

latter with refā. (M.) You say also, هَذَا أَوَانٌ [This is the present time]: and مَا جِئْتُ إِلَّا أَلَّانَ [This is the present time]: and أَوَانٌ أَلَّانَ, meaning I came not save at the present time, or now: with the last word mangoob in both instances. (ISh, T.) [And إِلَى أَلَّانَ and حَتَّى أَلَّانَ To the present time and until the present time; i. e. hitherto. And مِنَ أَلَّانَ 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 أَلَّانَ. (Bd ii. 66.) And sometimes also the ل is pronounced with fet-ḥ and both the hemzchs are suppressed; so that you say لَّانَ. (S, K.) And sometimes ت is prefixed to it, like as it is to حِينٌ; so that you say تَلَّانَ, like as you say تَحِينٌ. (El-Umawce, A 'Obeyd. [See art. تلن.])

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 أَينٌ (M, K) and أَنْ. (S, K.) [See 1, last sentenc.]

أَيْنٌ is an adverbial noun, (Mṣb,) an interrogative respecting a place: (S, M, Mṣb, 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 mangoob, unless you prefix the article to it, saying الأَيْنَ [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, Mṣb.) 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 Mṣr, 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 أَيْنَ هَذَا مِنْ ذَاكَ and عَنْ ذَاكَ and وَذَاكَ 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 قُرْ [Wherever thou standest, I will stand]. (Mṣb.) — It also occurs used as a proper name of a particular place: thus the poet Hameyd 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, بَائِنًا وَأَيْنَمَا, which may mean the same; and voce أَيُّ, q. v., وَأَيْنَمَا.])

أَيْنٌ: see أَيْنٌ.

أَيَّانَ, (T, S, M, &c.,) of the measure فَعَّالٌ, or it may be of the measure فَعْلَانٌ, (Mṣb,) also pronounced أَيَّانَ, (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, Mṣb,) but only respecting a time not come: (T:) signifying When? (S, M, Mṣb;) at what time? (Mṣb, 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 أَيَّانَ [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, 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 أَيَّانَ &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.)

أَيَّانَ: see أَيَّانَ, in two places.

أَيْنٌ part. n. of أَنْ in both its senses.

أَيْنَةٌ: see أَوَانٌ.

ايه

2. أَيَّهَ, (S, TA,) and, accord. to some, أَيَّهَ, (TA,) and أَيَّهَ, (K, * TA,) inf. n. تَأْيِيهُ, (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 أَيَّهَ signifies he said to him, namely, a man, and a horse, يَا وَيَّاهُ [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.)

[أَيَّهَ would seem to be a dial. var. of وَيَّهَ; for it is said that] أَيَّهَكَ is syn. with وَيَّهَكَ. (K:) [but see وَيَّهَ.] = أَيَّهَاتُ: see أَيَّهَاتُ.

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

- وَقَفْنَا وَقُلْنَا أَيَّهَ عَن أَمْرٍ سَالِمٍ
- وَمَا بَالَ تَكْلِيمِ الدِّيَارِ الْبَلَّاقِعِ

[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-Sreee says, When you say, أَيَّهَ 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, أَيَّهَ, 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.) Aḳ says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only أَيَّهَ [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 أَيَّهَ 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.)