

always, honest shame, or pudency, or modesty;] syn. حشمة; (K;) a shrinking of the soul from foul conduct, (Bd in ii. 24, and Er-Rághib,) through fear of blame; (Bd ibid.;) a languor that affects the animal faculty, (Bd ibid, and Mgh,*) and turns it back from its actions: (Bd:) and repentance; syn. توبة. (K.) — And hence, as being a thing that should be concealed, and of which one is ashamed to speak plainly, (TA,) The vulva, or external portion of the female organs of generation, (فرج, El-Fárabee, Mṣb, K, or فرج, [which here means the same,] Ṣ,) of a camel, (El-Fárabee, Ṣ, Mṣb, K,) or an animal having feet like those of the camel, and of a cloven-hoofed animal, and of a beast of prey: (K:) accord. to AZ, the ذبر [here meaning the same as فرج] of any of these and of other animals: (Mṣb:) accord. to IAar, it is of the ewe or she-goat, the cow, and the gazelle: (ISd, TA:) and [sometimes] the فرج of a girl, (El-Fárabee, Mṣb,) or of a woman: (Zj in his “Khalḳ el-Insán:” [see also حى:];) and حيا signifies the same; (K;) but accord. to Az, this is not allowable except in poetry, in a case of necessity: (TA:) pl. أحياة (AZ, IJ, K) and أحيمية (Aṣ, Sb, Ṣ, K) and, by contraction, أحية, (Sb, IB, TA,) which is said to be preferable, (TA,) and [quasi-pl. n.] حى and حى [which two have been mistaken by Freytag for syns. of تحية, immediately following them in the K]. (Sb, K.)

حياة, or حيو, (as in different copies of the K, in the latter manner in copies of the Ṣ,) written with و in the Kur, to show that و follows حى in the pl. [حويات, like صلوات], or because the sound of the ح is inclined towards that of و, (ISd, TA,) and حيو, with sukoon to the و, (K,) which is substituted for the ح of حياة, as is done by the people of El-Yemen in the case of every ح that is changed from و, as in صلاة and زكاة, though the final radical letter of the verb of حياة is حى, (TA,) an inf. n. of حى in the first of the senses explained in this art.; (IB, Mgh, Mṣb;) Life; contr. of موت; (Ṣ, K;) as also حيوان and حى, (K,) or this last is asserted to be a pl. of حيو, (Ṣ,) and as also محيا, (Ṣ, * Har pp. 25 and 350,) of which the pl. is محاي: (Ṣ:) حياة signifies the faculty of growth, as in an animal, and in a plant: and the faculty of sensation: and †the faculty of intellect: and †freedom from grief or sorrow: and everlasting life in the world to come; to which one attains by that حياة which is intelligence and knowledge: and the حياة that is an attribute of God. (Er-Rághib.) يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي in the Kur [lxxxix. 25], means [O, would that I had prepared, or laid up in store,] for my everlasting state of existence. (Er-Rághib.) And فَإِنَّ الدَّارَ الْآخِرَةَ لَبَى الْحَيَوَانَاتِ, in the Kur [xxix. 64], means [And verily the last abode is] the abode of everlasting life: (TA:) or الحيوان here means the life that will not be followed by death: or much life; like as موتان signifies much death: (Mṣb:) and it is also the name of a certain fountain in Paradise, [the

water of] which touches nothing but it lives, by permission of God. (TA.) الْحَيَوَةُ الطَّيِّبَةُ, accord. to I'Ab, explaining xvi. 99 of the Kur, (TA,) means Lawful means of subsistence (K, TA) in the present world: (TA:) or Paradise. (K, TA.) — Also † Advantage, or profit; or a cause, or means, thereof: whence the saying, لَيْسَ لِفُلَانٍ حَيَاةٌ There is not, in such a one, profit, nor good: and so it is said to mean in the Kur [ii. 175], وَكَلَّمْنَا فِي الْقِصَاصِ حَيَوَةَ + [And there is to you, in retaliation, an advantage]: (TA:) or this means that the knowledge of the law of retaliation restrains from slaughter, and so is a cause of life to two persons; and because they used to slay one who was not the slayer, retaliation upon the slayer is a cause of saving the lives of the rest: or the meaning is life in the world to come; for when the slayer has suffered retaliation in the present world, he is not punished for his act in the world to come. (Bd.) — جِوَاءُ الشَّمْسِ means †The remaining of the light and whiteness of the sun: or the remaining of its heat and power: but the former of these two meanings is the more probable. (Mgh. [See الشَّمْسُ حَيَّةٌ, voce حى.])

