) and آيَاتٌ. (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,* (Ṣ, M, Ḳ,) of a man, (Ṣ,) *which one sees from a distance;* [as being a kind of sign;] or *a person,* or *an individual;* syn. شَخْصٌ. (Ṣ, M, Ḳ.) ▬ *A whole company* of people: as in the saying, خَرَجَ القَوْمُ بِآيَتِهِمْ *The people,* or *party, went forth with their whole company, not leaving behind them anything.* (AA, Ṣ, M.) ▬ [Hence, accord. to some, *A verse* of the Ḳur-án; as being] *a collection of words* of the Book of God: (Ṣ:) or *a connected form of words* of the Ḳur-án *continued to its breaking off;* (Ḳ, TA;) accord. to Aboo-Bekr, so called because it is a sign of the breaking off: (TA:) or *a portion* of the Ḳur-án *after which a suspension of speech is approvable:* (Mṣb:) or *a portion* of the Ḳur-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.*) [الآيَةُ, written after a quotation of a part of a verse of the Ḳur-án, means اِقْرَأْ الآيَةَ *Read thou the verse.*]

آيَا: see أَيَا, in art. ايا.

آئِىٌّ and آيِىٌّ, accord. to Kh, rel. ns. of آيَةٌ, q. v. (IB.)

تَآيَةٌ, or تَآيَّةٌ or تَئِيَّةٌ: see 5.

ايا

أَيَا a vocative particle, (Ṣ, M, Ḳ,) 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, أَيَا زَيْدُ أَقْبِلْ [*O Zeyd, advance:* or *ho there,* or *soho,* or *holla,* &c.]: (Ṣ:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, Ḳ:) so say Ibn-El-Ḥájib, in the Káfiyeh, and El-Fakhr El-Járabardee; 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: (Ḳ:) and ه is substituted for its hemzeh; (M, Ḳ;) so that one says, هَيَا. (M.) AZ says, I have heard them say, أَيَا إِيَاهُ أَقْبِلْ. (T in بَابُ الأَلِفَاتِ.) [Accord. to the TA, (art. ا,) one says also آيَا.]

إِيَا الشَّمْسِ, and النَّبَاتِ; and إِيَاة, and أَيَاة, and أَيَاء: see art. اى.

إِيَّا (Ṣ, M, Ḳ, &c.) and أَيَّا, (M, Ḳ,) the latter form used by some, as related on the authority of Ḳṭr; (M;) accord. to some, (M,) a noun of vague signification, (Ṣ, M, Ḳ,) 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 إِيَّاكَ [*Thee*] and إِيَّاهُ [*him*] and إِيَّاىَ [*me*] (Ṣ, Ḳ) and إِيَّانَا [*us,* &c.]: (Ṣ:) and the hemzeh is changed into ه, so that you say هِيَّاكَ (Ṣ, M, Ḳ*) and هَيَّاكَ; (Ḳṭr, IJ, M, Ḳ;*) and sometimes into و, so that you say وِيَّاكَ [and app. وَيَّاكَ also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for وَإِيَّاكَ as meaning مَعَكَ; like as one says وَزَيْدًا, meaning مَعَ زَيْدٍ]: (Ḳ:) the ك and ه and ى [&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 ذٰلِكَ and أَرَأَيْتَكَ: (Ṣ, M: in the former of which is added, and like the ا and ن in أَنْتَ:) and this is identical with the opinion of Akh: (M, TA:) thus ايّا 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. (Ṣ.) Ibn-Keysán says, (Ṣ, M,) some of the grammarians say that إِيَّاكَ, altogether, is a noun; and he adds, but some say (M) that the ك and ه &c. are the nouns, and that ايّا is a support thereto, because they cannot stand by themselves, (Ṣ, M,) like the ك &c. which occupy the latter place in يَضْرِبُكَ &c.; so when the ك &c. are put first, [as in إِيَّاكَ ضَرَبْتُ *Thee I beat,* or *struck,*] they are supported by ايا, and the whole becomes as one thing: (Ṣ:) and you may also say, ضَرَبْتُ إِيَّاىَ [*I beat,* or *struck, me*]; because it is not allowable to say, ضَرَبْتَنِى: (Ṣ as corrected by IB:) but you may not say, ضَرَبْتُ إِيَّاكَ [*I beat,* or *struck, thee*]; because you only require ايّاك when you cannot use the ك [alone]; though you may say, ضَرَبْتُكَ إِيَّاكَ [*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 ايّا. (Ṣ.) In the saying of the poet, (Ṣ,) Dhu-l-Iṣba' El-'Adwánee, (TA,)

* كَأَنَّا يَوْمَ قُرَّى إِنَّمَا نَقْتُلُ إِيَّانَا *

[*As though we, on the day of Ḳurrà, 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, قَتَلْتُنِى, but only قَتَلْتُ نَفْسِى: so the poet has used ايّانا in the same manner as أَنْفُسَنَا. (Ṣ, TA.) Some of the grammarians say that إِيَّا 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. (Ṣ.)

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