

do, such a thing; syn. **أَن**. (§.) And **حَانَتْ** **الصَّلَاةُ**, (Msb, TA,) inf. n. **حَيْنٌ** and **حِينَ** 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. (§.) — 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 **حَيْنٌ**. (K.) — And i. q. **اِتَّقَى** [It happened, &c.]. (Har p. 382.)

2. **حَيْنُهُ**, [inf. n. **تَحْيِينٌ**,] He assigned, or appointed, for him, or it, a time. (K.) **حَيَّنَا** **أَحَانُوهُمْ** and **أَحَانُوهُمْ** have the same meaning [app. They assigned, or appointed, a time for their guests]. (TA.) — **حَيْنَ النَّاقَةِ** He appointed for the she-camel a time in every day and night in which he should milk her; (S, K;) as also **تَحْيِينَهَا**; (K;) said when one milks her in the day and night once: Aq says that **تَحْيِينٌ** is like **تَوْجِيبٌ** [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. **حَيَانٌ** and **مُحَايَنَةٌ** [are the inf. ns. of **حَايَنَ**]. You say, **حَيَانًا** **عَامَلَهُ مُحَايَنَةً**, (S, K) and **حَيَانًا** (Lh, TA) [He bargained or contracted with him for work for a certain time]; like **مُسَاوَعَةً**; (S, K;) from **الْوَقْتُ** meaning **الْوَقْتُ**. (Lh, TA.) And in like manner, **حَيَانًا** **اسْتَأْجَرَهُ مُحَايَنَةً** (TA) and **حَيَانًا** (Lh, TA) [He hired him, or took him as a hired man or a hireling, for a certain time].

4. **أَزْمَنَ** 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. (§.) — **أَحَانَتْ** **الْإِبِلُ** 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** **الْقَوْمُ** 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. (IAq, TA.) — As a trans. verb: see 2. — **أَحَانَهُ اللَّهُ** 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 (وارش), He watched for the time of eating, in order that he might enter. (§.) And **تَحَيَّنَ** **الطَّعَامَ** [He watched for the time of the food]. (K voce **حَضَرَ**.) And **تَحَيَّنْتُ** **رُؤْيَا 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., **استحان** 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 **اِسْتَعْنَى**, 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 to [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. **أَحْيَانِينَ**; (S, K;) as in the saying, **أَحْيَانًا** **فِي الْأَحْيَانِينَ** [Such a one does so at times, or sometimes]. (S.) In the Kur [xiv. 30], **تُؤْتَى**, **فُلَانٌ يَفْعَلُ كَذَا أَحْيَانًا** 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 **حَيْنًا** At one time; sometime; at some time; awhile. (Mgh.) **حَيْنٌ** in the phrase **قُمْتُ حَيْنَ قُمْتَ** [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 **حَفَفَ**, and the remarks there subjoined:] and one may well employ in its place **لَمَّا** and **إِذَا** (Msb, TA) and **إِذْ** and **مَتَى** and **سَاعَةً** (TA) and **وَقْتُ** (Msb, TA) and the like; but not, as many have said, **حَيْنٌ**; 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 **إِذْ**, and thus, (K,) they say **حِينَئِذٍ** [meaning At that time; then]: (S, K:) and sometimes they suppress the **ء**, 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 **حِينَ**]; as in the Kur xxxviii. 2 [respecting which see art. **لَيْتَ**]. (TA.) Abou-Wejzeh Es-Sa'adee says,

\* **الْعَاطِفُونَ تَحَيْنَ مَا مِنْ عَاطِفٍ**  
\* **وَالْمُطْعَمُونَ زَمَانَ أَتَيْنَ الْمُطْعَمَ**

[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. **عَاطَفَ**), 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 **الْآنَ**: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus:

\* **الْعَاطِفُونَ حَيْنَ مَا مِنْ عَاطِفٍ**

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

**حَانَةٌ**: see art. **حَوْنٌ**.

**حِينَةٌ**: see what next follows.

**حِينَةٌ** [The time appointed for a she-camel to be milked in every day and night;] a subst. from **حَيْنَ النَّاقَةِ**; as also **حَيْنٌ**: you say, **مَتَى حِينَةُ 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 الحِينَةَ** and **الحِينَةُ**, meaning He eats once in the day and the night: (S, K:) or, accord. to Abou-Amr Ez-Záhid, **الحِينَةُ** is used as meaning a man's eating once in the day, and **الحِينَةُ** as meaning a she-camel's being milked once in the day. (IB, TA.) And one says, **إِلَّا الحِينَةَ بَعْدَ الحِينَةِ**, i. e. **الحَيْنَ** **بَعْدَ الحَيْنِ** [I do not meet him save time after time; meaning, occasionally]. (K.)

**حَانَا**: see art. **حَوْنٌ**.

**حَانُوتٌ**: see arts. **حَوْنٌ** and **حَوْنٌ**.

**حَانِيَةٌ**  
**حَانِيٌ** } see art. **حَوْنٌ**.

**حَانِيَّةٌ**: see arts. **حَوْنٌ** and **حَوْنٌ**.