

2. *حَيَّاهُ*, inf. n. *تَحْيَةٌ*, (Mgh, Mṣb, K,) in its primary sense, *i. q.* *أَحْيَاهُ*. (Mgh.) You say, *حَيَّكَ اللَّهُ*, (S, K,) meaning *May God preserve thee alive; prolong thy life; or make thee to continue in life; syn. أَبْقَاكَ*; (Fr, Selemeh Ibn-'Āṣim, K;) as also *أَحْيَاكَ*; (Selemeh Ibn-'Āṣim, TA;) or *عَمَّرَكَ*: (Abou-'Othmān El-Māzinee, Mgh, TA;) or *may God save thee; or make thee to be free from evil, or harm, or the like*: (Fr, TA;) or *may God make thee to have dominion*: (Fr, S, K;) or *may God honour thee, and benefit thee*. (Ham. p. 489.) And *حَيَّكَ اللَّهُ وَبَيَّكَ* [explained in art. *بى*]. (TA.) And *حَيَّ اللَّهُ وَجْهَكَ* [*May God preserve thy face*: see *مَحْيَاً*]. (Ham p. 23.)—Also *He said to him حَيَّكَ اللَّهُ*, explained above: (Mgh:) originally, *he prayed for his life*: and then, *he prayed for him*, absolutely: (Mṣb:) *he saluted him*; (K, TA;) and so *حَيَّاهُ تَحْيَةٌ*: (Lh, TA:) as used in the language of the law, *he said to him, سَلَامٌ عَلَيْكَ*. (Mṣb.)— [See also *تَحْيَةٌ*, below.] = *حَيَّاَ الْخَمْسِينَ* [in the CK (erroneously) *الْخَمْسِينَ*] *He approached [the age of] fifty*. (IAḡr, K, TA.) = *حَيَّتْ حَسَنًا* and *حَسَنًا حَيَّتْ* [I wrote a beautiful (TA in الالف اللينة.)]

3. *حَايَيْتُ النَّارَ*, (inf. n. *مُحَايَاةٌ*, TA,) *i. q.* *أَحْيَيْتُهَا* [*i. e.* + *I gave life to, enlivened, or revived, the fire*] by blowing. (K.) [See also 2 in art. *رهب*; where a similar meaning is assigned to the former verb; but perhaps it is there a mistranscription.] *مُحَايَاةٌ* also signifies *Nourishment* [*غذاء*] [which is properly speaking a subst., but seems to be here used as an inf. n.,] *for, or of, a child*, (K, TA,) *with that whereby is his life, or, as in the M, because thereby is his life*. (TA.)

4. *أَحْيَاهُ*, (S, Mṣb, K, &c.) inf. n. *أَحْيَاءُ*, (TA,) said of God, (S, Mṣb,) *He made him alive, to live, or be a living being; quickened, endued with life, vivified, [revivified, revived, or resuscitated,] him*. (S, *Mṣb, *K.) Hence, in the *Kur* [lxxv. last verse], *أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ*, (S, TA,) *i. e.* *Is not That Doer of these things (Jel) [able to quicken the dead?]*.— See also 2, in two places.— + *He (God) endued him with the intellectual faculty*: as in the saying, in the *Kur* [vi. 122], *أَوْمَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ*, + [And is he who was intellectually dead and whom we have endued with the intellectual faculty . . . ?]. (Er-Rāghib.)— See also 3. — *أَحْيَا الْأَرْضَ* + *He (God) revived the earth, or land, by the rain, so as to produce in it plants, or herbage*. (TA.) And *أَحْيَيْتِ الْأَرْضَ* + *The land was tilled, and made productive*. (AḤn.) And *أَحْيَا الْبَوَاتِ* + *He turned to use the unowned and uncultivated land by walling it round or sowing it or building upon it and the like*. (TA.)— Also + *He (a man) found the land to be fruitful, or abundant in herbage*, (S, K,) *with fresh herbage*. (K.)— *أَحْيَا اللَّيْلَ* + *He passed the night in religious service, worship, adoration, or devotion, abstaining from sleep*: (TA:) or

[simply] *he remained awake during the night*. (W p. 9.) And *أَحْيَا لَيْلَتَهُ* *He passed his night awake*. (MA.) = *أَحْيَا النَّاقَةَ* *The she-camel had living offspring*; (S, K;) *her offspring seldom, or never, died*. (S.)— *أَحْيَا الْقَوْمَ* *The people, or company of men, had their cattle living*: (K:) or *had their cattle in good condition*: (AA, S, K:) or *had rain, so that their beasts obtained herbage to such a degree that they became fat*: (AZ:) or *they (themselves) became in a state of abundance of herbage, or plenty*. (S, K. [See also 1.]])