حيو and حيو: see the next preceding paragraph.

حيا Having حياء [i. e. shame, shyness, bashfulness, pudency, or modesty]; (K;) part. n. of حى as syn. with استحيى; of the measure فَعِيلٌ: (Mṣb:) fem. حيمية. (TA.) The saying of I'Ab, اللَّهُ حَيٌّ, means God is one who acts with others in the manner of him who has حياء; for حياء in its proper sense is not ascribable to Him: (Mgh:) or one who leaves undone evil deeds, and does good deeds. (Er-Rághib.)

حى: see حى, of which it is the dim.

حيمية: see حية, (of which it is the dim.,) in two places. — And dim. of حاء, q. v. in art. حوا. (Lth, TA in باب الالف اللينة.)

حوي [Of, or relating to, the serpent;] rel. n. of حية. (Ṣ.) — [And rel. n. of حاء: see حائى in art. حوا.]

حيوان an inf. n. of حى, like حياء, (IB,) but having an intensive signification: (Mṣb:) see حياء, in two places. — See also حى, first sentence. — Also Any thing, or things, possessing animal life, (Mṣb, K,*) whether rational or irrational; [an animal, and animals;] used alike as sing. and pl., because originally an inf. n.; (Mṣb;) contr. of موتان [q. v.]. (Ṣ.) [حيوانات] الحيوانات is used as its pl. of pauc. And hence, [الحيوانات الخمس] [The five animals] is applied to what may be killed by a person in the state of إحرام, and by one engaged in prayer: (Mṣb in art. فسق:) these are the rat, or mouse, and the biting dog, and either the serpent, the crow termed أبقع, and the kite, or the serpent, the scorpion, and the kite, or the serpent, the scorpion, and the crow, or the scorpion, the crow, and the kite. (Es-Suyootee, in “El-Jámi' es-Ṣagheer,” voce خمس.) It is

originally حَيَّانٌ; (Sb, K, TA;) the حى which is the final radical letter being changed into و because the occurrence of two حى together is disliked: (Sb, TA:) Aboo-'Othmán [El-Mázinee] holds the و to be a radical letter; but his opinion is said to be not admissible, because it is asserted that there is no instance in the language of a word of which the medial radical is حى, and the final و. (TA.)

حيوانى [Of, or relating to, an animal or animals]. — It is [also] particularly applied to A seller of birds. (TA.)

حيوانية Animality; or animal nature.]

حيوت: see حية.

حاي, of the measure فاعل, [said to be] originally حايبو, is syn. with حاو and حاوة, belonging to art. حوى [q. v.]. (Az, TA.)

حوي and حوي: see art. حوى.

حوي: see art. حوى.

أحيمى in the saying أَحْمِي مِنْ صَبِّ أْحِي [More long-lived than a صب, a kind of lizard, which is supposed to live seven hundred years,] is from الحياء. (TA.) — In the sayings أَحْمِي مِنْ هَدِيَّتِي [More shy, or bashful, than the bride] and أَحْمِي مِنْ مَخْدَرَةٍ [More shy, or bashful, than a girl kept behind the curtain] it is from الحياء. (TA.)

تحية: see the next paragraph.

التحايى The two stars in the foot and before the foot of the foremost of Gemini: (Kzw:) or three stars over against الهنعة [which is the Sixth Mansion of the Moon]; (IKt, K;) and sometimes the moon deviates from الهنعة, and makes its abode in التحايى: (IKt:) they are between the Milky Way and the stars that follow العيوق [or Capella]: Aboo-Ziyád El-Kilábee used to say that this name means الهنعة, and is also pronounced التحايى, with ء: but AHn says that the moon makes its abode in these stars, and not in الهنعة itself: (TA:) its sing. is تحية; (IKt, AHn, TA;) if so, of the measure تفعلة, like تحلبة, not فعلة, like عزهاة, because there is no such root as تحى; derived from الحيا, because its توى [here meaning its auroral setting, in midwinter,] is attended with much rain: but التحايى, with ء, is irreg.; as though pl. of تحية likened to a word of the measure فعيلة. (IB.)

تحية inf. n. of 2. (Mgh, Mṣb, K.) — Also A salutation, or greeting, (A'Obeyd, AHeyth, Mgh, Mṣb,) pronounced by one person to another on their meeting; (AHeyth;) particularly the saying سَلَامٌ عَلَيْكَ; (Mgh, * Mṣb;) and the like; (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ: (AHeyth:) hence it is pluralized; the pl. being تحيات and تحايا. (Mgh.) — Also Continuance, or endurance; or endless, or everlasting, existence: