

saying [in the Kur x. 54], **وَيَسْتَبْشِرُونَكَ أَحَقُّ هُوَ قَوْلٌ** [And they will ask thee to inform them, saying, Is it true? Say, Yea, by my Lord!]: but accord. to all, it does not occur otherwise than before an oath: and when one says, **إِي وَاللَّهِ** [Yea, by God!], and then drops the **و**, the **ي** may be quiescent, and with **fe-h**, and elided; [so that you say, **إِي وَاللَّهِ**, and **إِي وَاللَّهِ**, and **إِي وَاللَّهِ**]; in the first of which cases, two quiescent letters occur together, irregularly. (Mughnee.) Lth says, **إِي** is an oath, as in **إِي وَرَبِّي**, meaning, says Zj, **نَعْمَ وَرَبِّي**: IAr is also related to have said the like; and this is the correct explanation. (T.) [J says,] It is a word preceding an oath, meaning **بَلَى** [q. v.]; as in **إِي وَاللَّهِ** and **إِي وَرَبِّي**. (S.) [ISd and F say,] It is syn. with **نَعْمَ**, and is conjoined with an oath: and one says also **هِيَ**. (M, K.)

أَيُّ is a noun, used in five different manners. (Mughnee.) One of its meanings is that of an interrogative, (T, S, M, Mughnee, K,) relating to intellectual beings and to non-intellectual things; [meaning *Who? which? and what?*] (S, M, K;) and as such, it is a decl. noun: (S:) it is said in the K to be a particle; (MF;) and so in the M; (TA;) but this is wrong: (MF:) and it is added in the K that it is indecl.; (MF;) and it is said to be so in the M, accord. to Sb, in an instance to be explained below; (TA;) but this is only when it is a conjunct noun [like **الَّذِي**], or denotes the object of a vocative: (MF:) or, accord. to some, it is decl. as a conjunct noun also. (Mughnee.) You say, **أَيُّهُمْ أَخُوكَ** [Who, or which, of them, is thy brother?]. (S.) Another ex. is the saying [in the Kur vii. 184, and last verse of lxxvii.], **فَبَأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ** [And in what announcement, after it, will they believe?]. (Mughnee.) Sometimes it is without teshdeed; as in the saying (of El-Farezdaq, M),

- **تَنْظَرْتُ نَصْرًا وَالسَّمَكَينَ أَيُّهُمَا**
- **عَلَى مِنَ الْغَيْثِ اسْتَهَلَّتْ مَوَاطِرُهُ**

[I looked for rain, or aid from the clouds, and the two Simáks (stars so called). Of which of them two did the rains pour vehemently upon me from the clouds?]: (M, Mughnee, K:) [in the last of which, only the former hemistich is given, with **نَصْرًا** (meaning the star or asterism so called) instead of **نَصْرًا**:] so by poetic licence: (M:) IJ says that for this reason the poet has elided the second **ي**, but should have restored the first **ي** to **و**, because it is originally **و**. (TA. [But this assertion, respecting the first **ي**, I regard as improbable.]) **أَيُّ**, also, is a contraction of **أَيُّ شَيْءٍ**, meaning **أَيُّ شَيْءٍ**: so in the saying, **أَيُّ هُوَ يَا فُلَانٌ** [What thing is it, O such a one?]: and **أَيُّ تَقُولُ** [What thing sayest thou?]. (TA in art. **أَيُّ**.) In like manner, also, **أَيُّ** is used as a contraction of **أَيُّ شَيْءٍ**. (Ks, TA in art. **أَيُّ**.) A poet speaks of his companions as being **بَأَيِّ وَأَيُّهَا**; making **أَيُّ** the name of the quarter (جهة); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M.

[See **أَيُّ**; under which head two other readings are given; and where it is said that the verse in which this occurs is by Homeyd Ibn-Thowr.)] **أَيُّ** is never without a noun or pronoun to which it is prefixed, except in a vocative expression and when it is made to conform with a word to which it refers, as in cases to be exemplified hereafter. (Mughnee.) Being so prefixed, it is determinate; but sometimes, [as in the latter of the cases just mentioned,] it is not so prefixed, yet has the meaning of a prefixed noun. (S.) When used as an interrogative, it is not governed, as to the letter, though it is as to the meaning, by the verb that precedes it, but by what follows it; as in the saying in the Kur [xviii. 11], **لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى** [That we might know which of the two parties was able to compute]; and in the same [xxvi. last verse], **وَسِعِلْمُهُ الَّذِينَ ظَلَمُوا أَيُّ مُنْقَلَبٍ** [And they who have acted wrongly shall know with what a translating they shall be translated]: (Fr, Th, Mbr, T, S:) when it is governed by the verb before it, it has not the interrogative meaning, as will be shown hereafter. (Fr, T.) In the saying of the poet,

- **تَصِيحُ بِنَا حَنِيفَةَ إِذْ رَأَيْنَا**
- **وَأَيُّ الْأَرْضِ تَذْهَبُ لِلصَّيَاحِ**

