

(IAqr, Mṣb, K, &c. :) and so it is said to mean in the following verse of Zuheyr Ibn-Jenáb El-Kelbee; who was a [kind of] king among his people:

• وَنَكَلُ مَا نَالَ الْفَتَى • قَدْ نَلْتَهُ إِلَّا التَّحِيَّةَ •

[And indeed everything that the young man has attained, I have attained it, except endless existence]: or, as some say, it here means security from death and from evils. (TA. [But more probably the meaning is that next following: for in the Mz, 49th نوع, where this verse is cited, but with مِنْ كَلَّ in the place of وَنَكَلُ, he is said to have been (not a king, but,) "a nobleman." See also, respecting him, p. x. of my Preface.] And † Dominion, or kingship: (Fr, AA, S, Mgh, Mṣb, K, &c. :) because the people of the Time of Ignorance used to greet kings [or rather those of Himyer] by the saying أَبَيْتُ اللَّعْنَ, which they addressed to none other than a king; so that when any one of them became a king, it was said of him, فَلَانَ نَالَ التَّحِيَّةَ [meaning † Such a one has attained the kingship]. (Mgh: in which, and in the S, the foregoing verse is cited as an ex. of this last meaning.) التَّحِيَّاتُ لِلَّهِ means Endless existence belongs to God: (Lth, Mṣb, TA:) or dominion, or kingship: (Lth, Yaḥkoob, S, Mṣb, TA:) or freedom, or security, from all evils, (Khálid Ibn-Yezeed, AHeyth,) and from all causes of the cessation of existence: (AHeyth:) or endless existence, and security from evils, and dominion, and the like: (Fr:) or the expressions [of praise] that indicate and imply the ascription of dominion and endless existence: (Kt:) or salutations and benedictions are Gods, and at his disposal. (Mgh.) [التَّحِيَّاتُ is also a term applied to the following form of words repeated in the ordinary prayers: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ, or (instead of رسوله) see 5 in art. شهد.] — The assigning to this word, as used in the Kur iv. 88, the meaning of A gift is a mistake. (Mgh.) — See also التَّحَايِي.

مَحْيَا: see حَيَاة. — Also A time, and a place, of life. (TA.)

مُحْيَا and مُحْيِيَّة, applied to a she-camel, Having living offspring; whose offspring seldom, or never, die. (S.)

مُحْيَا The face (S, K, Ham p. 23) of a man, because it is specified in salutation; [see 2;] (Ham ubi supra;) a term used only in praise; (Ham p. 640;) i. e. the face altogether: or the حَرُّ of the face [i. e. the ball of the cheek; or what appears of the elevated part thereof; or what fronts one, of the face, &c.]. (K.) — Of a horse, it is The place where the flesh is separated (حيث انفرق اللحم) beneath the forelock. (Ham p. 23.) And دَائِرَةُ الْحَيَا, in a horse, [The feather in] the place of separation [of the kair] beneath the forelock, in the upper part of the forehead. (TA.)

مُحْيِي act. part. n. of 2; fem. مُحْيِيَّة: (S, TA:) for in every noun in which three حى occur together, [the last of them being the final radical, and ending the word,] if it is not formed from a verb, the final radical letter is elided from it, as in عَطَى the dim. of عَطَاءٌ, and in أَحَى the dim. of أَحْوَى: but if it is formed from a verb, that letter remains, as in مُحْيِي from حَيَّى. (S.)

مَحْيَاة i. q. مَحْوَاة, i. e. A land containing serpents: (Ibn-Es-Sarráj, S:) or abounding with serpents. (TA in art. حوى.)

أَبُو يَحْيَى Death. (TA, Har p. 218.)

حيث

حَيْثُ, (S, Mṣb, Mughnee, K,) indecl., (S, Mṣb,) with ḍamm for its termination, (S, Mṣb, Mughnee,) as being likened to final words [such as قَبْلُ and بَعْدُ ending a proposition], (S, Mughnee,) because it does not [regularly] occur otherwise than prefixed to a proposition, (S,) for the being prefixed to a proposition is like the not being prefixed to anything, as the consequence of being prefixed, which is the sign of the gen. case, is not apparent: (Mughnee:) and حَيْثُ, (S, Mughnee, K,) also indecl., (S,) with fet-h, (S, Mughnee,) to render the pronunciation more easy, (Mughnee,) because ḍamm with حى is deemed difficult to pronounce: (S:) and حَيْثُ, (Mughnee, K,) with kesr, accord. to the general rule observed to prevent the concurrence of two quiescent letters: (Mughnee:) and in like manner, حَوْثُ and حَوْتُ and حَوْتُ: (Mughnee, TA:) of which forms, حَوْثُ is asserted to be the original; (L;) though حَيْثُ is more chaste than حَوْثُ, and is the form used in the Qur-án: (Az and TA in art. حوث:) but some of the Arabs make حَيْثُ decl.: (Mughnee:) it is an adverbial noun of place, (S, Mṣb,) a vague adverbial noun of place, (L,) [signifying Where,] like حَيْنُ with respect to time: (S, K:) or it is a denotative of place, by general consent: but accord. to Akh it sometimes occurs as denoting time, [signifying when,] as in the following verse, (Mughnee, TA,) which is the strongest evidence of its use in this sense: (TA:)

