

things, as in the phrase *بَعْدَ أَوْلَاتِكَ الْإِيَّامِ* [After those days]; and in the *Kur* [xvii. 38], where it is said, *إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُورًا* [Verily the ears and the eyes and the heart, all of those shall be inquired of]. (S.) — The dims. are *أَيَّاءٌ* and *أَيَّاءٌ* (S, M) and *هُؤَيَّاءٌ*: (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-ḥ or ḍamm, [as the case may be,] and the *ى* which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of *ذَيَّاءٌ*, dim. of *ذَا*,] and in the third place if it is a word of three letters. (S.) = *الأَيَّاءُ*, (as in some copies of the S and T,) of the same measure as *العَلَى*; (S; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or *الأَيَّاءُ*; (ISd, TA;) or *الأُولَى*; (so in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning *They who, those which,* and simply *who,* and *which,*] its sing. being *الَّذِي*; (S;) or is changed from being a noun of indication so as to have the meaning of *الَّذِينَ*; as also *الأَيَّاءُ*; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreh. (ISd.) A poet says,

- * *وَإِنَّ الْأُولَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ*
- * *تَأَسَّوْا فَسَنُوا لِلْكَرَامِ السَّابِيَا*

[And they who are in *Et-Taff*, of the family of *Hāshim*, shared their property, one with another, and so set the example, to the generous, of the sharing of property]. (T, and S in art. *اسو*, where, in one copy, I find *الأولى* in the place of *الأولى*.) And another poet says,

- * *وَإِنَّ الْأَيَّاءُ يَعْلَمُونَكَ مِنْهُمْ*

[And verily they who know thee, of them]: which shows what has been said above, respecting the change of meaning. (ISd.) *Ziyād El-Ajām* uses the former of the two words without *ال*, saying,

- * *فَأَنْتُمْ أُولَى جِشْتُمْ مَعَ الْبَقْلِ وَالذَّبِي*
- * *فَطَارَ وَهَذَا شَخْصُكُمْ غَيْرَ طَائِرٍ*

[For ye are they who came with the herbs, or leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away]: (T:) he means that their nobility is recent. (*Ḥam* p. 678; where, instead of *فَأَنْتُمْ* and *أُولَى*, we find *وَأَنْتُمْ* and *أُولَى*.) — In the phrase *العَرَبُ الْأُولَى*, (as in the L, and in some copies of the S and K,) or *الأولى*, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) *الأولى* or *الاولى* may also signify *الَّذِينَ*, the verb being suppressed after it, because understood; [so that the meaning is, *The Arabs who have preceded, or passed away;*] so says *Ibn-Esh-*

Shejeree: (L:) or it is formed by transposition from *الأُولَى*, being pl. of *أُولَى* [fem. of *أَوْلَى*], like *أَخْرَجُ* is pl. of *أَخْرَجَ*: and it is thus in the phrase, *الْأُولَى* [The first Arabs have passed away]. (S, K.) 'Obeyd Ibn-El-Abraḡ uses the phrase, *نَحْنُ الْأُولَى* [as meaning *We are the first*]. (TA.)

أَيَّاءٌ: see *أَيَّاءٌ*.

أَيَّاءٌ: see *أَيَّاءٌ*: = and see also art. *الو*.

أَيَّاءٌ (T, S, M, K) and *أَيَّاءٌ* (S, M, K,) the latter said by *Zekereyā* to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and *أَيَّاءٌ* (T,) or *أَيَّاءٌ*, (Es-Semeen, K,) like *دَوَّو*, (Es-Semeen, TA,) [belonging to art. *الو*,] and *أَيَّاءٌ* (T, M, K) and *أَيَّاءٌ* (M, K) and *أَيَّاءٌ* (Es-Sakhāwee, *Zekereyā*, TA) and *أَيَّاءٌ*, (the same,) or *أَيَّاءٌ*, occurring at the end of a verse, but it may be a contraction of *أَيَّاءٌ*, meaning *عَهْدًا*, (M,) *A benefit, benefaction, favour, boon, or blessing*: pl. *أَيَّاءٌ*. (T, S, M, K, &c.) *I Amb* says that *أَيَّاءٌ* and *أَيَّاءٌ* are originally *وَلَا* and *وَلَا*. (TA.)

