

mode is to say, **أَيُّونَ** and **أَيِّينَ**, with fet-ḥ to the ن in both; [meaning that this is the only allowable mode in the case of connexion with a following word, and app. that it is the preferable mode in the case of a pause;] the quiescent ن being allowable only in the case of a pause, and with respect to مَنْ, for you say **مَنْوُنَ** and **مَنْينَ** with the quiescent ن only: it is then added in the §, you say, also, **أَيَّةَ** [Who? and whom?] in using the fem. [in a case of pause]; but in a case of connexion with a following word, [when referring to a noun in the accus.,] you say, **أَيَّةَ** **يَا هَذَا** [Whom, O thou? in the sing.], and **أَيَّاتٍ** [in the pl.; and in like manner, **أَيَّةَ** in the nom. sing., and **أَيَّةَ** in the gen. sing.; and **أَيَّاتٍ** in the nom. pl., and **أَيَّاتٍ** in the gen. pl.]: but when the interrogation refers to a determinate noun, **أَيُّ** is in the nom. case (with refā) only. (TA.) [See also **أَيَّانَ**, below.] — [In other cases, now to be mentioned, it is used alike as sing., dual, and pl.] — It also denotes a condition; (T, S, M, Mughnee;) in which case, also, it is a decl. noun, applied to an intellectual being and to a non-intellectual thing. (§.) So in the saying, **أَيُّهُمُ يَكْرُمُنِي أَكْرَمُهُ** [Whichever of them treats me with honour, I will treat him with honour]. (§.) So, too, in the saying [in the Kur xvii. 110], **أَيُّ مَا تَدْعُوا فَلَهُ** [Whichever ye call Him, He hath the best names]. (T, * Mughnee.) And in the saying [in the same, xxviii. 28], **أَيُّمَا الْأَجَلَيْنِ** [Whichever of the two terms I fulfil, there shall be no wrongdoing to me]. (Mughnee.) One says also, **أَيُّا**, **صَحْبَةَ اللَّهِ أَيُّا**, meaning **أَيُّمَا تَوَجَّهَ**, [May God accompany him wherever he goeth]. (AZ, T.) And Zuheyr uses the expression **أَيَّةَ وَجْهَةٍ** for **أَيَّةَ سَلَكُوا** [Whatever tract they travelled, or travel]. (T.) The saying, **أَيُّي وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ اللَّهُ** [Whichever of me and thee be evil, may God abase him!] was explained by Kh to Sb as meaning **أَيُّنَا كَانَ شَرًّا** [whichever of us two be evil]; and as being like the saying, **أَخْزَى اللَّهُ الْكَادِبَ**, **مَتَى وَمَتَى**, meaning **مَتَى**. (M. [And in a similar manner, the former clause of that saying, occurring in a verse, with مَا after أَيُّي, is said in the T to have been explained by Kh to Sb.]) — It is also a conjunct noun; (Mughnee;) [i. e.] it is sometimes used in the manner of **الَّذِي**, and therefore requires a complement; as in the saying, **أَيُّهُمُ فِي الدَّارِ أَخُوكَ** [He, of them, who is in the house is thy brother]: (§:) [i. e.] it is syn. with **الَّذِي**. (M, Mughnee.) So in the saying [in the Kur xix. 70], **ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ**, **ثُمَّ لَنَنْزِعَنَّ** [Then we will assuredly draw forth, from every sect, him, of them, who is most exorbitantly rebellious against the Compassionate]: so says Sb: but the Koofees and a number of the Basrees disagree with him, holding that the conjunct noun **أَيُّ** is always decl., like the conditional and the interrogative: Zj says, "It has not appeared to me that Sb has erred

except in two instances, whereof this is one; for he has conceded that it is decl. when separate, and how can he say that it is indecl. when it is a prefixed noun?" and El-Jarmee says, "I have gone forth from El-Basrah, and have not heard, from my leaving the Khandak to Mekkeh, any one say, **لَأَضْرِبَنَّ أَيُّهُمْ قَائِمًا** [as meaning I will assuredly beat him, of them, who is standing], with ḍamm:" these assert, that it is, in the verse above, an interrogative, and that it is an inchoative, and **أَشَدُّ** is an enunciative: but they differ as to the objective complement of the verb: Kh says that this is suppressed, and that the implied meaning is, *we will assuredly draw forth those of whom it will be said, Which of them is most &c.?* and Yoo says that it is the proposition [هم] &c., and that the verb is suspended from governing, as in the instance in the Kur xviii. 11, cited above: and Ks and Akh say that it is **كَلِّ شِيعَةٍ**, that **مَنْ** is redundant, and that the interrogative proposition is independent of what precedes it; this being grounded on their saying that the redundancy of **مَنْ** is allowable in an affirmative proposition: but these [following] facts refute their sayings; viz. that the suspension of government is peculiar to verbs significant of operations of the mind; and that it is not allowable to say, **لَأَضْرِبَنَّ الْفَاسِقُ**, with refā, as meaning by implication "I will assuredly beat him of whom it is said, He is the transgressor;" and that the redundancy of **مَنْ** in an affirmative proposition is not correct. (Mughnee. [Some further remarks on the same subject, in that work, mentioning other opinions as erroneous, I omit. Another reading of the passage in the Kur cited above (xix. 70) will be found in what here follows.]) [ISd states that] they said, **لَأَضْرِبَنَّ أَيُّهُمْ أَفْضَلُ** [I will assuredly beat him, of them, who is most excellent], and **أَيُّ أَفْضَلُ** [him who is most excellent]; **أَيُّ** being indecl., accord. to Sb, and therefore the verb does not govern it [save as to the meaning]. (M.) And [that] you say, **أَضْرِبْ أَيُّهُمْ** [Beat thou him, of them, who is most excellent], and **أَيُّهُمْ أَفْضَلُ** [meaning the same, or whichever of them, &c.]; suppressing the relative **أَيُّهُمْ** after **أَفْضَلُ**. (M in a later part of the same art.) Fr says that when **أَيُّ** is governed by the verb before it, it has not the interrogative meaning; and you may say, **لَأَضْرِبَنَّ أَيُّهُمْ يَقُولُ ذَلِكَ** [I will assuredly beat him, of them, or whichever of them, says that]: and he says that he who reads **أَيُّهُمْ**, in the accus. case, in the passage of the Kur cited above (xix. 70) makes it to be governed by **لَنَنْزِعَنَّ**. (T.) Ks says, you say, **لَأَضْرِبَنَّ أَيُّهُمْ فِي الدَّارِ** [I will assuredly beat him, of them, or whichever of them, is in the house]; but you may not say, **ضَرَبْتُ أَيُّهُمْ فِي الدَّارِ**: thus he distinguishes between the actual occurrence and that which is expected. (§.) Akh says, also, that it may be indeterminate and qualified by an epithet; as when one says, **مَرَرْتُ بِأَيِّ** [I passed by one pleasing to thee]: but this has not been heard [from the Arabs]. (Mughnee.) — It

