

(IAar, Mgb, 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 :

• وَلَكُلِّ مَا نَالَ الْفَتَى • قَدْ نَلَتْهُ إِلَّا التَّحِيَّةُ •

[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 كُلِّ* in the place of *وَلَكُلِّ*, 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, Mgb, K, &c. :) because the people of the Time of Ignorance used to greet kings [or rather those of Himyer] by the saying *أَبَيْتَ 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, *فُلَانٌ 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* means *Endless existence belongs to God* : (Lth, Mgb, TA :) or *dominion, or kingship* : (Lth, Yaakooob, S, Mgb, TA :) or *freedom, or security, from all evils*, (Khálid Ibn-Yezced, 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 *عبدُهُ وَرَسُولُهُ* : 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.)

*مُحْيِيَّة* and *مُحْيِي*, 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 *خَر* 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*) *beneath the forelock*. (Ham p. 23.) And *دَائِرَةُ الْمَحْيَا*, in a horse, [The feather in] the place of separation [of the hair] beneath the forelock, in the upper part of the forehead. (TA.)

*مُحْيِيَّة* act. part. n. of 2; fem. *مُحْيِيَّة* : (S, TA :) for in every noun in which three *ح*s 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 *حَيَّ*. (S.)

*مَحْوَاةٌ* i. q. *مَحْوَاةٌ*, 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, Mgb, Mughnee, K,) indecl., (S, Mgb,) with *dam* for its termination, (S, Mgb, 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 *dam* with *ح* 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 *حَوْثُ* and *حَوْثُ* : (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 Kur-án : (Az and TA in art. *حَوْثُ* :) but some of the Arabs make *حَيْثُ* decl. : (Mughnee :) it is an adverbial noun of place, (S, Mgb,) a vague adverbial noun of place, (L,) [signifying *Where*,] like *حِينَ* 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 :)

• حَيْثَمَا تَسْتَقِرُّ يَقْدَرُ لَكَ الْاَلَدُ •

• هُ نَجَاحًا فِي غَايِرِ الْاَزْمَانِ •

[*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 اَلْقَتْ رَحْلَهَا اُمُّ 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 *رِسَالَتِهِ* [in the Kur vi. 124], i. e. *God is knowing*: He knows where to bestow his apostolic commissions; *أَعْلَمُ* 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, Mgb, 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 *جَلَسْتُ حَيْثُ زَيْدًا أَرَاهُ* [I sat where I saw Zeyd], the accus. case being preferred in an instance like this; (Mughnee;) and *اِذْهَبْ حَيْثُ شِئْتَ* [Go thou whither thou wilt.]. (Mgb in art. *حِينَ*.) You should not say *حَيْثُ زَيْدٌ* [alone]: (S :) or it occurs prefixed to a single word in poetry; (Mgb, Mughnee;) as in the saying,

• وَنَطَعْنَهُمْ تَحْتَ الْكُلَى بَعْدَ ضَرْبِهِمْ •

• بِبَيْضِ 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; (Mgb, Mughnee;) though *Ks* holds it to be regular. (Mughnee.) *Lh* relates, on the authority of *Ks*, that some make *حيث* to govern a noun in the gen. case, as in the saying,

• أَمَا تَرَى حَيْثُ سَهِيلٌ طَالِعًا •

[*Seest thou not where Canopus is, rising?*]: but he says that this is not of respectable authority: (L :) some write *حَيْثُ سَهِيلٌ*: and some, *حَيْثُ سَهِيلٌ*, [which is the common reading, *سَهِيلٌ* being an inchoative, and] the enunciative, *مَوْجُودٌ*, being suppressed. (Mughnee.) Abu-l-Fet-h says that he who prefixes *حيث* 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]. (Mgb.) *Ks* says, I have heard among Benoo-Temeem, of Benoo-Yarbooa and Tuheiyeh, 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 اَلْتَقَيْنَا* [Where we met]: and he says also, I have heard some of Benu-l-Harith-Ibn-Asad-Ibn-El-Harith-Ibn-Thaqlabeh, and all Benoo-Fak'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 اَلْتَقَيْنَا*. (L.) Sometimes the proposition after *حيث* commences with *إِنَّ*, as in *إِنَّ زَيْدًا جَالِسٌ* [Sit thou where Zeyd is sitting]. (K in art. *أَنَّ*, and IAk 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* (*كَأَنَّهُ*) is sometimes affixed to it, and in this case it implies a conditional meaning, [signifying *Wherever, or whosoever*, and, accord. to Akh, *whenever, or whensoever*,] (Mughnee, TA,) and renders two verbs *mejzoom*, (Mughnee,) as in the saying, *حَيْثَمَا تَجْلِسُ أَجْلِسُ* [Wherever thou shalt