5. *حَيَّاهُ مِنْهُ* + *He shrank from it*: taken from *الْحَيَاءُ* [or *الْحَيَاةُ*]; because it is of the nature of the living to shrink: or it is originally *تَحَوَّى*; the *و* being changed into *ي*; or [in other words] from *الْحَيَّ* “the act of collecting,” [inf. n. of *حَوَّاهُ*] like *تَحَيَّرَ* from *الْحَوْزُ*. (TA.) [See also 10.]

[6. *تَحَيَّاهُ* as quasi-pass. of 3, *He quickened, enlivened, or revived, himself*. See an ex. voce *رَوْحُ*.]

10. *أَسْتَحْيَاهُ* *He spared him; let him live; or left him alive*; (S, Mṣb, K, TA;) *did not slay him*; (Mṣb;) in which sense the verb has but one form: (Mṣb, TA:) or *he left him; let him alone; or forbore from him*. (Mgh.)— Hence, as some say, (K,) *إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ*, (S, K,) in the *Kur* [ii. 24], *i. e.* *لَا يَسْتَبْقَى* [meaning *Verily God will not spare to propound, or refrain from propounding, a parable, or as a parable*]. (S.) [Hence, also,] *إِنَّ اللَّهَ يَسْتَحْيِي* *إِنَّ اللَّهَ يُعَذِّبُهُ مِنْ ذِي الشَّيْبَةِ الْمُسْلِمِ أَنْ يُعَذِّبَهُ*, *i. e.* [Verily God] *forbears from punishing [the hoary Muslim]*. (Er-Rāghib.)— [استحى, or استحيًا, which latter is the more proper mode of writing it, also signifies *He felt, or had a sense of, or he was, or became, moved or affected with, shame, shyness, or bashfulness*; and particularly, but not always, *honest shame, or pudency, or modesty; or his soul shrank from foul things*; as also *استحى*; and *حَيَّاهُ*, inf. n. *حَيَّاهُ*.] *استحى* is of the dial. of El-Hijāz; and *استحى*, with a single *ي*, is of the dial. of Temeem; (Akh, S, Mṣb;) the former being the original, (Akh, S,) and that which is used in the *Kur*: (Mṣb:) in the latter, the first *ي* [of the original] is suppressed, [and its vowel is transferred to the *ح*] to facilitate the pronunciation, because of the occurrence of the two *ي*s together: this is the opinion of Sb; and with it agrees that of Abou-'Othmān [El-Māzinee]: the opinion ascribed to Sb in the S, namely, that *استحيت* is changed from *استحييت* in like manner as *استبعت* is changed from *استبيعت*, is that of Kh, and is disallowed by El-Māzinee. (IB.) You say, *استحى مِنْهُ*, (S, K, [in the CK, erroneously, *عَنهُ*]) or *استحيا مِنْهُ*, (Mgh, Mṣb,) and *استحى مِنْهُ*, and *استحياهُ*, (S, Mṣb, K, TA,) and *استحاهُ*; (TA, [and so in the CK in the place of *استحياهُ*];) as also *حَيَّاهُ مِنْهُ*, (S, Mgh, Mṣb, K,) aor. *يَحْيَاهُ*, (S,) inf. n. *حَيَّاهُ*; (*Mgh, Mṣb, K;) *He was ashamed of it or*

on account of it, or ashamed to do it, or shy of doing it; [generally meaning a foul thing;] *he was ashamed for himself, or of himself, or was bashful, or shy, with respect to it, or him; he was abashed at, or shy of, it, or him*; (K;) *he shrank from it, or him*: (Mṣb, K:*) and *استحى مِنْ كَذَا* [or *استحيا*] *He disdained, or scorned, such a thing; abstained from it, or refused to do it, by reason of disdain and pride; he disliked, or hated, it, and his soul was above it; he shunned it, avoided it, or kept himself far from it*; syn. *أَنَفَ مِنْهُ*. (TA.)

