

مثير pass. part. n. of 1, (T, S, TA,) of the same measure as مصير; i. q. مثير. (TA.)

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

ايس

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

2: see 4.

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

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

ايسه: see ايسه.

ايس: see 1.

ايس: see ايس.

ايش

ايش, for ايش: see ايش, in art. ايش.

ايض

1. اوض, aor. ايض, inf. n. ايض, i. q. عاد; (ISk, S, M, Mgh, K;) as in the phrase اوض الى الشئ [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. رجع; (S, M, Mgh, K;) as in the phrase اوض الى اهله [He returned to his family]. (S, M.) — In the phrase فعلت كذا ايضا, the last word is the inf. n. of اوض in the sense of عاد, (ISk, IDrd, S, M, Mgh, K) and in the sense of رجع: (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. (Msb, K.) [It also, and more commonly, signifies I did such a thing also.]

Bk. I.

When one says, فعلت ذلك ايضا [I did that again, &c.], you say, قد اكررت من ايض [Thou hast made much use of the expression ايضا], and دعني من ايض [Let me alone and cease from using the expression ايضا]. (ISk, S.) — ايضا 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 اوض كذا † He, or it, became such a thing. (Lth, S, M, K.) You say, اوض سواد شعره باضا (A, TA) † The blackness of his hair became whiteness. (TA.) And Zuheyr says, speaking of a land which he traversed,

قطعت اذا ما الال اوض كاته
سيوف تئسى ساعة ثمر تلتقى
[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.)

ايضا and ايض: see above, in four places.

ايك

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

10: see 1.

ايك Numerous, luxuriant or tangled or dense, trees: (S, K:) or a place where water collects and sinks into the ground (غيضة) producing [trees of the kinds called] اراك and اراك (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] اراك grow, and where is a collection of them: or, accord. to AHn, an abundant collection of اراك in one place: (TA:) or trees; said to be of the [kind called] اراك: (Msb:) n. un. with ة: (S, M, K, &c.) IAqr says, [you say,] ايكه من اكل وقصيمة من غضا و رهط من عشر و اكل ايكه occurs in the Kur in four chapters: [xv. 78 and xxvi. 176 and xxxviii. 12 and l. 13:] (Sgh:) he who reads thus means, by the latter word, الغيضة [explained above, and also signifying the thicket, or collection of tangled trees, &c.]; (S, K;) or the tangled, or luxuriant, or abundant and dense, trees: (TA:) another reading is ليكة; 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 بكة and مكة: (S:) but Zj says that another reading is allowable, and very good; i. e. اصحاب ليكة, as being originally الايكة; for the Arabs say, ابحر قد ليكة for الاحمر; so that ليكة is like ابحر. (TA.)

ايك (K, TA,) like كتف, (TA, [agreeably with the verb, but in the CK ايك,]) is a phrase in which the latter word signifies مثير [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

ايل a name of God; (Lth, T, S, M, K;) a Hebrew word; (Lth, S;) or Syriac: (S:) it is a dial. var. of ايل [q. v.]: or the latter may be an arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that جبرئيل and ميكايل and the like are similar to عبد الله and عبد الرحمان; (M;) [and J says,] they are like عبد الله and عبد الله: (S:) so that جبر signifies "servant," and is prefixed to ايل, 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 جبرئيل is Syriac, and means عبد الرحمان, or عبد العزيز, as is related on the authority of I'Ab: that most persons hold ايل 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; ايل meaning servant. (TA. [See what is said of ال.])

ايل: see art. اول.

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

ايل: see art. اول.

اير

1. اير, (T, M, Mgh, K,) aor. اير, (T, K,) inf. n. اير, (T, M, Mgh, K,) or this is a simple subst., (Msb,) and اير and اير, (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 ايرت (Lth, T, M) and ايرت: (M:) or, as some say, ايرت 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, ايرت من زوجها, aor. ايرت, inf. n. ايرت and ايرت and ايرت, (S, TA, [accord. to the former app. signifying the same as ايرت 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 اير, (T, S, Mgh,) aor. اير, (T, Mgh,) inf. n. اير, (T,) He had no wife: (T, Mgh:) or he lost his wife by her death: (S, K, and Ham p. 650:) and he did not marry; as also ايرت. (Ham ubi supra.) It is said of the Prophet, in a trad., كان يتعوذ من الائمة (T, S) He used to pray for preservation from remaining long without a wife. (T.) And Yezed Ibn-El-Hakam Eth-Thakafee says,

كل امري ستير منه العرس او منها يير
(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,