* حَيْثُمَا تَسْتَقِرُّ يَقْدِرُ لَكَ اللَّهُ *
* هُ نَجَاحًا فِي غَايِرِ الْأَزْمَانِ *

[Whenever thou shalt pursue a right course, God will decree thee success in the time to come]: (Mughnee, TA:) but in most instances it occupies the place of an accus., as an adverbial noun of place; or of a gen., governed by مِنْ, and sometimes by another prep., as in the saying (of Zuheyr, TA in art. قشعر),

* لَدَى حَيْثُ أَلْقَتْ رَحْلَهَا أُمُّ قَشْعِرٍ *

[At the place where Calamity, or Fate, has put down her saddle, i. e., made her abode]: and sometimes it occurs as an objective complement, as it is said to do in رِسَالَاتِهِ يَجْعَلُ حَيْثُ يَجْعَلُ [in the Kur vi. 124], i. e. God is knowing: He knows where to bestow his apostolic commissions; being suppressed, as implied by أَعْلَمُ; or

أَعْلَمُ may be rendered by عَالِمٌ, and so may govern the accus. case. (Mughnee.) Accord. to rule, (Mughnee,) in every instance, (S, Mughnee,) it is prefixed to a proposition, (S, Mṣb, Mughnee,) nominal, or verbal, but in most cases the latter; (Mughnee;) as in أَقُومُ حَيْثُ يَقُومُ زَيْدٌ [I will stand where Zeyd shall stand]; and حَيْثُ تَكُونُ [Where thou shalt be, I will be]; (S;) and حَيْثُ جَلَسْتُ حَيْثُ زَيْدًا أَرَاهُ [I sat where I saw Zeyd], the accus. case being preferred in an instance like this; (Mughnee;) and اذْهَبْ حَيْثُ شِئْتَ [Go thou whither thou wilt.] (Mṣb in art. حين.) You should not say حَيْثُ زَيْدٌ [alone]: (S:) or it occurs prefixed to a single word in poetry; (Mṣb, Mughnee;) as in the saying, *فأبى*

* وَنَطَعْنَهُمْ تَحْتَ الْكَلْبَى بَعْدَ ضَرْبِهِمْ *
* بِيضِ الْمَوَاضِي حَيْثُ لِي الْعَمَائِرِ *

[And we pierce them beneath the kidneys, after smiting them, with the sharp swords, where the turbans are wound]; (Mughnee;) but this is irregular; (Mṣb, Mughnee;) though Ks holds it to be regular. (Mughnee.) Lh relates, on the authority of Ks, that some make حَيْثُ to govern a noun in the gen. case, as in the saying,

* أَمَا تَرَى حَيْثُ سُهَيْلٍ طَالِعًا *

[Seest thou not where Canopus is, rising?]: but he says that this is not of respectable authority: (L:) some write حَيْثُ سُهَيْلٍ: and some, حَيْثُ سُهَيْلٍ, [which is the common reading, سُهَيْلٍ being an inchoative, and] the enunciative, مَوْجُودٌ, being suppressed. (Mughnee.) Abu-l-Fet-h says that he who prefixes حَيْثُ to a single word makes it declinable. (Mughnee.) [Accord. to Fei,] Benoo-Temeem say حَيْثُ when it occupies the place of an accus., as in the phrase, قُمْ حَيْثُ يَقُومُ زَيْدٌ [Stand thou where Zeyd shall stand]. (Mṣb.) Ks says, I have heard among Benoo-Temeem, of Benoo-Yarbooḥ and Tuheyeh, those who say حَيْثُ in every case, when it occupies the place of a gen., and that of an accus., and that of a nom.; saying مِنْ حَيْثُ لَا يَعْلَمُونَ [Whence they know not], and حَيْثُ أَلْتَقَيْنَا [Where we met]: and he says also, I have heard some of Benu-l-Háarith-Ibn-Asad-Ibn-El-Háarith-Ibn-Thaḥlabeh, and all Benoo-Faḥ'as, say حَيْثُ when it occupies the place of a gen., and حَيْثُ when it occupies the place of an accus.; saying مِنْ حَيْثُ لَا يَعْلَمُونَ, and حَيْثُ أَلْتَقَيْنَا. (L.) Sometimes the proposition after حَيْثُ commences with إِنَّ, as in اجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [Sit thou where Zeyd is sitting].

(K in art. أن, and IAḳ p. 92.) — It sometimes comprises the meanings of two adverbial nouns of place, as when you say, حَيْثُ عَبْدُ اللَّهِ قَاعِدٌ زَيْدٌ قَائِمٌ [Where 'Abd-Allah is sitting, there Zeyd is standing]. (AHeyth, L.) — The restrictive مَا (مَا) is sometimes affixed to it, and in this case it implies a conditional meaning, [signifying Wherever, or whencesoever, and, accord. to Akh, whenever, or whensoever,] (Mughnee, TA,) and renders two verbs mejzoom, (Mughnee,) as in the saying, حَيْثُمَا تَجْلِسُ أَجْلِسُ [Wherever thou shalt