also denotes perfection, or consummateness: and in this case it is an epithet applying to an indeterminate noun; as in **زَيْدٌ رَجُلٌ أَيُّ رَجُلٍ** [Zeyd is a man; what a man!], meaning that he is complete, or consummate, in the qualities of men: and it is a denotative of state relating to a determinate noun; as in **مَرَرْتُ بِعَبْدِ اللَّهِ أَيُّ رَجُلٍ** [I passed by 'Abd-Allah; what a man was he!]: (Mughnee:) and used in this sense, it is tropical. (Har p. 534.) [J says,] it is sometimes an epithet applying to an indeterminate noun: you say, **مَرَرْتُ بِرَجُلٍ أَيُّ رَجُلٍ** and **أَيُّمَا رَجُلٍ** [I passed by a man; what a man!]; and **مَرَرْتُ بِأَمْرَأَةٍ أَيُّةَ أَمْرَأَةٍ** [I passed by a woman; what a woman!], and **بِأَمْرَأَتَيْنِ أَيُّتَمَا أَمْرَأَتَيْنِ** [by two women; what two women!]; and **هَذِهِ أَمْرَأَةٌ أَيُّةَ أَمْرَأَةٍ** [This is a woman; what a woman!]: and **أَيُّتَمَا أَمْرَأَتَيْنِ** [What two women!]; **مَا** being redundant: and in the case of a determinate noun, you say, **هَذَا زَيْدٌ أَيُّمَا رَجُلٍ** [This is Zeyd; what a man is he!]; putting it in the accus. case as a denotative of state; and **هَذِهِ أَمَةٌ أَيُّتَمَا جَارِيَةٍ** [This is the handmaid of God; what a girl, or young woman, is she!]: you say, also, [in using an indeterminate noun,] **أَيُّ أَمْرَأَةٍ جَاءَتْكَ** and **جَاءَتْكَ أَيُّةَ أَمْرَأَةٍ جَاءَتْكَ** [What a woman came to thee!]; and **مَرَرْتُ بِجَارِيَةٍ أَيُّ جَارِيَةٍ** [I passed by a girl, or young woman; what a girl, or young woman!]; and **جِئْتُكَ بِمَلَاةٍ أَيُّ مَلَاةٍ** and **أَيُّةَ مَلَاةٍ** [I brought thee a body-wrapper; what a body-wrapper!]: all are allowable. (§.) [In all these it evidently denotes admiration, or wonder, at some good or extraordinary quality in the person or thing to which it relates; notwithstanding that J says afterwards,] and sometimes it is used to denote wonder; as in the saying of Jemeel,

• **بُئِينَ الْأَرْبَى لَا إِنْ لَا إِنْ لَوْ نَزَمْتِهِ** •
• **عَلَى كَثْرَةِ الْوَاشِينَ أَيُّ مَعُونٍ** •

[O Butheyneh, (بُئِينَ being a curtailed form of بُئِيَّةُ, a woman's name,) adhere thou to "No:" verily "No," if thou adhere to it, notwithstanding the numbers of the slanderers, what a help will it be!]: (§:) i. e., an excellent help will be thy saying "No" in repelling, or rebutting, the slanderers, though they be many. (TA in art. عون.) Fr gives as exs. of its use to denote wonder the sayings, **أَيُّ رَجُلٍ زَيْدٌ** [What a man is Zeyd!], and **أَيُّ جَارِيَةٍ زَيْنَبٌ** [What a girl, or young woman, is Zeyneb!]. (T.) It denotes wonder at the sufficiency, and great degree of competence, of the person [or thing] to whom [or to which] it relates. (M.) El-Kattāl El-Kilābees says,

• **وَلَمَّا رَأَيْتُ أَنَّي قَدْ قَتَلْتُهُ** •
• **نَدِمْتُ عَلَيْهِ أَيُّ سَاعَةٍ مَنَدِمٍ** •

[And when I saw that I had slain him, I repented of it; in what an hour, or time, of repentance!]: i. e., when I slew him, I repented of it, in a time when repentance did not profit: **أَيُّ** being here in