حَيَّ a verbal noun, (S, M, Mgh, TA,) and therefore immediately followed by *عَلَى*, (M, TA,) used as an imperative [addressed to a single person, male or female, and to more than one]; (S;) used in calling, or summoning, or inviting, and urging; (Lth, T, TA;) and having no verb derived from it [alone, for *حَيَّلَ* is derived from *حَيَّ* and *عَلَى* together]; (Lth, T, Mṣb, TA;) meaning *Come*: (S, M, Mgh, Mṣb, K, TA, &c.:) or *come quickly*: or *hasten*. (Mgh, TA.) Hence, *حَيَّ عَلَى الصَّلَاةِ* (in the *أَذَانِ*, TA) *Come to prayer*: (IKt, S, M, Mṣb, K:) or *come ye to prayer*: or *come ye quickly*: or *hasten ye*. (TA.) And *حَيَّ عَلَى الْفَلَاحِ* [in the same: see art. *فَلَح*]. (Mgh, TA.) And *حَيَّ عَلَى الْغَدَاةِ* [*Come to the morning-meal*]: and *حَيَّ عَلَى الْعَشَاءِ* [*to the evening-meal*]: (Mṣb:) and *حَيَّ عَلَى التَّرِيدِ* [*to the crumbled bread moistened with broth*]: (S:) and *حَيَّ عَلَى الْخَيْرِ* [*to good, good fortune, prosperity, &c.*]. (Lth, T, TA.) The saying of Ibn-Aḥmar,

* *حَيَّ الْحُمُولَ فَإِنَّ الرَّكْبَ قَدْ ذَهَبَا* * means *Keep thou to the loads [for the riders upon the camels have gone]*. (TA.)— In the phrase *حَيَّ هَلًا*, and *حَيَّ هَلًا*, followed by *عَلَى* *حَيَّ هَلًا*, and *حَيَّ هَلًا*, (K,) which last is used in a case of pausation, but is bad in other cases, (S in art. *هل*), and *حَيَّ هَلًا*, and *حَيَّ هَلًا*, [so in the copies of the K,] with the *ه* quiescent, (K,) and *حَيَّ هَلًا* [app. *هَلًا*], for *حَيَّ هَلًا*, or perhaps a mistranscription for *حَيَّ هَلًا*, (TA,) [the most common rendering of *حَيَّ هَلًا* &c. is like that of *حَيَّ* alone, namely, *Come*: or] *حَيَّ* signifies *hasten thou*; and [هل or] *هَلًا*, *come to it, or reach it*; [so that the meaning is *hasten thou: come to such a thing*:] or *حَيَّ* signifies *come*; and [هل or] *هَلًا*, *quickly* (*حَيِّئًا*), or *be thou quick*; [so that the meaning is *come quickly to such a thing*:] or [هل or] *هَلًا* signifies *be thou quiet*; and the meaning is *أَسْرِعْ عِنْدَ ذِكْرِهِ وَأَسْكُنْ حَتَّىٰ يَنْقَضِيَ* [*Speed thou at the mention thereof, and be quiet until it is finished*]. (K.) Accord. to Abu-l-Khaṭṭāb, the Arabs used to say, *حَيَّ هَلًا بِفُلَانٍ*, meaning *Come thou to prayer*. (TA.) And one says, *حَيَّ هَلًا بِفُلَانٍ*, (IAḡr, and so in the CK,) and *حَيَّ هَلًا بِفُلَانٍ*, (IAḡr, and so in MS. copies of the K,) and *حَيَّ هَلًا بِفُلَانٍ*, meaning *Hasten thou with such a one*: (IAḡr:) or *keep thou to such a one, and call him*. (K.) It is said in a trad.,