

do, such a thing; syn. **أَن**. (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* **حَيْنٌ**. (K.) — And i. q. **اتَّفَقَ** [*It happened, &c.*]. (Har p. 382.)

2. **حَيْنَهُ**, [inf. n. **تَحْيِينٌ**,] *He assigned, or appointed, for him, or it, a time. (K.)* **حَيْنُوا** **حِينًا** and **أَحَانُوهُمْ** and **ضَيَّفُوهُمْ** [app. *They assigned, or appointed, a time for their guests. (TA.)*] — **حَيْنَ النَّاقَةَ** *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: As 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 **مُحَايِنَةٌ** [are the inf. ns. of **حَايَنَ**]. You say, **عَامَلَهُ مُحَايِنَةً** (S, K) and **حَيَانًا** (Lh, TA) [*He bargained or contracted with him for work for a certain time*]; like **مُسَاوَعَةٌ**; (S, K;) from **الْوَقْتُ** meaning **الْوَقْتُ**. (Lh, TA.) And in like manner, **اسْتَأْجَرَهُ مُحَايِنَةً** (TA) and **حَيَانًا** (Lh, TA) [*He hired him, or took him as a hired man or a hireling, for a certain time*].

4. **أَزَمَنَ** 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.)* — **أَحَانَتِ الإِبِلُ** *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 يُعَكِّمُ.])* — **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. (IAar, TA.)* — As a trans. verb: see 2. — **أَحَانَهُ اللَّهُ** *God caused him to die, or destroyed him; (S;) as also* **حَيْنَهُ**, 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 فَلَانٍ** *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 **أَسْتَفَنَى**, 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. **أَحْيَائِنٌ**; (S, * K;) as in the saying, **فَلَانَ يَفْعَلُ كَذَا أَحْيَانًا**, and **فِي الْأَحْيَائِنِ** [*Such a one does so at times, or sometimes. (S.)*] In the Kur [xiv. 30], **تَوْتَى**, **فَلَانَ يَفْعَلُ كُلَّ حِينٍ** 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.) **حَيْنٌ** **شَيْءٌ**, also, means **حَيْنُهُ** [*The time, or season, of a thing. (K.)*] [You say, **حَيْنًا** *For a time, or season.*] And **حِينًا** *At one time; sometime; at some time; awhile. (Mgh.)* **حِينٌ** in the phrase **قُمْتُ حِينٌ 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 **خَشَفَ**, 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 **وَقْتُتَ** (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 **ء**, substituting for it **ي**. (TA.) — Sometimes, also, they prefix **تَ** to **حِينٌ**; (S, TA;) and say **تَحِينٌ**, meaning *It is not, or was not, a time [of such a thing; but this is generally written حِينٌ]; as in the Kur xxxviii. 2 [respecting which see art. لَيْتَ]. (TA.)* Abou-Wejzeh Es-Sa'adee says,

* **أَلْعَاطِفُونَ تَحِينٌ مَا مِنْ عَاطِفٍ** *
* **وَالْمُطْعِمُونَ زَمَانٌ 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. عَطَفَ,) 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 **تَ** is thus prefixed to **حِينٌ** like as it is in **تَلَانٌ** meaning **الآن**: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus:

* **أَلْعَاطِفُونَ حِينٌ مَا مِنْ عَاطِفٍ** *

[with the **ء** of pausation]: and some say that the **ء** of pausation is likened to the fem. **ة**, 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 النَّاقَةَ**; as also **حِينٌ**: you say, **مَتَى حِينَةَ نَاقَتِكَ**, meaning *When is the time of the milking of thy she-camel?* and **كَمْ حِينَتِهَا**, meaning *How many times is she milked?* (K.) One says also, of a man, (S,) **يَأْكُلُ الحِينَةَ** and **الحِينَةَ**, meaning *He eats once in the day and the night*: (S, K:) or, accord. to Abou-'Amr Ez-Záhid, **الوجبة** is used as meaning a man's eating once in the day, and **الحينة** as meaning a she-camel's being milked once in the day. (IB, TA.) And one says, **بَعْدَ الحِينَةِ**, i. e. **الحِينِ** **بَعْدَ الحِينِ** [*I do not meet him save time after time; meaning, occasionally.*] (K.)

حَانَاةٌ: see art. **حَوْنٌ**.

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

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

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