name a man أيان, it is imperfectly decl .: and he adds, that is 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 أي أوان [at what time?]. (T.) One says, of a stupid, or foolish, person, زُ يَعْرِفُ أَيَّانَ [He knows not when]. (IB.)

. اوى .: see أي and see also 2 in art. : see what next follows, in two places.

A sign, token, or mark, by which a person or thing is known; syn. ale (IAar, T, S, M, Msb, K) and أَمَارَةُ (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 being ي the [former] , فَعْلَةُ changed to I 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 is, (M, K,) accord, to Kh; (M;) originally i, (S;) [for, accord. to J and Fei,] Sb said that its medial radical letter is , and that the final is , because words of this class are more common than those of which the medial and final radical letters are both ن ; (S, Msb;) and the rel. n. is وي : (S:) but IB says, Sb did not state that the medial radical letter of is , as J states; but he said that it is originally أيَّة , and that the quiescent is changed into 1; and he relates of Kh, that he allowed the rel. n. of أَوْدُنُ to be أَوْنُ and أَوْدُنُ and ; but as to أُوْدِيُّ he says, I know not any one who has said it except J: (TA:) or it is of the measure فاعلة, (S, Mab, K,) originally 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 hy Fr :] (S, Msh :) the pl. is آيات and أيات (S, M, Msb, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. iui: (M, K:) J says that one of its pls. is ایای; [and we find the same also in some copies of the K;] but this is a mistake for 241, which is pl. of , not of : (IB, TA:) and this pl., being of the measure أَفْعَالُ, has been adduced as evidence that the medial radical letter measure فعيلة changed to فعيلة because of the medial radical c,] which, accord to Fr, shows the opinion of Ks, that is of the measure 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 unless it is a proper name. (T.) They said, Do thou it at the sign of such a افعله بآية كذا بأُمَارَة كَذَا and بِعُلَامَة كُذَا thing]; like as you say, ا (M.) And [in this sense, as is indicated by the context in the M,] it is one of the nouns that are to the TA, (art. 1,) one says also U1.]

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],

بآية تُقْدمُونَ 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] means the wonders of God. (TA.) -An example, or a warning; (Fr, T, M, Msb, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. (M, K) and Jul. (Fr, T.) _ A message, or communication sent from one person or party to another; syn. رسانة. (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. شُخْصُ (Ṣ, M, Ķ.) — A whole company of people : as in the saying, خَرِجَ القُومُ بِأَيْتِهِمْ 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-an 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-an after which a suspension of speech is approvable: (Msb:) or a portion of the Kur-an denoting any statute, or ordinance, of God, whether it be [what is generally termed] an أية, [i. e. a verse,] or a chapter (سورة), or an aggregate [and distinct] portion of the latter. (Er-Raghib, Kull, TA.*) [الاية] written after a quotation of a part of a verse of the Kur-an, means اقرا الاية Read thou the verse.]

آيا . see اِيَّا, in art. اِيا. أَيِثٌ and آيِثٌ , accord. to Kh, rel. ns. of آيِثٌ q. v. . see 5 تَئْيَةُ or تَايَّةُ see 5.

Li 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, أَيَا زَيْدُ أَقْبِلُ [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 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: (K:) and a is substituted for its hemzeh; (M, K;) so that one says, i. (M.) AZ says, I have heard them say, أَيَا إِيَّاهُ أَقْبِلْ (T in إِيَّاهُ أَقْبِلْ) [Accord.

أَبَاة and إِيَّاة and إِيَّاة and إِيَّا الشَّهْسِ, and أَبَاة see art. داى.

(S, M, K, &c.) and Li, (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 וְשֵׁעׁ [Thee] and &c.]: (S:) and the hemzeh is changed into o, so that you say هَيْاكُ (S, M, K*) and هَيْاكُ; (Ktr, IJ, M, K; *) and sometimes into , so that you say وَيَاكَ also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for وَإِيَاكُ as meaning : [مُعَ زَيْد meaning , وَزَيْدًا like as one says ; مُعَكُ (K:) the & and a and & [&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 J in ذلك and زَائِتُكُ (S, M: in the former of which is added, and like the I and ن in أَنْتُ in ز:) and this is identical with the opinion of Akh: (M. TA:) thus Ul 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 إياك, altogether, is a noun; and he adds, but some say (M) that the & and & &c. are the nouns, and that UI is a support thereto, because they cannot stand by themselves, (S, M,) like the & &c. which occupy the latter place in يُضْرِبُكُ &c.; so when the ك &c. are put first, [as in أَيَّاكُ ضَرَبْتُ Thee I beat, or struck,] they are supported by UI, and the whole becomes as one thing: (S:) and you may also say, ضَرَبْتُ إِيَّاى [I beat, or struck, me]; because it is not allowable to say, ضَرَبتُني: (S as corrected by IB:) but you may not say, [I beat, or struck, thee]; because you only require ایاك when you cannot use the [I] ضَرَبْتُكَ إِيَّاكَ [alone]; though you may say, ضَرَبْتُكَ إِيَّاكَ beat, or struck, thee, thee]; because the & is made to be syntactically dependent upon the verb, so when you repeat it you require Ut. (S.) In the saying of the poet, (S,) Dhu-l-Isba' El-'Adwanee, (TA,)

كَأَنَّا يَوْمَ قُرَّى إِنَّهَا نَقْتُلُ إِيَّانَا

[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, قَتَلَتْني, but only قَتَلْتُ نَفْسِي: so the poet has used in the same manner as الْغُسَنَا. (Ş, TA.) Some of the grammarians say that [1] 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 بَلَغُ الرَّجُلُ . (ج.)