

2. **حَيَّاهُ**, inf. n. **تَحْيَةٌ**, (Mgh, Mṣb, K,) in its primary sense, i. q. **أَحْيَاهُ**. (Mgh.) You say, **حَيَّاكَ 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-'Othmán El-Mázinee, 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 **حَيَّاكَ اللَّهُ وَبَيَّاكَ** [explained in art. **بَيَّ**]. (TA.) And **حَيَّا اللَّهُ وَجْهَكَ** [May God preserve thy face: see **مَحْيَاً**]. (Ham p. 23.)—Also *He said to him* **حَيَّاكَ 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 تَحْيَةً**: (Lh, TA;) as used in the language of the law, *he said to him*, **سَلَّمَ عَلَيْكَ**. (Mṣb.)— [See also **تَحْيَةٌ**, below.] — **حَيَّا الْخَمْسِينَ** [in the CK (erroneously) **حَيَّ** **الْخَمْسِينَ**] *He approached [the age of] fifty*. (IAṣr, K, TA.) — **حَيَّتْ حَسَنَةً** and **حَسَنًا** [I wrote a beautiful]. (TA in **الالف اللينة**.)

3. **حَيَّيْتُ 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. **رَهَبٌ**; where a similar meaning is assigned to the former verb; but perhaps it is there a mistranscription.] **مُحَايَاةٌ** also signifies *Nourishment* [**غِذَاءٌ** [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. **أَحْيَاً**, (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** [lxv. 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. — **أَحْيَاهُ** (God) *endued him with the intellectual faculty*: as in the saying, in the **Kur** [vi. 122], **أَوْمَن كَانَ مِثْلًا فَأَحْيَيْنَاهُ**, + [And is he who was intellectually dead and whom we have endued with the intellectual faculty . . . ?]. (Er-Rághib.) — 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 الْمَوَاتَ** + *He turned to use the unowned and unused 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. **أَحْيَا مِنْهُ** + *He shrank from it*: taken from **الْحَيَاةُ** [or **الْحَيَاةُ**]; because it is of the nature of the living to shrink: or it is originally **تَحْوَى**; the **و** being changed into **ي**; or [in other words] from **الْحَيُّ** “the act of collecting,” [inf. n. of **حَوَى**], like **تَحَيَّرَ** from **الْحَوْزُ**. (TA.) [See also 10.]

6. **تَحَيَّا** as quasi-pass. of 3, *He quickened, enlivened, or revived, himself*. See an ex. voce **رَوْحٌ**.

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**, i. e. **مَنْ ذِي الشَّيْبَةِ الْمُسْلِمِ أَنْ يُعَذِّبَهُ**, i. e. [Verily God] *forbears from punishing [the hoary Muslim]*. (Er-Rághib.) — **أَسْتَحْيِي**, or **أَسْتَحْيَا**, 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* **أَسْتَحْيِي**; and **حَيَّاهُ**, inf. n. **حَيَّاهُ**; **أَسْتَحْيِي** is of the dial. of El-Hijáz; and **أَسْتَحْيَا**, 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-'Othmán [El-Mázinee]: the opinion ascribed to Sb in the S, namely, that **أَسْتَحْيِي** is changed from **أَسْتَحْيَيْتُ** in like manner as **أَسْتَبَعْتُ** is changed from **أَسْتَبَعْتِ**, is that of Kh, and is disallowed by El-Mázinee. (IB.) You say, **أَسْتَحْيِي مِنْهُ**, (S, K, [in the CK, erroneously, **عَنْهُ**],) or **أَسْتَحْيَاهُ مِنْهُ**, (Mgh, Mṣb,) and **أَسْتَحْيَاهُ**, and **أَسْتَحْيَاهُ مِنْهُ**, (S, Mṣb, K, TA,) and **أَسْتَحَاهُ**; (TA, [and so in the CK in the place of **أَسْتَحْيَاهُ**];) as also **حَيَّاهُ مِنْهُ**, (S, Mgh, Mṣb, K,) aor. **يَحْيَاهُ**, (S,) inf. n. **حَيَّاهُ**; (S, *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 **أَسْتَحْيِي مِنْ كَذَا** [or **أَسْتَحْيَا**] *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. **أَنْفَ 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 **حَيَّعَلٌ** 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. **فَلَحٌ**]. (Mgh, TA.) And **حَيَّ عَلَى الْغَدَاةِ** [Come to the morning-meal]: and **عَلَى الْعِشَاءِ** [to the evening-meal]: (Mṣb:) and **عَلَى التَّرِيدِ** [to the crumbled bread moistened with broth]: (S:) and **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 **إِلَى كَذَا** and **كَذَا**, which last is used in a case of pausation, but is bad in other cases, (S in art. **هَلٌ**) 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*, (حَيَّيْنَا), 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 حَتَّى يَنْقُضِي** [Speed thou at the mention thereof, and be quiet until it is finished]. (K.) Accord. to Abu-l-Khaṭṭáb, the Arabs used to say, **حَيَّ هَلًا الصَّلَاةَ**, meaning *Come thou to prayer*. (TA.) And one says, **حَيَّ هَلًا بِفُلَانٍ**, (IAṣr, and so in the CK,) and **حَيَّ هَلًا بِفُلَانٍ**, (IAṣr, and so in MS. copies of the K,) and **حَيَّ هَلًا بِفُلَانٍ**, meaning *Hasten thou with such a one*: (IAṣr:) or *keep thou to such a one, and call him*. (K.) It is said in a trad.,