

the accus. case as an adv. n.; for, as it denotes the part of a whole, its predicament is made to be the same as that of the affixed noun, of whatever kind this may be. (Ham p. 95.) — It also has ك prefixed to it; and thus it becomes changed in signification so as to denote numerousness, being *syn. with the enunciative كَمْر* [How many!]; (S, K;) or *syn. with رَبَّ* [as meaning many]: (Sb, M:) [and sometimes it is *syn. with the interrogative كَمْر*, meaning *how many?* or *how much?* as will be shown below:] thus it is written كَائِن, (M,) or كَائِن, (S, M, K,) its tenween being written ن; (S, K;) and كَاء, (M,) or [more commonly] كَائِن, (S, M, K,) [in some copies of the S and K كَائِن,] like كَاعِن, (S,) said by IJ, on the authority of Aboo'Alce, to be formed from كَائِن, by putting the double ي before the ء, after the manner of the transposition in قَسِي and a number of other words, so that it becomes كَيَّا [or كَيِّن], then suppressing the second ي, as is done in مَيِّت and هَيِّن and لَيِّن, so that it becomes كَي; [or كَيِّن], and then changing the [remaining] ي into ا, as in طَيَّبِي, which becomes طَائِي, and in حَيَّرِي, which becomes حَارِي, so that it becomes كَاء [or كَائِن]; (M;) and it has other dial. vars.; namely كَيِّن [one of the intermediate forms between كَائِن and كَائِن mentioned above]; (K;) [in one copy of the K written كَيِّن, and so accord. to the TK;] and كَائِي, (M, K,) of the measure of رَمِي, and most probably formed by transposition from كَي, mentioned above; (M;) and كَاء, of the measure of عَمَر, (M, TA,) incorrectly written in the copies of the K كَاء, i. e. like كَاع, (TA,) formed by the suppression of ي in كَي; a change not greater than that from مَرَّ اللهُ to مَرَّ اللهُ and مَرَّ اللهُ. (M.) You say, كَائِن رَجُلًا لَقِيتُ [How many a man have I met! or many a man &c.], (S, K,*) putting the noun following كَائِن in the accus. case as a specificative; (S;) and كَائِن مِنْ رَجُلٍ لَقِيتُ; (S, K;*) and the introduction of مِنْ after كَائِن is more common, and better. (S. [And Sb, as cited in the M, says the like.]) You say also, كَائِن قَدْ أَتَانِي رَجُلًا [How many a man has come to me! or many a man &c.]. (Sb, M.) And بَكَائِن بِكَمْ تَبِيعَ هَذَا الثَّوْبُ, i. e. بِكَمْ تَبِيعَ [For how much wilt thou sell this garment, or piece of cloth?]. (S.) Kh says that if any one of the Arabs made it to govern the gen. case, perhaps he did so by making مِنْ to be implied, as is allowable with كَمْر: (M:) [so that you may say, بِكَمْرٍ دِرْهَمٍ أَشْتَرَيْتَ هَذَا For how many a dirhem didst thou buy this? for] it is allowable to make the noun that follows كَمْر to be governed in the gen. case by مِنْ implied, when كَمْر immediately follows a preposition; as in بِكَمْرٍ دِرْهَمٍ أَشْتَرَيْتَ هَذَا; but when it is not thus preceded by a preposition, the noun after it must be in the accus. case. (I'Al p. 317.) It always holds the first place in a proposition, like كَمْر. (Idem, next p.) — It is

also a connective of the vocative يَا with the noun signifying the person or persons or thing called, when this noun has the article ال prefixed to it; (S, M, Mughnee, K;) and with a noun of indication, as ذَا; and with a conjunct noun having ال prefixed to it, as الَّذِي: (I'Al p. 268:) it is a noun formed for serving as such a connective; (M, K;) and has هَا affixed to it. (S, M, &c.) You say, يَا أَيُّهَا الرَّجُلُ [which seems to be best rendered *O thou man*; more agreeably with the original, *O thou, the man*; or, accord. to Akh, *O thou who art the man*; lit., *O he who is the man*; often written يَا أَيُّهَا; (T, S, M, Mughnee, K;) and يَا أَيُّهَا الرَّجُلَانِ [O ye two men]; and يَا أَيُّهَا الرَّجَالُ [O ye men]; (M;) and يَا أَيُّهَا الْمَرْءَةُ [O thou woman]; (S, M;) and يَا أَيُّهُمَا الْمَرْأَتَانِ [O ye two women]; and يَا أَيُّهُمَا النِّسْوَةُ [O ye women]; and يَا أَيُّهَا الْمَرْءَةُ, and الْمَرْأَتَانِ, and النِّسْوَةُ; (M;) and يَا أَيُّهَا ذَا [O thou, this person or thing]; and يَا أَيُّهَا الَّذِي فَعَلَ كَذَا [O thou who didst, or hast done, thus]. (I'Al p. 267.) In the first of the exs. here given, أَيُّ is a noun of vague signification, (Zj, T, S,) denoting the person called, (Zj, T,) of the sing. number, (Zj, T, S,) rendered determinate by the vocative [يَا], (S,) indecl., with damm for its termination; (Zj, T, S;) and هَا is a particle employed to rouse attention, or to give notice, a substitute for the noun to which أَيُّ is in other cases prefixed; and الرَّجُلُ is a qualificative to أَيُّ, (Zj, T, S,) wherefore it is in the nom. case. (S.) Akh asserts, [as we have indicated above,] that أَيُّ is here the conjunct noun, and that the first member of its complement, namely the relative هُو, is suppressed; the meaning being, يَا مَنْ هُوَ الرَّجُلُ; but this assertion is refuted by the fact that there is no relative pronoun that must be suppressed, nor any conjunct noun that necessarily requires that its complement should be a nominal proposition: though he might reply to these two objections by arguing that مَا in the saying لَا سِيَّمَا زَيْدٌ is in like manner [virtually] in the nom. case [as a conjunct noun *syn. with الَّذِي*, and that the first member of its complement, namely هُو, an inchoative of which زَيْدٌ is the enunciative, is suppressed]. (Mughnee.) The putting of the qualificative of أَيُّ in the accus. case, as in the saying يَا أَيُّهَا الرَّجُلُ أَقْبِلْ [O thou man, advance], is allowed (M, K) by El-Mázinee; but it is not known [as heard from the Arabs]. (M.) أَيُّهَا and أَيُّهَا are also used for the purpose of particularizing; [in which case they are not preceded by يَا;] as when one says, أَمَا أَنَا فَافْعَلْ كَذَا أَيُّهَا الرَّجُلُ, meaning himself; and as in the saying of Kaab Ibn-Málik, related in a trad., فَتَخَلَّفْنَا أَيُّهَا الثَّلَاثَةُ [And we remained behind, or held back, ye three], meaning, by the three, those particularized as remaining behind [with him], or holding back. (TA.)