أَيَّاءٌ The *buttock*, or *buttocks*, *rump*, or *posteriors*, syn. *عَجِيْزَةٌ*, (K,) or [more properly] *عَجَزٌ*, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the *flesh and fat thereon*: (M, K:) you should not say *أَيَّاءٌ*, (T, S, K,) a form mentioned by the expositors of the Fg, but said to be vulgar and low; (TA;) nor *أَيَّاءٌ*, (T, S, K,) with kesr to the *ل*, and with teshdeed to the *ى*, as in the S, [but in a copy of the S, and in one of the T, written without teshdeed,] a form asserted to be correct by some, but it is rarer and lower than *أَيَّاءٌ*, though it is the form commonly obtaining with the vulgar: (TA:) the dual. is *أَيَّاءٌ*, (AZ, T, S,) without *ت*; (S;) but *أَيَّاءٌ* sometimes occurs: (IB:) *أَيَّاءٌ* is an epithet applied to the *Zenje*, (K in art. *لص*), meaning *having the buttocks cleaving together*: (TA in that art.:) the pl. is *أَيَّاءٌ* (T, M, K) and *أَيَّاءٌ*; (M, K;) the latter anomalous. (M.) *Lh* mentions the phrase, *أَيَّاءٌ* [Verily he has large buttocks]; as though the term *أَيَّاءٌ* applied to every part of what is thus called. (M.) — *Fat*, as a subst.: (M:) and a *piece of fat*. (M, K.) — The *tail*, or *fat of the tail*, (Pers. *دُئْبَةٌ*) of a sheep. (KL.) [Both of these significations (the "tail," and "fat of the tail," of a sheep) are now commonly given to *أَيَّاءٌ*, a corruption of *أَيَّاءٌ* mentioned above: and in the K, voce *طَنْبُورٌ*, it is said that the Pers. *دُئْبَةٌ* signifies *أَيَّاءٌ*.] — *أَيَّاءٌ* *The muscle of the shank*; syn. *حِمَاةُ السَّاقِ* [which see, in art. *حمو*]. (AAF, M, K.) — *أَيَّاءٌ* *The portion of flesh that is at the root of the thumb*; (S, M;) and which is also called its *ضَرَّةٌ*; (M;) or the *part to which corresponds the ضَرَّةٌ*; (S;) and which is also called *أَيَّاءٌ الكَفِّ*; the *ضَرَّةٌ* being the

portion of flesh in (*فِي* [app. a mistranscription for *مِنْ* from]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or the *portion of flesh in the ضَرَّةٌ of the thumb*. (K.) — *أَيَّاءٌ الخنصر* *The portion of flesh that is beneath the little finger*; [app. what is described above, as called the *ضَرَّةٌ*, extending from that finger to the prominent extremity of the ulna, at the wrist;] also called *أَيَّاءٌ اليد*. (Lth, T.) — *أَيَّاءٌ الكَفِّ* *The أَيَّاءٌ of the thumb* [described above as also called by itself *أَيَّاءٌ الكَفِّ*] and the *ضَرَّةٌ of the little finger* [respecting which see the next preceding sentence]. (TA, from a trad.) — *أَيَّاءٌ القَدَمِ* *The part of the human foot upon which one treads, which is the portion of flesh beneath [or next to] the little toe*. (M.) — *أَيَّاءٌ الحافر* *The hinder part of the solid hoof*. (S, M.)

أَيَّاءٌ: see *أَيَّاءٌ*.

أَيَّاءٌ: see *أَيَّاءٌ*.

أَيَّاءٌ an irreg. dual of *أَيَّاءٌ*, q. v.

أَيَّاءٌ (T, S, M, K) and *أَيَّاءٌ* (M, K) and *أَيَّاءٌ* (T, S, K,) of the measure *أَفْعَلٌ*, (S,) and *أَيَّاءٌ* (M,) or *أَيَّاءٌ*, (so in some copies of the K, and so accord. to the TA,) or *أَيَّاءٌ*, (so in a copy of the K,) or *أَيَّاءٌ*, (accord. to the CK,) and *أَيَّاءٌ* (M, K,) applied to a ram, *Large in the أَيَّاءٌ*, q. v.: (T, S, M, K, TA:) and so, applied to a ewe, *أَيَّاءٌ*, (T, M, K, [in the CK *أَيَّاءٌ*],) fem. of *أَيَّاءٌ*; (T;) and *أَيَّاءٌ*, (T, S, M, K,) fem. of *أَيَّاءٌ*: (T, S;) and in like manner these epithets [masc. and fem. respectively, *أَيَّاءٌ*, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to *Aboo-Is-hāḡ*, (M,) *أَيَّاءٌ* is applied to a man, and *عَجَزَاءٌ* to a woman, but not *أَيَّاءٌ*, (S, M,) though [it is asserted that] some say this, (S,) *Yz* saying so, accord. to *A'Obeyd*, (IB,) but *A'Obeyd* has erred in this matter: (M:) the pl. is *أَيَّاءٌ*, (T, S, M, K, [in the CK erroneously written with fet-ḥ to the *ل*,]) pl. of *أَيَّاءٌ*, (T, S, M,) or of *أَيَّاءٌ*; of the former because an epithet of this kind is generally of the measure *أَفْعَلٌ*, or of the latter after the manner of *عَائِدٌ* as pl. of *عَائِدٌ*, and *عَوْدٌ* as pl. of *عَائِدٌ*; (M;) applied to rams (T, S, M) and to ewes, (T, S,) and to men and to women; (M, K;) and *أَيَّاءٌ*, (S, M, K, [in the CK *أَيَّاءٌ*],) pl. of *أَيَّاءٌ*, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, (M, and so in a copy of the K, [in the CK *أَيَّاءٌ*],) or *أَيَّاءٌ*, (so in some copies of the K, and in the TA,) with medd, pl. of *أَيَّاءٌ*, (TA,) and *أَيَّاءٌ*, (K,) pl. of *أَيَّاءٌ*. (TA.)

أَيَّاءٌ: see *أَيَّاءٌ* and *أَيَّاءٌ* and *أَيَّاءٌ*.

أَيَّاءٌ, mentioned in this art. in the K: see art.

أَيَّاءٌ: = and see also *أَيَّاءٌ*.

أَيَّاءٌ: see *أَيَّاءٌ* and *أَيَّاءٌ* and *أَيَّاءٌ*.