

Zj says that it is an explicit noun, [not a pronoun,] which is prefixed to all the pronouns, governing them in the gen. case; but only to pronouns; so that if one said, *إِيَّا زَيْدَ حَدِّثْ*, it would be bad. (M.) Kh holds that it is a pronoun prefixed to the *ك* [i.e.], governing it in the gen. case; (M, K;) and the like is related to have been the opinion of El-Mázinec: and Sb relates of Kh that he said, if any one were to say *إِيَّاكَ نَفْسُكَ* [Thee, thyself], I would not severely blame him, for this *ك* is [virtually] governed in the gen. case. (M.) But accord. to Akh, it is a simple, or uncompounded, pronoun, the ending of which becomes altered, as the endings of pronouns are wont to become, because of the varying of the numbers of the persons using them; (M, K; [in both of which the last of the words thus rendered is *المضميرين*; accord. to a copy of the M, *المضميرين*, i. e. *المُضْمِرِينَ*; in a copy of the K, without any syll. signs; and in the CK, *المُضْمِرِينَ*; of which readings, I have followed that found in the M; supposing the meaning to be, that *إِيَّا* has different endings according as it is used by one speaking to another, or by one speaking of another, or by one speaking of himself, or to, or of, two or more, and the like;]) and the *ك* of *إِيَّاكَ* is like the *ك* of *ذَلِكَ*, inasmuch as it is an indication of allocution only, divested of the idea of its being a sign of the pronoun. (M.) Of all these varying opinions, IJ says that he has found none to be correct when investigated, except that of Akh; with whose opinion, that stated in the beginning of this art. is identical [except as to the affix, which is there said to be a pronoun, not merely a particle of allocution]. (M, TA.) Zj, being asked to explain the meaning of the phrase *إِيَّاكَ نَعْبُدُ*, [in the Kur i. 4,] answered, *حَقِيقَتَكَ نَعْبُدُ* [Thine essence we worship]; and said that it is derived from *أَيَّة*, meaning “a sign by which a thing is known:” but IJ does not approve of this. (M.) [Respecting the phrase, *فَإِذَا هُوَ إِيَّاهَا*, in which *إِيَّاهَا* is used in the place of a noun in the nom. case, and which is therefore disallowed by Sb, see *إِذَا*.] — It is also used for the purpose of cautioning, or putting one on his guard. (T, S.) You say, *إِيَّاكَ وَالْأَسَدَ* [Beware thou of, or avoid thou, or remove thyself far from, the lion]: it is a substitute for a verb; as thou sayest, *بَاعِدْ*: and you say also, *هَيَّاكَ*; like as you say *أَرَأَيْتَ* and *هَرَأَيْتَ*: (S:) [or *إِيَّاكَ* in this case is governed by a verb understood: for] Ibn-Keysán says, when you say, *إِيَّاكَ وَزَيْدًا* [Beware thou of, or avoid thou, or remove thyself far from, Zeyd], you caution him whom you address against Zeyd, and the verb governing the accus. case is not apparent: the meaning is, *أَحْذَرُكَ إِيَّاكَ وَزَيْدًا* [I caution thee against Zeyd]; as though you said, *أَحْذَرُكَ إِيَّاكَ وَزَيْدًا* [I caution thee, thee with Zeyd]; or as though you said, *بَاعِدْ نَفْسَكَ عَنْ زَيْدٍ وَبَاعِدْ زَيْدًا عَنْكَ* [Remove thyself far from Zeyd, and remove Zeyd far from thee]; so that the verb governs the word signifying the person cautioned and that signifying him against whom that person is cautioned: (TA:) [and Az says,] when you say, *إِيَّاكَ وَرُكُوبَ الْفَاحِشَةِ*, the

verb is suppressed: it is as though you said, *أَحْذَرُكَ رُكُوبَ الْفَاحِشَةِ* [I caution thee against the committing of that which exceeds the bounds of rectitude]. (T.) Kh is related to have heard an Arab of the desert say, (T, M, the latter on the authority of Sb,) *إِذَا بَلَغَ الرَّجُلُ السِّتِينَ فَإِيَّاهُ وَإِيَّا* [When the man attains to sixty years, I caution him against, or let him avoid, the young women]; (T, S, M;) prefixing *إِيَّا* to the *شَوَابِ*, and putting the latter in the gen. case: (S:) but accord. to Akh, it is not allowable to say [thus, or] *إِيَّاكَ وَإِيَّا زَيْدٍ*. (M.) Sometimes the *و* is suppressed, as in the saying of the poet,

* فَإِيَّاكَ إِيَّاكَ الْبِرَاءَ فَإِيَّاهُ *
* إِلَى الشَّرِّ دَعَا وَلِلشَّرِّ جَالِبُ *

[Then avoid thou, avoid thou obstinate disputation, for it is wont to invite to evil, and an attracter of evil]; meaning, *إِيَّاكَ وَالْبِرَاءَ*; i. e., *إِيَّاكَ وَأَنْ تَمَارَى*. (TA.) You say [properly], *إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا* [Beware thou of, or avoid thou, doing such a thing]: but [in strict propriety] you should not say, *إِيَّاكَ أَنْ تَفْعَلَ كَذَا*, without *و*. (S.) See also art. *أَي*.

أَيَّاهُ (Lth, T, S, M, K) and *أَيَّاهُ* (M,) or *أَيَّاهُ* (K,) and *أَيَّاهُ* (M, K,) A cry by which camels are chidden. (Lth, T, S, M, K.) [See 2 in art. *أَي*.]

