

latter with *refa*. (M.) You say also, **هَذَا أَوَانٌ** [This is the present time]: and **مَا جِئْتُ إِلَّا** [This is the present time]: and **أَوَانٌ**, meaning *I came not save at the present time, or now*: with the last word *mansoob* in both instances. (ISH, T.) [And **إِلَى الْآنِ** and **حَتَّى الْآنِ** *To the present time and until the present time*; i. e. *hitherto*. And **مِنْ الْآنِ** *From the present time; henceforward*.] Sometimes the hemzeh [after the *ل*] is suppressed, and its vowel is transferred to the *ل*; so that you say **الآن**. (Bd ii. 66.) And sometimes also the *ل* is pronounced with *fet-h* and both the hemzhs are suppressed; so that you say **لَان**. (S, K.) And sometimes **ت** is prefixed to it, like as it is to **حِينَ**; so that you say **تَلَان**, like as you say **تَحِينَ**. (El-Umawee, A'Obeyd. [See art. **تَلَن**].)

أَيْنَ *Fatigue*. (S, K, &c.) [Whether it be a simple subst., or an inf. n., and, if the latter, whether it be an inf. n. of **أَن** only in the former of the two senses assigned to that verb above, or in both these senses, is doubted: see 1, throughout.] = *A time; a season*; syn. **حِينَ**. (S, M, K;) as also **إَيْنَ** (M, K) and **أَن**. (S, K.) [See 1, last sentence.]

أَيْنَ is an adverbial noun, (Msb.) an interrogative respecting a place: (S, M, Msb, K;) [signifying *Where? in what place?*]: Zj says that it is an interrogative particle, like **كَيْفَ**: (T:) [ISd says,] it is a noun, because you say, **مِنْ أَيْنَ** [meaning *From what place? whence?*]: (M:) [and you say also, **إِلَى أَيْنَ** *To what place? whither?*]: it is always *mansoob*, unless you prefix the article to it, saying **الْأَيْنَ** [which means *The place where*]: (Lth, T:) it is fem.; but may be made masc. (Lh, M.) You say, **أَيْنَ زَيْدٌ** *Where, or in what place, is Zeyd?* (S, Msb.) And **أَيْنَ بَيْتُكَ** [Where is thy house, or tent?]. (M.) And **أَيْنَ يَذْهَبُ بَكٌ**, which may mean *Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning* **أَيْنَ يَذْهَبُ بِعَقْلِكَ** [Where, or whither, is thine intellect taken away?]. (Har p. 574.) [And **وَذَاكَ** and **عَنْ ذَاكَ** and **أَيْنَ هَذَا مِنْ ذَاكَ** *What place does this hold in relation to that, or in comparison with that? what is this in relation to that, or in comparison with that? what has this to do with that? what has this in common with that?*] — It also denotes a condition: when you say, **أَيْنَ تَجْلِسُ أَجْلِسُ** [Where thou sittest, I will sit], the sitting must be in one place: and **مَا** is added to it; so that you say, **أَيْنَمَا تَقْرُ أَقْرُ** [Wherever thou standest, I will stand]. (Msb.) — It also occurs used as a proper name of a particular place: thus the poet Homeyd Ibn-Thowr speaks of his companions as being **بِأَيْنٍ وَأَيْنَمَا** [app. meaning *In certain places: where and wherever those places were, there were my companions*]: in which case it is divested of the meaning of an interrogative, and is imperfectly decl. because

determinate and of the fem. gender. (M, L. [In one copy of the former, **بِأَيْنِي وَأَيْنَمَا**, which may mean the same; and voce **أَيُّ**, q. v., **بِأَيٍّ وَأَيْنَمَا**].)

أَيْنَ: see **إَيْنَ**.

أَيَّانَ (T, S, M, &c.,) of the measure **فَعَال**, or it may be of the measure **فَعْلَان**, (Msb.) also pronounced **إَيَّانَ** (T, S, M, K,) the latter of the dial. of Suleym, mentioned by Fr, (T, S,) and by Zj, (M,) is an interrogative respecting a time, (T, S, Msb,) but only respecting a time not come: (T:) signifying *When?* (S, M, Msb;) *at what time?* (Msb, K:) it is fem.; but may be made masc.: (Lh, M:) and it may be pronounced with *imáleh*, though not belonging to a class of words regularly subject to *imáleh*. (TA.) It is said in the *Kur* [xvi. 22 and xxvii. 67], accord. to different readings, **أَيَّانَ يُبْعَثُونَ** or **إَيَّانَ** [When they shall be raised to life]; (T, S, M;) i. e. when shall be the resurrection. (Abou-Is-hák, T.) But you may not say, **أَيَّانَ فَعَلْتَ ذَاكَ** as meaning *When didst thou that?* (T.) — IJ says that, were it syn. with **مَتَى**, it would be conditional; whereas it was not mentioned by his colleagues among the adverbs used conditionally, as **مَتَى** and **أَيْنَ** &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says,

• **أَيَّانَ نُؤْمِنُكَ تَأْمَنُ غَيْرَنَا وَإِذَا**
• **نَرْتَدُّكَ الْإِثْمَنَ مِنَّا نَرْتَزِلُ حَدَرًا**
[When we grant thee security, thou wilt be secure from others than us; and when thou obtainest not security from us, thou wilt not cease to be in a state of fear]. (I'Ak p. 300.)