أَيُّ: see art. أَيُّ. أَيُّ: see the next paragraph.

أَيُّ الشَّمْسِ, [the former word, when alone and

indeterminate, perhaps (as when determinate) without tenween, for it is explained (with its dial. vars.) in the S and K in باب الالف اللبنة, though it is also explained in some copies of the S in the present art.,] and أَيُّهُ الشَّمْسِ, (T, S, M, Mgh, K,) and أَيُّهُ الشَّمْسِ, (S, M, K,) and أَيُّهُ الشَّمْسِ, (T, M, Mgh, K, and in a copy of the S,) with fet-h and medd, (T, Mgh, K, and so in a copy of the S,) *The light of the sun*, (S, M, Mgh, K,) and *its beauty*: (M, K:) or *its rays*, and *its light*: (T:) or, as some say, أَيُّهُ الشَّمْسِ signifies *the halo of the sun; that, with respect to the sun, which is like the هَالَةُ with respect to the moon; i. e. the دَارَةُ around the sun*: (S:) the pl. [of أَيُّهُ] is أَيُّهُ and أَيُّهُ; [or rather the former is a coll. gen. n.;] like أَكْمَر and إِكْمَار in relation to أَكْمَةٌ. (M.) Tarafeh says, (T, S, Mgh,) describing the fore teeth (نُغْر) of his beloved, (EM p. 62,)

سَقَّتْهُ أَيُّهُ الشَّمْسِ إِلَّا لِثَاتِهِ

[The light of the sun has shed its lustre upon them, except their gums]. (T, S, Mgh.) — And hence, by way of comparison, (M,) أَيُّهُ الثَّبَاتِ, and أَيُّهُ, (M, K,) and أَيُّهُ, and أَيُّهُ, (K,) *The beauty of herbage*, (M, K,) and *its blossoms*, (M,) and *brightness*, (K, TA,) *in its verdure and growth*. (TA.) = أَيُّهُ أَيُّهُ أَقْبِلْ: see art. أَيُّهُ.

أَيُّهُ: } see the next preceding paragraph, throughout.
أَيُّهُ: }
أَيُّهُ: }

أَيُّهُ dim. of أَيُّهُ: see the letter ا.

أَيُّهُ dim. of أَيُّهُ, q. v. (T.)

أَيُّهُ: see art. أَيُّهُ, in art. أَيُّهُ.

أَيُّهُ: see art. أَيُّهُ. [Az says,] I have not heard any derivation of أَيُّهُ; but I think, without being certain, that it is from تَأَيُّهُهُ as explained above; as though it were a noun from that verb, of the measure فَعَلَى, like ذُكِرْتُ from ذُكِرِي; so that the meaning of أَيُّهُ أَيُّهُ is *I direct myself, or my aim, to, or towards, thee, and thy person*. (T.)

أَيُّهُ [a rel. n. of أَيُّهُ]. When you ask a man respecting his كُورَةٌ [i. e. district, or city, or town], you say, أَيُّهُ [The person of what district, &c., art thou?]; like as you say, in asking him respecting his قَبِيلَةٌ [or tribe], أَيُّهُ [from] أَيُّهُ [from] أَيُّهُ أَيُّهُ [A person of what district, &c., art thou?]; and مِنِّي أَيُّهُ أَيُّهُ. (T.) [See also مِنِّي, in art. مِنِّي.]

أَيُّهُ: see art. أَيُّهُ. Lth says that it is used in the manner of مِنِّي; [signifying *When?*]; and that some say its ن is radical; others, that it is augmentative: (T:) IJ says, it must be from أَيُّهُ, not from أَيُّهُ, for two reasons: first, because أَيُّهُ denotes place; and أَيُّهُ أَيُّهُ, time: and secondly, because nouns of the measure فَعَال are few; and those of the measure فَعْلَان, many: so that if you