ايب

For words which might be supposed to be properly mentioned under this head, see art. *اوب*.

ايد

1. *آد*, aor. *يَتَيْدُ*, inf. n. *أَيْدُ*, He, (a man, AZ, T, &c.), or it, (a thing, L,) was, or became, strong: (AZ, T, S, M, K, &c.) and *أَيْدُ*, inf. n. *أَيْدُ*, he became possessed of strength. (AHeyth, T, L.) — *آدَتْ ضَيْفَتُهُ*; His coming as a guest was, or became, frequent. (A.) [See *أَيْدُ*.]

2. *أَيْدُ*, inf. n. *تَأْيِيدُ*; (T, S, M, &c.) and *أَيْدُ*, (T, S, K,) of the measure *فَاعَلَ*, (S,) inf. n. *مُؤَايِدَةُ*; (K;) He strengthened: (S, M, L, Msh, K;) he aided, or rendered victorious. (L.) You say, *أَيْدَهُ عَلَى الْأَمْرِ* He strengthened him to accomplish the affair. (M, L.)

3: see 2.

4: see 1.

5. *تَأْيَدَ* He, or it, (a thing, S,) became strengthened. (T, S, K.)

قُوَّةٌ Strength; syn. *صَلْبٌ*, (M, L, K,) and *قُوَّةٌ* [which is one of the significations of *صَلْبٌ*, and that which is here meant]; as also *أَيْدُ* [which is an inf. n.: see 1]. (S, M, K.)

أَيْدُ: see 2.

أَيْدُ Strong: (S, A, Mgh, Msh, K;) an epithet applied [to God, and] to a man. (S.) A poet says, *إِذَا الْقَوْسُ وَتَرَمَّا أَيْدُ رَمَى فَأَصَابَ الْكَلْبَى وَالذَّرَى* [lit. When a strong one strings the bow, he shoots,

and hits the kidneys, and the tops of the humps of the camels]; meaning, when God strings [or stretches] the bow that is in the clouds, He casts fat into the kidneys and humps of the camels, by means of the herbage that is produced by the rain. (S.) *إِنَّهُ لَأَيُّدُ الْغَدَاةِ وَالْعَشَاءِ* — *Verily he is often present at the morning and evening meals.* (A.)

إِيَادُ Anything by which a person or thing is strengthened, (M, L, K,) or guarded, defended, or protected: (T, L:) a thing by which one is protected, or veiled, or concealed: the side; shade, or shadow; or protection: a place of refuge: (M, L, K:) either side of anything, that strengthens it: (Lth, T:) anything that is in the vicinity of a thing: (T:) each wing of an army: (S, M, L, K:) earth that is put round a watering-trough or tank, or round a tent, (S, M, L, K,) to strengthen it, or to keep away from it the rain-water: (S, L:) any fortification: a fortified mountain: (M, L, K:) a mountain that is inaccessible, or difficult of access. (IAar, T.) [In the place of one signification, Golius gives “cortex;” having found *لَحَاءَ* in the place of *لَجَأَ*.] — *أَنْعَامٌ لِحَاءٌ* An elevated tract, or a heap, of sand. (M, K.) — *أَنْعَامٌ لِحَاءٌ* Abundance of camels [because they strengthen their owner]. (K.) — *هَوَاءٌ*. (K.)

مُؤَيَّدٌ: see *مُؤَيَّدٌ*: — and see what next follows.

مُؤَيَّدٌ, of the same measure as *مُؤَمِّنٌ*, A great, mighty, or severe, thing; (S, L, K;) a calamity: (T, S, M, L, K:) or, accord. to As, it is *مُؤَيَّدٌ*, with fet-h to the *ي*, and signifies anything rendered strong, or hard, or severe. (L.) [See *مَأْوَدٌ*, in art. *اود*.]

مُؤَيَّدٌ and *مُؤَيَّدٌ* (the latter irreg., by rule being *مُؤَايَّدٌ*, TK,) Strengthened: (S, L, K:) aided; or rendered victorious: (L:) and the former, strong, applied to a building. (M.)

مُؤَيَّدٌ Strengthening: (S, L:) aiding; or rendering victorious. (L.) The dim. also has this form. (S.)

اير

1. *أَرَاهَا*, aor. *يَرَاهَا*, (T, S, and K in art. *اور*,) inf. n. *أَيْرُ*; (T, TA;) or *أَرَاهَا*, aor. *يُؤَوِّرُ*; (ISk, T;) or both; (K ubi supra;) *Inivit eam; he comprehended her.* (ISk, T, S, K.)

أَيْرُ The membrum virile; penis; veretrum: (TA:) pl. [of pauc.] *أَيْرٌ* and *أَيَارٌ* (S, M, K) and [of mult.] *أَيُورٌ* (S, K) and *أَيْرٌ*. (L.) — *كَانَ أَيْرُهُ* is a phrase meaning; *He had many male children.* (T, TA.)

أَيَارِيٌّ Having a large membrum virile, or penis; (T, S, M, K;) like *أُنَافِيٌّ* signifying “having a large nose.” (T.)

أَيَارُ The [Syrian] month [corresponding to May, O. S.;] preceding *حَزِيرَانُ*, or (as written by Saadee Efendee, TA) *حَزِيرَانُ*. (So in different copies of the K.)

أَيْرُ Iniens. (T, S, TA.)