

latter with refā. (M.) You say also, هَذَا أَوَانٌ [This is the present time]: and مَا جِئْتُ إِلَّا مِنَ الْآنِ [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 مِنَ 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 الْآنِ. (Bd ii. 66.) And sometimes also the ل is pronounced with fet-h and both the hemzels are suppressed; so that you say لَانَ. (S, K.) And sometimes ت is prefixed to it, like as it is to حِينٌ; so that you say تَلَانَ, like as you say تَحِينٌ. (El-Umawee, A 'Obeyd. [See art. تَلَن.]])

أَيْنٌ 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 أَنْ 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. حِينٌ; (S, M, K;) as also إِيْنٌ (M, K) and إِنْ. (S, K.) [See 1, last sentence.]

أَيْنٌ 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 أَيْنٍ [meaning From what place? whence?]: (M:) [and you say also, إِلَى أَيْنٍ To what place? whither?]: it is always mansoob, unless you prefix the article to it, saying الْأَيْنُ [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 بَيْتِكَ [Where is thy house, or tent?]. (M.) And أَيْنَ يَذْهَبُ بِكَ, 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 أَيْنَ هَذَا مِنْ ذَاكَ and وَذَاكَ عَنْ ذَاكَ and وَذَاكَ مَا 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 تَقْرَأُ أَقْرَأُ [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 بَائِنًا 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, بَائِي وَأَيْنَمَا, which may mean the same; and voce أَيُّ, q. v., بَائِي وَأَيْنَمَا.]])

أَيْنٌ: see إِيْنٌ.
أَيَّانٌ, (T, S, M, &c.) of the measure فَعَالٌ, or it may be of the measure فَعْلَانٌ, (Msb,) also pronounced إِيَّانٌ, (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 Kúr [xvi. 22 and xxvii. 67], accord. to different readings, إِيَّانَ يُبْعَثُونَ or إِيَّانَ [When they shall be raised to life]; (T, S, M;) i. e. when shall be the resurrection. (Aboo-Is-hák, T.) But you may not say, إِيَّانَ 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 مَتَى &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says,

- أَيَّانَ نُؤْمِنُكَ تَأْمِنُ غَيْرَنَا وَإِذَا
- لَمْ تُدْرِكِ الْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرًا

[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 'Aḳ p. 300.)

إِيَّانٌ: see أَيَّانٌ, in two places.
أَيْنٌ part. n. of أَنْ in both its senses.
أَوَانٌ: see أَوَانٌ.

ايه

ايه, (S, TA,) and, accord. to some, اِيَه, (TA,) and اِيَه, (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 اِيَهُ 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.)

[اِيَهُ would seem to be a dial. var. of وَيَهُ; for it is said that] اِيَهُكَ is syn. with وَيَهُكَ. (K:) [but see وَيَهُ.] = اِيَهُاتٌ: see اِيَهُاتٌ.

اِيَهُ, with the ة quiescent, is a word used in chiding, or checking; meaning حَسْبِكَ [Sufficient for thee is such a thing; &c.]. (ISd, K.) — اِيَهُ signifies, (S, K,) as also اِيَهُ, (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 اِيَهُ is used in the place of اِيَهُ. (Lth, TA.) You say [also,] اِيَهُ عَنَّا Be silent, and abstain from [troubling] us. (S, TA.) And اِيَهُ عَنِّي اَلآنَ Abstain thou from [troubling] me now. (AZ, TA.) — اِيَهُ also occurs as meaning I hold that to be true, and approve it. (IAth, TA.) = اِيَهُ, as also اِيَهُ and اِيَهُ, 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. اِيَهُ) 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, اِيَهُ, with kesr. to the ة; (S;) [i. e. Tell me, or say, more of this; say on; go on, or proceed, with this; or do more of this:] and اِيَهُ اَفْعَلُ [Go on, or proceed, with this; do it]; (AZ;) and for اِيَهُ, you say, اِيَهُ: (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, S, K,) and say اِيَهُ, (ISk, S,) which means اِيَهُ اَحَدُنَا [i. e. Tell us, or relate to us, something]; (Ks, Lh, ISk, * S;*) and for this one says اِيَهُ, by substitution of one letter for another: (Ks, Lh:) or it means اِيَهُ [i. e. tell, or say, or do, something more]; and اِيَهُ [i. e. give, or relate, something]; (Har p. 592;) and اِيَهُ [i. e. speak]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh,

- وَقَفْنَا وَقَلْنَا اِيَهُ عَنْ اِمْرِ 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-Sereee says, When you say, اِيَهُ يَا رَجُلٌ, you only command him to tell you more of the subject of discourse known to you and him, as though you said, اِيَهُ اَلْحَدِيثُ [Give, or relate, the story, or narrative, O man]: but if you say, اِيَهُ, with tenween, it is as though you said, اِيَهُ اَحَدُنَا [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.) Aṣ says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only اِيَهُ [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:) Aboo-Bekr Ibn-Es-Sarráj says, citing this verse, that اِيَهُ 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.)