

do, such a thing; syn. **حَانَتْ** (S.) And **حَانَتْ** **الصَّلَاةُ**, (Msb, TA,) inf. n. **حَيْنٌ** and **حِينٌ** and **حِينُونَ**, *The time of prayer came*: (Msb:) or *the prayer was, or became, or drew, near.* (TA.) — **حَانَ السَّنْبُلُ** *The ears of corn became dry*, (K, TA,) so that the time of the reaping thereof came, or drew near. (TA.) — **حَانَ النَّفْسُ** *The soul died, or perished.* (TA.) — And **حَانَ**, inf. n. **حَيْنٌ**, *He (a man) died, or perished.* (S.) — *He experienced a trial, or trying affliction.* (K: a meaning indicated therein, but not expressed.) — Also, (Az, K,) aor. as above, inf. n. **حَيْنٌ**, (Az, TA,) *It (anything) was not accommodated, adapted, or disposed, to the right way or course or direction*; (Az, K, TA;) as also **حَيَّنَ**. (K.) — And i. q. **أَتَقَّقَ** [*It happened, &c.*]. (Har p. 382.)

2. **حَيْنُهُ**, [inf. n. **تَحْيِينٌ**], *He assigned, or appointed, for him, or it, a time.* (K.) **حِينُوا** **حِينُوا** and **أَحَانُوهُمْ** and **ضَيَّفُوهُمْ** [app. *They assigned, or appointed, a time for their guests.*] (TA.) — **حَيَّنَ النَّاقَةَ** *He appointed for the she-camel a time in every day and night in which she should milk her*; (S, K;) as also **تَحَيَّنَهَا**; (K;) said when one milks her in the day and night once: Aḡ says that **تَحْيِينٌ** is like **تَوَجَّيْبٌ** [*the milking a camel but once in the course of each day and night*]; but is only after she has shown herself to be pregnant, and her milk has become little in quantity. (TA.) — *He (God) made him, or it, to be not accommodated, adapted, or disposed, to the right way or course or direction.* (K.) — See also 4.

3. **حَيَّانٌ** and **حَيَّانٌ** [are the inf. ns. of **حَيَّانٌ**]. You say, **حَيَّانًا** **عَامَلَهُ** (S, K) and **حَيَّانًا** (Lḡ, TA) [*He bargained or contracted with him for work for a certain time*]; like **مُسَاوَعَةً**; (S, K;) from **الْحَيَّانُ** meaning **الْوَقْتُ**. (Lḡ, TA.) And in like manner, **حَيَّانَةً** (TA) and **حَيَّانًا** (Lḡ, TA) [*He hired him, or took him as a hired man or a hireling, for a certain time*].

4. **أَحَانَ** i. q. **أَحَانَ** [i. e. *Time, or a long time, passed over him, or it; he, or it, endured, or continued, for a time, or for a long time.*] (TA.) — **أَحَانَ** *He remained, stayed, abode, or dwelt*, (S, K,) for a time in a place. (S.) — **أَحَانَ** **الإِبِلَ** *The time came, or drew near, for the camels to be milked: or for the camels to have their loads bound upon them.* (AA, K. [In the CK, **يُعَلِّمُ** is erroneously put for **يُعَلِّمُ**].) — **أَحَانَ** **القَوْمَ** *The time of what they desired, or sought, came, or drew near, to the company of men*: (K:) *the time of their attainment of what they hoped for came, or drew near, to them.* (IAḡ, TA.) — As a trans. verb: see 2. — **أَحَانَ** **اللهُ** *God caused him to die, or destroyed him*; (S;) as also **حَيَّنَهُ**, inf. n. **تَحْيِينٌ**. (KL: but only the inf. n. is there given.) — *God tried him, or afflicted him with a trial.* (K: a meaning indicated therein, but not expressed.)

Bk. I.

5. **تَحَيَّنَ**, said of a spunger (وَأَرَشَ), *He watched for the time of eating, in order that he might enter.* (S.) And **تَحَيَّنَ** **الطَّعَامَ** [*He watched for the time of the food.*] (K voce **حَضَرَ**.) And **تَحَيَّنْتُ** **رُؤْيَةَ** **فُلَانٍ** *I watched for the time of seeing such a one.* (TA.) And **تَحَيَّنَ** **وَقْتُ** **الصَّلَاةِ** *He sought [to know] the time of prayer.* (TA.) [And accord. to Freytag's Lex., **تَحَيَّنَ** has a similar meaning; i. e. *He waited for the just time of a thing; delayed a thing till the fit time.*] — **تَحَيَّنَ** **النَّاقَةَ**: see 2. — See also 1. — As meaning **أَسْتَغْنَى**, it is a vulgar word. (TA.)

10: see 5.

حَيْنٌ *Death; a state of destruction or perdition*: (S, K, TA:) or *the time of the appointed term [of life]; or time of death.* (Har p. 322.) — *A trial, or trying affliction.* (K.)