[Haneefeh (the tribe so named) shout to us when they see us. And to what place of the earth, or land, will they go for the shouting?], **أَيُّ** is in the accus. case because the prep. **إِلَى** is suppressed before it. (S.) When they separate it [from what follows it, not prefixing it to another noun], the Arabs say **أَيُّ**, and in the dual **أَيَّانِ**, and in the pl. **أَيُّونَ**; and they make it fem., saying **أَيَّةَ**, and [in the dual] **أَيَّتَانِ**, and [in the pl.] **أَيَّاتِ**: but when they prefix it to a noun, properly so called, not a pronoun, they make it sing. and masc., saying **أَيُّ الرَّجُلَيْنِ** [Who, or which, of the two men?], and **أَيُّ الْمَرَاتِمِ** [Who, or which, of the two women?], and **أَيُّ الرَّجَالِ** [Who, or which, of the men?], and **أَيُّ النِّسَاءِ** [Who, or which, of the women?]: and when they prefix it to a fem. pronoun, they make it masc. [as when they prefix it to a masc. pronoun] and fem., saying **أَيُّهُمَا** and **أَيَّتَهُمَا** [Who, or which, of them two?], meaning women; (Fr, T;) [the latter of which seems to be the more common; for ISd says,] sometimes they said **أَيَّتَهُنَّ** [Who, or which, of them? referring to women], meaning **أَيَّتَهُنَّ**. (M.) It is said in the Kur [xxxi. last verse], **وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ** [And a person knoweth not in what land he will die]: (S:) but some read **أَيُّ أَرْضٍ**; and Sb compares this fem. form to **كُلَّتَيْنِ**. (Bd.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, **أَيُّ** is made to conform with that indeterminate noun in case-ending and in gender and in number; and this is done [alike, accord. to some,] in the case of its connexion with a following word and in the case of a pause; so that, [in the case of a pause,] to him who says, **جَاءَنِي رَجُلٌ** [A man came to

me], you say, [accord. to the authorities alluded to above,] **أَيُّ** [Who?]; and to him who says, **رَأَيْتُ رَجُلًا** [I saw a man], **أَيُّ** [Whom?]; and to him who says, **مَرَرْتُ بِرَجُلٍ** [I passed by a man], **أَيُّ** [Whom?]: and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as **أَيُّ يَا فَتَى** [Who, O young man?], and **أَيُّ يَا فَتَى** [Whom, O young man?], and **أَيُّ يَا فَتَى** [Whom, O young man?]: and in the case of the fem. you say, **أَيَّةَ** and **أَيَّةَ** and **أَيَّةَ** [in the nom. and accus. and gen. respectively]; and in the dual, **أَيَّتَانِ** and **أَيَّتَانِ** in the nom. case [masc. and fem. respectively], and **أَيَّتَيْنِ** and **أَيَّتَيْنِ** in the accus. and gen. cases [masc. and fem. respectively]; and in the pl., [with the like distinction of genders,] **أَيُّونَ** and **أَيَّاتِ** in the nom. case, and **أَيَّتَيْنِ** and **أَيَّاتِ** in the accus. and gen. cases. (I'Alq p. 319.) [Exs. in cases of pause, agreeing with the foregoing rules, are given in the T; and exs. in cases of connexion with following words, agreeing with the foregoing, are given in the Mughnee: but J gives rules differing from the foregoing in some respects; and IB gives rules differing in some points both from the foregoing and from those of J.] It is said in the S, **أَيُّ** is made to conform with indeterminate nouns significant of intellectual beings and of non-intellectual things, and is used as an interrogative; and when it is thus used in reference to an indeterminate noun, you make it to have a case-ending like that of the noun respecting which it demands positive information; so that when it is said to you, **مَرَّ بِي رَجُلٌ** [A man passed by me], you say, **أَيُّ يَا فَتَى** [Who, O young man?], thus giving it a case-ending [like that of **رَجُلٌ**] when it is in connexion with a following word; and you indicate the case-ending [by the pronunciation termed **الرَّوْمُ**, saying **أَيُّ**, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, **رَأَيْتُ رَجُلًا** [I saw a man], you say, **أَيُّ يَا فَتَى** [Whom, O young man?], giving it a case-ending [like that of **رَجُلًا**], with tenween, when it is [thus] in connexion with a following word; and you pause upon the **أ**, saying **أَيُّ**; and when one says, **مَرَرْتُ بِرَجُلٍ** [I passed by a man], you say, **أَيُّ يَا فَتَى** [Whom, O young man? in a case of connexion with a following word; and **أَيُّ** in a case of pausing]: you conform with what the other has said, in the nom. and accus. and gen. cases, in the case of connexion with a following word and in that of pausing: but IB says that this is correct only in the case of connexion with a following word; for in the case of a pause, you say only **أَيُّ**, in the nom. and gen., with sukoon; and you imitate in both of these cases only when you use the dual form or the pl.: it is added in the S, you say in the cases of the dual and pl. and fem. like as we have said respecting **مَنْ**: when one says, **جَاءَنِي رَجَالٌ** [Men came to me], you say, **أَيُّونَ** [Who?], with the **ن** quiescent; and **أَيُّونَ** in the accus. and gen.: but IB says, the correct