إَيَّانَ: see **أَيَّانَ**, in two places.

أَيْنَ part. n. of **أَن** in both its senses.

أَوَانٌ: see **أَيْنَ**.

ايه

2. **أَيْهَ** (S, TA,) and, accord. to some, **بَيْهَ**, (TA,) and **بَيْهَ** (K, * TA,) inf. n. **تَأْيَهُ** (S, K,) *He cried out to, or shouted to, and called*, (S, K, TA,) them, namely, camels, (S, TA,) and, accord. to some, horses, and men, (TA,) and him, (K, TA,) namely, a camel: (TA:) or **أَيْهَ** signifies *he said to him*, namely, a man, and a horse, **يَا وَيْهَاهُ** [Ho! On!]: (A'Obeyd:) and he said to him, namely, a man, **يَا أَيُّهَا الرَّجُلُ** [O thou man]: (K:) or he called him, namely, a man, as though he said to him, **يَا أَيُّهَا الرَّجُلُ**: (IAth:) and he cried out to him, or at him; or drove him away with crying or a cry; namely, an object of the chase. (TA.)

[**أَيْهَ** would seem to be a dial. var. of **وَيْهَ**; for it is said that **أَيْهَكَ** is syn. with **وَيْهَكَ**. (K:) [but see **وَيْهَ**.] — **أَيْهَاتُ**: see **أَيْهَاتُ**.

أَيْهَ, with the *ه* quiescent, is a word used in chiding, or checking; meaning **حَسْبُكَ** [Sufficient for thee is such a thing; &c.]. (ISd, K.) — **أَيْهَ** signifies, (S, K,) as also **أَيْهَ** (K,) a command

to be silent, (S, K,) and to abstain; (S, TA;) i. e. *Be silent*; and *abstain, or desist*: (TA:) both are used in chiding, or checking: and **أَيْهَ** is used in the place of **أَيْهَ**. (Lth, TA.) You say [also,] **أَيْهَ عَنَّا** *Be silent, and abstain from [troubling] us*. (S, TA.) And **أَيْهَ عَنِّي الْآنَ** *Abstain thou from [troubling] me now*. (AZ, TA.) — **أَيْهَ** also occurs as meaning *I hold that to be true, and approve it*. (IAth, TA.) = **أَيْهَ**, as also **أَيْهَ** and **أَيْهَ**, is a word denoting a desire, or demand, for one to add, or to give, or do, more; (Lth, K;) and a desire for one to speak: (K:) it (i. e. **أَيْهَ**) is an imperative verbal noun, (S,) indecl., with *kesr* for its termination: (K:) you say to a man, when you desire, or demand, his telling or saying more of a [certain] story or subject of discourse, or his doing more of a [certain] deed, **أَيْهَ**, with *kesr* to the *ه*; (S;) [i. e. *Tell me, or say, more of this; say on; go on, or proceed, with this; or do more of this*;] and **أَيْهَ أَفْعَلْ** [Go on, or proceed, with this; do it]; (AZ;) and for **أَيْهَ**, you say, **أَيْهَ**: (Lth:) but when you make no interruption after it, you pronounce it with *tenween*, (ISk, S, K,) and say **أَيْهَ**, (ISk, S,) which means **حَدِّثْنَا** [i. e. *Tell us, or relate to us, something*]; (Ks, Lh, ISk, * S;) and for this one says **أَيْهَ**, by substitution of one letter for another: (Ks, Lh:) or it means **زِدْ** [i. e. *tell, or say, or do, something more*]; and **هَاتِ** [i. e. *give, or relate, something*]; (Har p. 592;) and **تَكَلِّمْ** [i. e. *speak*]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh,

• **وَقَفْنَا وَقُلْنَا أَيْهَ عَنْ أَمْرِ سَالِمٍ**
• **وَمَا بَالُ تَكْلِيمِ الدِّيَارِ الْبَلَّاقِ**

[We stopped, and we said, Tell us some tidings: inform us (أَخْبِرْنَا being app. understood) respecting Umm-Sálim: but what is the case (meaning what is the use) of speaking to the vacant dwellings?], he has used the word without *tenween*, though making no interruption after it, because he intended a pause. (ISk, S.) Ibn-Es-Sree says, When you say, **أَيْهَ يَا رَجُلُ**, you only command him to tell you more of the subject of discourse known to you and him, as though you said, **هَاتِ الْحَدِيثَ** [Give, or relate, the story, or narrative, O man]: but if you say, **أَيْهَ**, with *tenween*, it is as though you said, **هَاتِ حَدِيثًا مَا** [Give, or relate, some story or narrative], because the *tenween* renders indeterminate: and Dhu-r-Rummeh meant the *tenween*, but omitted it through necessity. (S.) As says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only **أَيْهَ** [in a case of this kind]: ISd says, the truth is, that it is without *tenween* when determinate, and with *tenween* when indeterminate; and that Dhu-r-Rummeh asks the ruins to tell him more of a known story, as though he said, *Relate to us the story, or tell us the tidings*: (TA:) Abou-Bekr Ibn-Es-Sarráj says, citing this verse, that **أَيْهَ** is not known in a case of this kind without *tenween* in any of the dialects; meaning that it is never conjoined with a following word unless it be with *tenween*. (IB, TA.)