حَيْنٌ i. q. **دَهْرٌ** [*Time; or a time; or a space, or period, of time; &c.*]: (K:) or, accord. to Esh-Sháfi'ee, *time, from the beginning of the world to its end*; as also **دَهْرٌ**: (Az voce **دَهْرٌ**;) or a time, (Az, S, Mgh, Msb, K,) in a vague sense, (Mgh, K,) applicable to any time, (Az, K,) little or much, (Mgh, Msb,) long or short, that may be a year and more: or [in some cases] particularly meaning *forty years: or seven years: or two years: or six months: or two months: or any morning and evening*: (K:) also a space of time; (S, K;) as in the Kur lxxvi. 1, (S,) and in the Kur xxxvii. 178: (K:) and a continuous time: (Ham p. 381:) and the day of resurrection; (K;) or the coming to pass of the resurrection; as in the Kur xxxviii. last verse: (Mgh, TA:) or it has two meanings; namely, a time of unknown limit, and also, as in the Kur xiv. 30, *six months*: (Fr, Msb:) accord. to Er-Rághib, *the time of a thing's arriving, or coming, and happening*; having a vague meaning, and rendered particular, or special, by that to which it is prefixed: some say that it occurs applied in different ways: to an appointed term; as that to which God makes one to live: and a year; as in the Kur xiv. 30: and to the time when an event takes place; as in the Kur xxx. 16: and to time absolutely: accord. to El-Munáwee, in the [genuine] language of the Arabs, it is applied [the time of] a glance of the eye, and more than that, to time without end: (TA:) the pl. is **أَحْيَانٌ**, (S, Msb, K,) and pl. pl. **أَحْيَانِيْنٌ**; (S, * K;) as in the saying, **فُلَانٌ يَفْعَلُ كَذَا أَحْيَانًا**, and **فِي** **الْأَحْيَانِيْنِ** [*Such a one does so at times, or sometimes.*] (S.) In the Kur [xiv. 30], **تَوَتَّى** **حَيْنًا** means [*Which yieldeth its fruit*] every six months: (Fr, Msb, TA:) or every year: or every morning and evening: or, accord. to Az, in every season, uninterruptedly. (TA.) **حَيْنُهُ**, also, means **مَحْيَانٌ** **شَيْءٌ** [*The time, or season, of a thing.*] (K.) [You say, **حَيْنًا** **إِلَى** **حَيْنٍ** *For a time, or season.*] And **حِينًا** *At one time; sometime; at some time; awhile.* (Mgh.) **حَيْنٌ** in the phrase **قَمْتُ حَيْنًا قَمْتُ** [*I stood in the time when thou stoodest, or I stood when thou stoodest,*] is an adv. n. of time; (Msb;)

[see also an ex. in a verse cited voce **حَسَفَ**, and the remarks there subjoined:] and one may well employ in its place **لَمَّا** and **إِذَا** (Msb, TA) and **إِذًا** and **مَتَى** and **سَاعَةً** (TA) and **وَقْتُ** (Msb, TA) and the like; but not, as many have said, **حَيْثُ**; for this is an adv. n. of place. (Msb.) — When they make the two times to be distant, the one from the other, [i. e. the time of speaking and the time spoken of,] they do so by means of **إِذًا**, and thus, (K,) they say **حِينَئِذٍ** [meaning *At that time; then*]: (S, K:) and sometimes they suppress the **هـ**, substituting for it **ي**. (TA.) — Sometimes, also, they prefix **ت** to **حَيْنٌ**; (S, TA;) and say **تَحَيْنٌ**, meaning *It is not, or was not, a time [of such a thing; but this is generally written حِينٌ حِينٌ];* as in the Kur xxxviii. 2 [respecting which see art. **لَيْتَ**]. (TA.) Abou-Wejzeh Es-Saʿdee says,

* **الْعَاطِفُونَ تَحَيْنَ مَا مِنْ عَاطِفٍ** *
* **وَالْمُطْعِمُونَ زَمَانَ أَيْنَ الْمُطْعِمِ** *

[*The persons who return to the attack when there is none other that returns to the attack, (as is said in the S and L in art. **عَاطِفٌ**), or it may mean who act affectionately in the time when there is none other that acts affectionately; as is said in the L in that art.;*] and *the feeders in the time when it is said, Where is the feeder?]: (S:) ISd says that **ت** is thus prefixed to **حَيْنٌ** like as it is in **تَلَانٌ** meaning **الآنَ**: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus:*

* **الْعَاطِفُونَ حَيْنَ مَا مِنْ عَاطِفٍ** *

[with the **هـ** of pausation]: and some say that the **هـ** of pausation is likened to the fem. **ة**, and is then made movent with fet-ḥ. (TA. [See more in art. **لَيْتَ**].) — See also **حِينَةٌ**, in two places.

حَانَةٌ: see art. **حَوْنٌ**.

حَيْنَةٌ: see what next follows.

حَيْنَةٌ [The time appointed for a she-camel to be milked in every day and night;] a subst. from **حَيَّنَ** **النَّاقَةَ**; as also **حَيْنٌ**: you say, **مَتَى حَيْنَةُ نَاقَتِكَ**, meaning *When is the time of the milking of thy she-camel?* and **كَمْ حِينَتَهَا**, meaning *How many times is she milked?* (K.) One says also, of a man, (S,) **يَأْكُلُ الحَيْنَةَ** and **الحَيْنَةَ**, meaning *He eats once in the day and the night*: (S, K:) or, accord. to Abou-Amr Ez-Záhid, **الحَيْنَةُ** is used as meaning a man's eating once in the day, and **الحَيْنَةُ** as meaning a she-camel's being milked once in the day. (IB, TA.) And one says, **إِلَّا الحَيْنَةَ بَعْدَ الحَيْنَةِ**, i. e. **الحَيْنِ** **بَعْدَ الحَيْنِ** [*I do not meet him save time after time; meaning, occasionally.*] (K.)

حَانَاةٌ: see art. **حَوْنٌ**.

حَانَوْتُ: see arts. **حَوْنٌ** and **حَانَوْتُ**.

حَانِيَةٌ: } see art. **حَوْنٌ**.
حَانِيَةٌ: }

حَانِيَةٌ: see arts. **حَوْنٌ** and **حَوْنٌ**.