

ح

The sixth letter of the alphabet : called حَاءُ [and حَا (respecting which latter see the letter ب). It is one of the letters termed مَهْمُوسَةٌ, or non-vocal, i. e. pronounced with the breath only, without the voice; and of those termed حَلْقِيَّةٌ i. e. faucial, or guttural, for] the place of its utterance is in the fauces; and were it not for a hoarse aspiration with which it is pronounced, it would resemble ع: next after it [with respect to the place of utterance] is ه: [ع having the lowest place of utterance; then ح; and then ه:] and ح and ه are never consociated in any uncompounded word of the which the letters are all radicals, because of the mutual nearness of their places of utterance: they occur together in حَمِيمٌ; but this is only a compound word in the classical language; and as the name of a certain kind of tree it is a post-classical word. (Kh, L.) — [It is often put for حَيْثُ. — As a numeral, it denotes Eight.]

حَا

حَا and حَاءُ: see the letter ح, and see arts. حَوَا and حَى.

حَب

1. حَبٌ [signifying *He, or it, was, or became, loved, beloved, an object of love, affected, liked, or approved, is originally حَبٌّ or حَبٌّ*. You say, حَبَّ إِنِّي هَذَا الشَّيْءُ, [aor. 2 or 3,] inf. n. حَبُّ, *This thing was, or became, an object of love to me.* (K.) [The meaning is there indicated, but not expressed. In the CK, الشَّيْءُ is erroneously put for الشَّيْءُ.] And حَبَّبْتُ إِلَيْهِ *I became loved, beloved, or an object of love, to him:* [said to be] the only instance of its kind except شَرَرْتُ and لَبَّبْتُ. (K.) And مَا كُنْتُ حَبِيْبًا وَلَقَدْ حَبَّبْتُ, with kesr, *Thou wast not loved, and thou hast become loved.* (S.) See also 5. — حَبٌّ, formed from حَبَّبٌ, by making the former ب quiescent and incorporating it into the latter, is also a verb of praise [signifying *Beloved, lovely, pleasing, charming, or excellent, is he, or it;*] (TA;) and so حَبٌّ, [which is more common,] formed from the same, by incorporating the former ب into the latter after transferring the dammeh of the former to the ح. (ISK, S, TA.) A poet says,

* وَزَادَهُ كَلْفًا فِي الْحَبِّ أَنْ مَنَعَتْ *
* وَحَبَّ شَيْئًا إِلَى الْإِنْسَانِ مَا مَنَعَا *

[And her denying increased his devotion in love: for lovely, as a thing, to man, is that which is denied]. (TA.) And Sá'idéh says,

* هَجَرَتْ غَضُوبٌ وَحَبَّ مَنْ يَتَجَبَّبُ *
* وَعَدَّتْ عَوَادٍ دُونَ وَلَيْكَ تَشَعَّبُ *

[*Ghadróob hath forsaken thee, (and lovely is the person who withdraweth far away,) and obstacles in the way of thy drawing near have occurred to separate thee and her.*] (S, TA.) [See also حَبَّبْتُ, below.] — [Both are also verbs of wonder.] You say, حَبَّ بِفُلَانٍ, (As, S, and so in copies of the K,) and حَبَّ, (I'Ak p. 236, [where both forms are mentioned as correct,] and so in the CK,) *How beloved, or lovely, &c., is such a one* (As, S, K) to me! (As, S.) [See also 4.] A'Obeid and Fr read this حَبَّ, saying that it means حَبَّبٌ بِفُلَانٍ, and that the former ب is rendered quiescent by the suppression of its dammeh, and incorporated into the latter. (S, TA.) — See also 4, in two places. — Also حَبَّ, [aor., accord. to analogy, 2,] *He stood still, stopped, or paused.* (K.) — And حَبَّ, with damm, *He was fatigued, or tired.* (K.)

2. حَبَّبْتُ إِلَيْهِ *He, or it, [rendered him, or it, an object of love, lovely, or pleasant, to me;] made me to love, affect, like, approve, or take pleasure in, him, or it.* (K.) You say, حَبَّبَهُ إِلَيْهِ إِحْسَانُهُ [His beneficence made him an object of love to me]. (A, TA.) And حَبَّبَ اللَّهُ إِلَيْهِ الْإِيمَانَ [God made faith lovely to him]. (A, TA.) And حَبَّبَ إِلَيْهِ بِأَنْ تَزُورَنِي [Thy visiting me hath been made pleasant to me]. (A, TA.) — حَبَّبَ الدَّوَاءَ [He formed the medicine into pills, or little clots or balls: see its quasi-pass., 5]. (K in حشر, &c.) — And حَبَّبَ *He filled a water-skin &c.* (AA, TA.) — See also 5.

3. حَبَابٌ (S,) or مُحَابَبَةٌ (K,) and حَبَابٌ signify the same [as inf. ns. of حَابٌ]. (S, K.) [You say, حَابَ بَعْضُهُمْ بَعْضًا *They loved, affected, liked, approved, or took pleasure in, one another.*] And حَابَهُ *He acted, or behaved, in a loving, or friendly, manner with him, or to him.* (A, TA.) — See also 4.

4. أَحَبُّ (S, A, Msb, K,) inf. n. إِحْبَابٌ; (KL;) and أَحَبُّ (S,) first pers. أَحَبُّهُ, (Msb, K,) aor. 2, which is anomalous, (S, Msb, K,) the regular aor. being 2, which is unused, (Msb,) [said to be] the only instance of a trans. verb whose second and third radical letters are the same

having the measure يَفْعُل as that of its aor. without having also the measure يَفْعُل (S,) and therefore by some disapproved, as not chaste, and disallowed by Az, though he allows the pass. form حَبَّ, (TA,) inf. n. حَبُّ, (K,) or this is a simple subst., (Msb,) and حَبٌّ; (K;) and [حَبٌّ] first pers. أَحَبُّهُ, aor. 2; and حَابَهُ, inf. n. حَابٌ, of the dial. of Hudheyl; (Msb;) and أَحَبُّهُ; (Msb, K;) signify the same; (S, Msb, K;) *He loved, affected, liked, approved, or took pleasure in, him, or it:* (A, K, and KL in explanation of the first and last:) *he held him, or esteemed him, as a friend:* (KL in explanation of the first and last:) or أَحَبُّهُ signifies the *esteeming* [a person or thing] *good:* (S:) and the *preferring, or choosing,* [a person or thing,] as also إِحْبَابٌ: (KL:) and أَحَبُّهُ عَلَى غَيْرِهِ means *he loved, or esteemed, him, or it, above another, or others; preferred him, or it, to another, or others.* (K, A, TA.) *مَا أَحَبُّتُ ذَلِكَ*, in the dial. of the tribe of Suleym, is for *مَا أَحَبَّبْتُهُ* [I loved not, or liked not, that]; like ظَنَنْتُ for ظَنَنْتُ, and ظَلَمْتُ and ظَلَمْتُ for ظَلَمْتُ. (Lh, TA.) [أَحَبُّ أَنْ يَكُونَ كَذَا] may be rendered *I would that it were thus, or that such a thing were.* It is said of Ohod, in a trad., هُوَ جَبَلٌ يُحِبُّنَا وَنَحْبُهُ, meaning *It is a mountain whose inhabitants love us, and whose inhabitants we love:* or it may mean *we love the mountain itself, because it is in the land of people whom we love.* (IAth, TA.) And one says فِي سَاعَةٍ يُحِبُّهَا for فِيهَا الطَّعَامُ [In an hour, or a time, in which food is loved, or liked]. (TA.) — مَا أَحَبُّهُ مَا أَحَبَّهُ [How beloved, lovely, pleasing, charming, or excellent, is he, or it, to me!]; (As, S, K, TA;) and so أَحَبُّ إِلَيْهِ بِهِ. (A, TA.) [De Sacy, in his Gram. Ar., sec. ed., ii. 221, mentions the saying, مَا أَحَبَّ الْمُؤْمِنَ لِلَّهِ وَمَا أَحَبَّهُ إِلَى اللَّهِ, as meaning *How greatly does the believer love God! and how great an object of love is he to God!*] — أَحَبُّ (S, K,) inf. n. as above, (S,) also signifies *He (a camel) kneeled and lay down, and would not spring up:* (K:) or *was restive: or kneeled and lay down:* (S:) or *was afflicted by a fracture, or disease, and would not move from his place until cured, or remained there until he died:* (AZ, S, K:) or *became jaded:* (TA: [agreeably with this last explanation the act. part. n. is rendered in the S and K on the authority of Th:]) or *was at the point of death,*

by reason of violent disease, and therefore kneeled and lay down, and could not be roused. (AHeyth, TA.) Accord. to AO, أُحْبِبْتُ حَبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي [in the Kur xxxviii. 31] means *I have stuck to the ground, on account of my love of the horses, [lit., of good things,] and so been diverted from prayer, until the time of prayer has passed:* (TA:) by *الخير* is meant *الخيال*. (Jel.) — Also *He became in a state of recovery from his disease.* (K.) — And *It (seed-produce) had, bore, or produced, grain.* (S, K.)

5. *He manifested, or showed, love, or affection, (S, K,) إليه to him. (S.) تحبب and حب are both syn. with تودد. (TA.)* — [Also, app., *He became, or made himself, an object of love or affection to him: see مُحَبَّب, said to be syn. with مُتَحَبَّب. — He became swollen, or inflated, like a jar (حَب), from drinking. (A, TA.) — It (a water-skin &c.) became full. (AA, TA.) — He began to be satiated with drink. (K.) — He (an ass &c.) became filled with water: (S:) and حَبِب also is used in this sense, but ISd doubts its correctness: (TA:) one says, شَرِبَتِ الْإِبِلَ حَتَّى حَبِبَتْ *The camels drank until they were satiated.* (S.) — تحبب الجليد *The hoar-frost formed into grains like small pearls.* (TA in art. صَاب.) — تحبب *The saliva formed, or collected, in little bubbles upon the teeth.* (Az, TA.) — تقطع اللبن وتحبب *The milk became decomposed, and formed little clots of curd.* (S in art. بحتر.) — تحبب الزبد *The butter formed into little clots, when first appearing in the milk or cream.* (S and K in art. ثمر.) The verb is also used in like manner in relation to honey, (K in art. حشر,) and دبس, (S in that art.,) and medicine. (TA in that art. [See also 2.]) — تحبب الجلد *The skin broke out with pimples, or small pustules: so in the language of the present day: see حَب.* (TA in art. حشر.)*

6. *They loved, or affected, or liked, one another. (S, A,* K.*)*

10: see 4. — استحببت كرش الابل *The stomachs of the cattle, or camels &c., retained the water [that they had drunk], and the time between the two waterings thereof became long, or became lengthened. (K.)* This is at the conjunction of [the periods of] الطرف and الجبهة [the ninth and tenth of the Mansions of the Moon, which, in central Arabia, about the commencement of the era of the Flight, took place on the 12th of August, O. S., (see منازل القمر, in art. نزل.)] when Canopus rises with them. (TA. [الصرفة] is there put for الطرف; but evidently by a mistake of a copyist. There is also another mistake, though a small one, in the foregoing passage: for Canopus rises, in central Arabia, after الطرف, and before الجبهة; and rose aurorally, in that latitude, about the commencement of the era of the Flight, on the 4th of August, O. S.]

حب and حَب *A cry by which a he-camel is chidden, to urge him on. (TA voce حَوْب, q. v.)*

حَب, (S, Mṣb, K,) a [coll.] gen. n., (Mṣb,) n. un. حَبَّة; (S, Mṣb, K;) *Grain of wheat, barley, lentils, rice, &c.: (Az, TA:) accord. to Ks, only of wheat and barley: (TA:) or wheat &c. while in the ears or other envelopes: (Mṣb:) [but applied also to various other seeds; among which, to beans, (as in the Mgh in art. بقل,) and peas and the like; and kernels; and] the stones of grapes, dates, pomegranates, and the like: (Mgh voce عَجْم:) by some it is applied even [to berries; as, for instance,] to grapes: you say حَبَّة حَب, as well as مِنَ النَّبْتِ, and مِنَ الشَّعِيرِ, and the like: (TA:) [and hence, to beads: (see حَب:) the pl. (of حَب, Mṣb) is حَبُوب (S, Mṣb, K) and حَبَان, like ثَمْرَان (K,) pl. of تَمْر; (TA;) and (of حَبَّة, Mṣb) حَبَات (Mṣb, K) and حَبَاب, [or this is pl. of حَب also,] like كَلَاب as pl. of كَلْبَة [and of كَلْب]: (Mṣb:) and حَب is also called [by lexicologists, but not by grammarians,] a pl. of حَبَّة. (TA.) — [Hence,] Seed-produce, whether small or large. (TA.) — And الحَبَّة الخضرَاء (S, K) i. q. البَطْمُ [The fruit of the terebinth-tree, or pistacia terebinthus of Linn. (Delile, Flor. Æg. no. 936.)] (K.) — And الحَبَّة السوداء (S, K) i. q. الثُونِيْز [The black aromatic seed of a species of nigella]. (K.) [But see art. سود. And for other similar terms, see the latter word of each.] — And حَبُّ الْعَمَامِ and حَبُّ الْمَزْنِ and حَبُّ حَب Hail. (S. [See a metaphorical usage of the first of these in a verse cited voce اَن.] — [Hence likewise,] حَب also signifies Pimples, or small pustules: [so in the present day: and any similar small extuberances: a coll. gen. n.: n. un. with ة.] (S and K* in art. حشر.)*

حَب Love; affection; syn. وَدَادُ, (A,) or وَدَادُ; (K;) inclination of the nature, or natural disposition, towards a thing that pleases, or delights; (Kull p. 165;) contr. of بَغْضُ: (Mgh, TA:) حَب and حَبَّة [this being said in the S to be syn. with حَب and in the K to be syn. with حَبَّة, and it is used as an inf. n. in an ex. cited voce دَاخ in art. دَوْح,] and حَبَاب (S, K) and حَبَاب (K) and مَحَبَّة (S) signify the same; (S, K;) i. e., as above. (K.) The degrees of حَب are as follow: first, هَوَى, the “inclining of the soul, or mind;” also applied to the “object of love itself:” then, عِلَاقَةٌ, “love cleaving to the heart;” so termed because of the heart’s cleaving to the object of love: then, كَلْفٌ, “violent, or intense, love;” from كَلْفَةٌ signifying “difficulty, or distress, or affliction:” then, عَشْقٌ, [“amorous desire;” or “passionate love;”] in the S, “excess of love;” and in the language of the physicians, “a kind of melancholy:” then, شَغْفٌ, “ardour of love, accompanied by a sensation of pleasure;” like لَوَعَةٌ and لَوَاعِجٌ; the former of which is “ardour of love;” and the latter, “ardent love:” then, جَوَى, “inward love;” and “violence of amorous desire,” or “of grief, or sorrow:” then, تَتَبُّرٌ, “a state of enslavement by love:” then

تَبَلٌ, “lovesickness:” then, وَلَهٌ, “distraction, or loss of reason, in love:” and then, هَيَامٌ, “a state of wandering about at random in consequence of overpowering love.” (Kull ubi supra.) [Accord. to the Mṣb, it is a simple subst.: but accord. to the K, an inf. n.; and hence,] حَبًّا لِمَا أُحْبِبْتُمْ, meaning أُحِبُّ حَبًّا [I love with loving, i. e. much, what ye have loved]. (Har p. 186.) Hence the phrase, نَعَمْ وَحَبَّةٌ وَكَرَامَةٌ [Yea; and with love and honour will I do what thou requirest: or for the sake of the love and honour that I bear thee: or حَبَّة may be here used for حَبًّا to assimilate it in termination to كَرَامَةٌ: see what follows]. (S, TA.) Hence also the saying of Abu-l-'Aṭā Es-Sindee,

فَوَاللَّهِ مَا أُدْرِي وَإِنِّي لَصَادِقٌ
أَدَاءُ عِرَانِي مِنْ حَبَابِكَ أَمْ سِحْرٌ

[And by God, I know not (and indeed I am speaking truth) whether disease have befallen me in consequence of love of thee, or enchantment]: (S, TA:) but IB says that the reading best known is مِنْ حَبَابِكَ; and that حَبَاب, here, may be an inf. n. of حَابَيْتُهُ; or it may be pl. of حَب, like as عَشَّاش is of عَشَّ; (TA;) or it may be an inf. n. of حَبَيْتُهُ: some also read مِنْ حَبَابِكَ, with fet-h to the ح, said to mean on account of the love of thee, and of the main amount thereof: (Ham p. 26:) and some read مِنْ حَبَابِكَ “from thy part” [or “from thee”]. (TA.) — See also حَبِيْب. — Also a Persian word, arabicized, (AHát, S, Mṣb,) from حُنْب, (AHát, TA,) [or حُنْب or حُنْب,] i. q. حَابِيَّة, (S, Mṣb,) A jar, (K, MF,) whether large or small, used for preparing wine: (MF:) or a large jar: (K:) or one for water: (IDrd, TA:) or the four pieces of wood upon which is placed a two-handed, or two-eared, jar: (K, TA: [in the CK, by a misplacement of words, this last signification is assigned to حَبَاب:] pl. [of pauc.] أَحْبَاب (K) and [of mult.] حَبَاب and حَبِيَّة. (S, Mṣb, K.) From this last signification is [said to be] derived the phrase حَبًّا وَكَرَامَةً [pronounced حَبًّا وَكَرَامَةً, lit. A jar-stand and a cover will I give thee, or the like], حَبَامَة signifying the “cover” of a jar, (K, TA,) whether of wood or of baked clay. (TA.) [If this be the true derivation, the phrase may have originated from a person’s asking of another the loan or gift of a jar, and the latter’s replying “Yea; and I will give thee a jar-stand and a cover;” meaning “I will do what thou requirest, and more:” but this phrase is now, and perhaps was in early times, generally used, agreeably with the more common significations of the two words, in the sense assigned above to the phrase حَبَّة وَكَرَامَةٌ.]

حَب: see حَب: — and حَبِيْب, in four places: — and حَبَّة. — Also, and حَبَاب, [but the latter is doubted by the author of the TA, and thought to be perhaps syn. with حَب in the sense of مُحَبَّب, and in the L it is said to be syn. with حَب, but in

what sense is not explained,] *An ear-ring [formed] of one حَبَّة [or bead].* (K.)

حَبَّة n. un. of حَب [q. v.]. (S, Mṣb, K.) [Hence,] *حَبَّة جَابِرُ بْنُ حَبَّة* a name of †*Bread.* (ISK, S.) — See also حَبَّة, in two places. — [A grain; meaning the weight of a grain of barley;] a well-known weight. (K.) — A [small] piece, or portion, of a thing. (S, K.) — *حَبَّة الْقَلْبِ* The heart's core; (AA, TA;) the black, or inner, part of the heart; or i. q. *ثَمَرَتُهُ*; (S, A, K;) which is that [same thing]: (S;) or a black thing in the heart: (K;) or the black clot of blood that is within the heart: (T, TA;) or the heart's blood. (K.) You say, *أَصَابَتْ فَلَانَةَ حَبَّةَ قَلْبِهِ* [Such a woman smote his heart's core]. (A, TA.) — A want: or an object of want; a needful, or requisite, thing: syn. *حَاجَةٌ*. (K.)

حَبَّة: see حَب, in two places: — and حَبِيب. — [It is also used in a pl. sense.] You say, *هُوَ مِنْ حَبَّة نَفْسِي* [He is of the beloved of my soul]. (TA voce حَبَّة.) — And *حَبَّتِكَ* also signifies *What thou lovest to receive as a gift, or to have.* (K.) You say, *اخْتَرِ حَبَّتَكَ* Choose thou what, or whom, thou lovest; as also *مُحَبَّتَكَ*. (TA.) — Also *A grape-stone: sometimes without teshdeed; (K;) i. e. حَبَّة.* (TA.)

حَبَّة, a pl., [or rather quasi-pl. n.,] *The seeds of desert-plants that are not used as food; pl. حَبَب: (S;) or seeds of herbs, or leguminous plants, (S;) and of odoriferous plants: (K;) or of the latter only; (Ks, Az, TA;) and one of such seeds is called حَبَّة; (Az, TA;) or حَبَّة; the coll. n. being حَبَب: (Mṣb;) or different seeds of every kind: or the seeds of the herbage called عَشْب: or all seeds of plants: sing. the same, and حَبَّة: or this signifies everything that is sown: and حَبَّة, the seed of everything that grows spontaneously, without being sown: or a small plant growing among the kind of herbage called حَشِيش: (K;) and dry herbage, broken in pieces, and heaped together: (Aboo-Ziyád, K;) or dry herbs or leguminous plants: (K;) or the seeds of wild herbs or leguminous plants, and of those of the kind called عَشْب, and their leaves, that are scattered and mixed therewith; such as the قُلُقُلَان and بَسْبَس and ذُرْق and نَقْل and مَلَّاح, and all kinds of those herbs or leguminous plants that are eaten crude, and those that are thick, or gross, and bitterish: upon these seeds and leaves, cattle, or camels &c., pasture and fatten in the end of [the season called] the صَيْف. (T, TA.)*

حَبَب: see حَبَاب. — Also, (S, K,) and حَبِيب, (K,) *A beautiful arrangement of the teeth in regular rows.* (S, K.) — And *Streaks of saliva on the teeth.* (TA.) — And (both accord. to the K, but the latter only accord. to the TA,) *The saliva that flows over the teeth, or collects in the mouth, in little bubbles.* (T, K, TA.)

حَبَب: see حَبَاب: — and حَبِيب.

Bk. I.

حَب

حَبَاب: see حَب. — *حَبَابُكَ* Thine utmost: (Mṣb:) or the utmost of thy power: (S:) or the utmost of thy love: or, of thine endeavour (*جَهْدُكَ*) [like *جَهَادَاكَ* and *جَهَادَاكَ* and *قُضَارَاكَ* and *غَنَامَاكَ* and *نَعَامَاكَ*]. (K.) [In the CK *جَهْدُكَ*.] You say, *حَبَابِكَ كَذَا*, (K,) and *حَبَابُكَ كَذَا*, (S, Mṣb, TA,) and *حَبَابِكَ أَنْ يَكُونَ ذَلِكَ*, (TA,) Thine utmost, (Mṣb,) or the utmost of thy power, (S,) or of thy love, or of thine endeavour, (K,) will be such a thing, (K,) and thy doing that, (S, Mṣb, TA,) and that event's taking place. (TA.) — Also, and *حَبَبٌ* and *حَبِيبٌ*, The main body, the mass, or bulk, or greater part or portion, of water, (S, K,) and of sand, (K,) and of [the beverage called] *نَبِيد*: but it is said that the third word applies particularly to water: (TA:) or the first signifies the streaks, or lines, of water, (Aṣ, K, TA,) resembling variegated work: (Aṣ, TA:) or the waves of water that follow one another: (TA:) or the bubbles (S, A, K) of water, (S, K,) or of wine, (A, TA,) that float upon the surface; (S, A, K;) as also the second (AHn, A) and the third: (AHn, TA:) [it is a coll. gen. n., in this sense, of which the n. un. is with ة:] accord. to IDrd, *حَبَابُ الْمَاءِ* and *حَبَابُ الْمَاءِ* signify *تَكَسَّرُوهُ* [app. meaning the ripple, or broken surface, of water, such as is seen when it is slightly fretted by wind, and when it flows over uneven ground]. (TA.) *طَرَبَتْ بِعَابِهَا وَفَزَّتْ* in a trad. of 'Alee, relating to Aboo-Bekr, is explained as meaning *Thou hast outrun others, and attained to the place where the flood of El-Islám collects, and reached the first [springs] thereof, and drunk the purest of it, and become possessor of its excellencies: [this is the only explanation of it that I have found:] but it is also otherwise explained.* (Hr and others, TA in art. عَب.) — *حَبَابٌ* also signifies †*Dew-drops; (A;) the dew (IAth, K) that is on trees &c. in the evening.* (IAth, TA.) It is said in a trad., of the inhabitants of Paradise, that their food shall turn into a sweat like *حَبَابُ الْمَسْك*, by which is meant *Musky dew: or; perhaps, musky bubbles.* (IAth, TA.)

حَبَاب: see حَب, in two places: — and حَبِيب. — Also *The serpent: (S, IAth, K;) or a serpent not of a malignant species: (TA;) and the name of a devil, (S, K,) accord. to some; (S;) but said to be so only because a serpent is called شَيْطَان. (A 'Obeyd, S, TA.) — And a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is حَبَابَةٌ [accord. to the CK *حَبَابَةٌ*], meaning *A certain black aquatic insect or small animal.* (K.) — *أَمْرٌ حَبَابٌ* † *The present world; (K, TA;) metonymically used in this sense.* (TA.)*

حَبَب: see حَب, in two places: — and حَبِيب. — *حَبِيبٌ* A person loved, beloved, affected, liked, or approved; (S, A, Mṣb, K;) as also *مُحَبَّبٌ* and *مُحَبَّبٌ*, (S, Mṣb, K,) of which two the former is generally used for the latter, (S, K, TA,) in like manner as are used *مُحْزُونٌ* and *مُحْزُونٌ* and *مُحْزُونٌ* and *مُحْزُونٌ*, each of which

has its proper verb of the measure *فَعَّلَ*, (TA,) and *حَبَّبَ* (S, K) and *حَبَّبَ* and *حَبَّبَ*, which last is also applied to a female, and has for its pl. *حَبَبٌ*: (K:) the fem. of *حَبِيبٌ* is with ة; (Mṣb, K;) and so is that of *مُحَبَّبٌ*, (K, TA,) [and that of *مُحَبَّبٌ*] and that of *حَبَّبَ*: (TA:) the pl. of *حَبِيبٌ* is *أَحْبَابٌ*, instead of *حَبَبٌ*, which would be the reg. pl. but for the repetition of the ب; and the pl. of *حَبِيبَةٌ* is *حَبَابٌ*: (Mṣb:) the pl. of *حَبَّبٌ* is *أَحْبَابٌ* [a pl. of pauc.] and *حَبَابٌ* (K) and *حَبَابٌ* (MF) and *حَبَابٌ* and *حَبَابٌ* and *حَبَّبٌ*, which last is rare (*عَزِيزٌ*) [as a pl.], or is a quasi-pl. n. (K.) Though *مُحَبَّبٌ* is uncommon, it occurs in the following verse of 'Antarah:

* وَلَقَدْ نَزَلَتْ فَلَا تَطْنِي غَيْرَهُ *
* مَتَى بِمَنْزِلَةِ الْمُحَبِّ الْمُكْرَمِ *

[And thou hast taken (and imagine not otherwise), in respect of me, i. e. of my heart, the place of the beloved, the honoured, or become in the condition of the beloved, &c.]. (T, TA.) — Also, (IAṣr, KL, TA,) and *حَبَّبٌ*, (K, KL,) A person loving; a lover; a friend; (KL;) i. q. *مُحَبَّبٌ*: (IAṣr, K, TA:) [fem. of each with ة:] the pl. of the first (i. e. *حَبِيبٌ*) is *أَحْبَابٌ* (TA) [and *أَحْبَابٌ* and *أَحْبَابٌ*, mentioned by Golius as from the S, but not in my copies of the S: both, however, are correct: the former, the more common: the latter, a pl. of pauc.]. You say *أَمْرًا مُحَبَّبًا* and *مُحَبَّبًا* [A woman loving to her husband]. (Fr, S, K,*) — *أَبُو حَبِيبٍ* The hid. (Har p. 227.) — *الْحَبِيبَةُ*: see *مُحَبَّبٌ*.

حَبَابٌ, (K,) or *أَبُو حَبَابٍ*, (S,) [A kind of fire-fly;] a fly that flies in the night, (K,) resembling fire, (S,) emitting rays like a lamp: (K:) AHn says that *حَبَابٌ* and *أَبُو حَبَابٍ* were both unknown to him, and that nothing respecting them had been heard by him from the Arabs; but that some people asserted the insect thus called to be the *يَرَاع*, a moth that, when it flies by night, no person not knowing it would doubt to be a spark of fire: Aboo-Tálib says, as on the authority of Arabs of the desert, that *حَبَابٌ* is the name of a flying thing longer than the common fly, and slender, that flies between sunset and nightfall, resembling a spark of fire: (TA:) or, accord. to Aṣ, it is a flying thing, like the common fly, with a wing that becomes red; when it flies appearing at a distance like a lighted piece of fire-wood. (Har p. 500.) *نَارُ الْحَبَابِ* (S, K) and *نَارُ أَبِي حَبَابٍ* and simply *الْحَبَابِ* (S) mean *The fire of the fly above mentioned: or of El-Hobáhib or Aboo-Hobáhib: (TA:) [for] El-Hobáhib, (S,) or Aboo-Hobáhib, (K,) is said to have been a niggardly man, who never lighted any but a faint fire, fearing to attract guests, so that his fire became proverbial.* (S, K.) El-Kumeyt says, describing swords,

* بَرَى الرَّأْوُونَ بِالشَّفَرَاتِ مِنْهَا *
* كَنَارِ أَبِي حَبَابٍ وَالظُّبِينَا *

[The beholders see, in the sides of the blades thereof, and the extremities, the semblance of the fire of the fire-fly]: (S:) here the poet has made **حباب** imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or **نار الحباب** (S, K) and simply **الحباب** (S) signify *The fire that is struck by a horse's hoofs*: (Fr, S:) or *the sparks of fire that are made to fly forth in the air by the collision of stones*: or *the sparks that fall from the pieces of wood that are used for producing fire [by means of friction]*: (K:) or they are derived from **حَبَبَةٌ**, (IAar, K,) signifying "weakness," (IAar, TA,) [and their meaning is *faint fire*.] — **أَمْرٌ حَبَابٌ** *A flying insect resembling the [species of locust called] جُنْدَب*, (K, TA,) *spotted with yellow and green*: when people see it, they say, **بَرَدِي بِرَدِي** *يا حَبَابُ* [Spread forth thy wings (بَرَدِيكُ), O *hobáhib*]; whereupon it spreads its two wings, which are adorned with red and yellow. (TA.)

حَبْدًا, meaning **حَبِيْبٌ**, as in the phrase **حَبْدًا الأَمْرُ** [Loved, beloved, affected, loved, or approved, is the thing, or affair; or lovely, charming, or excellent, is it]; (K;) and in **حَبْدًا زَيْدٌ** [Loved, beloved, &c., is Zeyd]; (S;) is composed of **حَبَّ**, (Sb, Fr, S, K,) a verb of praise, in the pret. form, invariable, originally **حَبَبَ**, (Fr, S,) and **دَا**, (Sb, Fr, S, K,) its agent, (S,) which together constitute it a single word, (Sb, S, K,) a noun, (Sb, K,) or occupying the place of a noun, (S,) governing the noun [particularized by praise] that follows it in the nom. case; (Sb, S, K;) the place that it occupies in construction making it virtually in the nom. case as an inchoative, and the noun that follows it being its enunciative: (S:) [but see what follows.] It is used in the same manner as a prov.; (Sb, K;) [i. e., it is not altered to agree in number or gender with the noun particularized by praise, which follows it;] remaining the same when used in the dual and pl. and fem. sense; so that one says, **حَبْدًا زَيْدٌ** and **الزَيْدَانِ** and **الزَيْدُونَ** and **أَنْتَ** and **أَنْتِي** and **هَنْدًا** and **هَنْدِي** (Ibn-Keysán, TA;) and **حَبْدًا أَمْرًا**, not **حَبْدِهِ** **الْمَرْأَةِ**; (Sb, S, K;*) which shows that the noun that follows it may not be regarded as a substitute for **دَا**: (S:) [but see what follows.] It is allowable, but bad, to say, **زَيْدٌ حَبْدًا**. (TA.) [There are, however, various opinions respecting **حَبْدًا** and the noun that follows it.] Some hold that **حَبْدًا** is a noun, composed of **حَبَّ** and **دَا**, and is an inchoative, and that the noun particularized by praise is its enunciative; or that the former is an enunciative, and the latter an inchoative, reversing the usual order: others hold that **حَبَّ** is a verb in the pret. form; and **دَا**, its agent; and that the noun particularized by praise may be an inchoative, of which **حَبْدًا** is the enunciative; or it may be an enunciative of which the inchoative is suppressed, so that **حَبْدًا زَيْدٌ** is for **زَيْدٌ حَبْدًا** [Loved, or beloved, &c., is this person: he is Zeyd], or **حَبْدًا المَمْدُوْحُ زَيْدٌ** [loved, &c., is this person: the person praised is Zeyd]: others hold that **حَبْدًا** is a pret. verb, composed

of **حَبَّ** and **دَا**, and that the noun following it is its agent; but this is the weakest of opinions: one also says, in dispraise, **لَحَبْدًا زَيْدٌ**. (I'Ar p. 235.)

حَابٌ An arrow that falls [in the space] around the butt: pl. **حَوَابٌ**. (K.)

أَحَبُّ [More, and most, loved, beloved, &c.] You say, **هَذَا أَحَبُّ إِلَيَّ مِنْ ذَلِكَ** This is more an object of love, affection, liking, or approval, or is more lovely, charming, or pleasing, to me than that. And **هُوَ أَحَبُّ إِلَيَّ** He is the most beloved of them to me.]

مُحَبَّبٌ: see **حَبِيْبٌ**, in three places. — **المُحَبَّبَةُ** and **المُحَبَّبَةُ** and **المُحَبَّبَةُ** are epithets of *El-Medeeneh*. (K.)

مُحَبَّبٌ, and its fem.: see **حَبِيْبٌ**, in three places.

مُحَبَّبَةٌ: see **حَبَّ**. — Also *A cause of love or affection*: (Jel in xx. 39:) [pl. **مُحَبَّبَاتٌ**, like **مَحَاشٍ** pl. of **مُحَشَّةٌ**, &c.] You say, **أُوتِيَ فُلَانٌ مَحَابَّ القُلُوبِ** [Such a one was gifted with qualities that are the causes of the love of hearts]. (A, TA.)

مُحَبَّبَةٌ: see **حَبَّ**.

مُتَحَبَّبٌ *i. q.* **مُحَبَّبٌ إِلَى النَّاسِ** [see 5]. (A, TA.) — **المُحَبَّبَةُ**: see **مُحَبَّبٌ**.

المُحَبَّبُوبَةُ: see **حَبِيْبٌ**, in two places. — **المُحَبَّبُوبَةُ**: see **مُحَبَّبٌ**. — **أَمْرٌ مُحَبَّبُوبٌ** a surname of *The serpent*. (K.) [See also **حَبَابٌ**.]

حبر

1. **حَبْرَةٌ**, (S, Mṣb, TA,) aor. **حَبَّرَ**, (Mṣb,) inf. n. **حَبْرٌ**; (S, Mṣb, TA;) and **حَبَّرَ**, (TA,) inf. n. **حَبْرٌ**; (S, K, TA;) or the latter has an intensive signification; (Mṣb;) *He made it beautiful, beautified it*, (S, K, TA,) or *adorned it, or embellished it*, (Mṣb,) and *made it plain*; (TA;) namely, handwriting, and poetry, &c., (S, K, both in relation to the latter verb, and TA in relation to both verbs,) such as language, or speech, and science, (S, TA,) and pronunciation, and a recitation; meaning, with respect to the last, the voice [with which he recited]. (TA.) — Also **حَبْرَةٌ**, (S, A, L, Mṣb, but in the Mṣb "or," not "also,") aor. **حَبَّرَ**, (S, Mṣb) and **حَبَّرَ**; (S;) and **حَبَّرَ**; (K;) and in an intensive sense **حَبَّرَ**; (Mṣb;) *He, (God, A,) or it, (a thing, or an affair or event, S, L,) made him happy, joyful, or glad*; (S, A, L, Mṣb, K;) *affected him with a happiness, joy, or gladness, that made his face to shine, or of which the mark, or sign, (أَثَرٌ, i. e. أَثَرٌ), appeared upon his countenance*; (Bḍ in xliii. 70, in explanation of the pass. form of the first of these verbs;) *he made him to enjoy a state of ease and plenty; and treated him with honour*: (Lth and S in explanation of the pass. form of the first verb as used in the *Kur* xxx. 14:) or *treated him with extraordinary honour*. (Bḍ in xliii. 70, and TA.) [**حَبْرٌ**, properly signifying *He was made happy, &c.*, may be used as meaning *he was, or became,*

happy, &c.; like **سَرٌّ**; and **حَبْرٌ**, and its syns. mentioned with it below, may be regarded as its inf. ns. Golius, app. from his finding **حَبْرٌ** explained in the KL as an inf. n. meaning *The being happy, &c.*, (**شَادُ شَدْنٌ**), assigns to **حَبْرٌ**, as on the authority of that lexicon, the meaning of "hilaris lætusque fuit;" but I have not found this verb in any Arabic work.] — **حَبْرٌ جِلْدُهُ** *His skin was beaten so that there remained the mark of the beating*. (K.) — **حَبْرٌ الجُرْحُ**, (S, K,) aor. **حَبَّرَ**, (K,) inf. n. **حَبْرٌ**, (S,) *The wound broke out afresh*: (S, K;) or *became healed, but left scars*. (Ks, S, K.) — **حَبْرَتْ أَسْنَانُهُ**, aor. **حَبَّرَ**, (S, A, Mṣb, K,) inf. n. **حَبْرٌ**, (S, Mṣb,*) *His teeth became of a yellow colour mingled with the whiteness*: (K;) or *became yellow*; (A, Mṣb;) syn. **قَلِحَتْ**. (S.) [See also **حَبْرٌ**.]

2. **حَبْرَةٌ**: see 1, in two places. — Also, inf. n. **حَبْرٌ**, *He pared it well*; namely, an arrow. (TA.)

4. **احبره**: see 1. — **احبر به** *He, or it, left a mark upon him, or it*. (TA.) And **احبرت الضربة جلدُه** and **بجلده** *The blow made a mark, or marks, upon his skin*. (TA.)

حَبْرٌ: see **حَبْرٌ**, in two places: — and **حَبْرٌ**, in two places: — and **حَبْرٌ**. — Also **حَبْرٌ** and **حَبْرٌ**; (S, A, Mṣb, K, &c. ;) but Aṣ says, I know not whether it be the former or the latter: (S:) IAar says both: A 'Obeyd says that some of the lawyers say the former; and some, the latter; (TA;) and that in his opinion it is the former: (S, TA:) AHeyth, that it is the former only: (TA:) Th mentions the former only: (Mṣb:) Fr says it is the latter only: (TA:) and the latter is [said to be] the more chaste because the pl. is of the measure **أَفْعَالٌ**, and not **فُعُولٌ**: (S, TA:) [but a pl. of the latter measure is also mentioned:] *A learned man (Aṣ, S, Mṣb, K) of the Jews*: (S, A:) or *whether he be a Christian or Jewish or Sabean subject of a Muslim government, who pays a poll-tax for his freedom and toleration, or one who, having been such, has become a Muslim*: or *one skilled in the beautifying of language*: (A 'Obeyd, S:) or *a good, or righteous, man*: (Kaṣb, K, TA:) pl. (of the former, Mṣb) **حَبْرٌ**, (Mṣb, K,) [but this is seldom used,] and (of the latter, Mṣb) **أَحْبَارٌ**. (IDrst, S, A, Mṣb, K, &c.)

حَبْرٌ *Ink*, syn. **مِدَادٌ**, (Mṣb,) and **نَقْشٌ**, (K,) *with which one writes*: (S, Mṣb:) so called because it is one of the means of beautifying writings; (Moḥammad Ibn-Zeyd, TA;) or because it beautifies, and makes plain, handwriting; (Hr, TA;) or because of the marks that it leaves: (Aṣ, TA:) pl. [of pauc.] **أَحْبَارٌ** (IDrst, TA) and [of mult.] **حَبْرٌ**. (TA.) — *I. q.* **وَشْيٌ** [The variegation, or figuring, of cloth or of a garment; or a kind of variegated, or figured, cloth or garment]: (IAar, K:) pl. **حَبْرٌ**. (K, TA.) [See also **حَبْرَةٌ**.] — *A mark, or sign, of the enjoyment of ease and plenty*: (Aṣ, S, K: [in one copy of the S, and in the CK, for **أَثَرُ النِّعْمَةِ**, I find, erroneously, **أَثَرُ النِّعْمَةِ**]) and [hence,] *beauty*; (Aṣ, S, A, K;)

beauty of aspect; or a beautiful and pleasing aspect, that satisfies the eye by its comeliness: (Aḡ, Ṣ, TA:) colour; complexion: (Fr, IAḡr, Ṣ, TA:) pl. أَحْبَارٌ (Ṣ) and حُبُورٌ. (K, *TA.) One says, إِنَّهُ لَحَسَنُ الْحَبْرِ وَالسَّبْرِ Verily he is beautiful, and of goodly appearance: (Aḡ, Ṣ:) or of beautiful complexion. (IAḡr.) And ذَهَبَ حَبْرُهُ وَبَسْرُهُ His colour, or complexion, (Fr, Ṣ,) or beauty, (A,) and goodliness of form or aspect, departed: (Fr, Ṣ, A:) from the saying, جَاءَتْ الْإِبِلُ حَسَنَةَ الْأَحْبَارِ وَالْإِسْبَارِ [The camels came beautiful in colours and in appearances]. (Fr, Ṣ, A.)* One says also, فَلَانَ حَسَنَ الْحَبْرِ وَالسَّبْرِ where حبر seems to be the inf. n. of حَبْرْتُهُ "I made him, or it, beautiful." (Ṣ.) — Also, (Ṣ, K,) and حَبْرٌ (TA) and حَبْرٌ (K) and حَبْرٌ (Ṣ, K) and حَبْرٌ (A, K,) A mark, or trace, (Ṣ, A, K,) of beating, (A,) or of a blow that has not brought blood, or of a healed wound, (TA,) or of work, or labour: (A, TA:) pl. of the first [or second] حُبُورٌ (Yaḡkoob, Ṣ, K) and [of the first and third, accord. to analogy,] أَحْبَارٌ; (TA;) and of the fourth حَبَارَاتٌ, (Yaḡkoob, Ṣ, TA,) it having no broken pl. (TA.) One says, بِهِ حُبُورٌ Upon him are marks [of beating, &c.]. (Ṣ.) And بِجِلْدِهِ حَبَارٌ Upon his skin is the mark of beating. (A.) And بِيَدِهِ حَبَارٌ Upon his hand is the mark of work, or labour. (A.) — See also حَبْرٌ. — And see حُبُورٌ. — Also, [like the Hebrew חֶבֶר, and the Chaldee חֶבֶר,] A like; an equal; a fellow. (K.) — See also حَبْرٌ.

حَبْرٌ: see حُبُورٌ: — and حَبْرٌ: — and حَبْرَةٌ.

حَبْرٌ: see حَبِيرٌ.

حَبْرٌ: see حَبْرَةٌ.

حَبْرٌ, (Mṣb, K,) the only subst. of this form beside إِبِلٌ, (Mṣb,) [and a few rare dial. vars.,] and حَبْرٌ (K) and حَبْرٌ (A, K) and حَبْرَةٌ (Ṣ, Mṣb, K) and حَبْرَةٌ (A, K,) and حَبْرَةٌ; (K;) or حَبْرٌ, without ة, [as also حَبْرٌ and حَبْرٌ,] is a pl. [or rather a coll. gen. n.], (Ṣ,) and with ة it is said to be a n. un.; (Mṣb;) A yellowness that mingles with the whiteness of the teeth; (K;) a yellowness of the teeth; (Sh, A, Mṣb;) what is termed قَلْحٌ in the teeth: (Ṣ:) or قَلْحٌ is when they become green: and when the crust increases so as to encroach upon the gums, and to make the roots of the teeth to appear, this is what is termed حَقْرٌ and حَقْرٌ: (Sh, Mṣb, TA:) pl. حَقْرٌ. (K.)

حَبْرَةٌ: see حُبُورٌ, in three places. — Also Extraordinariness (مِبَالَعَةٌ) in a thing that is described as beautiful. (K.) [See 1.] — A musical performance, or concert, instrumental or vocal or both, (سَمَاعٌ,) in Paradise; (Zj, K;) agreeably with which signification Zj explains [the verb in] the verse of the Qur [xxx. 14, or xliii. 70]: (TA:) and any sweet melody. (K.) — See also حَبْرٌ.

حَبْرَةٌ: see حَبِيرٌ.

حَبْرَةٌ: see حُبُورٌ: — and see also the next paragraph, in two places.

حَبْرَةٌ (Ṣ, Mgh, Mṣb, K) and حَبْرَةٌ (K) A [garment of the kind called] بُرْدٌ, (Ṣ, Mgh,) or a sort of بُرْدٌ, (K,) of the fabric of El-Yemen, (Ṣ, Mgh, K,) striped (مَنْمَرٌ [or this word, q. v., may perhaps signify spotted]); (TA;) a kind of garment of the fabric of El-Yemen, of cotton or linen, striped (مَنْمَرٌ): (Mṣb:) pl. حَبْرٌ and حَبْرَاتٌ (Ṣ, Mgh, Mṣb, K) and حَبْرٌ and حَبْرَاتٌ: (TA:) [or rather حَبْرٌ and حَبْرٌ are coll. gen. ns.] Accord. to Lth, (Az, Mgh, TA,) حَبْرَةٌ is not a place, nor a known thing, but only signifies وَشَى [see حَبْرٌ]; (Az, Mgh, Mṣb, TA;) and one says بُرْدٌ حَبْرَةٌ (Mṣb, TA) and بُرْدٌ حَبْرَةٌ (TA,) and بُرْدٌ حَبْرَةٌ (Mgh, Mṣb, TA) and بُرْدٌ حَبْرَةٌ (Mgh, TA,) like as one says ثَوْبٌ قَوْمِزٌ, the word قَوْمِزٌ signifying a certain dye. (Az, Mṣb, TA.) [The term حَبْرَةٌ is now applied in Egypt to A lady's outer covering of silk, black for the married, and white for the unmarried, worn in riding and walking abroad; the former worn also by concubine slaves. See also حَبِيرٌ.]

حَبْرَةٌ: see حَبْرٌ.

حَبْرٌ A seller of ink. (K.) حَبْرٌ, also, is mentioned as having the same signification; and some say that analogy is a sufficient authority for it: but it is disallowed by F. (TA.)

حَبْرٌ, not حَبْرٌ, (K,) or the latter is allowable on the ground of analogy, (MF,) A seller of the garments called حَبْرٌ. (K.) [See حَبْرَةٌ.]

حَبْرٌ (Mṣb, K) and حَبْرٌ and حَبْرٌ and حَبْرٌ and حَبْرٌ [in the CK حَبْرٌ] and حَبْرٌ (K) The young one of the حَبَارِي: (Mṣb, K:) pl. حَبَارِي and حَبَارِي. (K.) [See also حَبْرٌ below.]

حَبْرٌ: } see what next precedes.
 حَبْرٌ: }
 حَبْرٌ: }
 حَبْرٌ: }

حَبْرٌ: see حَبْرٌ. — Also The هَيْئَةٌ [i. e. form, or aspect, or the like, or goodliness of form or aspect,] of a man. (Aboo-Safwán, Lh.)

حَبْرٌ: see حَبْرٌ, in three places.

حَبْرٌ and حَبْرٌ, (Ṣ, K,) or حَبْرٌ, with kesr, (Mṣb,) and حَبْرٌ, which last occurs in a verse of El-'Ajjáz, for حَبْرٌ, [by poetic license,] (Ṣ,) and حَبْرَةٌ (A, K) and حَبْرَةٌ (K,) Happiness, joy, or gladness: (Ṣ, Mṣb, K:) or the first signifies cheerfulness; i. e. pleasure, or delight, and dilatation of the heart, which has a visible effect in the aspect: (TA voce سُورٌ:) and the same word (IAth) and حَبْرَةٌ (Az, IAth, K) and حَبْرٌ, (K,) a state of ease and plenty; syn. نَعْمَةٌ: (IAth, K: [in the CK and in a MS. copy of the K, erroneously, نَعْمَةٌ:] or a state of complete, or per-

fect, ease and plenty: (Az:) and amplenness of the circumstances of life. (IAth.) [See 1. Hence the saying,] كُلُّ حَبْرَةٍ بَعْدَهَا عَيْبَةٌ [After every state of happiness, or joy, &c., is a tear]. (A.)

حَبْرٌ A [garment of the kind called] بُرْدٌ, variegated, (مَوْشَى,) (K,) [i. e.] striped. (TA.) One says بُرْدٌ حَبِيرٌ and بُرْدٌ حَبِيرٌ. (TA.) [See also حَبْرَةٌ. Hence the saying,] لَيْسَ حَبِيرُ الْحُبُورِ وَأَسْتَوَى [He clad himself with the mantle of cheerfulness, and seated himself firmly upon the couch of happiness]. (A.) — Also, applied to a garment, or piece of cloth, New: (Ṣ, K:) and soft and new: (K, TA;) applied to the same; (TA;) and so حَبْرٌ; (K;) which also signifies a soft thing: (TA:) pl. of the former حَبْرٌ. (K.) — And Clouds; syn. سَحَابٌ: (Ṣ:) or clouds spotted (مَنْمَرٌ); (K;) in which one sees what resembles تَشْمِيرٌ, by reason of the abundance of their water; but Er-Riyáshee disapproves of this. (TA.)

حَبَارِي [a word respecting which J says,] its alif [written ي] is not the fem. alif nor the alif of quasi-coordination; [as F says of the alif of قَبْعَتِي, though he finds fault with J for saying thus of the alif of حَبَارِي; (see أَلِفُ التَّكْثِيرِ, in art. 1;)] the name [says J] being only composed with it, so that it is as it were a part of the word itself, which is imperfectly decl. when determinate and when indeterminate; i. e., without tenween: (Ṣ:) but its alif is the fem. alif; for were it not so, it would be perfectly decl.; (K;) and J says that it is imperfectly decl.: (TA:) and his saying that the alif is [as it were] a part of the word itself is a strange expression, for which it would be difficult to give an answer, and which therefore requires not exorbitance: but "it is sufficient excellence for a man that his faults may be counted:" (M:) [A species of bustard,] a certain bird, (Ṣ, Mṣb, K,) well known, of the form of the goose, with a dust-colour upon its head and belly, and the back and wings of which are for the most part of the colour of the quail; (Mṣb;) or it is a long-necked bird, of an ash-colour, of the form of the goose, with a beak somewhat long, and that is preyed upon, but does not itself prey: Az says that it does not drink water, and that it lays its eggs in distant sands: [the truth is, that it drinks seldom: the male bird has a pouch, extending from beneath the tongue to the breast, said to be large enough to contain seven quarts of water; and it has been supposed by some that he fills this with water for the supply of himself and his mate:] and Az further says, We used, when we journeyed, to proceed in the mountains of Ed-Dahnà, and sometimes we picked up in one day between four and eight of its eggs: it lays four eggs, of a bluish colour, more delicious in taste than those of the domestic hen and than those of the ostrich: and others say that it brings its food from a greater distance than any other bird; sometimes from a distance of many days' journey: also, that it is constantly provided with a thin excrement, or dung, which it voids upon the hawk when pursued by the latter; thus saving itself,

أَحْبَاسٌ (AA, TA:) and حَبَاسَةٌ and حَبَاسَةٌ signify the same as حَبْسٌ: or, accord. to Lth, the حَبَاسَاتُ in a piece of land are *what surround a [portion of ground such as is called] دَبْرَةٌ, which is the same as a مَشَارَةٌ, in which the water is confined until they are full, when it is made to flow to other parts:* (TA:) or a حَبْسٌ is *what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation];* as also مَشَارَةٌ and دَبْرَةٌ. (R, TA in art. شُور.) — Also *Water collected, and having no supply to increase it:* (Ibn-'Abbád, K:) thus called by the name of that by which it is confined. (TA.)

حَبْسَةٌ a subst. from أَحْتَبَسُ [signifying *A state of confinement, restriction, limitation, &c.*]: you say, *الصَّمْتُ حَبْسَةٌ* [Speechlessness is a state of restriction]. (S, TA.) — [Hence,] *A difficulty of utterance which prevents one's speaking distinctly;* (A;) *a difficulty of speech,* (Mbr, K,) *and hesitation,* (Mbr, TA,) *when one desires to speak;* (Mbr, K;) *a hesitation in speech.* (Mṣb.)

حَبْسٌ i. q. مَحْبُوسٌ, [pass. part. n. of 1,] *Confined; restricted; limited; &c.* (TA.) — Anything *bequeathed, or given, unalienably,* (Lth, Mgh, Mṣb,) *for the sake of God;* whether an animal or land or a house; (Mgh;) as also مَحْبُوسٌ and مَحْبَسٌ and مَحْبَسٌ: (Mṣb:) pl. of the first حَبْسٌ, (Mgh, Mṣb,) and, by contraction, حَبْسٌ: (Mṣb:) حَبْسٌ is used as a sing. and as a pl.: (Mṣb:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; and is sometimes used in the place of the pass. part. n. of حَبَسَ: (TA:) it is also particularly applied to a horse *bequeathed, or given, unalienably, to be used in the cause of God, or religion;* (S, A, Mgh, K;) i. e., *to the warriors, to ride it in war against unbelievers and the like;* (TA;) as also مَحْبَسٌ (S, Mgh, K) and مَحْبُوسٌ (K:) and حَبْسٌ (S,) or حَبْسٌ (K,) *to what is, or are, bequeathed, or given, unalienably,* (S, K,) *not to be sold nor inherited,* (TA,) *of palm-trees, or vines, &c.,* (K,) *as land, and anything that is a source of profit,* (TA,) *itself to remain unalienable, and the profit arising therefrom to be employed in the cause of God, or religion:* (K, TA:) but the حَبْسٌ which Moḥammad is related to have made common property were *what the pagan Arabs bequeathed, or gave, unalienably, for* (عَلَى [so in the TA, and this I regard as the true reading, rather than مِنْ, which is the reading in the Mgh and L,]) *the [camels called] حَامِرٌ and بَحَائِرٌ, and such as was called حَامِرٌ:* (Mgh, L, TA:) Hr, in the Ghareebeyn, gives the reading حَبْسٌ, which, says I Ath, if correct, is a contraction of حَبْسٌ. (TA.) [From حَبْسٌ, used as a subst., has been formed, app. in post-classical times, the pl. أَحْبَاسٌ: see De Sacy's "Chrest. Ar.," sec. ed., vol. i. p. 189.] حَبْسَةٌ, also, [used as a subst.,] signifies *†A thing that is bequeathed, or given, unalienably, in the way of beneficence:* and its pl. is حَبَائِسٌ. (TA.)

حَبَاسَةٌ and حَبَاسَةٌ: pl. حَبَاسَاتٌ: see حَبْسٌ.

حَبْسَةٌ: see حَبْسٌ, last sentence.

[حَبَاسٌ *A jailer.*]

حَابِسٌ [act. part. n. of حَبَسَ; *Confining; restricting; limiting; &c.*]: pl. حَبْسٌ. (I Ath, TA.) [Hence,] حَابِسُ الْفِيلِ *The Restrainer of the Elephant:* an epithet applied to God; alluding to the case of Abraham. [See Kur ch. cv.] (TA.) And زَقُّ حَابِسٌ *A skin that retains the water* [&c.] (TA.) And كَلَأٌ حَابِسٌ *Herbage that is abundant, and retaining the water.* (TA.) — See also حَبْسٌ. — Also i. q. مَحْبُوسٌ, or حَبْسٌ. (Ham p. 188.)

مَحْبَسٌ and مَحْبَسٌ: see حَبْسٌ. — Also, the latter, [or both,] *The manger, or stable, of a beast.* (TA.)

مَحْبَسٌ: see حَبْسٌ, in two places.

مَحْبَسٌ: see حَبْسٌ.

مَحْبُوسٌ: see حَبْسٌ, in three places.

إِبِلٌ مَحْبَسَةٌ *Camels that remain at the house;* syn. دَائِمَةٌ: as though they were restrained from pasturing. (TA.)

حَبْسٌ

1. حَبْسٌ لَهُ (K,) aor. ٤, (TK,) inf. n. حَبَسَ and حَبَّاسَةٌ; (K, TK;) or حَبَسَ لَهُ حَبَّاسَةٌ; (S;) [whence it appears probable that the author of the K is in error in regarding حَبَّاسَةٌ as an inf. n.]; *He collected for him something;* as also حَبَسَ, inf. n. تَحْبِيسٌ (S, K:) and تَحْبِيسُهُ and تَحْبِيسُهُ likewise signify *he collected it.* (TA.) You say also, حَبَسَ قَوْمَهُ, inf. n. تَحْبِيسٌ, *He collected his people.* (S.) And حَبَسَ لِعِيَالِهِ, inf. n. حَبَسَ, *He gained, or earned, and collected, for his family, or household;* like هَبَسَ; as also تَحْبِيسٌ. (TA.)

2: see 1, in two places.

4. *She brought forth her child like an Abyssinian* (حَبْسِيٌّ) *in colour.* (S.)

5. *They collected themselves together,* (S, A, TA,) *against him;* as also تَهَبَّسُوا. (TA.) — تَحْبِيسُهُ: see 1.

8: see 1, in two places.

الْحَبْسُ: see the next paragraph.

الْحَبْسُ (S, A, Mṣb, K,) a coll. gen. n., (Mṣb,) and الْحَبْسُ (A, MF,) or this is a pl., and the former is also said to be an anomalous pl., (TA,) and الْحَبْسَةُ (S, A, Mṣb, K,) also said to be an anomalous pl., (TA,) and wrong with respect to rule, (T, M,) having no sing. of the measure فَاعِلٌ (M,) for they did not use حَابَسُ as a sing. thereof, like فَاسَقٌ as sing. of فَسَقَةٌ (T,) but الْحَبْسَةُ became used as a dial. var., (T, Mṣb,) commonly obtaining, for الْحَبْسُ (Mṣb,) and is allowable in poetry in cases of necessity, (T,) and الْأَحْبَسُ (IDrd, K,) also used as syn. with الْحَبْسُ (IDrd,) or it is pl. of الْحَبْسُ, with ḍamm,

not a sing. as it seems to be from the mention of it in the K, (MF,) and الْأَحْبُوسُ (A, TA,) and الْحَبْسَانُ (A,) which is a pl. (IDrd, S, K) of الْحَبْسُ (IDrd,) like as حَمَلَانٌ is pl. of حَمَلٌ (S,) and الْحَبُوسُ (A,) [also a pl.,] and الْحَبِيسُ, which is also a pl., (TA,) [or rather a quasi-pl. n.,] and الْأَحْبِيسُ, which is likewise a pl., (K,) app. of أَحْبَسُ (TA,) and الْأَحْبِيسُ (A,) [which is pl. of أَحْبُوسٌ,] *A certain race of the blacks;* (S, A, Mṣb, K, &c.) [namely, the Abyssinians; who, however, are not properly called "blacks:"] one of whom is called حَبْسِيٌّ. (A, Mgh, Mṣb.) The dim. of حَبْسٌ is حَبْسِيٌّ. (Mṣb.)

الْحَبْسَةُ: see الْحَبْسُ. — It also signifies *The country of the حَبْسَانُ [or Abyssinians]:* (K:) a proper name applied thereto. (TA.)

حَبْسِيٌّ: fem. with ٥. For the latter, see حَبْسِيٌّ.

حَبْسِيٌّ a rel. n. from الْحَبْسَةُ; (TA;) [signifying *Of, or belonging to, or relating to, Abyssinia or the Abyssinians.*] — [An Abyssinian;] *one of the race called الْحَبْسُ.* (A, Mgh, Mṣb.) — حَبْسِيَّةٌ (K) and حَبْسِيَّةٌ (A, K) *A black,* (A,) or an *intensely black,* (K,) *she-camel.* (A, K.) — الْحَبْسِيٌّ *The black ant.* (M in art. دَلَم.)

الْحَبْسِيُّ: see الْحَبْسُ.

حَبْسِيٌّ dim. of حَبْسٌ, q. v. (Mṣb.) — Also *A certain well-known bird;* [the Numidia; which comprises the species commonly called the *Guinea-hen,* and *pintado:* so applied in the present day:] the word is thus, [without the article ال, apparently as a proper name, and] in the dim. form, like كُمَيْتٌ and كُعَيْتٌ: (S, TA:) it is strangely omitted in the K. (TA.)

حَبَّاسَةٌ *What is collected,* (S,* and TA in art. هَبَسَ) *of men, and of property;* as also هَبَّاسَةٌ: (TA ubi suprâ:) pl. حَبَّاسَاتٌ. (S, and TA ubi suprâ.) — *A company, or body, of men, not of one tribe;* (S, K;) like هَبَّاسَةٌ; (TA;) as also أَحْبُوسَةٌ and أَحْبَابِيٌّ; (S;) or as also أَحْبُوسَةٌ (K, TA,) of which the pl. is أَحْبَابِيٌّ; (TA:) the pl. of حَبَّاسَةٌ in this sense is as above. (TA.)

الْأَحْبَسُ: see الْحَبْسُ.

أَحْبُوسٌ: see الْحَبْسُ. — أَحْبُوسٌ: see حَبَّاسَةٌ: accord. to some, it signifies *Any company, or body, of men;* because, when they are collected together, they are [in their general hue] black. (TA.)

أَحْبُوسَةٌ: see حَبَّاسَةٌ.

حَبْطٌ

1. حَبِطٌ, aor. ٤, inf. n. حَبَطَ (Az, S, K, &c.) *He* (a beast, Az, S, or a camel, ISd, K) *ate much,* (S,) or *had pain in his belly from pasture which he found unwholesome, or from eating much of herbage,* (ISd, K,) *so that he became swollen, or inflated, thereby* (S, ISd, K) *in his belly,* (S,) *and there would not come forth from him* (S, ISd, K) *what was in it,* (S,) or *anything;*

(ISd, K;) he did not void either thin dung or urine, his belly being bound: (Az:) or he (a sheep, or goat, ISk, S) became swollen, or inflated, in his belly, in consequence of eating [the herb called] ذُرْقُ, (ISk, S, K,*) which is the حَنْدَقُوق [i. e. the herb lotus, melilot, or bird's-foot-trefoil]: (ISk, S:) or he (a beast) lighted upon good pasturage, and ate immoderately, so that he became swollen, or inflated, and died: (Z, IAth:) or, in speaking of a horse, you do not say, حَبِطَ الْفَرَسِ, but حَبِطَ الْفَرَسِ الْقَصِيرِ, or حَبِطَ قَصِيرَتِهِ, or مَوْقَفُهُ, because it means that the horse's belly became swollen, or inflated: (ISd, Z, L:) you say also, حَبِطَ بَطْنُهُ his belly became swollen, or inflated, so that he died: (Az, TA:) or his (a man's) belly became swollen, or inflated, by food &c.: (Mbr, TA in art. حَبِطَ:) and حَبِطَ is also said of the skin, meaning it became swollen, or inflated. (TA.) [See also Q. Q. 3; and see حَبِطَ below.] — Hence, app., i. e. from حَبِطَ said of the belly, (Az, TA,) or it is from this verb said of a beast, (Z, IAth, TA,) حَبِطَ عَيْلُهُ, (Az, S, Mṣb, K, &c.,) aor. ʿ; (Az, Mṣb, K;) and حَبِطَ, aor. ʿ; (AZ, Az, Mṣb, K;) the latter, says Az, heard by AZ from an Arab of the desert, but I have not heard it on any other authority; (TA;) inf. n. حَبِطٌ, (Az, S, K, [but in the Mṣb it seems to be indicated that it is حَبِطٌ,]) with the ب quiescent, (Az, S,) thus differing from the inf. n. of حَبِطَ said of the belly, (Az, TA,) and حَبِطٌ, (Az, S, Mṣb, K,) which latter, accord. to AZ, is the inf. n. of حَبِطَ like ضَرَبَ; (T, TA;) † His work, or deed, became null, or void, or of no account; it went for nothing; it perished; (Az, Mṣb, TA;) for like as he of whom one says حَبِطَ بَطْنُهُ perishes, so does the work, or deed, of the hypocrite: (Az, TA:) or it became ineffective of reward; its reward became annulled. (S, K.) And hence also, (Z, TA,) حَبِطَ دَمُهُ, aor. ʿ, (Z, Mṣb, K, TA,) but not حَبِطَ also, as is implied in the K, (TA,) and in this case the inf. n. is حَبِطٌ, (Mṣb, TA,) with the ب movent, (TA,) † His blood (the blood of one slain, K) went for nothing; unretaliated, and uncompensated by a mulct. (Mṣb, K, TA.) — حَبِطَ said of the water of a well, i. q. أَحْبَطَ, q. v. (TA.) — Said of a wound, (S, Ibn-'Abbād, K,) aor. ʿ, (K,) inf. n. حَبِطٌ, with fet-ḥ to the ب, (S, K,) It had scars remaining after having healed: (Ibn-'Abbād, K,*) or it broke open again; or became recrudescient; syn. عَرَبَ [which has the signification given above on the authority of Ibn-'Abbād as well as what follows it] and نَكَسَ. (S.) [See also حَبِطَ below.]

4. [حَبِطَ seems to signify, in its primary acceptation, He made him, (namely a beast,) or it, (the belly,) to be in the state termed حَبِطٌ, which see below. — And hence,] حَبِطَ عَيْلُهُ † He (God, S, K, or a man, Mṣb) made his work, or deed, to become null, or void, or of no account; to go for nothing; to perish; (Mṣb, K, TA;) to be ineffective of reward; or he annulled its reward. (S.) So it signifies in the Kṣur [xxxiii. 19, &c.]: and you say, إِنَّ عَيْلَ عَيْلًا صَالِحًا أَتْبَعَهُ مَا, [See also حَبِطَ below.]

يُحْبِطُهُ وَإِنْ أُرْسَلَ ضَلِيمًا طَيِّبًا أُرْسَلَ خَلْفَهُ مَا يُحْبِطُهُ † [If he do a good deed, he makes to follow it that which annuls it; and if he send forth good words, he sends forth after them that which annuls them]. (TA.) And hence also, (Z, TA,) أَحْبَطَ الدَّمَ † He made the blood to go for nothing; unretaliated, and uncompensated by a mulct. (Mṣb, K, TA,*) — أَحْبَطَهُ الضَّرْبُ The beating made a mark or scar, or marks or scars, upon him. (TA.) — أَحْبَطَ مَاءَ الرَّكِيَّةِ (K,) inf. n. أَحْبَاطٌ, (AA, S,) The water of the well went away, and did not return (AA, S, K) as it was; (AA, S;) as also حَبِطٌ, aor. ʿ. (TA.) — أَحْبَطَ عَنْ فُلَانٍ He turned away from, avoided, shunned, and left, such a one. (IDrd, K.)

Q. Q. 3. أَحْبَطَى He (a man, TA) was, or became, swollen, or inflated, in his belly: (K, TA:) he (a man) was short and bigbellied: (S:) he (a man) was, or became, filled with wrath, or rage; or by repletion of the belly; as also أَحْبَطًا: from حَبِطَ. (TA.) [See 1.]

حَبِطٌ [inf. n. of حَبِطَ, q. v.:] A beast's having the belly swollen, or inflated, so that what is in it does not come forth, in consequence of eating much: (S:) or pain in the belly, of a camel, from pasture which he finds unwholesome, or from herbage of which he has eaten much, so that he becomes swollen, or inflated, therefrom, (ISd, K,) in his belly, (TA,) and nothing comes forth from him: (ISd, K:) or a swelling, or inflation, of the belly, (K,) or a beast's having the belly swollen, or inflated, (ISk, S,) from eating [the herb called] ذُرْقُ: (ISk, S, K:) [see 1:] and a swelling in the udder or other thing: (K:) or, accord. to the M, the slightest swelling in the udder: or, as some say, swelling, or inflation, wherever it be, from disease or other cause. (TA.) It is said in a trad., إِنَّ مِمَّا يَنْبِثُ الرَّبِيعَ مَا يَقْتُلُ حَبِطًا أَوْ يَلْمُ حَبِطًا [Verily, of what the (rain, or season, called) ربيع causes to grow, is what kills by inflation of the belly, or nearly does so]. (S, TA.) — The scars, or marks, of a wound, or of whips, upon the body, after healing: or the swollen scars, or marks, (of whips, TA,) not lacerated: when mangled and bleeding, they are termed عَلُوبٌ [pl. of عَلَبٌ]: (K:) the excrescent flesh upon the scars of wounds. (Sgh.)

حَبِطٌ part. n. of حَبِطَ; A camel [or other beast] having his belly swollen, or inflated, so that what is in it does not come forth, in consequence of eating much: or [having pain in the belly, from pasture which he finds unwholesome, or from herbage of which he has eaten much, so that he is swollen, or inflated, therefrom, [in his belly,] and nothing comes forth from him: (K:) [see حَبِطَ:] pl. حَبَاطِي (K) and حَبِطَةٌ. (M, TA.) You say also فَرَسٌ حَبِطٌ الْقَصِيرِ A horse swollen, or inflated, in the flanks. (TA.)

حَبَاطٌ The disease in which the belly is swollen, or inflated, from eating [the herb called] ذُرْقُ: (K:) or, as Az says, accord. to some, it is with the pointed غ, from التَّخْبِطُ signifying “the being

in a state of commotion, agitation, convulsion, tumult, or disturbance.” (TA.)

حَبِطٌ: } see حَبِطَى.
حَبِطِيَّةٌ: }

حَبِطَى, with tenween, and حَبِطًا, the ن and the ا [which latter is written in the former word حَبِطَى] being added to render the word quasi-coordinate to سَفَرَجَلٌ, (S, TA,) the derivation being from حَبِطٌ, (TA,) A man short and bigbellied; (S, TA;) as also حَبِطَاءَةٌ and مُحَبِطٌ: (S:) [see the last of these words below:] or filled with wrath, or rage; or by repletion of the belly; (K;) as also حَبِطَى and حَبِطَاءَةٌ: (Ks, Lh:) and this last, a woman short, ugly, and bigbellied; (K;) also related with ا, i. e. حَبِطَاءَةٌ, or, as it is written in the L, حَبِطَاءَةٌ, but this I think a mis-transcription]. (TA.) When you form the dim., you may reject the ن, and change the ا [which is the final letter] into ي, so that [the dim. becomes originally حَبِطِيَّةٌ, for which, accord. to a well-known rule,] you say حَبِطِيَّةٌ, with kesr to the ط, and with tenween; for the ا is not to denote the fem. gender, that the letter preceding it should be with fet-ḥ, as in [بُشَيْرِيَّةٌ and حَبِطِيَّةٌ] the dims. of بُشَيْرِيَّةٌ and حَبِطِيَّةٌ: you may also retain the ن, and reject the ا; saying حَبِطِيَّةٌ: and thus you may do in the case of any noun having two letters added for the purpose of quasi-coordination: you may also put a compensation for the letter rejected in either place, or not: if you put a compensation in the former instance, you say حَبِطِيَّةٌ, with teshideed to the ي, and with kesr to the ط; and in the latter instance, you say حَبِطِيَّةٌ. (S, O, TA.)

حَبِطِيَّةٌ: } see حَبِطَى.
حَبِطِيَّةٌ: }

حَبِطِيَّةٌ and مُحَبِطِيَّةٌ A man, or child, swollen, or inflated, in his belly: (TA:) or filled with anger: (AZ, TA:) or who becomes angry, deeming a thing slow or tardy or late: (IAth, TA:) or refraining as one who seeks or desires, not as one who refuses: (TA:) or the former, becoming angry; and the latter, swollen, or inflated: (IB, TA:) or the former, deeming a thing slow or tardy or late; and the latter, bigbellied: and the latter also signifies cleaving to the ground. (TA.) See also حَبِطَى.

حبق

1. حَبَقٌ, (S, Mṣb, K,) said of a goat, (Lth, TA,) or mostly said of the camel and of the goat, (K,) and sometimes of a man, (TA,) or حَبَقَتْ, said of a she-goat, (Mṣb,) aor. ʿ, (S, Mṣb, K,) inf. n. حَبِقٌ (S, K) and حَبِقٌ (Mṣb, K) and حَبَاقٌ, (K,) He, or she, broke wind. (S, Mṣb, K.) — [Hence,] يَحْبِقُونَ عَلَى فُلَانٍ † They revile such a one; and act in an ignorant, or a silly, or foolish, and a wrong manner towards him. (TA.)

حَبِقٌ: see حَبِقٌ.

حَبَقٌ [The *mentha pulegium* of Linn., or penny-royal; so generally called in the present day, in Egypt and other countries; accord. to Golius, applied by the Moors and Egyptians to *ocimum* (i. e. *basil*), which, he says, the Easterns call **حبك النبطي**; but he should have said **الحَبَقُ النَّبَطِيُّ**, which see below;] a certain plant of sweet odour, (K,) of sharp flavour, the leaves whereof are like those of the **خَلَف** [q. v.]; of which one kind grows in the plains, and another on the mountains; not depastured; (TA;) called in Persian **الفوتنج** (K, in the CK **الفوتنج**), or **الفوننج** (S,) or **بُودِينَة**: (TA:) AHn says, on the authority of an Arab of the desert, that it is a cause of diminishing the seminal fluid; that the horse rolls upon it and it diminishes his seminal fluid; and it is put into the pillow which is placed beneath the head of a man and it diminishes his seminal fluid: (TA:) it resembles the sweet-smelling plant called the **تَمَار** [q. v., in the CK, erroneously, **تَمَام**]; (K,*TA;) and grows abundantly by water: (TA:) [a coll. gen. n.: n. un. with ة: and] pl. **حَبَاقٌ**. (IKh, TA.) — **حَبَقُ التَّمَسَاجِ** and **حَبَقُ المَاءِ** [Mentha aquatica, or water-mint,] **الفوتنج النهري**; (K;) so called because it grows upon the sides of rivers, and because the crocodile eats of it much. (TA.) — **حَبَقُ القَنَا**, or **حَبَقُ الفِيلِ**, [*Marjoram*, sweet marjoram,] **المَرزَجُوش**. (K.) — **حَبَقُ الرَّاعِي** [Common artemisia, or mugwort,] **البِرْتَجَاسَف** [or **البِرْتَجَاسَف**]. (K, TA: in the CK **البِرْتَجَاسَف**.) — **حَبَقُ البَقْرِ** [*Chamomile*] **البَابُونَج**. (K.) — **حَبَقُ الشُّبُوحِ** [*Marum*; so called in the present day;] **رَبِحَانُ الشُّبُوحِ**; (K;) also called **رَبِحَانُ الشُّبُوحِ**. (TA.) — **حَبَقُ الصَّعْتَرِيِّ** [*Basil-royal*] **الشَّاهِسْفَرَمُ** [from the Persian **سَفَرَمُ** or **سَهْرَمُ** &c.]; (K, TA; in the CK **الشَّاهِسْفَرَمُ**); which is the **سُلْطَانُ** of the **رَبَاحِينِ**; also called **الرَّبِحَانُ المَطْلُوقُ**; and which is sown in houses. (TA.) — **حَبَقُ القَرْنَفَلِيِّ** [Common clinopodium, or wild basil,] **الفَرَنْجَمِشْكُ**; (K, TA; in the CK **الفَرَنْجَمِشْكُ**); [a word of Persian origin,] meaning the musk of the Franks. (TA.) — **حَبَقُ النَّبَطِيِّ**, i. e. **رَبِحَانُ الحَمَاحِرِ** [which is *Garden-basil*: **الحَمَاحِرِ** is said in the K, art. **حمر**, to be **حَبَقُ**]; with wide leaves; also called **حَبَقُ البُسْتَانِيِّ**. (TA.) — **حَبَقُ تَرْتَجَانِ** [*Melissa*, citrigo, balm-mint, or balm-gentle,] **البَادِرَنْجَبُوه**. (TA.) — **المَقْلُ المَكِّيُّ** What is eaten of the **حَبَقِ الرَّبِحَانِيِّ** [see art. **مقل**]. (K.)

حَبَقَةٌ A single emission of wind from the anus, with a sound: (K:) or a slight emission thereof. (IDrd, TA.)

يَا حَبَاقِي is said to a female slave, [in reviling her, meaning *O thou stinking one!*] (K,) like as one says to her **يَا دَفَارِي**. (TA.)

حَبَاقِي: see **حَبَقِي**.

عَدَقُ الحَبِيبِي, (Aṣ, S, Mṣb,) or, accord. to Málík Ibn-Anas, **عَدَقُ ابْنِ الحَبِيبِي**, (Mṣb,) and **نُونُ الحَبِيبِي**, (S, and TA in art. **جعر**), or **عَدَقُ حَبِيبِي**, (K, in the CK **عَدَقُ حَبِيبِي**), A sort of **دَقْل**, of bad quality: (Aṣ, S:) or dates such as are termed **دَقْل**; (Mṣb, K;) dust-coloured, small, and somewhat long; of bad quality: (Aṣ:) so called because of their badness; (Mṣb;) or so called in relation to [a man named] Ibn-Hobeyk. (TA.) It is said in a trad., **نَبَى عَنِ لُؤْتَيْنِ مِنَ التَّمَرِ الجَعْرُورِ وَلُؤْنِ الحَبِيبِي** [He (Mohammad) forbade two sorts of dates; the **جعرور** and **لون الحبيبي**]: (S:) or **نَبَى عَنِ الجَعْرُورِ وَعَدَقِي**: (S:) meaning, in the case of the poor-rate. (S, Mṣb.)

حبك

1. **حَبَكَةٌ**, aor. - (S, K) and **حَبَكٌ**, (K,) inf. n. **حَبِكٌ**, (S, K,) He bound it, or tied it; and made it fast, or firm: (K: [see also 2:]) he made it well: (TA:) he move it well, (S, K, TA,) and firmly, or compactly; (TA;) namely, a piece of cloth: (S, K, TA:) he made the effect of the work therein to be beautiful; i. e., in a piece of cloth: and **حَبَكَةٌ** signifies the same: (K:) or this latter, he made it (i. e. anything) firm, or compact; and made it well. (IAṣ, S, Mṣb.) It is said of 'Aisheh, in a trad., **كَانَتْ تَحْبِكُ تَحْتِ إِزَارِ** [or *waist-wrapper*], and make it fast, beneath the shift, in prayer; (S;) from **حَبَكَةٌ**, q. v.: (TA:) **كَانَتْ فِي الصَّلَاةِ تَحْبِكُ بِإِزَارِ** فَوْقَ القَمِيصِ she used, in prayer, to bind an **إِزَارِ** over the shirt. (Mṣb.) [It is said that] **حَبَكَةٌ** is also syn. with **حَبَاةٌ**, on the authority of Aṣ: (S:) [i. e., that] **حَبَكَةٌ** is syn. with **حَبَاةٌ**: (Mṣb:) [and that] **حَبَكَةٌ** signifies **حَبَاةٌ** **بِإِزَارِهِ** [and that] **حَبَكَةٌ** signifies **حَبَاةٌ** **بِإِزَارِهِ** **إِلَى يَدَيْهِ**: so says Aboo-'Obeyd, as on the authority of Aṣ: but Az says that this is a mistake: that what Aṣ said was, that **الاحْتِيَاكُ**, with **ي**, is syn. with **الاحْتِيَاءُ**, as ISk relates. (TA.) One says also, **حَبَكْتُ الحَظِيرَةَ بِقَصَبَاتٍ** [I bound the enclosure for cattle with canes, or reeds, (or perhaps we should read **بِقَصَبَانٍ**, i. e. with twigs,) like as the trellises of the grape-vine are bound with cords: see also the last sentence of this paragraph]. (Az, TA.) — [In the present day, **حَبَكٌ** also signifies *He sewed the leaves of a book*: and **he bound a book**.] — **حَبَكٌ** also signifies The act of cutting: and smiting [or severing] the neck. (K.) One says, **حَبَكَهُ بالسَّيْفِ**, aor. - and **حَبَكٌ**, inf. n. **حَبِكٌ**, (IAṣ, TA,) He struck him, or smote him, upon his middle, or waist, with the

sword: or he cut the flesh [or his flesh] above the bone [with the sword]: (TA:) or he smote [or severed] his neck with the sword: or he smote him with the sword. (IAṣ, TA.) And **حَبَكَ عُرُوشَ الكَرْمِ** He cut the trellises of the grape-vine. (TA. [But this has another meaning, explained above.]

2. **حَبِكٌ**, (A, TA,) inf. n. **تَحْبِيكٌ**, (Sh, K,) He made firm, or fast, (Sh, A, K,) a knot. (A, TA. [See also 1.]) = He striped, or nove with stripes, (A, K,) a [garment of the kind called] **كِسَاءٌ**. (A, TA.)

5. **تَحْبِكٌ** He bound, or tied, the **حَبَكَةٌ**, i. e. the **حُجْرَةٌ**: [see **حَبَكَةٌ**, below:] (K:) or i. q. **تَلَبَّبَ بِثِيَابِهِ** [he raised, or tucked up, his clothes; or girded himself, and raised, or tucked up, his clothes; &c.]. (IDrd, K.) And **تَحْبِكْتُ بِنَطَاقِهَا** She (a woman) bound, or tied, her **نَطَاقٌ** [q. v.] upon her waist. (IDrd, K.)

8: see 1, in four places; and see **حَبَكَةٌ**.

الحَبِكُ and **الحَبِكُ** and **الحَبِكُ** and **ذَاتِ الحَبِكِ** and **الحَبِكُ** (TA) and **الحَبِكُ** (Bd in li. 7) and **الحَبِكُ** and **الحَبِكُ** (TA) are various readings in the Kṣur [li. 7]: **الحَبِكُ** is a contraction of **الحَبَكُ**, of the dial. of Benoo-Temeem: **الحَبِكُ** is a contraction of **الحَبِكُ**: **الحَبِكُ** is as though its sing., or n. un., were **حَبَكَةٌ**: **الحَبِكُ** is as though its sing. were **حَبَكَةٌ**: **الحَبِكُ** is the common reading, and is pl. of **حَبَاكٌ** [q. v.] or of **حَبِيكَةٌ**: **الحَبِكُ** is of a form unused [in any other instance]: (TA:) **الحَبِكُ** is like **التَّعْمُرُ** [as though its sing. were **حَبَكَةٌ**]: (Bd:) **الحَبِكُ** is affirmed to be a mixture of two dial. vars.: **الحَبِكُ** is of a rare measure, like **إِبِلٌ** &c. (TA.)

إِزَارٌ **حَبَكَةٌ** i. q. **حُجْرَةٌ** [i. e. The part of the **إِزَارِ** (or *waist-wrapper*) where it is tied round the waist; which part is folded, or doubled]: (Sh, K:) whence **الإِحْتِيَاكُ**, meaning "the binding, or tying, the **إِزَارِ**:" or the **فُجْرَةَ**, let down, before the wearer, for the purpose of his carrying anything therein. (TA.) And **أِزَارٌ** [itself]; as also **حَبَاكٌ**. (Ḥam p. 37.) And **أِزَارٌ** a cord, or rope, which one binds on the waist: (K:) and **حَبَاكٌ** [also] signifies a cord, or rope, or an **إِزَارِ**, or other thing, with which the waist is bound; pl. **حَبَاكٌ**: whence the saying, **عَقَدَ فُلَانٌ حَبَكُ التَّنَاطِقِ**, meaning †Such a one prepared himself to go away; or applied himself exclusively and diligently to an affair. (Ḥar p. 160.) And The **القِدَّةُ** [in the CK, erroneously, **القِدَّةُ**] that connects the head to the [pieces of wood called] **غَرَاضِيفُ**, of the [camel's saddle called] **قَتَبٌ**, (K, TA,) and of the [saddle called] **رَحْلٌ**; (TA;) as also **حَبَاكٌ**. (K.) Pl. (of the former, TA) **حَبَاكٌ** and (of the latter, TA) **حَبَاكٌ**. (K.)

حَبَاكٌ: see **حَبَكَةٌ**, in three places. — Also **أِزَارٌ** **حَبَكَةٌ** [made] with canes, or reeds, **بِقَصَبَاتٍ**, [or perhaps we should read

حَبْلٌ, the *حبل* of a ship may be meant. (Mgh in art. *بيض*.) — [Hence, †A bond; cause of union; or link of connexion:] connexion with another by the bond of love or friendship or the like; (S, K, TA;) pl. *حَبَالٌ*: (TA:) mutual connexion by such a bond. (ISd, Mṣb, K.) You say, *وَصَلَ فُلَانٌ حَبْلَ فُلَانٍ* + Such a one married his daughter to such a one. (Har p. 223.) And *هُوَ فُلَانٌ يَخْطُبُ فِي حَبْلِ فُلَانٍ* + He aids such a one in seeking, or demanding, a woman in marriage. (TA.) And it is said in a trad., *إِنَّ بَيْنَنَا وَبَيْنَ قَطْعُومَهَا* + Verily there is between us and the party a connexion by the bond of love or friendship or the like, and we are severing it. (TA.) You say also, *إِنَّهُ لَوَاسِعُ الْحَبْلِ*, † Verily he is large, or liberal, in disposition; [or in the scope of his friendship;] and *ضَيْقُ الْحَبْلِ* † narrow therein. (TA.) — †A covenant, or compact: (S, Mṣb, K, TA:) † a covenant, or an obligation, by which one becomes responsible for the safety, or safe-keeping, of a person or thing: (K, TA:) and † a promise, or an assurance, of security, or safety; (A'Obeyd, S, Mṣb, K, TA;) such as a man, desiring to make a journey, used [and still uses] to take from the chief of a tribe: (A'Obeyd, TA:) pl. *حَبَالٌ*. (TA.) You say, *كَانَتْ بَيْنَهُمْ حَبَالٌ فَفَطَعُومَهَا* † There were between them covenants, and obligations whereby they were responsible for one another's safety, and they broke them. (TA.) And it is said in the *Kur* [iii. 108], *إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ*, † Unless [they have] a covenant from God and a covenant from men: (Ibn-'Arāfeh, TA:) for the unbeliever requires a covenant from God, which consists in his being of those who have a revealed scripture without which he cannot retain his religion nor enjoy protection, and a covenant granted to him by men. (Er-Rāghib, TA.) And it is also said in the *Kur* [iii. 98], *وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ*, i. e. † [And hold ye fast] by the covenant of God: (TA:) or † the means of approach, or access, unto God; i. e. the *Kur-ān*, and the *Prophet*, and intelligence, &c., which are the means of obtaining the protection of God; for *حَبْلٌ* is metaphorically applied to † any means of access to a thing: (Er-Rāghib, TA:) or these words of the *Kur* mean † and follow ye the *Kur-ān*, and abstain from schism. (A'Obeyd, TA.) And in like manner, the saying of Ibn-Mes'ood, *عَلَيْكُمْ بِحَبْلِ اللَّهِ*, means † Keep ye to the Book of God; for it is a security for you, and a covenant, against the punishment of God. (A'Obeyd, TA.) — † An elongated, or extended, tract of sand, (T, S, M, Mgh, K,) collected together, abundant, and high: (T, TA:) or *حَبْلٌ مِنَ الرَّمْلِ* means a long, extended, tract of sand, collected together, and elevated: (Mṣb:) [or simply a long, or long and elevated, tract of sand; likened to a rope, as is indicated in the Mgh:] pl. *حَبَالٌ*. (TA.) — [†A long, creeping, or twining, stalk or shoot or branch; likened to a rope or cord: pl. *حَبَالٌ*: often occurring in descriptions of plants by AHn and others.] — See also *حَبْلَةٌ*. — *وَرِيدُ الْحَبْلِ* + The *وريد*; [a name applied to each of the two carotid arteries, and

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sometimes to each of the two external jugular veins;] also called *حَبْلُ الْوَرِيدِ*; a vein between the windpipe and the [two sinews called the] *عَبْأَوَانِ*; (Fr, TA;) a certain vein in the neck, (S,) or in the *حَنْقِ*. (Mṣb.) — † The *عَاتِقِ* [or part between the shoulder-joint and the neck]: (K:) or *الْحَبْلِ*, (K,) or *حَبْلُ الْعَاتِقِ*, (TA,) signifies the *طَرِيقَةُ* [app. here meaning, as it does in some other instances, oblong muscle] that is between the neck and the head of the shoulder-blade: or a sinew between the neck and the shoulder-joint: (K:) or *حَبْلُ الْعَاتِقِ* signifies a bond, or ligament, between the *عَاتِقِ* and the neck; (T, Mṣb, TA;) or between the neck and the shoulder-joint: (Lth, TA:) or certain sinews. (S.) — † A certain vein, or nerve, (*عِرْقٌ*), in the fore arm, (K, TA,) extending from the wrist until it becomes concealed in the shoulder-joint: (TA:) or *حَبْلُ الذَّرَاعِ* is [a vein, or nerve,] in the arm: (S:) or *حَبَالُ الذَّرَاعَيْنِ* signifies the sinews that appear upon the two fore arms; and in like manner, those of a horse. (TA.) One says, *هُوَ عَلَى حَبْلِ ذِرَاعِكَ*, (S, TA,) a prov., (S,) meaning † He, or it, is near to thee: (T, S, Sgh:) or within thy power, or reach; or possible, or practicable, to thee; or easy to thee. (ISd, Z, TA.) — Also, (K,) or *حَبْلُ الْفَقَارِ*, (TA,) † A certain vein, or nerve, (*عِرْقٌ*) in the back, (K, TA,) extending from the beginning thereof to its end. (TA.) — *الْحَبَالُ فِي السَّاقِ*, (K,) or *حَبَالُ السَّاقَيْنِ*, (M,) † The sinews of the two shanks. (M, K.) — *الْحَبَالُ فِي الذَّكْرِ*, (K,) or † *حَبَائِلُ الذَّكْرِ*, (M,) † The veins (*عُرُوقٌ*) of the penis. (M, K.) — *الْحَبْلُ* also signifies The station of the horses collected for a race, before they are let go. (K.) [Probably it was marked by an extended rope; and for that reason was thus called.] — Also Heaviness; weight, or weightiness; ponderousness; syn. *ثِقَلٌ*. (Az, K.)

حَبْلٌ: see *حَبْلَةٌ*.

حَبْلٌ A calamity, or misfortune; (S, K,) as also *حَبُولٌ*: (K:) pl. *حَبُولٌ*. (S, K.) ISd cites as an ex. the saying of El-Akhtal,

* *وَكُنْتُ سَلِيمَ الْقَلْبِ حَتَّى أَصَابَنِي* *
* *مِنَ اللَّامِعَاتِ الْمُبْرِقَاتِ حَبُولٌ* *

[And I was sound of heart until calamities befell me from the resplendent females, exhibiting their beauty]. (TA.) — *رَجُلٌ حَبْلٌ* † A learned, sagacious, intelligent man. (IAḡr, K.)* [And *حَبْلٌ* also signifies † Very intelligent, or very cunning. Pl. *أَحْبَالٌ*.] You say, *إِنَّهُ لَحَبْلٌ مِنْ أَحْبَالِهَا*, meaning † Verily he is one who possesses much intelligence, or much cunning; and verily he is a gentle manager of cattle. (ISd, K, TA.)

حَبْلٌ: see *حَبْلَةٌ*. — It is also an inf. n.; i. e., of *حَبَلْتُ*. (S, Mgh, Mṣb, K.) — And it is also a simple subst.: (K, TA: [in the CK, *جَمْعٌ* and *وَأَسْرٌ*:]) [i. e.] it also signifies The *foetus* in the womb: (Mgh:) pl. *أَحْبَالٌ*. (K.) It is said in a trad., *نَهَى عَنْ بَيْعِ حَبْلِ الْحَبْلَةِ*, (S, Mgh,) or *حَبْلِ الْحَبْلَةِ*, (Mṣb, K,) i. e. He forbade the selling of the offspring of the offspring (S, Mṣb, K) in the belly (Mṣb, TA) of the she-camel &c.; (Mṣb;) [i. e.,] the offspring of the *foetus* (A'Obeyd, S, Mṣb) in the belly of the she-camel [&c.]; (A'Obeyd, Mṣb;) [i. e.,] what the *foetus* will bring forth, if it be a female; (Mgh;) the *ة* in *الحبلة* being the sign of the fem. gender; (A'Obeyd, Mgh, Mṣb;) or a sign of intensiveness of the signification: (IAmb, TA:) for the Arabs in the Time of Ignorance used to sell the offspring of the offspring in the bellies (T, M, Mṣb, TA) of pregnant beasts, (T, Mṣb,) or of sheep or goats: (M, TA:) or the meaning is, what is in the belly of the she-camel: (A'Obeyd, Esh-Shāfi'ee, K:) or the produce of the grape-vine before it has attained to maturity: (M, K:) but Suh disapproves of this last explanation, as a mistake occasioned by the *ة* in *الحبلة*. (TA.) — † Anything that is in another thing: thus, for instance, the pearl is the *حَبْلُ* of the oyster-shell; and the wine is the *حَبْلُ* of the glass bottle. (A, TA.) — † Fulness; (ISd, K, TA; [see *حَبْلٌ*];) as also *حَبَالٌ*. (IAḡr, K.) — † Anger: (K, TA:) † anger and grief; as in the saying *بِهِ حَبْلٌ* † In him is anger and grief: (Az, ISd, K, TA:) from the same word as meaning the "pregnancy" of a woman. (Az, TA.) — *حَبْلُ حَبْلٍ* A cry by which sheep or goats are chidden. (Sgh, K.)

حَبْلَةٌ: see *حَبْلَةٌ*.

حَبْلَةٌ The fruit, or produce, of the [kind of trees called] *عِضَاهُ*, (S, K,) in general: (K:) or the pod, or receptacle of the seeds, of the *سَمْرٌ* and *سَلْمٌ*; [so accord. to AZ; as appears from a comparison of passages in art. *بل* in the T and TA;] that of other [trees of the kind called] *عِضَاهُ* being termed *سَنْفَةٌ*: (TA:) or the fruit, or produce, of the *سَمْرٌ*, resembling the [species of kidney-bean called] *لُوبِيَاءَ*; (IAḡr, TA;) or of the *سَلْمٌ* and *سَيَالٌ* and *سَمْرٌ*, (M, K,) which is a curved thing, containing small black grains, resembling lentils: (M, TA:) or, accord. to AO, a species of tree; as is the *سَمْرٌ*: (Az, TA:) pl. *حَبَائِلٌ*, [or rather this is a coll. gen. n.,] and [the proper pl. is] *حَبَائِلٌ*. (K.) Hence, in a trad. of Sa'ad, *وَمَا لَنَا حَبْلٌ* [We having no food except the *حَبْلَةُ* and the leaves of the *سَمْرِ*]. (S, TA.) — A kind of ornament worn by women, (S, K, TA,) fashioned in the form of the fruit thus called, (TA,) and put upon necklaces, (S, TA,) used in the Time of Ignorance. (Aḡ, TA.) — A certain herb, (*بَقْلَةٌ*, ISd, K,) sweet, or pleasant, of the herbs termed *ذُكُورٌ*: so says ISd: and in one place he says, a certain tree which [the lizards termed] *ضَبَابٌ* eat. (TA.) — See also what next follows.

حَبْلَةٌ (M, A, K) and *حَبْلَةٌ*, (M, A,) or *حَبْلَةٌ*, (K,) † A grape-vine; (M, A, K;) its branches being likened to ropes, or cords: (A, TA:) or a stock of a grape-vine: (K:) the first of these words has the latter signification (Mgh, TA) accord. to Aḡ: (TA:) or it signifies a stock of a grape-vine having its branches spread upon its

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trellises: (TA:) or the first and second signify a branch of a grape-vine: (S:) or, accord. to Lth, حبل [thus in the TA, without any syll. sign,] signifies a grape-vine: and also a طاق [app. here meaning an arch] of the branches of a grape-vine: so in the T: (TA:) and حبل and حبل [are coll. gen. ns., and] signify grape-vines. (K.) — حبلَة عَمْرُو A sort of grapes of Eṭ-Tāif, white, and pointed at the extremities. (TA.) = See also حبل: = and see what next follows.

حَبْلِي Pregnant; (S, Mgh, Mṣb, K;) as also حَابِلَة; (K;) and حَبْلَانَة also occurs in the same sense: (ISd, K:) applied to a woman, (S, Mgh,) or, accord. to AZ, to any animal having a nail, (S,) or to any beast, as, for instance, a sheep, or goat, and a cat: (Mṣb:) pl. of the first حَبَائِي (S, Mgh, Mṣb, K) and حَبَائِيَات (Mṣb, K) and حَبَائِيَات (S, TA,) which last is pl. of حَبَائِي: (TA:) and the pl. of حَابِلَة is حَابِلَات (K,) which is extr. (TA.) One says, اللَّيْلُ حَبْلِي نَسْتُ تَدْرِي [The night is pregnant: thou knowest not what it will bring forth]: meaning that the events of the night are not to be trusted. (TA.) — See also حَبْلَانَة.

حَبْلِي and حَبْلَوِي and حَبْلَوِي Of, or relating to, one that is حَبْلِي, i. e. pregnant. (S, K.)

حَبْلَانَة: see حَبْلِي. — [Hence,] حَبْلَانُ † Full [of beverage, or wine, and of water; see حَبْل]; as also حَبْلَان: fem. of the former حَبْلِي; and of the latter حَبْلِي [which is anomalous]: (AHn, ISd, K, TA:) and حَبْلَانُ † Angry; (K, TA:) full of anger; حَبْلَانُ عَلَى فَلَانٍ against such a one: (TA:) fem. with ة. (Ibn-'Arafah, K, TA.)

حَبْلَان: see the next preceding paragraph. [By rule, it should be with tenween, like عَرِيَان, and should form its fem. with ة.]

حَبْلَوِي: } see حَبْلِي.
حَبْلَوِي: }

حَبْل: see حَبْل. = Also † Much hair. (Az, TA.)

حَبْل: see حَبْل.

حَبِيلُ بَرَاجٍ † One who stands in his place like the lion, not fleeing: (S:) or † courageous: (K, TA:) and an appellation given to † a lion; (K, TA:) as though he were prevented, as by a snare, or by a rope, from quitting his place; not quitting it, by reason of his boldness. (TA.)

حَبَالَة (S, Mṣb, K) and حَبَالَة (Lth, Mṣb, K) and حَبَال (Lth, K) A snare; or thing by means of which one takes, catches, or snares, game, or wild animals, or birds; (S, M, K;) of whatever kind it be; (M, TA;) اَشْرَكَ, and the like: (Mṣb:) or حَبَالَة peculiarly applies to the cord (حَبْل) of him who takes, catches, or snares, game or the like: (Er-Rāghib, TA:) pl. of the first حَبَائِل (Mṣb, TA,) and of the second [and third] أَحَابِيل (Mṣb.) It is said in a prov.,

خَشِ ذُوَالَةَ بِالْحَبَالَةِ [Frighten thou the wolf to catch him with the snare]; ذُوَالَة meaning the wolf: applied to him whose threatening is not cared for: i. e., threaten another than me; for I know thee. (Meyd, TA.) — [Hence,] التَّسَاءُ حَبَائِلُ الشَّيْطَانِ † [Women are the snares of the Devil]. (TA.) And حَبَائِلُ الْمَوْتِ † The causes of death. (K.) And هُوَ حَبَالَةُ الْإِبِلِ † He is one who takes good care of the camels, so that they do not escape from him. (TA.) — For the pl. حَبَائِل, see also حَبْل, in two places; in the first sentence, and near the end of the paragraph.

حَابِلُ One who binds, ties, or makes fast, a rope, or cord. (TA.) Hence, (TA,) يَا حَابِلُ يَا حَابِلُ, a prov., (K, TA,) meaning O binder, or tyer, of the rope, bear in mind the time of untying. (TA.) — The setter of the snare (حَبَالَة) for game; (S, TA;) as also مُحْتَبِل. (TA.)

It is said in a prov., اِخْتَلَطَ الْحَابِلُ بِالنَّابِلِ (S) † The setter of the snare became confounded with the shooter of the arrows: (TA in art. خلط:) or, in this instance, (S,) الحَابِلُ signifies the warp; and النَّابِلُ, the woof. (S, K.) And in another prov., نَارَ حَابِلِهِمْ عَلَى نَابِلِهِمْ † They kindled mischief among themselves: (K, TA:) الحَابِلُ [properly] signifying the owner of the حَبَالَة; and النَّابِلُ, the shooter with نَبْل, or the owner of نَبْل: i. e., their case became confused: and sometimes it is applied to a party whose case has become turned from its proper state, and who become roused, or stirred up, one against another. (Az, TA.) One says also, حَوَّلَ حَابِلَهُ عَلَى نَابِلِهِ † He turned it upside down. (K.) And اجْعَلْ اِحْبَالَهُ عَلَى نَابِلِهِ, † Turn thou it upside down. (TA.) — † An enchanter. (Sgh, K, TA.) = A [lizard of the kind called] صَبَبُ that feeds upon the حَبْلَة [q. v.]; (S, M, K;) and so a gazelle. (TA.) = حَابِلَة: see حَبْلِي.

حَابُولُ A rope [in the form of a hoop] by means of which one ascends palm-trees; (S, M, K;) made of barh, or of [the fibres of the palm-tree called] لَيْف. (Har pp. 544-5.)

أَحْبَلُ: see حَبْلَان, voce حَبْلَانَة.

أَحْبُولُ and أَحْبُولَة: see حَبَالَة.

مَحْبَلُ The time of pregnancy: (K:) [or the time of one's mother's pregnancy: for] you say, كَانَ ذَلِكَ فِي مَحْبَلِ فَلَانٍ That was in the time of such a one's mother's being pregnant with him. (S, TA.) So in the saying of El-Mutanakhkhil El-Hudhalee:

* لَا تَقِهِ الْمَوْتَ وَقِيَاتَهُ * خَطُّ لَهْ ذَلِكَ فِي الْمَحْبَلِ * [His possessions by means of which he preserves himself shall not preserve him from death: that was written for him in the time when his mother was pregnant with him: or the last word is المَهْبَل: so in the TA in arts. هبل and وقى: see what here follows, in the next sentence]: or the meaning is that here following. (TA.) — [The register of God's decrees; which is called] the first writing: (ISd, K:) but in the verse

cited above, the last word, accord. to some, is المَهْبَلُ, (TA,) which means المَهْبَلُ, (K, TA,) and this is the reading best known, signifying the place of gestation in the womb. (TA.)

مَحْبِلُ: see what next precedes.

مُحْبِلُ: see حَبْل, first sentence. — Also Hair crisped, or twisted and contracted: so accord. to the K; in which is added, شِبْهُ الْجَبَلِ; but the right reading is شِبْهُ الْحَبْلِ [like the rope or cord]: or having its locks twisted like ropes or cords: [thus many Ethiopian races, and some of the Arab women, twist their hair, like cords; and thus, generally, did the ancient Egyptians:] or, accord. to the M, i. q. مَصْفُورُ [meaning plaited, or twisted]. (TA.)

مُحْبُولُ A wild animal caught, or entangled, in a حَبَالَة [or snare]: (S:) or one for which a حَبَالَة has been set, though he may not as yet have fallen into it: and مُحْتَبِلُ [in the CK erroneously مُحْتَبِل] one that has fallen into it, (ISd, K,) and been taken. (ISd, TA.)

مُحْتَبِلُ: see what next precedes. — Also [The place of the hobble; i. e.] † the pastern of a beast: (T, TA:) or the pasterns of a horse: (S, K:) originally used in relation to a bird caught in a snare. (A, TA.)

حَابِلُ: see مُحْتَبِلُ.

حين

1. حَيْنُ, aor. ʿ; (S, K;) and حَيْنُ; inf. n. (of the former, TA) حَيْنُ and (of the latter, TA) حَيْنُ; (K;) He (a man) had the dropsy; as also † احْتَيْنُ: (KL:) he had a disease in the belly, whereby it became large and swollen. (K.) — [Hence,] حَيْنُ عَلَيْهِ, aor. ʿ, (K,) inf. n. حَيْنُ, (TA,) † He became filled with anger against him. (K, TA.)

4. احْبَنَهُ [It caused him, or his belly, to become large and swollen]: said of a disease [app. dropsy] that has befallen one; or of much eating. (TA.)

8: see 1.

حَبْنُ The tree called دِفْلِي [q. v.]; as also حَبْنُ. (K.)

حَبْنُ and حَبْنَة i. q. دَمَلُ [all which are applied in the present day to A boil]: (K:) and [small swellings or pustules, of the kind termed] خُرَاجُ, (K,) like دَمَلُ: (S, K:) or a thing that comes upon the body, or person, generating pus, or thick purulent matter, and swelling: pl. [of the former] حَبُونُ. (K.) = Also, the former, An ape, or a monkey; syn. قَرْدُ. (Kr, K.)

حَبْنُ The dropsy; (S;) a disease in the belly, whereby it becomes large and swollen. (K.) — The yellow water [of the blood; i. e. the serum: a superabundant effusion of which, in the body, constitutes dropsy]. (TA.)

حَبْنَة: see حَبْنُ.

حَبْنُ: see أَحْبَنُ: = and see also حَبْنُ.

أمر حبين *A certain small beast or reptile, (S, K,) well known; (K;) the عظاية: (Mgh:) or a species of the [kind of lizards termed] عظاء; of stinking odour: (Msb:) so called because of the largeness of its belly; from أَحْبَن [q. v.]: also called حَبِينَة; (S, Msb, K;) and sometimes the article ال is prefixed to it, (S, Msb, K,) so that it is called أَمْرُ الْحَبِينِ, (S, Msb,) by poetic license: (TA:) it is of the form of the حَرْبَاءُ [or chameleon], broad in the breast, and large in the belly: (TA:) or, accord. to some, (TA,) it is the female of the حَرْبَاءُ: (S and Msb and K in art. حرب, and TA in the present art. :) accord. to Az, it is a small reptile resembling the [kind of lizard called] صَبَّ: (Msb:) or, as some say, a certain reptile of the size of a man's hand: or, accord. to Ibn-Ziyád, a dust-coloured reptile, with four legs, and of the size of a frog that is not large; and when the children hunt it, they say to it,*

* أَمْرُ الْحَبِينِ أَنْشَرِي بُرْدِيكَ * إِنَّ الْأَمِيرَ نَاطِرًا إِلَيْكَ *
[Umm-el-Hobeyn, spread forth thy two wings: verily the commander is looking at thee]: they hunt it until fatigue overcomes it, when it stops, standing upright upon its two hind legs, and spreads forth two wings that it has, of the same dust-colour; and when they hunt it further, it spreads forth wings that were beneath those two wings, than which nothing more beautiful in colour has been seen, yellow and red and green and white, in streaks, one above another, very many; and when it has done this, they leave it: no offspring of it is found; nor any genital organ: (TA:) the appellation أَمْرُ حَبِينِ is determinate, like أَمْرُ عَوْسِي and أَمْرُ أَوِي; (S, Msb;) and [so is حَبِينَة], like أُسَامَة; (S;) but determinate as a generic appellation: (S, Msb:) the suppression of the article does not render it indeterminate; which is contr. to rule: (S, K:) the pl. is أَمْرُ حَبِينَاتٍ, [which is strange,] and أَمْرَاتُ حَبِينِ. (Msb.) — The Arabs say, in one of their imprecations, صَبَّ اللَّهُ عَلَيْكَ أَمْرَ حَبِينٍ مَاحِضًا, meaning † [May God pour upon thee] the night. (Ibn-Buzurj, TA in art. مَحْض.)

حَبِينَة: see the next preceding paragraph, in two places.

أَحْبَن *Having the dropsy; (S, Mgh, Msb;) as also مَحْبُونٌ (KL) [and حَبِين; so in the Lex. of Golius; and so in the present day]: having a disease in the belly, whereby it becomes large and swollen: (K:) fem. حَبِينَة, (S, K,) applied to a woman: (S:) pl. حَبِين. (TA.) — Hence, (TA,) the fem., † Big-bellied; (K, TA;) applied to a woman. (TA.) And † A foot (قَدَمٌ) having much flesh in the بَخْصَة [app. here meaning the pulpy portion of the sole]; (K;) as though it were swollen. (TA.) And † A pigeon (حَمَامٌ) that does not lay eggs: pl. حَبِين. (K.)*

مَحْبُونٌ: see the next preceding paragraph.
مُحْبِينٌ † *Angry. (K.)*

حَبُو
1. **حَبَا**, (Msb, K,) [aor. يَحْبُو,] inf. n. حَبُو, (K,) *He, or it (a thing, Msb, TA), was, or became, or drew, near. (Msb, K.)* And hence, (TA,) **حَبَوْتُ لِلْحَمِيمِ** *I was, or became, or drew, near to fifty [years]; (S, ISd, TA;) [as also حَبَوْتُ الْحَمِيمِ; for] IAar says that حَبَاها and حَبَا لها both have this signification. (TA.) — حَبَتِ الْأَضْلَاعُ إِلَى الصُّلْبِ* *The ribs joined to the backbone; (K;) and in like manner, with the same meaning, one says of the entrails: and the ribs were near to the backbone. (TA.)* And **حَبَتِ الشَّرَاسِيفُ**, (K,) inf. n. as above, (TA,) i. e. [The extremities of the ribs, projecting over the belly,] were long, so that they were near one another. (K.) And **حَبَا الْهَيْسِلُ** *The water-course, or channel of a torrent, became [contracted,] so that one part thereof was near to another. (K.)* — **حَبَا**, (S, Mgh, Msb, K,) aor. يَحْبُو, (Mgh, Msb,) inf. n. حَبُو, said of a child, (S, Mgh, Msb, K,) before he stands; (Lth, TA;) as also **حَبِي**, aor. يَحْبِي, inf. n. حَبِي, which, however, is rare; (Msb;) *He crept, or crawled, [or dragged himself along,] upon his posteriors; (Mgh;) or so حَبَا عَلَى آسْتِهِ: (S:) or he went along upon his posteriors, protruding his chest: (K:) or went along on four [or, as we say, on all fours]: in this last sense it is used by the lawyers. (Mgh.)* And, said of a man, *He went along upon his hands, or arms, and his belly: (K:) or upon his hands, or arms, and his knees: or upon his posteriors: or upon his elbows and knees: (TA:) [or he crept, or crawled: for] you say, مَا جَاءَ إِلَّا حَبْوًا, meaning He came not save creeping, or crawling: and مَا نَجَا فَلَانَ إِلَّا حَبْوًا [Such a one escaped not save creeping, or crawling]. (TA.)* Also, said of a camel having his fore shank bound up to his arm, *He crept, or crawled, along: [or he dragged himself along on the ground:] and, said of a camel, he lay down, and crept, or crawled, [or dragged himself along,] by reason of fatigue: or, as some say, being constrained to ascend a difficult tract of sand, he protruded his chest, and then crept, or crawled. (TA.)* — [Hence,] said of an arrow, *It glided along the ground, and then hit the butt: (S:) or so حَبَا إِلَى الْغَرَضِ*. (Msb.) — And **حَبَا الْبَالُ**, (K,) inf. n. حَبُو, (TA,) *The cattle clave to the ground, motionless, by reason of emaciation. (K.)* — And **حَبَتِ السَّفِينَة**, (K,) inf. n. حَبُو, (TA,) *The ship ran. (K.)* — **حَبَا لَهُ** *It (a thing) presented itself, or its breadth, or width, or its side, to him, or it; syn. اعْتَرَضَ, (K,) or عَرَضَ; (Mgh;) as do, for instance, waves to a ship; (TA;) and as clouds, like a mountain, before they cover the sky. (S.)* And **حَبَا الرَّمْلُ**, aor. يَحْبُو, inf. n. حَبُو, *The sands rose up, extending sideways (مُعْتَرِضًا): (TA:) or extended widely. (IAar, TA.)* — **حَبَاهُ**, (S, Msb, K,) aor. as above, (TA,) inf. n. حَبُو, (TA) and **حَبْوَة**, (S, TA,) or this is a simple subst., (K,) and the inf. n. is **حَبَا**, (Msb,) or this last also is a simple subst., (S, *K,) *He gave him (S, Msb, K) a thing (Msb) without any compensation (Msb, K) and*

without [receiving] any favour, or benefit: or in a general sense. (K.) [See also حَبَا below.] You say, **كَبَاهُ كَذَا** and **بَكَدَا** *He (God, or a man,) gave him such a thing without [receiving] any favour, or benefit, and without requital. (Ham pp. 327 and 654.)* — And also, (K,) aor. as above, inf. n. **حَبَا**, (TA,) *He denied him, refused him, or refused to give him; (K, TA;) on the authority of IAar only. (TA.)* Thus the verb bears two contr. significations. (K.) — **حَبَا مَا حَوْلَهُ** *He defended, protected, or guarded, what was around him; (As, S, K;) as also حَبَاهُ, inf. n. تَحْبِيَة. (S, K.)* J cites as an ex. of the former verb, from a poem of Ibn-Ahmar, the phrase **لَمْ يَحْبَاهَا فَعَلْ** [as though meaning *A stallion did not defend them*]; referring to she-camels: but accord. to AHn, it means *did not regard them*; being occupied with himself. (TA.) — You say also, **فُلَانٌ يَحْبُو قِصَافَهُمْ** and **يَحْوُ قِصَافَهُمْ** [Such a one fights in their defence; or defends them in a distant quarter: but generally meant ironically: see 1 in art. حَوُط]: both signify the same. (Abu-l-Abbás, TA.)

2: see 1.

3. **حَابَاهُ**, (Msb, K,) inf. n. **مُحَابَاة** (Msb, K, KL) and **حَبَا**, (K,) *He vied, or contended, with him in giving. (KL.) — He aided him, or assisted him: he treated him, or behaved towards him, with partiality; was partial towards him: and inclined towards him: (K:) he treated him in an easy and a gentle manner. (Msb.) — حَابَاهُ فِي الْبَيْعِ, (S, MA,) inf. n. **مُحَابَاة** (S, Mgh, KL,) *He abated the price, or payment, to him in selling: (MA, KL, PS:) or he treated him in an easy and a gentle manner therein: (TK:) from حَبَا signifying "a gift." (Mgh.)**

4. **رَمَى قَاحِي** *He shot, and made his arrow to fall short of the butt (IAar, K) and then to leap so as to hit the butt. (IAar, TA.)*

5: see what next follows.

8. **احتبى** *He drew together and confined his back and his shanks (S, Mgh, Msb, and Har p. 179) with his رِدَاء, (S,) or with a garment, or piece of cloth, or with some other thing, (Mgh, Msb, and Har ubi suprà,) when sitting, to be like him who is leaning [his back against a wall]: (Har ubi suprà:) he drew his legs against his belly with a garment, or piece of cloth, confining them therewith, together with his back, and binding it, or making it tight, upon them, so as to preserve him from falling, [when he sat,] like a wall: (IAth, TA:) and **تَحْبِي** signifies the same: (TA:) or **احتبى بالتَّوْبِ** *he innwrapped himself with the garment: or he drew together and confined his back and his shanks with a turban or the like: (K:) for the Arabs not having walls in their deserts to lean against in their assembling, the man used to set up his knees in his sitting, and put against them a sword, or surround them [and his back] with a piece of cloth, or knit his hands, or arms, together upon them, and rest against them; this standing him in stead of leaning. (Har ubi suprà.)* The doing this in one garment is forbidden, in a trad., lest, by accident,*

what decency requires to be concealed should become exposed. (IATH, TA.) You say also, *احتبى* [He confined his legs against his belly with his hands, or arms, in sitting, to support himself by so doing]. (S, Mṣb.)* [See also *قرفصاء*.] *الإحتباء* with the sword is practised on the occasions of making a covenant for mutual protection, or war, or appointing a chief, and the like; because the sword may be wanted in these cases. (Ḥam p. 711.)

حَبِي: see *حَبِي*.

حَبِيَّة A grape: (K:) or grapes when they first grow, from the berry, not from planting: (TA:) pl. *حَبِي*. (K.)

حَبِيَّة: see *حَبِيَّة*.

حَبِيَّة a subst. from *احتبى*, (Yaḥkoob, S, K,) as also *حَبِيَّة* (S, Mṣb, K) and *حَبِيَّة* (K) and *حَبِيَّة* and *حَبِيَّة*: (Ks, K:) meaning [The act denoted by *احتبى*; i. e. *إحتباء*: and also] a turban, or piece of cloth, or some other thing with which a man performs what is termed *الإحتباء*: (Ḥar p. 179:) pl. *حَبِي* (Yaḥkoob, TA) and *حَبِي*. (Yaḥkoob, S, TA.) [See an ex. from a trad. voce *نيرة*: and see also a verse of El-Farezdaq cited voce *حل*.] Hence, *حل حَبِيَّة* and *عقد حَبِيَّة* mean + He rose, or stood up, and + He sat. (Ḥar p. 179. The former phrase is also mentioned in the S.) And the saying, *الحبى حيطان العرب* [The things used for the purpose of *إحتباء* are the walls of the Arabs: see 8]. (TA.) And the saying, in a trad. of El-Aḥnaf (when he was asked in a time of war, "When is forbearance?"), *عند الحَبِيَّة* [On the occasion of *إحتباء*]; meaning that forbearance is to be approved in peace, not in war. (TA.) *الحبوة* on Friday, when the Imám is reciting the *khutbah*, is forbidden; because *الإحتباء* induces sleep, and exposes the purity of the worshipper to be annulled. (TA.) = See also *حَبِيَّة*.

حَبِيَّة: see *حَبِيَّة*: = and see also *حَبِيَّة*.

حَبِيَّة; see *حَبِيَّة*, in two places.

حَبِيَّة (S, Mgh, K) a subst. from *حَبِيَّة* "he gave him without any compensation" &c., (K,) as also *حَبِيَّة* (Mṣb, K) and *حَبِيَّة* and *حَبِيَّة*: (K:) all held by Lh to be inf. ns.: (TA:) or meaning A gift. (S, Mgh.) And the first, The dowry of a woman or wife. (TA.) = See also *حَبِيَّة*, in two places.

حَبِي: see *حَبِي*. — Also A collection of clouds; syn. *سحاب*; because it creeps along; or from *حَبِي* meaning *عرض*, wherefore it is also called *عَارِض*: (Mgh:) or applied to a collection of clouds as meaning that presents itself, or its breadth, or width, or its side, or extends sideways, (S, Ḥam p. 785, and EM p. 51,) heaped up, (EM,) in the tracts of the horizon, (Ḥam,) like a mountain, before it covers the sky; (S, EM;) as also *حَبِي*; (S;) so called because near to the earth, (S, Ḥam,) as though creeping, or crawling,

like a child; or from *حَبِي*; like as *سحاب* is from *سحب*, (Ḥam,) or from *أهدابه*: (TA:) or, as also *حَبِي*, a collection of clouds overpeering (*يُشرف*, in [some of] the copies of the K, erroneously, *يشرق*, TA) from the horizon upon the earth: or heaped up, one part above another. (K, TA.)

حَبِي: see the next preceding paragraph.

حَاب Near; applied to a thing of any kind. (S.) [Hence,] *حَابِي الحَبِي* Having the heads of the ribs connected [by means of the cartilages], one with another. (Az, TA.) And *إِنَّه لَحَابِي* *الشرايف* Verily he is protuberant in the two sides. (S.) — Having the shoulder-joints elevated to, or towards, the neck; (K;) applied to a man, and likewise to a camel. (TA.) = An arrow that creeps along (Kt, K) upon the ground (Kt) to the butt, (Kt, K,) having fallen short of it: (Kt:) or an arrow that glides along the ground, and then hits the butt: pl. *حَوَاب*. (Mṣb.) Hence the saying, in a trad., *إِنَّ حَابِيَا خَيْرٌ مِنْ زَاهِقِي*, i. e. An arrow such as is termed *حَاب*, though weak, having hit the butt, is better than one that goes beyond the butt by its vehemence of passage, and its force, not having hit it: meaning, by the two arrows, one who attains the truth, or right, or a part thereof, though weak; and another who goes beyond it, and far from it, though strong. (TA.) = A thing presenting itself, or its breadth, or width, or its side; as also *حَبِي*; (K;) as in the saying of El-'Ajjáj, describing a [vessel such as is called] *قَرْقُور*,

قَبُو إِذَا حَبَا لَهُ حَبِي

i. e. [So it,] when waves present themselves, or their breadth, &c., to it. (TA.) [Hence,] *رَمَل حَاب* Onerpeering sands presenting themselves, or their breadth, &c. (TA.) And *جَبَل حَاب* A heavy, overpeering mountain. (TA.) — Also A certain plant: (K:) so called because of its height. (TA.) And *حَابِيَّة* A tract of sand (*رَمْلَة*), (K, TA,) elevated and overpeering, (TA,) producing that plant. (K, TA.)

حَبِي

1. *حَبِي*, aor. *يَحْبِي*, inf. n. *حَبِي*: see 1 in art. *حَبِي*.

حَبِيَّة: see *حَبِيَّة*.

حَبِي and *حَبِي*: see art. *حَبِي*.

حَت

1. *حَتَّ*, (A, Mgh, Mṣb, K, &c.,) aor. 2, (Mgh, Mṣb,) inf. n. *حَتَّ*, (S, Mgh, Mṣb,) He scraped it, or rubbed it, off, (Az, Mgh, Mṣb, TA, and Ḥam p. 310,) or rubbed it and scraped it off, (A, K,) or scraped it off by little and little, (Az, TA,) namely, a thing, (TA,) as, for instance, blood, (A, TA,) or semen, (S, A,) or something dry, (Ḥam ubi suprà,) from a garment, (S, A, Ḥam, TA,) or the like, (S, Ḥam,) with the hand,

or with a stick, or piece of wood, (Mgh, Ḥam,) or with the end of a stone or of a stick or piece of wood. (Az, Mṣb.) And *حَتَّ الوَرَق*, (A, Mṣb,) inf. n. as above, (S, Mṣb,) He removed the leaves [by rubbing or scraping], (Mṣb,) from a branch, (S,) or from trees. (A.) — Hence, *حَتَّ اللهُ مَالَهُ*, (A, TA,) inf. n. as above, (TA,) † God destroyed, or may God destroy, his property: (A:) or God caused his property to pass away, and so reduced him to poverty; or may God cause &c. (TA.) — And *حَتَّه عَنِ الشَّيْءِ*, (A, TA,) aor. and inf. n. as above, (TA,) † He repelled him, drove him back, or turned him back, from the thing. (A, TA.) — *حَتَّه مَائَةً دِرْهَمًا* † He payed him hastily a hundred dirhems. (A, TA,*) And *حَتَّه مَائَةً سَوْطًا* † He inflicted upon him hastily a hundred lashes with a whip. (S, A.) — *حَتَّ الشَّيْءَ* i. q. *حَطَّه* [He put the thing; put it down; &c.]. (K.) = See also 6.

4. *احْت* It (the kind of tree called *أرطى*) dried, or dried up. (K.)

6. *تحات* It became rubbed and scraped off; as also *انحت*: (K:) it (a thing) became scattered, strewn, or dispersed; or became so by degrees, part after part; syn. *تتأثر*. (S.) And *تحات الورق*, (A, TA,) or *تحاتت*; (K;) and *انحت*, (A,) or *انحتت*; (K;) and *حنتت*, (K,) [aor., app., -, the verb being intrans.,] inf. n. *حنت*; (TA;) and *تحننتت*; (K;) The leaves became rubbed and scraped off: (A:) or fell (K) from the branch &c.: or fell successively, one after another. (TA.) And *تحاتت الشجرة* The tree shed its leaves, one after another. (Mṣb.) And *انحت شعرة عن رأسه* His hair fell off from his head. (TA.) And *تحاتت أسنانه* His teeth fell out, one after another. (TA.) — [Hence,] *تحاتت ذنوبه* + His sins fell from him. (TA, from a trad.)

7: see 6, in three places.

R. Q. 1. *حنتت*: see *حنتت*.

R. Q. 2: see 6.

حَت (indecl., with kesr for its termination, TA) A cry by which birds are chidden. (K.)

حَتَّ: see *حَتَّات*. — Also Dead; [as though strewn upon the ground, in fragments;] applied to locusts (*جراد*): pl. *أحئات*; (K;) its only pl. (*MF*). [Hence, app.,] *حَتَّاتًا* and *تركوهم حَتَّاتًا* † They destroyed them. (A, TA.) — *Dates* (*تمر*) not sticking together. (K, TA.) [See also *حَتَّ*.] — † A fleet, or swift, horse; (S, A;) as though he scraped the ground; (A;) light in pace, and wide in step: pl. as above: (S:) or a fleet, or swift, and excellent horse; (K;) that runs swiftly and much, or that furrows the ground much with his feet: (TA:) also generous and high-bred (*كريم عتيق*) [app. as applied to a horse]: (K:) and a fleet, or swift, camel: (K:) a quick-paced and light-paced camel; as also *حنتت*: (TA:) and a male ostrich. (K.) The Hudhalee says, (S,) namely, El-Aḥlam, (TA.)

* عَلَى حَتِّ الْبِرَايَةِ زَمْحَرِي السَّ *
 * سَوَاعِدٍ ظَلَّ فِي شَرِي طَوَالِ *

(S, TA:) he likens himself, says Aṣ, in his running and fleeing, to a male ostrich, as is shown by what precedes this verse: (S:) by حَتِّ الْبِرَايَةِ is said to be meant حَتِّ عِنْدَ الْبِرَايَةِ, i. e. †fleet; or swift, when emaciated by journeying; the subst. بَرَايَةٌ being said to be put for the inf. n. بَرِيَ: (A, *L:) some of the Baṣreees say that the poet means a camel; but Aṣ disapproves of this, because to that which he here describes he has before applied the epithet هَجَفَ: ISd says that in his opinion he likens his horse or his camel to a male ostrich, because of the epithet هَجَفَ, preceding, and because neither the horse nor the camel eats the colocynth, but this plant is cropped by ostriches; شَرِي meaning the colocynth: IJ says that شَرِي here signifies a tree of which bows are made; and the poet means that if the trees thus called are tall, they conceal him, and he is the more lonesome, or sad; and that if they were short, his eye would range freely, and he would be pleased, and would run gently. (L.) = See also حَتَّى, near the end of the paragraph.

حَتُّ, applied to سَوَيْق, i. q. مَلْتَوْتُ [i. e. *Moistened, or stirred about, with water, &c.*]. (K.) [See also حَتُّ.]

حَتَّتْ A disease that affects trees, in consequence of which their leaves fall off. (TA.)

حَتَّة [app. حَتَّة, as pronounced in the present day; pl. حَتَّت; now applied to A bit of anything; properly, a paring, or scraping;] a piece of peel or bark or crust or the like. (TA.)

حَتَاتٌ Cries, shouts, noises, or clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.)

حَتَاتٌ What is rubbed and scraped off; or what becomes scattered, strewn, or dispersed; or what becomes so by degrees, part after part; of a thing. (S, TA.) A word of this class generally ends with ة; (TA;) [as نُجَارَةٌ and قَلَامَةٌ &c.; but مَا فِي يَدِي مِنْهُ seems to be also used in the same sense: and hence the phrase,] حَتَاتَةٌ, so in the A, but in the K حَتَّتْ, (TA,) There is not aught of it in my hand. (A, K, TA.) — Also A disease that attacks the camel, so that he becomes emaciated, and his flesh and fat and colour change, and his hair falls off. (TA.)

حَتَوْتُ A palm-tree of which the full-grown unripe dates fall off and become scattered, one after another; as also مِحْتَاتٌ: (K:) and the latter, a tree that scatters its leaves. (TA.)

حَتَاتَةٌ: see حَتَاتٌ.

حَتَّى is a particle, used in three senses: (Mughnee:) it is a particle denoting the end of an extent; (Mughnee, K;) which is its predominant meaning; (Mughnee;) asserted by some to be always its meaning: (TA:) and denoting a cause, or motive: and syn. with إِلَّا as an exceptive; (Mughnee, K;) which last is the rarest, and is

mentioned by few. (Mughnee.) — It is used as a preposition governing the gen. case, in the same manner as إِلَى (S, Mughnee) in respect of meaning and government, (Mughnee,) denoting the end of an extent; (S;) [signifying *To, till, until, or to the time of;*] but the word that it so governs must be a noun properly so called, not a pronoun except in a case of poetic license; and must signify the last part, or portion, of what is signified by that which precedes حَتَّى, as in the saying, أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا [I ate the fish, even to its head]; or must be prefixed to the word signifying that part, or portion, as in the saying, [in the K̄ur xvii. last verse,] سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ [A night of peace, or of salutation, is it, until the time of the rising of the dawn]. (Mughnee.) It is also followed by a maṣṣūb aor., as in سِرْتُ إِدْخُلَهَا [I journeyed until I entered it, حَتَّى إِدْخُلَهَا] here virtually meaning إِدْخُلْتُهَا, and the ان together with the verb being rendered in grammatical analysis by an inf. n. governed in the gen. case by حَتَّى [so that حَتَّى دُخُولِي إِيَّاهَا حَتَّى ان إِدْخُلَهَا] this is one of the cases in which حَتَّى differs from إِلَى; for one may not say, سِرْتُ إِلَى إِدْخُلَهَا [with إِلَى understood after إلى]: and in the same sense it is used in the phrase, [in the K̄ur xx. 93,] حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى (Mughnee.) — It is also syn. with كَيْ, denoting a cause or motive [of action &c., signifying *To the end that, in order that, or so that*], as in the saying, أَصْبِرْ حَتَّى تَدْخُلَ الْجَنَّةَ [Become a Muslim, to the end that, or in order that, or so that, thou mayest enter Paradise]; being in this case, likewise, followed by a maṣṣūb aor. (Mughnee.) — It is also used [as a preposition virtually governing the gen. case, أَنْ being understood after it,] in the sense of إِلَّا, meaning *Except, or unless*, likewise followed by a maṣṣūb aor., as in the following verse:

* لَيْسَ الْعَطَاءُ مِنَ الْفُضُولِ سَاحَةً *
 * حَتَّى تَجُودَ وَمَا لَدَيْكَ قَلِيلٌ *

[The giving of superfluities is not liberality: (giving is not liberality) *except, or unless*, (or here we may also say *until*), *thou be bountiful when little is in thy possession*]. (Mughnee.) —

It is also a conjunction, like وَ, [signifying *And, or rather even*], (S, Mughnee,) but on three conditions: first, that the word following it and conjoined by it be a noun properly so called, not a pronoun: secondly, that this noun signify a part, or portion, of what is signified by that which precedes حَتَّى, as in قَدِمَ الْحَجَّاجُ حَتَّى الْبُشَاةِ [The pilgrims arrived: even those on foot], and أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا [I ate the fish: even its head]: thirdly, that the noun following it and conjoined by it denote either the greatest or the least [literally or figuratively] of what are included in the signification of the noun that precedes حَتَّى, as in مَاتَ النَّاسُ حَتَّى الْأَنْبِيَاءِ [Men have died: even the prophets], and زَارَكَ النَّاسُ حَتَّى

الْحَجَّامُونَ [The people visited thee: even the cuppers]. (Mughnee.) — It is also used as an inceptive particle, (S, Mughnee,) preceding a nominal proposition, (Mughnee,) as in the following verse (of Jereer [so in a copy of the S]):

* فَمَا زَالَتْ الْقَتْلَى تُمَجُّ دِمَاءَهَا *
 * بِدِجْلَةٍ حَتَّى مَاءٍ دِجْلَةٌ أَشْكَلُ *

[And the slain ceased not to emit their blood into the Tigris, so that the water of the Tigris was of a mixed colour consisting of red and white]: (S, Mughnee:) and preceding a verbal proposition, of which the verb is a pret., as in the phrase, [in the K̄ur vii. 93,] حَتَّى عَفَوْا وَقَالُوا [So that they became numerous, and said]: (Mughnee:) and preceding a marfooḥ aor., as in the phrase, [in the K̄ur ii. 210,] حَتَّى يَقُولَ الرَّسُولُ [So that the Apostle said, or, as in the S, so that this was the case: the Apostle said], accord. to him who reads يَقُولُ; (IHsh, in De Sacy's "Anthol. Gramm. Ar.," p. 82 of the Arabic text;) others reading يَقُولُ, which, as well as يَقُولُ, here means قَالَ. (Jel.) — [Respecting the cases in which the maṣṣūb aor. is used after حَتَّى, and those in which the marfooḥ aor. is used, the following observations are made.] When حَتَّى precedes a future, the latter is maṣṣūb, by reason of أَنْ understood before it, as in the saying, سِرْتُ إِلَى إِدْخُلَهَا [I journeyed to El-Koofeh until I entered it: see above]: (S:) it is not maṣṣūb unless the verb is a future: if it is future with respect to the time of speaking, it must be maṣṣūb, as in حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى [cited above]: if the verb is future with respect to what precedes, only, it may be maṣṣūb, as in حَتَّى يَقُولَ الرَّسُولُ [mentioned above]; or it may be marfooḥ; but not unless [somehow] denoting a present time; (Mughnee;) and if present with respect to the time of speaking, it must be marfooḥ, as in the saying, سِرْتُ إِلَى إِدْخُلَهَا [I have journeyed to El-Koofeh so that now I am entering it]; (S, Mughnee;*) but if not really present, it is not marfooḥ unless denoting a past event as حَتَّى يَقُولَ الرَّسُولُ [explained above]; nor may it be marfooḥ unless denoting an effect of what precedes it; so that you may not say, سِرْتُ حَتَّى تَطْلُعَ الشَّمْسُ, nor حَتَّى إِدْخُلَهَا unless the مَا is regarded as prefixed to the entire affirmative phrase that follows it, nor هَلْ سِرْتُ حَتَّى تَدْخُلَهَا; nor may it be marfooḥ unless it denote a complement to what precedes it, so that you may not say سِرْتُ حَتَّى إِدْخُلَهَا, as the inchoative would in this case be without an enunciative. (Mughnee.) — [The following verse of El-Farezdak is cited in the Mughnee as an ex. of حَتَّى used as an inceptive particle:

* فَوَا عَجَبًا حَتَّى كَلْبِيبٌ تَسْبِي *
 * كَانَ أَبَاهَا تَهْسَلٌ وَمَجَاشِعُ *

and it is there added that يَسْبِي النَّاسُ must be understood in this verse before حَتَّى: but I rather think that حَتَّى is here a conjunctive particle, and

that the meaning is, *And alas, my wonder!* the people revile me: *even Kuleyb revile me, as though their father were Nahshal and as though he were Mujáshí.*—It should be observed that *حتى* may be used in three different ways in some sentences: thus you may say, using it as a preposition (in the sense of *إلى*), *أَكَلْتُ السَّمَكَةَ حَتَّى*, [I ate the fish, even to its head]; and, using it as a conjunction, *حَتَّى رَأَسَهَا* [even its head]; and, using it as an inceptive particle, *حَتَّى رَأَسَهَا* [for *حَتَّى رَأَسَهَا* مَأْكُولٌ so that its head was eaten]. (Mughnee.)—It is said in the *ك* that *حتى* renders *makhfooḍ* and *marfooḍ* and *mangoob*; and that therefore Fr said, *أَمُوتُ وَفِي نَفْسِي مِنْ حَتَّى شَيْءٍ* ["I shall die with something respecting *حتى* (remaining unsettled) in my mind"]: this is said on the supposition that *حتى* deviates in government from an established rule, which is, that a particle which governs one part of speech governs that only; those, for instance, which render *manṣoob* and *mejzoom* governing verbs only, and the particles that govern nouns governing none but nouns: but the truth is, that *حتى* governs only the gen. case; a *marfooḍ* noun or aor. after it would be so without it, as *حتى* in this case is only an inceptive particle; and a *manṣoob* aor. after it is rendered so by *أَنْ* understood, so that *حتى* in this case virtually governs a noun in the gen. case [as has been shown above]: therefore the remark quoted above from the *ك* is faulty, and confounds things that should be distinguished. (MF, TA.)—Some say that *حتى* is [a noun] of the measure *فَعْلَى*, from *حَتَّ* *the ceasing from a thing, having finished it; or the becoming unoccupied by a thing; like الشَّيْءُ* from *الشَّيْءُ*: but Az disapproves of this, because, were it so, the pronunciation termed *إِمَالَةٌ* would be allowable in its case, and it is not so: *حتى*, he says, is a particle, not a noun, nor a verb. (TA.)—*حَتَّى* is originally *حَتَّى مَا* [Till when? until when? or how long?]: the *ا* of *ما* is elided because the expression is used interrogatively, like as it is when any preposition is prefixed to it if used interrogatively, as in *بِمَ* and *فِيمَ* and *عَمَ*. (S.)—In the dial. of Hudheyh, *حتى* is said for *عَتَى*. (L.)

حَتَّانَ, or *حَتَّانَ*, (as in different copies of the *ك* in art. *رَمَدٌ*.) *They left not of them so much as thou mightest rub thy hands therewith and then blow it away in the wind after rubbing it off.* (*ك* ubi suprâ.)

حَتَّ: see *حَتَّ*.

حَتَّةٌ † *Quickness*, (*ك*, TA,) and *haste*, in anything. (TA.) [App. an inf. n., of which the verb is *حَتَّ*.] Hence the prov., *شَرُّ السَّيْرِ حَتَّةٌ* [The worst pace is that which is quick and hasty: but in Freytag's "Ar. Prov." (i. 654,) *الحَقِيقَةُ*. (TA.)

حَتَّاتٌ i. q. *حَتَّاتٌ* [Quick, or swift, &c.]. (*ك*.)

حَتَّاتٌ: see *حَتَّاتٌ*.

حت

1. *حَتَّدَ* بِمَكَانٍ, aor. ى, (*س*, *ل*, *ك*.) inf. n. *حَتْدٌ*, (*ل*.) *He remained, stayed, abode, or dwelt, in a place, (س, ل, ك,) and became fixed, or settled.* (*س*, *ل*.)—*حَتَّدَ*, aor. ى, (*ل*, *ك*.) inf. n. *حَتْدٌ*, (*ل*.) *It (anything, ل, ك) was pure, (ل,) or pure in origin. (ك.)*

2. *حَتَّدَهُ*, inf. n. *تَحْتِيدٌ*, *He chose it for its purity and excellence.* (*ك*.)

حَتْدٌ Anything (*ل*, *ك*) *pure, (ل,) or pure in origin. (ك.)*

مَحْتَدٌ Origin; syn. *أَصْلٌ*; (*إ* *أ* *ر*, *س*, *ل*, *ك*;) app. in respect of race, or lineage, only, as several of the lexicologists have expressly asserted; (MF;) as also *مَحْتَدٌ* (*س*, *ل*) and *مَحْتَدٌ* and *مَحْتَدٌ*: (*إ* *أ* *ر*, *ل*;) pl. *مَحَاتِدٌ*. (A.) You say, *مِنْ فُلَانٍ مَحْتَدٌ*, (*س*;) or *فِي مَحْتَدِ صِدْقٍ*, (A,) [Such a one is of a good, or an excellent, origin.] And *هُوَ كَرِيمٌ فِي مَحْتَدِ الْوَدَّاعِ* [He is generous in respect of origin]. (A, L.)—Also *Nature; natural, or native, disposition, temper, or the like.* (*ل*, *ك*.) You say, of a man who has done an act of kindness and reverted from it, *رَجَعَ إِلَى مَحْتَدِهِ*, *He returned to his natural disposition.* (L.)

حتر

حَتَّارٌ The circuit, rim, or surrounding edge, of a thing; *what surrounds [the whole of] a thing*: (*س*, *ك*;) pl. *حَتَّرٌ*. (*س*.)—The hoop of a sieve [and the like]. (TA.)—The anus; syn. *حَتَّارٌ* (*ك*;) or such is the meaning *حَتَّارٌ الدُّبُرِ*, and *شَرَجُهُ*: (Mgh in art. *شَرَجٌ*;) and the extremities of its skin; i. e. the place where the external skin and the extremities of the *خَوْرَانٌ* [or rectum] meet: or the edges of the *دُبُرٍ* [or anus]: (TA:) or the part between the anus and the anterior pudendum: or the line between the two testicles. (*ك*.)—*حَتَّارُ الْأُذُنِ* The circuit of the edges of the gristles of the ear. (TA.)—*حَتَّارُ الْعَيْنِ* The edges of the eyelids, which meet when the eye is closed: (TA:) or the *زَيْقُ* of the eyelid, (*ك* accord. to some copies, [and this is the right reading, meaning its edge, *زَيْقُ* being here used tropically, its proper signification being the "part" of a shirt "that surrounds the neck,"] as is said in the TA,) internally: in most copies of the *ك* *رَيْقُ الْجَفْنِ*, [in the *ك* *رَيْقُ الْجَفْنِ*] with *رَاءَ* [not *زَايَ*]. (TA.)—*حَتَّارُ الظَّفْرِ* The part of the flesh which is around the nail. (TA.)

حتف

1. *حَتَّفَ*, aor. ى, is a verb mentioned by *IKoot* and *IKitt* and others, as derived from *حَتَّفٌ* signifying "death," though *J* says that no verb is formed from this word; as *IF* and *Meyd* and *Az* also assert: (MF, TA:) and *حَتُوفٌ* is its inf. n., as well as pl. of *حَتْفٌ*: [accord. to SM, it is intrans., signifying *He died; for he says,*] hence the saying in the A, *الْمَرْءُ يَسْعَى وَيَطُوفُ* and *عَاقِبَتُهُ الحَتُوفُ* [Man labours, and goes about:

and his end is dying]. (TA.) [But see what follows.]—*IF* says that no verb is formed from *حَتْفٌ* signifying "death;" and so, after him, *J*; and *Az* says that he had heard no such verb: but *IKoot* mentions *حَتَّفَهُ*, aor. ى, inf. n. *حَتْفٌ*, as signifying *He, or it, killed him; or caused him to die.* (Mṣb.)

حَتْفٌ Death: (*س*, *م*ṣb, *ك*, &c. :) pl. *حَتُوفٌ*. (*س*, *ك*.) You say, *مَاتَ حَتْفَ أُنْفِهِ*, (A'Obeyd, *س*, *م*gh, *م*ṣb, *ك*;) and *حَتْفَ فِيهِ*, but this is rare, and *حَتْفَ أُنْفِهِ*, (*ك*;) which may mean *مَنْجَرِيهِ*, or it may mean *أُنْفُهُ وَفِيهِ*, the *انف* being made predominant, (TA,) *He died upon his bed; (A'Obeyd, Mgh, Mṣb, K;) [a natural death;] respiring until he yielded his last breath; (Mṣb;) not from slaughter, nor beating, (A'Obeyd, S, Mṣb, K,) nor drowning, nor burning, (A'Obeyd, Sgh, Mṣb, K,) nor by a wild beast, &c.:* (A'Obeyd, TA:) the nose is particularized as meaning that the spirit passes forth from it with the breath; or because they imagined that the spirit of the sick man passes forth from his nose, and that of the wounded man from his wound; (*I* *Ath*, *ك*;) or because the spirit passes forth from the mouth and the nose, and the latter of these is made predominant: (O, TA:) and *حَتْفٌ* is put in the accus. case in the manner of an inf. n. (TA.) This phrase was used in the time of paganism, by *Es-Semow-al*: (Mṣb, TA:) or, accord. to some, in the phrase attributed to him, the right reading is not *مَاتَ حَتْفَ انْفِهِ*, but *مَاتَ فِي فَرَاشِهِ*; and the former was first used by *Moḥammad*. (*Ḥam* p. 52.) It is said of a human being: (*س*, *م*gh:) and then of any animal when it dies without any accidental cause: (Mgh:) hence, of a fish that has died, and floats upon the water. (Mṣb, TA.) It is said in a trad. of 'Amir *Ibn-Fuheyreh*,

* وَالْمَرْءُ يَأْتِي حَتْفَهُ مِنْ فَوْقِهِ *

[And man, his death comes from above him]: meaning that his caution and his cowardice will not repel from him the decree of death when it befalls him: originally said by 'Amr *Ibn-Mámeh*. (L, TA.)—*حَبَّةٌ حَتْفَةٌ* [A dead serpent] is a phrase like *أَمْرَأَةٌ عَدْلَةٌ*: (Z, TA:) the latter word is here an epithet. (Z, K.)

حتك

1. *حَتَّكَ*, aor. ى, inf. n. *حَتْكٌ* and *حَتَّكَانٌ*, *He walked with short steps, and quickly*; (*س*, *ك*;) said of a man (*T*, *س*) &c.; like *رَتَّكَ*, except that this is said peculiarly of the camel: (*T*, *TA*;) and *تَحْتَكٌ* signifies the same; (*ISd*, *ك*;) or *he walked with a moving, or shaking, of his limbs, and with short steps.* (TA.)—*لَا أُدْرِي أَيْنَ حَتَّكَوْا*, (*س*;) *I know not whither, or in what direction, they went, or have gone.* (*س*, *ك*.)—*حَتَّكَهُ*, (*ك*;) aor. ى, inf. n. *حَتْكٌ*, (TA,) *He scraped it up; or searched, or sought, for it, or after it, in the dust, or earth; namely, a thing; syn. بَحَثَهُ.* (*ك*, TA. [In the *ك*, *نَحَتَهُ*].)—*He* (an ostrich, *ك*, and any bird, TA) *dug it up, or hollowed it out,* (*ك*, TA,) with his wings; (TA;) namely, sand, (*ك*, TA,) and pebbles. (TA.)

5: see 1.

حَتَك: see حَوْتَكَة.

حَتَكَة A man despised and little in the eyes of others. (Az, TA.)

حَتِي: see حَوْتَكَة.

حَاتِك Slow, or short in step, and lacking strength or power. (Az, TA.)

حَوْتِك and حَوْتِكِي Short, and lean, or emaciated, and small in body, or slender in the bones, (Az, S, K,) and short in step; (Az, TA;) applied to a man and to an ass: (TA:) or the former signifies anything short: (AZ, Th, TA:) or small in body, and mean, or ignoble: (Az, TA:) and the latter, anything small, or young: (Ham p. 631:) and also, the latter, a man that eats vehemently. (Ibn-'Abbád, K.)

حَوْتِكَة The manner of walking of him who is short; as also حَتِي. (Ibn-'Abbád, K.) = Also sing. of حَوَاتِك, (Ibn-'Abbád, TA,) which signifies Ill-fed beasts. (Ibn-'Abbád, K.) — The same pl. also signifies Young ostriches: (S, K:) the little ones of ostriches; as also حَتَك. (Ibn-'Abbád, K.)

حَوْتِكَان Young children. (Ibn-'Abbád, TA.)

حَوْتِكِي: see حَوْتَك, in two places.

حَوْتِكِيَة A certain kind of turban, worn by the Arabs: (Sh, K:) said by some to be so called after a man named حَوْتَك, who wore it. (TA.)

ح ت ح

1. حَتَمَة, aor. ٢, (K,) inf. n. حَتَم, (S, TA,) He made it, or rendered it, firm; or established it, or settled it, firmly; namely, a thing, or an affair. (S, K, TA.) — He decreed it; ordained it; pronounced it; or decided it judicially: (TA:) and so حَتَم بِهِ. (TK.) [See حَاتَم.] — He necessitated it; or made it, or rendered it, necessary, requisite, or unavoidable; syn. أَوْجَبَهُ: (S, K, TA:) and so حَتَم بِهِ. (Msb.) See حَاتَم. You say, حَتَمْتُ عَلَيْهِ الشَّيْءَ I made it, or rendered it, necessary, &c., for him to do, or to suffer, the thing. (S. [Golius, reading أَوْجَبْتُ for أَوْجَبْتُ, the explanation in the S, has rendered حَتَم as signifying "inspiravit:" and the next explanation given by him, i. e. "indicavit," is a misprint for "judicavit."] Or حَتَم عَلَيْهِ الأَمْرُ, aor. and inf. n. as above, signifies He made the thing, or affair, or event, to be absolutely, or decisively, or irreversibly, necessary, requisite, or unavoidable, for him to do, or to suffer. (Msb.) حَتَمُ, which is pl. of حَتَم, may also be an inf. n. of حَتَم, and is likewise pl. of حَاتَم. (TA.)

5. حَتَمَ He made a thing to be necessary, or unavoidable. (K, TA.) — [Hence, perhaps,] حَتَمَ لِفُلَانٍ بِخَيْرٍ He wished such a one good: or he augured good for him. (K.) — See also 7. — [It (a thing that was eaten) was soft, yielding, crummy, or easily broken.] It is said in the S that حَتَمَ signifies الهَشَاةُ: but in a marginal

note it is stated that there is an omission in this explanation, the right rendering being هَشَاةُ الشَّيْءِ المَأْكُولِ. (TA.) One says, هُوَ ذُو حَتَمٍ [It is soft, yielding, crummy, or easily broken: explained in the K by هَشَاةٌ, which is evidently a mistranscription for هَشَاةٌ, syn. with هَشَى]. (S, K.) And هُوَ غَضُّ المَتَحَمِّمِ [It is fresh, juicy, sappy, or moist, in its soft, yielding, crummy, or crumbling, nature; مَتَحَمِّمٌ being a regular inf. n.] (S, K.) — It (a ثُوْلُول [or wart] when it had become dry) crumbled, or broke into small bits. (TA.) And It (a glass vessel) broke in pieces, one part upon another. (TA.) — He ate a thing that was soft, yielding, crummy, or easily broken, in his mouth. (Lth, K.) — He ate the حَمَامَة, i. e., the food that remained upon the table, or what fell from it during eating, (K, TA,) of the crumbs of bread &c. (TA.) It is said in a trad. that he who eats and does this will enter Paradise. (TA.) — He was, or became, cheerful, brisk, lively, or sprightly, by reason of such a thing. (K.)

7. حَتَمَ It (a thing, or an affair, or event,) was, or became, absolutely, or decisively, or irreversibly, necessary, requisite, or unavoidable; as also حَتَم. (Msb.)

Q. Q. 4. حَاتَمَ He cut or cut off [a thing]. (K.)

حَتَم [inf. n. of 1: when used as a simple subst.,] A decree, an ordinance, a sentence, or a judicial decision; (S, K;) accord. to some, adapted to a particular case: (TA:) pl. حَتَمُ. (S, K.) It is said in the Kur [xix. 72], كَانَ عَلَى رَبِّكَ حَتَمًا [It is imposed by Himself upon thy Lord as a decree judicially decided]. (TA.) And Umeiyeh Ibn-Abi-salt says,

* عِبَادُكَ يُخَطِّبُونَ وَأَنْتَ رَبُّ *
* بِكَفَيْكَ المَنَائِبَا وَالحَتَمُ *

[Thy servants sin: and Thou art a Lord: in thy hands are the decrees and the judicial decisions]. (S.) — [As a term of the law, it is sometimes used instead of قَضَاءٌ as opposed to أَدَاءٌ.] — Also [an inf. n. used as an epithet, signifying] Necessary, requisite, or unavoidable; that must inevitably be done [or suffered]: (TA:) or indissoluble and irreversible: as in the phrase قَضَاءٌ حَتَمٌ [an indissoluble and irreversible decree or ordinance or sentence or judicial decision]. (Msb in art. جَزَم.) — And [hence,] Death. (MA.) — Pure; free from admixture; genuine: formed by transposition from مَحْتٌ. (K.) One says, هُوَ الأَخُ الحَتَمِ He is the pure, or genuine, true, brother. (TA.)

حَتَمَة Blackness; (K;) as also حَتَمَة. (TA.)
حَتَمَة: see what next precedes. — Also A flask (قَارُورَة) broken into small pieces. (K.)

حَمَامَة The food remaining upon the table: (S, K:) or what has fallen from it during eating, (K,) of the crumbs of bread, &c. (TA.)

حَمُومَة Acidity, sourness, or pungency; syn. حَمُومَة. (K.)

حَاتَم A judge; or one who decrees, ordains, or

pronounces a judicial decision: (S, K, TA:) pl. حَتَمُومَة, (K,) like as شُهُودٌ is pl. of شَاهِدٌ. (TA.) — [Hence,] because, as they [the Arabs] hold, or assert, it necessitates separation, or departure, (يُوجِبُ بالفِرَاقِ) (S, Msb, TA,) i. e. يُوجِبُ (Msb,) by its croaking, (Msb, TA,) الحَاتِمُ signifies The غُرَابُ [a name applied to any species of crow; and here, app., particularly to the raven]: (Msb:) or the black غُرَابُ: (S, K:) and [the bird called] غُرَابُ البَيْنِ, [see art. بَيْن] which is red in the beak and legs: (K:) said by Lh to be that which is fond of plucking out its feathers, and which is held to be of evil omen. (TA.) — And [hence,] حَاتِمٌ signifies also Unlucky, or inauspicious. (TA.) — See also أَحْتَمُ.

حَتَمُ, of the measure فَعْلَلٌ, signifies A green jar حَزْفٌ أَخْضَرٌ, meaning جَرَّةٌ: it is also applied to anything [of the colour termed] أَسْوَدٌ: and حَزْفٌ أَخْضَرٌ is, with the Arabs, أَسْوَدٌ [which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black; but the former appears to be the right meaning: see أَسْوَدٌ]. (Msb.) [See أَخْضَرٌ: and see also what here follows.]

أَحْتَمُ Anything (TA) black; (K, TA;) as also حَاتِمٌ. (TA.) [See also what next precedes.]

ح ت ح

حَتِي The سَوِيْقُ [or meal of what has been parched, or perhaps of what has been dried in the sun,] of the مَقْلُ [or fruit of the Theban palm, or cucifera Thebaïca]: (S, K:) or what is rasped, of the مَقْلُ, when it has become ripe, and is then eaten: (AHn, TA:) also, (K,) or as some say, (TA,) the [fruit called] مَقْلُ, (K, TA,) itself: (TA:) or what is bad thereof: or what is dry thereof. (K.) [See an ex. in a verse cited voce ذُر.] — The refuse (تُقْل) and skins (قُشُور) of dates: (K:) [like حَتَا and حَتِي.] — The scaly substances (قُشُور [app. meaning bits of the wax]) of honey, or of honey in the wax. (Th, K.) — I. q. دَمْنٌ [Dung of beasts, compacted together; &c.] (Az, K, TA. [In the CK, الرَمْنُ is put for الدَمْنُ.]) — The apparatus (مَتَاع) of the [kind of basket, made of palm-leaves, called] زَبِيلٌ: or its عَرَقٌ [meaning the suspensory, by which it is carried: see this word, which also means the "suspensory" of a water-skin]; (K;) its كِتَافٌ [or cord by which it is carried, being attached] in its شَفَة [or edge, lit. lip, and app., as is commonly the case, passed through a loop-shaped handle in the opposite edge, so that the two opposite edges are drawn together when it is carried: كِتَافٌ originally signifying "a rope with which one's arms or hands are tied together behind his back"]. (TA.) — The مَتَاع [or furniture and utensils, &c.,] of a house or tent. (TA.) — And What is bad of spun thread. (TA.)

حَتِي: see art. ح ت ح.

ح ت ح

1. حَتَمَ, aor. ٢, inf. n. حَتَمٌ, He hastened him,

or hurried him uninterruptedly, or in any manner. (TA.) And *حَثَّهُ عَلَيْهِ* (S, A, Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. *حَثَّ* (S, Mṣb, K,) with which are syn. *حَثَّوْهُ* [app. a quasi-inf. n.] and *حَثَّيْتِي* [an intensive inf. n.]; and *حَثَّوْهُ*; and *حَثَّوْهُ* (S, K,) inf. n. *حَثَّيْتُ*; (S;) and *حَثَّوْهُ*; (A, K;) and *حَثَّوْهُ*; (K;) and *حَثَّوْهُ*; (S, A, K;) *He incited, excited, urged, or instigated, him to it, or to do it,* (S, A, Mṣb, K,) namely, a thing; (S, Mṣb;) syn. *حَرَّضَهُ*; (Mṣb;) or *حَضَّهُ*; (S, A, K;) or *حَثَّ* is used in relation to pace, or journeying, or marching; and *حَثَّ* in other cases: so says El-Hareree, on the authority of Kh. (TA.) You say, *حَثَّ دَابَّتَهُ*, and *حَثَّوْهُ*, [He incited, or urged, his beast,] *بِالسَّوْطِ* [with the whip]. (A.) And *حَثَّ الْفَرَسَ عَلَى الْعَدُوِّ*, and *حَثَّوْهُ*, *He made the horse to go quickly, or in a brisk or sprightly manner; or urged him to run by striking him with the foot, or by beating him.* (Mṣb.) — See also R. Q. 1.

2: see 1.

4: see 1.

6. *تَحَاتُّوا* (S, A,) inf. n. *تَحَاتَّ* (K,) *They incited, excited, urged, or instigated, one another.* (K, TA.) You say, *لَا يَتَحَاتُّونَ عَلَى طَعَامِ الْمَسْكِينِ*, *They do not incite, excite, urge, or instigate, one another to feed the needy.* (S, TA.) And *التَّقْوَى أَصْلُ مَا تَحَاتُّ النَّاسُ عَلَيْهِ* [Piety is the principal, or best, thing to which men incite one another.] (A, TA.)

8. *احْتَثَّ* *He was, or became, incited, excited, urged, or instigated.* (S, K.) — See also 1. This verb is both trans. and intrans. (K.)

10: see 1, in two places.

R. Q. 1. *حَثَّ*: see 1, in two places. — Also *He moved about* [a thing]; or *put* [it] *in motion, or into a state of commotion*; (K;) [and so *حَثَّ*, as is implied in the M, voce *فَدَّ*, where it is used as meaning it (a bird) *moved, or flapped, its wings.*] You say, *حَثَّتِ الْمَيْلَ فِي الْعَيْنِ* *He moved about the collyrium-style in the eye.* (A, TA.) And [hence,] *حَثَّوْهُ* + *حَثَّوْهُ* *They stirred up* (حَرَكَوْا) *that affair, and then left it, or abandoned it.* (TA.) — *He scattered about* the utensils, or furniture, of his house, or tent; as also *عَثَّ*. (TA in art. *عَثَّ*) — Also, inf. n. *حَثَّوْهُ*, *It was, or became, in a state of commotion*: (L:) or *in a state of consecutive motion.* (TA.) *It* (lightning) *was, or became, in a state of commotion,* (K, TA,) as some say, (TA,) *in the clouds.* (K, TA.) — *It* (rain, and hail, and snow,) *appeared and went away, without pouring down.* (L.) — *He* (a man) *slept.* (TA.)

حَثَّ *Small particles of straw.* (S, K, TA.) — *Anything bruised, brayed, or broken into small particles.* (L.) — *Coarse sand*: (Aṣ, S:) or *what is مَتْرَقِرُق*, (K,) probably, [says SM,] a mistake for *مَدْفُوق* [broken into small particles], agreeably with an explanation of *حَثَّ* in the L, for, as to *مَتْرَقِرُق*, [he adds,] I have not found it in any book, (TA, [meaning that he had not

found a signification assigned to it that is appropriate here,]) *of sand, and of earth, or dust: or what is dry, or firm, or hard, and coarse, of sand.* (K, TA.) — *Bread without any seasoning, or condiment, to render it pleasant, or savoury.* (A 'Obeyd, S, K.) — *سَوِيْقٌ حَثٌّ* (S, K,) as also *عَثَّ*, (TA in art. *عَثَّ*) [Meal of parched barley or wheat] *not moistened, or stirred about, with water &c.*; expl. by *غَيْرٌ مَلْتَوْتٌ*; (S, and in a similar manner in the K;) and in like manner *حَثَّ* is applied to collyrium (*كُحْلٌ*), and to musk: or *سَوِيْقٌ* *not finely ground.* (TA.) [See also *حَثَّ*.] — *تَمَرٌ حَثٌّ* *Dates not sticking together.* (IAṣr, TA.) [See also *حَثَّ*.]

حَثَّ and *حَثَّوْهُ* *Sleep*; as also *حَثَّوْهُ* and *حَثَّوْهُ*. (TA.) You say, *مَا دَقْتُ حَثًّا*, *I tasted not sleep.* (TA.) And *مَا أَكْتَحَلْتُ حَثًّا*, *I slept not*: (S, K:) *As* says the latter; but A 'Obeyd asserts the former to be the more correct: (S:) *Th* mentions both. (TA.) And *مَا كَحَلْتُ* *I have not anointed my eye with sleep.* (TA.) And *مَا جَعَلْتُ فِي عَيْنِي حَثًّا* [I have not put any sleep into my eye]; (A, TA;) meaning *I have been very wakeful.* (TA.) Or *حَثَّ* signifies *Light, or little, sleep.* (IDrst, TA.) It is related on the authority of an Arab of the desert that it signifies *A little collyrium*: and on the authority of El-Fihree, that it is *syn. with بَرُوْدٌ*, i. e. *كُحْلٌ* [collyrium]. (TA.) — *نَوْمٌ حَثٌّ* or *حَثٌّ* *Little sleep.* (TA.) [See also *حَثَّيْتُ*.]

حَثَّ: see the next preceding paragraph.

حَثَّوْهُ: see what next follows, in two places.

حَثَّيْتُ, in the sense of *حَاثَّةٌ*, *A woman inciting, exciting, urging, or instigating.* (TA.) — And in the sense of *مَحْثُوْتَةٌ*, *A woman incited, excited, urged, or instigated.* (TA.) [So, too, a man.] — And [hence,] *A sharp man, quick in his affair; as though his soul incited him; as also* *حَثَّوْهُ*. (TA.) — And *Quick, or swift*; as also *حَثَّوْهُ* and *حَثَّوْهُ*: (K:) pl. of the first *حَثَّوْهُ*. (L.) You say *فَرَسٌ حَثَّيْتُ السَّيْرَ* [A horse quick, or swift, of pace]. (A.) And *مَضَى حَثَّيًّا* (A, Mṣb) *He passed, or went away, quickly, or swiftly.* (Mṣb.) And *وَلَّى حَثَّيًّا* *He retreated quickly and eagerly.* (S.) And *قَرَبٌ حَثَّوْهُ* i. e. [A] *quick* [night-journey to water], *in which is no flagging*: (S:) or [a] *hard* [night-journey to water]; as also *حَثَّوْهُ* and *حَثَّوْهُ*. (TA.) And *حَثَّوْهُ* i. e. [A] *journey in which the second and third and fourth days are without water,* in which is no flagging; as also *حَثَّوْهُ*: or *long and fatiguing, in which is no flagging*; as also *حَثَّوْهُ*. (TA.) And *حَثَّوْهُ* *A serpent that is in constant motion.* (TA.) — *نَوْمٌ حَثَّيْتُ* *Light sleep.* (IDrst, TA.) [See also *حَثَّوْهُ*.]

حَثَّيْتِي: see 1.

حَثَّوْهُ: see *حَثَّوْهُ*: — and see also *حَثَّيْتُ*, in four places.

حَثَّوْهُ: see 1: — and see also *حَثَّوْهُ*: — and *حَثَّيْتُ*.

فَرَسٌ جَوَادٌ الْمَحَثَّةُ *A horse that runs repeatedly when incited* [to do so]. (S.)

حشر

حَشْرَمَةٌ *Thickness of the lip.* (K.) — See also what next follows.

حَشْرَمَةٌ *The دائِرَةٌ [or small protuberance] in the middle of the upper lip, (S, K,) beneath the nose; (K;) also termed حَشْرَمَةٌ, with ح as well as خ; (S and K in art. حشر); or, accord. to Aboo-Hátim Es-Sijzee, حَشْرَمَةٌ; (TA;) and حَشْرَمَةٌ: (K in art. حشر): when somewhat long, it is termed بَطَارَةٌ [q. v.]; (S in art. بظر); and when it is so, the man is termed أَبْظَرٌ. (S in the present art.) — Also *The أُرْبِيَّةُ* [i. e. the lobule, or lower portion, of the nose]: or *the extremity of this*: (IAṣr, K:) accord. to IDrd, [حَشْرَمَةٌ] with fet-ḥ. (TA.)*

حَشْرَمٌ *A man (TA) having a thick lip.* (K,* TA.)

حشف

حَشْفٌ and *حَشْفٌ* dial. vars. of *حَفِئْتُ* and *حَفِئْتُ*: (O, K:) pl. *أَحْشَافٌ*. (TA.)

حشل

حَشَلٌ: see what follows, in two places.

حَشَالَةٌ [The grain of the weed called] *زُؤَانٌ*, and the like, (M, K,) of what is worthless, (M, TA,) found in wheat, (M, K,) and thrown away; (M, TA;) said by Lḥ to be somewhat grosser than dust, or earth, and than what are termed *دُقَاقٌ* [q. v.]: (TA: [see also *حَصَالَةٌ*]); and bits, or particles, that fall off, or are pared off, (K, TA,) from dates, and barley, and the like: (TA:) or what falls of the husks of barley, and rice, and of the skin of dates; and of everything of which bits, or particles, fall off, or are pared off; when it is picked for the purpose of removing what is bad: (S:) the refuse of *قَرَوْتُ* [or leaves of the mimosa flava] after picking to remove what is bad: (TA:) dregs of oil (S, TA) &c.; (TA;) the thick, or turbid, portion that remains at the bottom of that which is clear: (Mṣb in art. *ثفل*); broken pieces of straw: (TA in art. *حشر*): what is worthless: (K:) what is bad, and what remains, of wheat: (Lḥ, TA:) what is bad (Az, S, K) of dates, (Az, TA,) or, (S, K,) app., (S,) of anything; (S, K;) as also *حَشَلٌ*. (K.) [Hence,] + The refuse of men or mankind; the bad, or evil, thereof; (T, TA;) as also *حَشَلٌ*. (T.)

حشر

حَشْرٌ: see what next follows.

حَشْرَمَةٌ *A hill, or rising ground; (Mṣb;) as also*

حَمِيَّةٌ : (Az, as heard from the Arabs; and TA:) or a red [hill such as is termed] أَكْبَة : (S:) or a small red أَكْبَة : (K:) or a black أَكْبَة consisting of stones : (M, K:) as also حَمِيَّةٌ : (K:) or, as some say, an elevated road : (Mṣb:) pl. حَمَرٌ (K, *TA) and حَمِيَّاتٌ : (TA:) and حَمَرٌ [as a coll. gen. n.] signifies elevated roads. (TA.)

حَمِيَّةٌ : see حَمِيَّةٌ, in two places.

حى and حنو

1. حَى الترابَ and حَنَا الترابَ (S, Mgh, Mṣb, K,) the latter of which is the more usual, or more supported by authority, (TA,) aor. يَحْنُو and يَحْنِي (S, Mṣb, K,) inf. n. حُنُو and حُنَى (S, Mgh, Mṣb, K) and تَحْنَأُ (S,) He poured dust (Mṣb, TA) with his hand; (Mṣb;) threw it, or cast it; (TA;) or seized it with his hand and threw it; (Mgh, Mṣb;) عَلَيْهِ [upon him, or it], (K,) and فِي وَجْهِهِ [in his face]: (S, Mṣb:) الحُنَى and النَهْلُ both signify the pouring of dust; but the former, not without [first] raising it; and the latter, the sending forth, or down, without raising. (Ham p. 477.) [See an ex. in a verse cited in art. اى, conj. 6.] Accord. to IAth, the saying, in a trad., اَحْنُوا فِي اُجْوَهِ الْمَدَائِحِينَ الترابَ means †[Repel ye with] disappointment [those who praise much]: but some make it to have its overt meaning [of throw ye dust in the faces of those who praise much]. (TA.) The verb is also used in relation to water; as in the saying, يَكْفِيهِ أَنْ يَحْنُو ثَلَاثَ حَمَوَاتٍ (Mṣb,) and كَانَ يَحْنِي ثَلَاثَ حَمِيَّاتٍ (TA, [and the like is said in the Mgh,]) i. e. †[It is sufficient for him to throw, and he used to throw,] three handfuls [of water]. (Mṣb, TA.) — حَى said of a jerboa means He went so deep into his hole that he could not be dug out, the direction of his hole being unknown, and it being seen to be filled with dust, or earth, even with the rest of the ground. (TA in art. حفر.) The jerboa throws up (يَحْنُو) the dust, or earth, from his hole. (IAṣr, TA.) — حَى also means †I gave him something little in quantity, or pultry. (S, K.) — You say also, حَنَا الترابَ or حَى, aor. يَحْنُو and يَحْنِي; (K;) so in the copies of the K, but correctly يَحْنَأُ, [or rather يَحْنِي,] which is extr., like جَبَأَ [or جَبَى], aor. يَجْبَأُ [or يَجْبَى], and قَلَأَ [or قَلَى], aor. يَقْلَأُ [or يَقْلَى]; i. e. The dust became poured; or thrown, or cast. (TA.)

4. أَحَانَهَا and أَحَانَهَا الأَرْضَ [He turned, or threw, up the earth, or ground, searching for what was in it:] both signify the same. (TA in art. حوث.) And أَحْنَتِ الخَيْلَ البِلَادَ The horses bruised, or crushed, the regions [with their hoofs]; as also أَحَانَتْهَا. (K.)

10. اسْتَحْنُوا They threw, or cast, dust, each in another's face. (TA.)

حَنَا (S, ISd, TA) and حُنَى (K, TA) Dust poured; or thrown, or cast: (ISd, K, TA:) or dust being poured; or being thrown, or cast:

dual حَمَوَانٍ and حَمِيَّانٍ. (TA.) — Also, (K,) written in both ways as above, (TA,) The shins (قُشُور) of dates; (K;) and the bad thereof: (TA:) [like حَمِيَّةٌ] pl. of حَمَاءَةٌ : (K:) [or rather this is a n. un., and what is called the pl. is a coll. gen. n.]; like حَصَاةٌ and حَصَا. (TA.) — And Straw (تَبِنٌ [in the CK. erroneously, تَبِين]): (K, TA:) or broken pieces thereof; (Lh, S, K;) i. e., of straw: (Lh, S:) or straw (تَبِنٌ [in the CK, again, تَبِين]) separated from the grain. (K.)

حَمِيَّةٌ What is raised with the hand [to be poured, or to be thrown, or cast, therefrom; of dust; and also †of water]; (K, TA;) or, as in some copies of the K, with the two hands: and so [حَمِيَّةٌ and] حَمِيَّةٌ; [or rather these signify a single handful of dust, and †of water, raised to be poured or thrown;] pl. حَمِيَّاتٌ and حَمَوَاتٌ. (TA.) See 1.

حَمَوَاتٌ ; pl. حَمَوَاتٌ : } see حَمِيَّةٌ.
حَمِيَّاتٌ ; pl. حَمِيَّاتٌ : }

أَرْضٌ حَمَوَاتٌ Land abounding in dust: (S, K:) but IDrd says that it is asserted to be not of established authority. (TA.)

حَمِيَّةٌ One of the holes of the jerboa; (TA;) like نَافِقَةٌ : (K:) or the dust, or earth, of the jerboa, (IAṣr, K, *TA,) which he throws up with his legs from his hole: (IAṣr, TA:) pl. حَمَوَاتٌ [like as نَوَافِقٌ is pl. of نَافِقَةٌ]. (IB, TA.)

حَمِيَّةٌ (K) and مَحْنِيَّةٌ (ISd, TA) Dust poured; or thrown, or cast. (K, *TA.) يَا لَيْتَنِي المَحْنِيَّةُ عَلَيْهِ [O would that I were he upon whom dust is poured, or thrown: (in Freytag's Arab. Prov. ii. 920, المَحْنِيَّةُ:)] said on the occasion of wishing to be in the condition of him of whom the honourable treatment that he receives is concealed, and of whom the contemptuous treatment that he receives is made apparent: originating from the fact that a man was sitting with a woman, and a man attached to her approached; so, when she saw him, she threw dust in his [the former's] face, to show this man who was sitting with her that he should not draw near to her, lest their case should become known. (TA.)

مَحْنِيَّةٌ : see what next precedes, in two places.

حج

1. حَجَّ, aor. 2, (S, A, Mgh, Mṣb,) inf. n. حَجٌّ, (S, Mgh, Mṣb, K,) He repaired, or betook himself, to, or towards, syn. قَصَدَ, (S, A, Mgh, Mṣb, K,) a person (S, A, Mgh) [or place], in an absolute sense: or to, or towards, an object of reverence, veneration, respect, or honour: or, accord. to Kh, he repaired, or betook himself, much, or frequently, to, or towards, an object of this kind: and also he repaired to, betook himself to, or visited, a person: (TA:) and he went to, or visited, a person repeatedly, or frequently. (ISk, T, S, Mgh, K, *) You say also, حَجَّ بَنُو فُلَانٍ فُلَانٌ The sons of such a one continued long going repeatedly to visit such a one. (S.) —

Hence, (S, Mgh, Mṣb,) aor. and inf. n. as above, (S,) and inf. n. حَجٌّ also, (Sb, L,) or this is a simple subst., (S, Mṣb, K,) by a conventional usage, (S,) or predominantly, (Mgh,) or by restriction of its usage in the law, (Mṣb,) He repaired to Mekkeh, (S, K,) or to the Kaqbeh, (Mgh, Mṣb,) to perform the religious rites and ceremonies of the pilgrimage; (S, Mgh, Mṣb, K;) or for the purpose of the عُمْرَة [q. v.; but this latter meaning is very rare: the usual meaning is, he performed the pilgrimage to Mekkeh and Mount 'Arafát, with all the rites and ceremonies prescribed to be observed at, and between, those two places]: (Mṣb:) or he repaired to the House [of God, at Mekkeh,] and performed the actions prescribed for that occasion by the law of the Kur-án and the Sunneh. (L.) [See حَجٌّ, below.] You say also, حَجَّ البَيْتَ, aor. 2, inf. n. حَجٌّ, (T, S,) and احْتَجَّهُ, (El-Hejeree, TA,) He performed the pilgrimage to the House [of God, at Mekkeh]; (T, S;) because people repair to it every year. (T, TA.) And حَجُّوا مَكَّةَ [They performed the pilgrimage to Mekkeh]. (A.) And مَا حَجَّ وَلَيْتَهُ دَجَّ He did not repair to Mekkeh to visit the House of God, (Aboo-Tálib, Az,) or for the performance of the rites and ceremonies of the pilgrimage, (Mṣb,) but he journeyed for mercantile purposes. (Aboo-Tálib, Az, Mṣb. [See also art. دج.]) And hence, accord. to some, لَجَّ فَحَجَّ, a prov., which see below. (TA.) — Also, (TA,) inf. n. حَجٌّ, (K,) He came, or arrived. (K, TA.) You say, حَجَّ عَلَيْنَا فُلَانٌ Such a one came to us. (TA.) — Also, [aor., accord. to rule, as above,] inf. n. حَجٌّ, He shaved [his head; as one does on completing the performance of the rites and ceremonies of the pilgrimage: see حَجٌّ, below]. (TA.) — Also, (IAṣr, A, &c.,) aor. 2, inf. n. حَجٌّ, (TA,) He probed a fracture of the head, (K,) or a wound, (A, TA,) with a مِحْجَاجٌ, (A, K,) or مِجْلٌ, (TA,) for the purpose of curing it: (TA:) or he probed a wound to know its depth: (IAṣr, TA:) or he examined a cleft in the head to know whether there were in it bone or blood: (ISH, TA:) or he dressed and cured a wound in the head reaching to the brain: or he poured boiled clarified butter upon a fracture of the head, in consequence of which the blood was mixed with the brain, until the blood appeared, which he took away with a little cotton: (TA:) or حَجَّهُ, inf. n. حَجٌّ, signifies he probed a fracture of his head for the purpose of curing it: (S:) or he made a perforation in the bone [of his broken head] (قَدَحَ فِيهِ) with an iron instrument, it being broken so that the brain was befouled with blood, and pulled off the skin that had dried up, and then cured it, so that it closed up with a [new] skin: it relates to a wound reaching to the brain. (L.) — Also, aor. 2, inf. n. حَجٌّ, He cut out and extracted a bone from a wound. (TA.) — Also, (A, Mṣb,) aor. 2, (Mṣb, TA,) inf. n. حَجٌّ, (K,) He overcame another in, or by, an argument, a plea, an alle-

gation, a proof, an evidence, or a testimony. (A, Mṣb, K.) See 3. It is said in a prov., نَحَّ فَحَجَّ (S, TA) *He was pertinacious in litigation, dispute, or altercation, and overcame therein* [as is implied in the S, and expressed in the TA]: or *he persevered until he performed the pilgrimage* [not having intended to do so when he set out: see Freytag's "Arab. Prov." ii. 452]. (TA.) = Also, (TA,) [aor., accord. to rule, ى,] inf. n. حَجَّ; (K;) and حَجَّجَ, (K,) inf. n. حَجَّجَةً; (TA;) *He refrained, forbore, or abstained, (K, TA,) from a thing.* (TA.) [See also the latter verb below.]

3. حَاجَةٌ, (S, A, Mgh, Mṣb,) inf. n. حَاجَةٌ (A, Mṣb, TA) and حَجَّاجٌ, (TA,) *He contended with him in, or by, an argument, a plea, an allegation, a proof, an evidence, or a testimony.* (S, Mgh, Mṣb, TA.) You say, حَاجَهُ فَحَجَّهُ *He contended with him in, or by, an argument, &c., and he overcame him therein, or thereby.* (S, A, *Mgh, Mṣb.) — [And hence, حَاجَ *He pleaded in a lawsuit.*]

4. حَاجَهُ *He sent him to perform the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof.* (S, Mṣb, K.)

6. حَاجٌ [inf. n. of تَحَاجُوا] *The contending, one with another, in a litigation, a dispute, or an altercation; (S, K;) the adducing arguments, pleas, allegations, proofs, evidences, or testimonies, one with another.* (KL.)

8: see 1. = احتج بشئ *He adduced, or urged, or defended himself by adducing or urging, a thing as an argument, a plea, an allegation, a proof, an evidence, or a testimony.* You say, احتج على خصمه بحجة شبيهة *[He argued against his adversary with a strong, or a difficult, argument, plea, &c.]*. (A.)

R. Q. 1. حَجَّجَ, inf. n. حَجَّجَةً: see 1, last signification. — Also *He retired, or drew back; or did so in fear: (S, K;) or he lacked power, or ability.* (TA.) One says, حملوا على القوم حملوا حملة ثم حَجَّجُوا *They made a single charge, or assault, upon the party, and then retired, or drew back; or drew back in fear: (S, TA;) or lacked power, or ability.* (TA.) — *He refrained from saying what he desired, or was about, to say; (S, K;) like مَجَّجَ: (S;) or he did not reveal, or manifest, what was in his mind.* (M, TA.) It is said in one of the prov. of Meyd, نَفْسُكَ بِمَا تَحَجَّجُ أَغْلَرُ *Thou thyself knowest better than others [what thou refrainest from uttering, or] what is in thy mind.* (TA.) — *He remained, stayed, abode, or dwelt, (K, TA,) in a place; not quitting it; as also تَحَجَّجَ.* (TA.)

R. Q. 2. تَحَجَّجَ: see what next precedes. حَجَّ and حَجَّجَ, the former an inf. n., and the latter a simple subst., (S, Mṣb, K,) or the latter also is an inf. n., (Sb, L,) [both used as substs.] *The pilgrimage to Mekkeh, (S, K,) or to the*

Ka'abeh, (Mṣb,) *to perform the religious rites and ceremonies prescribed to be observed on that occasion: (S, Mṣb, K;) Ks makes no difference between these two words: some say that the former is employed to signify the religious rites and ceremonies of the pilgrimage because they follow the repairing to Mekkeh, or because they are completed by shaving [the head], or because people continue long going to and fro to perform them: accord. to Az, it signifies the performance of the religious rites and ceremonies of the pilgrimage of one year; and some say حَجَّجَ and حَجَّجَةً: (TA;) or this last signifies a single pilgrimage, for the performance of its appointed religious rites and ceremonies; deviating from rule; (S, Mgh, Mṣb, K;) for by rule it should be حَجَّجَ, (S, Mgh, K,) which, Th says, has not been heard from the Arabs: (Mgh, Mṣb;) Ks says that حَجَّجَتْ حَجَّةً and رَأَيْتَ رُؤْيَةً are the only deviations from the model of حَجَّجَتْ حَجَّةً in all the language of the Arabs: but El-Athram and others are related to have said, We have not heard from the Arabs حَجَّجَتْ حَجَّةً nor رَأَيْتَ رُؤْيَةً; they saying only حَجَّجَتْ حَجَّةً: (L, TA;) whence it appears that حَجَّجَتْ and حَجَّجَتْ were both used: (TA;) the pl. of the latter is حَجَّجَاتٍ: (Mgh, Mṣb;) so in the saying, نَذَرَ خَمْسَ حَجَّجَاتٍ *[He made a vow to perform five pilgrimages].* (Mgh.) Hence, ذُو الْحَجَّةِ, (S, Mgh, Mṣb) and ذُو الْحَجَّةِ, (Mṣb, TA,) which latter is said by Kz and 'Iyād and Ibn-Kurkool to be the more common, (TA,) [or, accord. to Fei, the contr. is the case, for he says,] some pronounce it in the latter manner, (Mṣb,) [The last month of the Arabian calendar;] the month of the pilgrimage; (S, Mgh, Mṣb;) so called because the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof, are performed in it: (TA;) pl. ذَوَاتِ الْحَجَّةِ: (S, Mṣb;) they did not say ذَوُو الْحَجَّةِ agreeably with the singular. (S.) [Hence also,] وَحَجَّةٌ *[By the pilgrimage which is the ordinance of God, I will not do this or that thing]: a form of oath used by the Arabs.* (S, K.) What is commonly termed الْحَجَّجُ is sometimes termed الْحَجَّجُ الْأَكْبَرُ *[The greater pilgrimage]: the عُمْرَةُ [q. v.] being termed الْحَجَّجُ الْأَصْغَرُ [the minor pilgrimage].* (Kull p. 168.) — See also حَاجٌ.*

حَجَّجَ: see حَجَّجَ, in two places: — and see also حَجَّجَ.

حَجَّجَ: see حَجَّجَ, in five places. = Also, (IAar, K,) and حَجَّجَ, (S, K,) the former of which is the word commonly known, (IAar in a marginal note in a copy of the S,) and حَاجَةٌ, which is a subst. like كَاهِلٌ and غَارِبٌ, (L,) *The lobe of the ear.* (S, L, K.) — And the first, *The bore, or perforation, of the lobe of the ear.* (AA, TA.) — And *A bead, or a pearl, that is hung in the ear; (K;) sometimes called حَاجَةٌ.* (IDrd, TA.)

حَجَّةٌ *A mode [of argument or the like] by which one overcomes in a litigation, dispute, or altercation; so called because recourse is had to it (لَأَنَّهَا تَحَجُّجٌ, i. e. تَقْضُدُ): (T, TA:) that by which one rebuts, or refels, an adversary in a litigation, dispute, or altercation: an argument; a plea; an allegation: [it may be true or false: see Kur xlii. 15, and xlv. 24:] (TA:) a proof; an evidence; a testimony: (S, Mṣb, K:) [a title; a voucher: often thus used in the present day:] also applied to a person; like تَبَيَّنَ; (A and Mgh and TA in art. تَبَيَّنَ;) [as in the saying, مَنْ حَفِظَ مِنْ حَفِظَ عَلَى مَنْ لَمْ يَحْفَظْ *He who preserves in his mind a word, or an authority, &c., is an evidence against him who does not;* occurring often in the larger lexicons, expressing the superior authority of hearsay, or usage, over analogy &c.; and in the saying,] أَنْتَ حَجَّةٌ عَلَى نَفْسِكَ *[Thou art an evidence against thyself];* a phrase mentioned by Akh: (S in art. بَصَرَ:) [also, an excuse:] pl. حَجَّجَاتٍ (A, Mṣb) and حَجَّجَاتٍ. (TA.)*

حَجَّجَ: see حَجَّجَ, in four places. — Also *A year: (S, Mṣb, K;) pl. حَجَّجَاتٍ. (S, A, Mṣb.)* You say, أَقْبَتُ عِنْدَهُ حَجَّةً *[I stayed at his abode a year],* and ثَلَاثَ حَجَّجَاتٍ *[three complete years].* (A.) = See also حَجَّةٌ.

حَجَّجَ: see حَجَّجَ, in two places: — and see also حَجَّجَ.

حَجَّجَ and حَجَّجَ *The surrounding bone of the eye, (Mṣb, TA,) upon [the upper part of] which grows the eyebrow; (TA;) the bone that surrounds the cavity of the eye, upon [the upper part of] which grows the hair of the eyebrow: (ISk, TA;) it is said in a trad. that a female hyena and her young ones were within the حَجَّجَ of the eye of an Amalekite: (TA;) or the [supra-orbital] bone upon which grows the hair of the eyebrow; (S, K;) the bone that projects over the cavity of the eye: (IAmb, Mṣb;) or the upper bone, beneath the eyebrow: (TA;) of the masc. gender: (Mṣb;) pl. [of pauc.] أَحْجَّةٌ (S, Mṣb) and [of mult.] حَجَّجَاتٍ, deviating from a general rule, accord. to which a sing. of the measure to which this belongs does not assume this form of pl. because the reduplication is disapproved: also, by poetic license, حَوَاجِجٌ, contr. to rule, for حَوَاجِجٌ. (TA.) The expression فِي حَجَّجِ حَاجِبِ ضَمِيرٍ is used by poetic license for فِي حَجَّجِ حَاجِبِ ضَمِيرٍ. (TA.) — [Hence,] both words also signify † *The upper limb of the disk (i. q. حَاجِبٌ) of the sun, appearing when it begins to rise.* (A, K, TA: but in the A, only the latter form of the word is given.) — Also, [hence,] both words, † *A side.* (A, *K.) You say, مَرُّوا بِحَجَّجِ الْجَبَلِ † *They passed by the two sides of the mountain.* (A.)*

حَجَّجَ: see the paragraph next preceding.

حَجَّجَ *A man upon whom the operation termed حَجَّجَ (the probing of a fracture of the head, &c.,)*

حج - حج

has been performed; (§, L;) as also **مُحَجَّجٌ**. (L.) And A fracture of the head that has been medically treated, or cured:—and also A certain mode of medical treatment, or curing, of such a fracture. (As, TA.)—**حَجَجٌ** (pl. of **حَجَجٌ**, TA) signifies Probed wounds. (K.)—And **حَجَجٌ** this same pl., Roads much furrowed [by the feet of beasts or men] (**مُحَجَّرَةٌ**): (L, K:) but it is uncertain whether its sing., if it have any, be **حَجَجٌ** or **حَجَجٌ**. (MF.)—Also i. q. **مُحَجَّجٌ** as act. part. n. of **حَجَجَ**: so in the phrase, **أَنَا حَجَجٌ** I am he who will overcome him by arguments, or proofs, or the like: occurring in a trad. relating to Ed-Dejjál. (TA.)—See also **حَجَجٌ**.

حَجَجٌ A frequent performer of the pilgrimage to Mekkeh, and of the religious rites and ceremonies ordained for that occasion: the **ح** in this word, as in other epithets of the same measure, does not [regularly] admit of imáleh; but when it is used as a proper name, it admits this, agreeably with rule: some pronounce its **ح** with imáleh even when it is in the nom. or accus. case, contr. to rule. (TA.)

حَجَجٌ act. part. n. of **حَجَجَ**; Repairing, or betaking himself, to [a person or place]. (Msb.)—And hence, (§, Msb,) A man repairing to Mekkeh, (§, K,) or to the Ka'bah, (Msb,) to perform the religious rites and ceremonies of the pilgrimage; (§, Msb, K;) or for the purpose of the **عُمْرَةَ**: (Msb: [but see 1:]) [a pilgrim of Mekkeh; or one who has performed the pilgrimage of Mekkeh: see what follows:] as also **حَجَجٌ**, (§, K,) the original form, sometimes used by poetic license: (§) pl. **حَجَجٌ** and **حَجَجٌ** (§, A, Msb, K) and **حَجَجٌ**; (§, K;) or rather the second of these is a quasi-pl. n., a kind of noun which, as well as the coll. gen. n., is often called by the lexicographers a pl., though not so called by the grammarians: (MF:) **حَجَجٌ** is also used as a pl., syn. with **حَجَجٌ**, like as **سَمَرٌ** is with **سَمَرٌ**: (Mgh:) it may be considered as a gen. n., and is sometimes a quasi-pl. n., like **جَامِلٌ** and **بَاقِرٌ**; (TA;) as is also **حَجَجٌ**; signifying a company of pilgrims of Mekkeh; or pilgrims, collectively; (ISK, L;) and likewise **حَجَجٌ**. (So in a marginal note in a copy of the §.) The fem. is **حَجَجَةٌ**: pl. **حَوَاجٌ**: (§, K:) you say **حَوَاجٌ بَيْتِ اللَّهِ** when they have performed the pilgrimage; but when they have not yet performed it, [being in the act of performing it,] you say **حَوَاجٌ بَيْتِ اللَّهِ**, in which latter case you would say **حَوَاجٌ** were not this word imperfectly decl.; [and in like manner, **حَجَجٌ بَيْتِ اللَّهِ**, and **حَجَجٌ بَيْتِ اللَّهِ**;] like as you say **ضَارِبٌ زَيْدًا أَمْسًا**, and **ضَارِبٌ زَيْدًا غَدًا**. (§) [**حَجَجٌ**, as a n. un. of **حَجَجٌ**, considering the latter as a coll. gen. n., like **رَوْمٌ**, of which the n. un. is **رُومِيٌّ**, is commonly used by the Turks and Per-

sians as signifying a pilgrim of Mekkeh: but I have not found it so used in any classical Arabic work.] You say, **أَقْبَلَ الْحَاجَّ وَالِدَاجَ** The company of pilgrims to Mekkeh, and of men travelling for mercantile purposes, came. (TA. [See also art. دج.] And **لَمْ يَتْرُكْ حَاجَّةً وَلَا دَاجَةً** He left not a company of pilgrims to Mekkeh (**جَمَاعَةٌ حَاجَّةٌ**), nor a company of their followers, or dependents. (TA from a trad. [See also arts. دج and دوج.] = Also Overcoming in [or by] an argument, or a plea, or the like. (Mgh.)

حَاجَّةٌ: see **حَاجَجٌ**, in two places:—and see also **حَاجَّةٌ**, in two places.

حَاجَجٌ } see **حَاجَجٌ**.
حَاجَجِيٌّ }

هُوَ أَحَجُّ مِنْهُ He is one who overcomes in [or by] a **حُجَّةٌ** [i. e. an argument, &c.,] more than he. (Mgh.)

مَحَجَّةٌ A road, or way: (Mgh, TA:) or the middle of a road; (M, voce **جَرَجَةٌ**;) the beaten track, or part of a road along which one travels; (T, TA;) the main part, and middle, of a road; syn. **جَادَةٌ**: (§, Msb:) pl. **مَحَاجٍ**. (A, TA.)—[Hence,] **اجْعَلِ الْأَمْرَ مَحَجَّةً وَاحِدَةً** † Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. **بَاجٌ**.)

مِخْجَاجٌ A surgeon's probe. (§, A, K.)—A man much addicted to litigation, dispute, or altercation. (§, K.)

مُخَجَّجٌ A man repaired to. (§.)—See also **حَجَجٌ**—Also A man overcome in [or by] a **حُجَّةٌ** [i. e. an argument, &c.]. (A,* Mgh.)

حَجَجٌ: see **حَجَجٌ**.

ضَرْبٌ مُخَجَّجٌ A blow that is feeble, and falling short. (IAar, TA.)

حجأ

1. **حَجَأَ بِهِ**, aor. ٢, He rejoiced in it, or at it; namely, a thing, or an affair or event; (§, K;) as also **حَجَجَى بِهِ**, aor. ٢: (K:) or the latter, he was, or became, attached to it, and tenacious of it; (§, K;) as also **حَجَجَى بِهِ**, without ٢; and **حَجَجَى بِهِ**: (§) or he laid, or kept, hold upon it, and clave to it; (Fr, K;) as also **حَجَجَى بِهِ**, without ٢; (Fr;) and **حَجَأَ بِهِ**, (TA,) and **حَجَجَى بِهِ**. (Fr, K.)—**حَجَأَ عَنْهُ كَذَا**, aor. ٢, He kept, or withheld, from him such a thing. (K.)

5: see above, in two places.

8. **احْتَجَأَ بِهِ** He had recourse to him for protection. (TA in art. **حَجَرٌ**.)

حَجَجَى بِهِ Attached to, and tenacious of, him, or it. (Fr, S.)—**إِنَّهُ لَحَجَجَى إِلَى بَنِي فُلَانٍ** Verily he is betaking himself for refuge, or protection, to the sons of such a one. (AZ, K.)*—**هُوَ حَجَجَى**

بَكَذَا He is adapted or disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it: (Lh, K:) a dial. var. of **حَجَجَى**: (Lh:) you say, **هُمَا حَجَجَانِ**, and **هُنَّ حَجَجَايَا**. (TA.)

مَنْجَبٌ A refuge; a place to which one has recourse for refuge or protection. (Lh, K.)

حجب

1. **حَجَبَهُ**, (§, A, Msb,) aor. ٢, (Msb,) inf. n. **حَجَبٌ**, (Mgh, Msb,) He, or it, prevented, hindered, debarred, or precluded, him, or it: (Mgh, Msb:) he, or it, precluded him, or it; i. e. prevented him, or it, from entering. (§, A.) [Hence,] **الْإِخْوَةُ يَحْجُبُونَ الْأُمَّ عَنِ الثَّلَاثِ** [Brothers of a person deceased preclude the mother from receiving the third of the inheritance]. (§, A.)—Also, (A, K,) aor. as above, (TA,) inf. n. **حَجَبٌ** and **حَجَابٌ**, (K,) He, or it, veiled, concealed, hid, covered, or protected, him, or it; (A, K;) as also **حَجَبَهُ**. (K.)—[And It intervened between two things. Thus the diaphragm is described as] **جِلْدَةٌ تَحْجُبُ بَيْنَ الْفُؤَادِ وَالْبَطْنِ** [A piece of skin that intervenes between the heart and the belly]. (A.)—[And He held the office of **حَاجِبٌ**, i. e. door-keeper, or chamberlain. You say,] **فُلَانٌ يَحْجُبُ لِلْأَمِيرِ** Such a one holds the office of **حَاجِبٌ** to the prince, governor, or commander. (A, TA.)

2: see 1.

5: see 8.

8. **احْتَجَبَ** [He, or it, became prevented, hindered, debarred, or precluded: he became secluded; or he secluded himself:] he, or it, became veiled, concealed, hidden, covered, or protected; as also **تَحَجَبَ**. (K, TA.) You say, **احْتَجَبَ الْبَلَدُ عَنِ النَّاسِ** [The King secluded, or concealed, himself, or became secluded or concealed, from the people]. (§, A.) And **احْتَجَبَتِ الشَّمْسُ فِي السَّحَابِ** † [The sun became concealed, or concealed itself, in the clouds]. (A, TA.)—[Hence, app.,] **يَوْمٌ مِنْ تَاسِعِهَا**, or **يَوْمٌ مِنْ تَاسِعِهَا**, and **مِنْ يَوْمٍ مِنْ تَاسِعِهَا**, (TA,) [as though meaning The woman secluded herself from the commencement of a day of her ninth month of pregnancy:] said of a pregnant woman, (TA,) when a day has passed of her ninth [month, during which it was probably a custom for a woman to seclude herself in the house or tent]. (K, TA.)

10. **اسْتَحْجَبَهُ** He appointed him to the office of **حَاجِبٌ** [i. e. door-keeper, or chamberlain]. (§, K.)

حَجَبٌ: see **حَجَبَةٌ**.—Also [The windpipe;] the passage of the breath. (K.)

حَجَبٌ A hill; syn. **أَكْمَةٌ**: (K:) or a lofty **أَكْمَةٌ**. (TA.)

حَجَبَةٌ: see **حِجَابَةٌ**.

حَجَبَةٌ The head [or crest] of the hip or haunch (§, A) [of a man, (see **حَرْقَفَةٌ**), and] of a horse;

(A;) i. e. each of the *حَجَبَتَانِ*, which project above, or beyond, the *حَاصِرَتَانِ* [or two flanks]: (S;) or the dual signifies the two edges of the hip or haunch, that project above, or beyond, the *حَاصِرَة* [or flank]: (K;) or the two bones above the pubes, that project above, or beyond, the soft parts of the belly, on the right and left: (Z;) in his "Khalk cl-Insán,"* and K;) or the heads of the two hip-bones or haunch-bones, next the *حَرَقَتَانِ* [q. v.]; pl. [or rather coll. gen. n.] *حَجَبٍ*, and pl. of pauc. *حَجَبَاتٍ*: (TA:) and in a horse, the parts of the two hips, or haunches, that project above, or beyond, the [skin called] *صَفَاقٍ*, of the belly. (K.)

حَجَابٌ [A thing that prevents, hinders, debar, or precludes:] a thing that veils, conceals, hides, covers, or protects; (S, Mṣb, K, TA;) because it prevents seeing, or beholding: (Mṣb:) a thing, (A, K,) or body, (Mṣb,) that intervenes (A, Mṣb, K) between two things, (A, K,) or between two bodies; which is [said to be] the primary signification; (Mṣb;) [a partition, a bar, a barrier, or an obstacle:] and sometimes applied to ideal things: (Mṣb:) pl. *حَجَبٍ*. (A, Mṣb, K.) You say, *ضَرَبَ الْحَجَابَ عَلَى النِّسَاءِ* [The veil, or curtain, was put, or let down, over the women]. (A, TA.) And *لَهُ دَعَوَاتٌ تَخْرِقُ الْحَجَبَ* [He has prayers that rend the veils]. (A, TA.) And *مَا لِدَعْوَةِ الْمَظْلُومِ حَجَابٌ* [There is no veil, or obstacle, to the prayer of the wronged]. (A, TA.) It is said in a trad., *مَنْ أَطْلَعَ الْحَجَابَ وَأَقَعَ مَا وَرَاءَهُ* [He who gets sight and knowledge of the veil falls into that which is behind it]: i. e., when a man dies, he falls into what is behind [one of] the two veils, that of Paradise and that of Hell: (Ish, TA:) or, accord. to some, *إِطْلَاعُ الْحَجَابِ* signifies the stretching out the head [and looking over the veil]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA.) And in another trad., a saying of Mohammad, (TA,) *إِنَّ اللَّهَ يَغْفِرُ لِلْعَبْدِ مَا لَمْ يَقْعِ الْحَجَابَ* [Verily God forgiveth the servant (his creature) as long as the precluding event shall not have happened]: *الحجاب* here meaning the dying in the belief in a plurality of gods: (K,* TA:) as though one were precluded from true belief by death. (TA.) One says also, *إِنِّبَالِيَّةٌ بَيْنَ الْإِنْسَانِ وَمُرَادِهِ* [Inability is a bar between man and his desire]. (Mṣb.) And *إِنِّبَالِيَّةٌ بَيْنَ الْعَبْدِ وَرَبِّهِ* [Disobedience is a bar between the servant and his Lord]. (Mṣb.) — [Hence, in the present day, †A written charm or amulet; generally worn in a case (called *بَيْتٌ حَجَابٍ*) suspended, on the right side, by a string passing over the left shoulder, or on some other part of the person: pl. of mult. *حَجَبٍ*, and of pauc. *أُحْجِبَةٌ* and *حَجَابَاتٌ*.] — [Hence also,] A thin piece of flesh, (K,) resembling a piece of skin, (TA,) in the interior of the body, between the two sides, intervening between the lungs and the *قَصَبِ* [in the *كَلْبِ*, but this is evidently a mistranscription for *القَصَبِ* the lower intestines; for the *حَجَابِ* is the diaphragm, or midriff]:

(K, TA:) and *حَجَابُ الْقَلْبِ*, (A,) or *حَجَابُ الْجَوْفِ*, (S,) signifies [the same; as also *حَجَابُ الْكَبِدِ*; (see *حَلْبٌ*);] what intervenes between the heart and the rest of the *جَوْفِ*; (S;) the piece of skin that intervenes between the heart and the belly: (A, TA:) or *حَجَابُ الْقَلْبِ* signifies a certain fat that clothes the heart: (AHeyth, TA in art. *شَغَفٌ*): [or it signifies, or signifies also, the *septum cordis*: see *قَلْبٌ*:] pl. *حَجَبٍ* (A, TA.) Hence the saying, *فَتَرَ الْخَوْفُ حَجَابَ قَلْبِهِ* [Fear rent open his midriff: or his septum cordis]. (A, TA.) — †The horizon: [because it terminates the view:] so in the phrase, *تَوَارَتْ بِالْحَجَابِ* †It (the sun) became concealed by the horizon; occurring in the *Kur* [xxxviii. 31], and in a trad. (TA.) — †A mountain: (A:) or an elevated part of a mountain. (K.) You say, *قَعَدَ فِي ظِلِّ الْحَجَابِ* †He sat in the shade of the mountain. (A.) — †The place where a [stony tract such as is called] *حَرَّةٌ* ends. (K.) — †A tract of sand uniformly continuous, and long. (K.) — †The light of the sun: or the tract, or side, of the sun: (K, TA:) or [like *حَاجِبٌ*] a side, or part, of the sun. (TA.)

حِجَابَةٌ, (K,) or *حِجْبَةٌ*, (S,) The office of door-keeper [or chamberlain]. (S,* K.) — And the former, The office of door-keeper and guardian of the *Ka'bah*. (TA.)

حَاجِبٌ, an epithet in which the quality of a subst. predominates, (TA,) A door-keeper; (Mṣb, K;) so called because he prevents persons from entering: (Mṣb:) [a chamberlain:] pl. *حِجَابٍ* (S, Mṣb, K) and *حِجْبَةٍ*. (Mṣb, K.) And *حِجَابَةُ الْبَيْتِ* [The door-keepers and guardians of the *Ka'bah*: see *حِجَابَةٌ*]. (TA.) — Each of the two bones over the eyes, with the hair and flesh upon them: (IF, Mṣb, K:) or the eyebrow; the hair growing on either of those bones: (AZ, K:) so called because it precludes the rays of the sun from the eye: (TA:) of the masc. gender: (Lh, TA:) pl. *حِجَابَاتٍ*. (S, Mṣb, K.) One says, *إِنَّهُ لَمَزَجَجَ حِجَابَ الشَّمْسِ* [Verily he has the eyebrow made narrow and long, by the removal of redundant hairs; or made narrow and long and arched; or lengthened with antimony]. (Lh, TA.) — [Hence, as being likened thereto,] †The piece of wood that is over the lintel of a door-frame. (Az, TA.) [See *عَتَبَةٌ*.] — †The edge, (A,) or side, (K,) or upper limb of the dish, that appears when it begins to rise, (T, TA,) or the first part that appears, (Mgh,) of the sun, (T, A, Mgh, K,) and of the moon: (T, TA:) likened to the *حَاجِبِ* (A, Mgh) of the face (Mgh) of a man: (A:) and *حِجَابُ الشَّمْسِ* the sides of the sun. (S.) You say, *بَدَأَ حَاجِبُ الشَّمْسِ*, (T, A, TA,) and *الْقَمَرِ*, (T, TA,) †The upper limb of the disk, (T, TA,) or the edge, (A,) of the sun appeared, (T, A, TA,) and of the moon. (T, TA.) — †The edge of anything. (K.) A woman said to a man who was eating of the middle of a round cake of bread, *كُلْ مِنْ حِجَابِهَا* †Eat of its edges, (As, TA,) or its sides. (A.) — †[The beginning of the dawn.] You say, *لَا حِجَابَ*

† *حِجَابُ الصُّبْحِ* †The beginnings of the dawn appeared. (A, TA.)

مُحَجَّبٌ: see what next follows.

مُحَجَّبٌ [pass. part. n. of 1]. You say *مَلِكٌ مُحَجَّبٌ* (A) and *مُحَجَّبٌ* (S) and *مُحَجَّبٌ* (A) and *مُحَجَّبٌ* (TA) [A king secluded, or concealed, from the people]. And *أَمْرًا مُحَجَّبَةً* [A woman veiled, or concealed by a curtain or the like. (TA.)] And *هُوَ مُحَجَّبٌ عَنِ الْخَيْرِ* [He is debarred from good.] (A, TA.) — †Blind; (S, K;) and so *مُحَجَّبٌ*. (TA.)

مُحَجَّبٌ: see the next preceding paragraph.

مُحَجَّبٌ: see *مُحَجَّبٌ*, in two places.

حجر

حَجَرٌ, aor. *حَجَرَ*, (ISd, TA,) inf. n. *حَجْرٌ* (ISd, Mgh, K) and *حَجْرٌ* and *حَجْرٌ* and *حَجْرَانٌ* and *حَجْرَانٌ* (ISd, K,) *He prevented, hindered, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted*, (ISd, Mgh, K,) *عَلَيْهِ* from him, or it: (ISd, TA:) [or *عليه* is here a mistranscription for *عنه*: for] you say, *لَا حَجْرَ عَنْهُ*, meaning *There is no prevention, &c., from him, or it*: (TA:) and *حَجَرَ عَلَيْهِ*, aor. *حَجَرَ*, inf. n. *حَجْرٌ*, (S, A,* Mṣb,) *He (a kádee, or judge, S, A) prohibited him (a young or a lightwitted person, TA) from using, or disposing of, his property according to his own free will*: (S, A, Mṣb, TA:) or *حَجَرَ مَالَهُ* *he (a kádee) prevented, or prohibited, him from consuming, or wasting, or ruining, his property*. (Mgh.) — See also 5: — and 8.

2. *حَجَرَ حَوْلَ أَرْضِهِ* [He made a bound, or an enclosure, around his land]. (A. [Perhaps from what next follows; or the reverse may be the case.]) — *حَجَرَ عَيْنَ الْبَعِيرِ*, (Mṣb,) inf. n. *تَحْجِيرٌ*, (S, L,) *He burned a mark round the eye of the camel with a circular cauterizing instrument*: (S, L, Mṣb:) and *حَجَرَ عَيْنَ الدَّابَّةِ*, and *حَوْلَهَا*, [i. e. *حَوْلَ عَيْنِهَا*, like as is said in the A.] *he burned a mark round the eye of the beast*. (L.) — *حَجَرَ الْقَمَرَ* *The camel had a mark burned round each of his eyes with a circular cauterizing instrument*. (K.) [Perhaps this may be a mistake for *حَجَرَ الْبَعِيرِ*: or for *حَجَرَ الْبَعِيرِ*, meaning *he burned a mark round each of the eyes of the camel &c.*: but see what follows.] — *حَجَرَ الْقَمَرَ*, (S, K,) inf. n. as above, (K,) *The moon became surrounded by a thin line, which did not become thick*: (S, K:) and (S [in the K "or"]) *became surrounded by a halo in the clouds*. (S, K.)

5. *حَجَرَ عَلَيْهِ* *He straitened him*, (K, TA,) and *made [a thing] unlawful to him, or not allowable*. (TA.) And *تَحَجَّرَ مَا وَسَّعَهُ اللَّهُ* *He made strait to himself what God made ample*. (A.) And *تَحَجَّرْتُ عَلَى مَا وَسَّعَهُ اللَّهُ* *Thou hast made strait and unlawful to me what God has made ample*. (Mgh.) And *تَحَجَّرَ وَاسِعًا* *He made strait what was ample*: (Mṣb:) or *he made strait what God made ample, and made it to be*

peculiar to himself, exclusively of others; as also **حَجْرَةٌ** and **حَجْرَةٌ**. (TA.) — See also 8: — and 10. — [Hence, perhaps,] **تَحَجَّرَ لِلْبُرِّ** *It (a wound) closed up, and consolidated, to heal.* (TA from a trad.)

8. **احتَجَرَ**, (TA,) or **احتَجَرَ حَجْرَةً**, (S, Mṣb,) and **استَحَجَرَ** and **تَحَجَّرَ**, (K,) *He made for himself a حَجْرَةٌ* [i. e. an enclosure for camels]. (S, Mṣb, K.) — And hence, (Mṣb,) **احتَجَرَ الأَرْضَ**, (Mgh, Mṣb, K,) and **حَجَّرَهَا**, (TA,) *He placed a land-mark to the land, (Mgh, Mṣb, K,) to confine it, (Mgh, Mṣb,) and to prevent others from encroaching upon it.* (Mgh, TA.) — **احتَجَرَ بِهِ** *He sought protection by him, (A, K,) as, for instance, by God, مِنَ الشَّيْطَانِ from the devil.* (A.) — **احتَجَرَ اللُّوحَ** *He put the tablet in his حَجْرٍ* [or bosom]. (K.)

10. **استَحَجَرَ**: see 8. — Also *It (clay) became stone: (TA:) or became hard; as when it is made into baked bricks: (Mgh:) or became hard like stone; (A, Mṣb;) as also تَحَجَّرَ.* (A.) — + *He became emboldened or encouraged, or he emboldened or encouraged himself, (K, TA,) عَلَيْهِ against him.* (TA.)

Q. Q. 1. **حَجَّرَهُ** *He slaughtered him by cutting his throat [in the part called the حَجْرَةَ].* (K in art. حَجْر.)

حَجْرٌ: see **حَجْرٌ**, in three places. — Also, and **حَجْرٌ**, (S, A, Mgh, Mṣb, K, TA,) [the latter of which I have found to be the more common in the present day,] and **حَجْرٌ**, (K, [but this I have not found in any other lexicon, and the TA, by implication, disallows it,]) **حَضَنَ**; (Mgh, Mṣb, K;) [i. e. the bosom; or breast; agreeably with explanations of **حَضَنَ** in the K: or] the part beneath the armpit, extending to the flank; (Mgh, Mṣb;) [agreeably with other explanations of **حَضَنَ**;] of a man or woman: (S, A, Mgh, Mṣb, K:) pl. **حُجُورٌ**. (S, Mṣb.) Hence the saying, (Mgh,) **فَلَانٌ فِي حَجْرِ فَلَانٍ** + *Such a one is in the protection of such a one;* (AZ, T, Mgh, Mṣb;) as also **فِي حَجْرَتِهِ**. (TA.) And **نَشَأَ فِي حَجْرِهِ** and **حَجَّرَهُ** + *He grew up in his care and protection.* (K.) — Also **حَجْرٌ** (T, K) and **حَجْرٌ** (T, TA) [The bosom as meaning] the fore part of the garment; or the part, thereof, between one's arms. (T, K.) — See also **حَجْرَةٌ**: — and **مَحَجَّرَ العَيْنَ**. — Also *An extended gibbous tract of sand.* (K.)

حَجْرٌ: see **حَجْرٌ**, in three places: — and **حَجْرٌ**: — and **مَحَجَّرَ العَيْنَ**.

حَجْرٌ (S, A, Mgh, Mṣb, K) and **حَجْرٌ** (S, Mgh, Mṣb, K) and **حَجْرٌ** (S, K,) of which the first is the most chaste, (S,) and **مَحَجَّرٌ** (S, K) and **حَاجِرٌ** (K) [and **مَحَجُورٌ**], *Forbidden, prohibited, unlawful, inviolable, or sacred.* (S, A, Mgh, Mṣb, K.) Each of the first three forms occurs in different readings of the Kur vi. 139. (S.) You say, **هَذَا حَجْرٌ عَلَيْكَ** *This is forbidden, or unlawful, to thee.* (A.) In the time of paganism,

a man meeting another whom he feared, in a sacred month, used to say, **حَجْرًا مَحَجُورًا**, meaning *It is rigorously forbidden to thee* [to commit an act of hostility against me] in this month: and the latter, thereupon, would abstain from any aggression against him: and so, on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them: (Lth, S:*) but Az says that I'Ab and his companions explain these words [occurring in the Kur xxv. 24] otherwise, i. e., as said by the angels, and meaning, the joyful annunciation is forbidden to be made to you: and accord. to El-Ḥasan, the former word will be said by the sinners, and the latter is said by God, meaning it will be forbidden to them to be granted refuge or protection as they used to be in their former life in the world: but Az adds, it is more proper to regard the two words as composing one saying: (TA:) and the latter word is a corroborative of the former, like **مَاتَتْ مَاتَتْ** in the expression **مَوْتٌ مَاتَتْ**. (Bd.) The same words in the Kur xxv. 55 signify *A strong mutual repugnance, or incongruity; as though each said what one says who seeks refuge or protection from another: or, as some say, a defined limit.* (Bd.) A man says to another, “Dost thou so and so, O such a one?” and the latter replies **حَجْرًا**, or **حَجْرًا**, or **حَجْرًا**, meaning [I pray for] *preservation, and acquitment, from this thing; a meaning reducible to that of prohibition, and of a thing that is prohibited.* (Sb.) The Arabs say, on the occasion of a thing that they disapprove, **لَهُ حَجْرًا**, with damm, meaning, *May it be averted.* (S.) — Homeyd Ibn-Thowr says,

* **قَبِمْتُ أَنْ أُغْشَى إِلَيْهَا مَحَجْرًا** *
* **وَلَيْتُهَا يُغْشَى إِلَيْهِ المَحَجْرُ** *

meaning, *And I purposed doing to her a forbidden action: and verily the like of her is one to whom that which is forbidden is done.* (S, K.) **حَجْرٌ** is also explained as signifying **حَرَمَةٌ**; [app. meaning a thing from which one is bound to refrain, from a motive of respect or reverence;] and to have this meaning in the verse above. (Az.) — Also, the first of these words, **حَائِطٌ** [i. e. garden, or walled garden of palm-trees,] which one prohibits [to the public]. (S.) — And **الحَجْرُ** *That [space] which is comprised by [the curved wall called] the حَطِيمِ, (S, A, Mgh, K,) which encompasses the Kaabeh on the north [or rather north-west] side; (S, A, K;) on the side of the spout: (Mgh:) or the حَطِيمِ [itself], which encompasses the Kaabeh on the side of the spout.* (Mṣb.) [It is applied to both of these in the present day; but more commonly to the former.] — Also, **حَجْرٌ**, *The anterior pudendum of a man and of a woman; and so حَجْرٌ: (K, TA:) the latter the more chaste.* (TA.) — *A mare; the female of the horse: (S, A, Mṣb, K:) and a mare kept for breeding; (A;) as though her womb were forbidden to all but generous horses: (T:) but in the latter sense the sing. is scarcely ever used; though its pl., the first of the following forms, (as well as the second, A,) is used to signify mares kept for breeding: (K:)*

حَجْرَةٌ, as a sing., is said by F and others to be a barbarism: it occurs in a trad.; but perhaps the **ة** is there added to assimilate it to **بَغْلَةٌ**, with which it is there coupled: (MF:) the pl. [of pauc.] is **أَحْجَارٌ** (Mṣb, K) and [of mult.] **حُجُورٌ** (A, Mṣb, K) and **حُجُورَةٌ**. (K.) A poet says,

* **إِذَا خَرَسَ الفَحْلُ وَسَطَ الحُجُورِ** *
* **وَصَاحَ الكِلَابُ وَعَقَّ الوَلَدُ** *

When the stallion, seeing the army and the gleaming swords, is mute in the midst of the mares kept for breeding, and does not look towards them, and the dogs bark at their masters, because of the change of their appearances, and children behave undutifully to their mothers whom fear diverts from attending to them. (A.) — *Relationship [that prohibits marriage]; nearness with respect to kindred.* (Mṣb, K.) — *Understanding, intelligence, intellect, mind, or reason: (S, A, Mṣb, K:) so in the Kur lxxxix. 4: (S, Bd:) thus called because it forbids that which it does not behoove one to do.* (Bd.) One says, **فِي ذَلِكَ عِبْرَةٌ لِدَى حَجْرٍ** *In that is an admonition to him who possesses understanding, &c.* (A.) — See also **حَجْرٌ**, in three places.

حَجْرٌ [A stone; explained in the K by **صَخْرَةٌ**; but this means “a rock,” or “a great mass of stone” or “of hard stone”]; (S, K, &c. ;) so called because it resists, by reason of its hardness; (Mgh;) and **أَحْجَرٌ** signifies the same: (Fr, K:) pl. (of pauc., of the former, S) **أَحْجَارٌ** (S, Mgh, K) and **أَحْجَرٌ** (K) and (of mult, S) **حِجَارٌ** and [more commonly] **حِجَارَةٌ**, (S, K,) which last is extr. [with respect to rule], (S,) or agreeable with a usage of the Arabs, which is, to add **ة** to any pl. of the measure **فِعَالٌ** or of that of **فُعُولٌ**, as in the instances of **ذِكَارَةٌ** and **فَحَالَةٌ** and **ذُكُورَةٌ** and **فُحُولَةٌ**. (AHeyth.) And (metonymically, TA) † **سَاحِلٌ**: (IAar, K:) pl. **أَحْجَارٌ**. (TA.) — [Hence,] **أَهْلُ الحَجْرِ** *The people of the desert, who dwell in stony and sandy places: occurring in a trad., coupled with أَهْلُ البَحْرِ.* (TA.) — **أَهْلُ الحَجْرِ الأَسْوَدِ**, and simply **الحَجْرُ الأَسْوَدِ**, *The [Black] Stone of the Kaabeh.* (K, TA.) El-Farezdaq applies to it, in one instance, the pl. **الأَحْجَارُ**, considering the sing. as applicable to every part of it. (TA.) — One says, **فَلَانٌ حَجْرٌ الأَرْضِ**, meaning + *Such a one is unequalled.* (TA.) And **فَلَانٌ حَجْرٌ الأَرْضِ** † *Such a one has had a very sagacious and crafty and politic man made to be an assailant against him.* (K, TA.) El-Ahnaf Ibn-Keys said to 'Alee, when Mo'á-wiyeh named 'Amr Ibn-El-'Ás as one of the two umpires, **قَدْ رُمِيَتْ بِحَجْرِ الأَرْضِ فَاجْعَلْ مَعَهُ أَهْبَنَ** *Thou hast had a most exceedingly sagacious and crafty and politic man made to be an assailant against thee: so appoint thou with him Ibn-Abbás; for he will not tie a knot but he shall untie it: meaning one that shall stand firm like a stone upon the ground.* (L, from a trad.) One says also, **رُمِيَ فَلَانٌ بِحَجْرِهِ**, meaning † *Such a one was coupled [or opposed] with his like: (A:) [as though he*

had a stone suited to the purpose of knocking him down cast at him.] لِلْعَاهِرِ الْحَجَرُ, occurring in a trad., means † *For the fornicator, or adulterer, disappointment, and prohibition*: accord. to some, it is meant to allude to *stoning*; [and it may have had this meaning in the first instance in which it was used;] but [in general] this is not the case; for every fornicator is not to be stoned. (IAth, TA.) [See also art. عهر.]—الْحَجَرُ Gold: and silver. (K.) Both together are called الْحَجْرَانِ. (S.)

حَجْرٌ [Stony; abounding with stones]. You say *أَرْضٌ حَجْرَةٌ* [so in several copies of the K; in the CK حَجْرَةٌ;] *Land abounding with stones*; as also *حَجْرَةٌ* and *مُتَحَجِّرَةٌ*. (K.)

حَجْرٌ The flesh surrounding the nail. (K.)

حَجْرَةٌ A severe year, that confines men to their tents, or houses, so that they slaughter their generous camels to eat them. (L in art. نبت, on a verse of Zuhayr.) = A side; an adjacent tract or quarter; (ISd, K;) as also *حَجْرَةٌ*: (EM p. 281:) pl. of the former *حَجْرٌ*, [or rather this is a coll. gen. n., of which the former is the n. un.,] and *حَجْرَاتٌ* (S, K) and *حَوَاجِرٌ* (K): the last is mentioned by ISd as being thought by him to be a pl. of *حَجْرَةٌ* in the sense above explained, contr. to analogy. (TA.) Hence, *حَجْرَةٌ قَوْمٍ* The tract or quarter adjacent to the abode of a people. (S.) And *حَجْرَتَا الطَّرِيقِ* The two sides of the road. (TA.) And *حَجْرَتَا عَسْكَرٍ* The two sides of an army; (A, TA;) its right and left wings. (TA.) And *قَعْدَ حَجْرَةٍ* He sat aside. (A.) And *سَارَ حَجْرَةً* He journeyed aside, by himself. (TA.) And *مَحَجَّرًا* is also said to signify the same, in the following ex.: *تَرَعَى مَحَجَّرًا* She (the camel) pastures aside, and lies down in the middle. (TA.) It is said in a prov., *يَرِبُضُ حَجْرَةً وَيَرْتَعَى وَسَطًا* He lies down aside, and pastures in the middle: (S;) or *فُلَانٌ يَرَعَى وَسَطًا وَيَرِبُضُ حَجْرَةً* Such a one pastures in the middle, and lies down aside: (TA:) applied to a man who is in the midst of a people when they are in prosperity, and when they become in an evil state leaves them, and lies down apart: the prov. is ascribed to Gheylan Ibn-Muḍar. (IB.) Imra-el-Keys says, [addressing Khálid, in whose neighbourhood he had alighted and sojourned, and who had demanded of him some horses and riding-camels to pursue and overtake a party that had carried off some camels belonging to him (Imra-el-Keys), on Khálid's having gone away, and returned without anything,]

* قَدَعَ عَنْكَ نَهْبًا صَبِيحَ فِي حَجْرَاتِهِ *

* وَلَكِنْ حَدِيثًا مَا حَدِيثَ الرَّوَاجِلِ *

[Then let thou alone spoil by the sides of which a shouting was raised: but relate to me a story. What is the story of the riding-camels?]: hence the prov., الْحَكْمُ لِلَّهِ

* وَدَعَّ عَنْكَ نَهْبًا صَبِيحَ فِي حَجْرَاتِهِ *

[Dominion belongeth to God: then let thou alone &c.]; said with reference to him who has lost

part of his property and after that lost what is of greater value. (TA.) [And hence the saying,] *قَدْ أَتَشَرَّتْ حَجْرَتُهُ* + *His property has become large, or ample.* (S.)—See also *حَجْرٌ*.

حَجْرَةٌ An enclosure (حَظِيرَةٌ) for camels. (S, K.)—[And hence,] The *حَجْرَةٌ* of a house; (S;) [i. e.] a chamber [in an absolute sense, and so in the present day]; syn. *بَيْتٌ*: (Mṣb:) or an upper chamber; syn. *غُرْفَةٌ*: (K:) pl. *حَجْرٌ* and *حَجْرَاتٌ* (S, Mṣb, K) and *حَجْرَاتٌ* and *حَجْرَاتٌ*. (Z, Mṣb, K.)—See also *حَجْرَةٌ*.

حَجْرَةٌ: see *حَجْرٌ*.

حَجْرِيٌّ and *حَجْرِيٌّ* A right, or due; a thing, or quality, to be regarded as sacred, or inviolable; (K;) a peculiar attribute. (TA.)

أَرْضٌ حَجِيرَةٌ: see *حَجْرٌ*.

حَاجِرٌ The part of the brink (شَفَّةٌ) of a valley that retains the water, (S, K,) and surrounds it; (ISd;) as also *حَاجِرٌ*: pl. of the former *حَاجِرَانِ*. (S, K.) High land or ground, the middle of which is low, or depressed; (K;) as also *مَحَجِرٌ*: (TA:) and *مَحَاجِرٌ* [pl. of the latter] low places in the ground, retaining water. (A.) A fertile piece of land, abounding with herbage, low, or depressed, and having elevated borders, upon which the water is retained. (AHn.) A place where water flows, or where herbs grow, surrounded by high ground, or by an elevated river. (T, TA.) A place where trees of the kind called *رَمْتٌ* grow; where they are collected together; and a place which they surround: (M, K;) pl. as above. (K.)—A wall that retains water between houses: so called because encompassing. (TA.)

حَاجِرٌ: see *حَجْرٌ*:—and *حَاجِرٌ*.—Also A refuge; a means of protection or defence: analogous with *عَائِزٌ*, which signifies “a place of perdition:” whence,

* وَقَالَ قَائِلُهُمْ إِنِّي بِحَاجِرٍ *

And their sayer said, Verily I lay hold on that which will protect me from thee and repel thee from me; *مَتَمِّسِكَ* being understood. (TA.)

حَوَاجِرٌ: see *حَجْرَةٌ*.

حَنْجُورٌ and *حَنْجُورٌ*, (S, K,) each with an augmentative ن, (S, Mṣb,) [The head of the windpipe; consisting of a part, or the whole, of the larynx: but variously explained; as follows:] the windpipe; syn. *حَلْقَوْمٌ*: (S, K;) or the former [has this meaning, i. e.], the passage of the breath: (Mgh, Mṣb:) or the extremity of the food and drink: at the entrance of the passage of the food and drink: (Bḍ in xxxiii. 10:) or [the head of the larynx, composed of the two arytenoides;] two of the successively-superimposed cartilages of the *حَلْقَوْمِ* (طَبَقَانِ مِنْ أَطْبَاقِ الْحَلْقَوْمِ), next the *غَلْصِمَةُ* [or epiglottis], where it is pointed: or the inside, or cavity, of the *حَلْقَوْمِ*: and so *حَنْجُورٌ*: (TA in art. حنجر:) or the latter is syn. with *حَلْقٌ* [q. v.]: (Mṣb:) pl. *حَنَاجِرٌ*. (K.)

حَنْجُورٌ: see the next preceding paragraph, in three places.—Also A small *سَفْطٌ* [or receptacle for perfumes and the like]. (K.)—And A glass flask or bottle (قَارُورَةٌ), (K, TA,) of a small size, (TA,) for *ذَرِيرَةٌ* [q. v.]. (K, TA.)

أَحَجْرٌ: see *حَجْرٌ*.

مَحَجِرٌ: see *حَجْرٌ*, in four places.—Also, (S,) or *مَحَجِرٌ* and *مَحَجِرٌ*, (K,) The tract surrounding a town or village: (S, K:) [pl. *مَحَاجِرٌ*.] Hence the *مَحَاجِرُ* of the kings (أَقْبَالِ) of El-Yemen, which were *Places of pasturage*, whereof each of them had one, in which no other person pastured his beasts: (S, K:) the *مَحَجِرُ* of a *قَبِيلٍ* of El-Yemen was his tract of land into which no other person than himself entered. (T.)—See also *حَجْرَةٌ*.—And see *مَحَجِرُ الْعَيْنِ*.

مَحَجِرٌ (S, K) and *مَحَجِرٌ* (K) A garden surrounded by a wall; or a garden of trees; syn. *حَدِيقَةٌ*: (S, K:) or a low, or depressed, place of pasture: (T, TA:) or a place in which is much pasture, with water: (A, TA:) pl. *مَحَاجِرٌ*. (S, A.) See also *حَاجِرٌ* for the former word and its pl.: and see *مَحَجِرٌ*.—*مَحَجِرُ الْعَيْنِ* (S, K, &c.) and *مَحَجِرُهَا* (TA) and *مَحَجِرُهَا* (K) and simply *المحجر* (Mṣb, TA) and *المحجر* (K) and *المحجر*, which occurs in a verse of El-Akhtal, (IAgr,) [The part which is next below, or around, the eye, and which appears when the rest of the face is veiled by the *نِقَابُ* or the *بُرُوعُ*:] that part [of the face, next below the eye,] which appears from out of the [kind of veil called] *نِقَابُ* (T, S, A, Mṣb, K) of a woman (A, Mṣb, K) and of a man, from the lower eyelid; and sometimes from the upper: (Mṣb:) or the part that surrounds the eye (Mṣb, K) on all sides, (Mṣb,) and appears from out of the [kind of veil called] *بُرُوعُ*: (Mṣb, K:) or the part of the bone beneath the eyelid, which encompasses the eye: (TA:) and *مَحَجِرُ الْعَيْنِ* means also what appears from beneath the turban of a man when he has put it on: (K: [accord. to the TA, the turban itself; but this is a meaning evidently derived from a mistranscription in a copy of the K, namely, *عِيَامَتُهُ* for *عِيَامَتُهُ*:]) also *مَحَجِرُ الْوَجْهِ* that part of the face against which the *نِقَابُ* lies: and *المحجر* the eye [itself]: (T, TA:) the pl. of *مَحَجِرٌ* is *مَحَاجِرٌ*. (A, Mṣb.)

مَحَجِرٌ: see *مَحَجِرٌ*:—and see also *مَحَجِرٌ*, in two places.

مَحَجِرٌ عَلَيْهِ, for which the doctors of practical law say *مَحَجِرٌ* only, omitting the preposition and the pronoun governed by it, on account of the frequent usage of the term, A person prohibited [by a *kádee*] from using, or disposing of, his property according to his own free will: (Mṣb:) or prohibited from consuming, or wasting, or ruining, his property. (Mgh.)—See also *حَجْرٌ*, in two places.

أَرْضٌ مَتَحَجِّرَةٌ: see *حَجْرٌ*.

حجز

1. حَجَزَهُ, aor. 2 (S, K) and 3, (K,) inf. n. حَجَزَ (S, K) and حِجَازَةٌ and حِجَازِيٌّ (K,) [or the last is rather a quasi-inf. n. of تَحَاجَرُوا, and, accord. to some, it is of an intensive form,] *He, or it, prevented, hindered, impeded, withheld, restrained, or debarred, him, or it; syn. مَنَعَهُ, (S, K,) and كَفَّهُ. (K.)* It is said in a trad., *وَلَأَهْلُ الْقَتِيلِ أَنْ يَحْجِزُوا الْأَدْنَى فَاَلْأَدْنَى* And it is for the family of the slain person to prevent the nearest [in relationship] and then the nearest [after him] from retaliating the slaughter. (TA.) And one says, *كَانَتْ بَيْنَ الْقَوْمِ رَمِيًّا ثُمَّ صَارَتْ إِلَى حِجَازِيٍّ* There was a shooting of arrows or the like [or a great shooting &c.] between the people; then they withheld themselves [or withheld themselves much] from each other: (S, L:) which is a prov. (TA.) It is also said in another prov., *مَا يَحْجِزُ فُلَانٌ فِي الْعِلْمِ* Such a one's case [with respect to knowledge or science] cannot be concealed. (A, TA.) — *حَجَزَ بَيْنَهُمَا, (A, Mṣb, K,) aor. 2 (Mṣb, K) and 3, (K,) inf. n. حَجَزَ, (Mṣb,) He, or it, intervened as, or made, or formed, a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between them two; he separated, or parted, them; (Mṣb, K;) i. e., two things; (Mṣb;) or two persons or things facing, or opposite to, each other. (Az, A, TA.)*

2. سَطَحَ لَمْ يَحْجِزْ بِجِدَارٍ [A flat roof that has not been fenced round with a wall to prevent persons falling from it]. (K in art. جَلَح.)

3. حَاجَزُوا عَدُوَّهُمْ, (A,) inf. n. مُحَاجَزَةٌ, (S, K,) They reciprocally prevented their enemy from fighting with them, or reciprocally abstained from fighting with them, and made peace with them; syn. كَافَوْهُمْ, (A,) and syn. of the inf. n. مُمَانَعَةٌ, (S, K, TA,) and مُسَالِمَةٌ. (TA.) It is said in a prov., *إِنْ أُرِدْتَ الْمَحَاجَزَةَ فَقَبْلِ الْمُنَاجَزَةَ* [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (S, TA:) or *الْمَحَاجَزَةَ قَبْلَ الْمُنَاجَزَةِ* [The reciprocal prevention of fighting, and the making of peace, should be before fighting]. (A.) [See also art. نَجَز.]

4: see 8.

6. تَحَاجَرَا They prevented one another, or mutually abstained, from fighting, [and made peace, one with another; (see also 3;)] syn. تَمَانَعَا: (S, K, TA:) said of two troops. (S.) — *تَحَاجَرُوا* The people separated themselves, one from another; they left, forsook, or relinquished, one another; as also *انْحَجَزُوا* and *احتجزوا*. (TA.) — Also *تَحَاجَزَ الْقَوْمُ* The people took, or took hold of, one another by the حَجَزَ [pl. of حُجَزَةٌ]; took hold of one another's حَجَزَ: (TA:) [or sought aid, or refuge and protection, one of another: see حُجَزَةٌ.]

7. حَجَزَهُ quasi-pass. of حَجَزَهُ in the first of the senses explained above; (TA;) *He, or it, was, or became, prevented, hindered, impeded, withheld, restrained, or debarred; he withheld, or restrained, himself; he refrained, forbore, or*

abstained. (S, K, TA.) — انْحَجَزَ عَنْهُ He left, forsook, or relinquished, it. (TA.) — See also 6. — See also 8.

8. اِحْتَجَزَ بِهِ *He, or it, was, or became, defended, or he defended himself, by it; syn. اِمْتَنَعَ. (TA.)* [See also another explanation in what follows.] — *اِحْتَجَزَا* They two were, or became, separated, or parted, each from the other. (TA.) See also 6. — *اِحْتَجَزَهُ* He carried it in his حِجَزَةٍ: (A, K:*) like as *اِحْتَضَنَهُ* signifies "he carried it in his حَضْنٍ." (A.) — *اِحْتَجَزَ بِإِزَارِهِ* He tied his *إِزَارَ* upon [or around] his waist; (S, Mgh, Mṣb, K;) he made the two ends thereof to meet, and tied it upon his waist; (A, TA;) he wrapped it round his waist. (TA.) — Hence, *اِحْتَجَزَ بِالْحَرَارِ وَالْجِبَالِ* It was encompassed by the stony tracts called *حَرَارَ* [pl. of حَرَّةٌ], and by the mountains. (Mgh.) — *اِحْتَجَزَ* He, (a man, TA,) or it, (a party of people, S,) came to the province called *El-Hijáz*; (S, K;) as also *انْحَجَزَ*; (ISk, S, K;) and *احْجَزَ*, (K,) inf. n. *اِحْجَازٌ*. (TA.)

حَجَزَ One who abstains from what is unlawful and indecorous. (TA.) [See also حُجَزَةٌ.]

حَجَزَ: see حُجَزَةٌ, in two places.

حُجَزَةٌ A severe year, that confines men to their tents or houses, so that they slaughter their generous camels to eat them. (L in art. نَبَت, on a verse of Zuheyr.)

الإِزَارُ The place [or part] of the *إِزَارَ* where it is tied [round the waist]; (S, Mṣb, K, TA;) the place where the end of the *إِزَارَ* is folded, or doubled, in wrapping it round: (Lth, TA:) and [in like manner] *حُجَزَةُ السَّرَاوِيلِ* [the tuck, or doubled upper border, of the trousers, through which passes the waist-band, i. e., the band or string that binds them round the waist;] the part of the trousers in which is the *تَكَّة* [or waist-band]; (S;) the place of the *تَكَّة*: (K:) pl. *حُجَزٌ* (Mṣb, TA) and hence *حُجَزَاتٌ* and *حُجَزَاتٌ*: (TA:) and hence *حُجَزَةٌ* is applied to the garment called *إِزَارَ* itself; as also *حِجَزٌ*; of which latter the pl. is *حُجَزٌ*, with two dammehs, [app. contracted into *حُجُزٌ*] and pl. *حُجُوزٌ*: Z says that *حِجَزٌ* and *حُجَزَةٌ* signify the same. (TA.) — Hence, *شِدَّةُ الْحُجَزَةِ* † *Patience, (K, TA,) and hardness. (TA.)* One says, *هُوَ شَدِيدُ الْحُجَزَةِ* † *He is patient in difficulty. (TA.)* And it is said in a trad. of 'Alee, when he was asked respecting the Benoo-Umeiyeh, *هُمُ أَشَدُّنَا حِجَزًا*, or *حُجَزَةً*, accord. to different relations, † *They are the most patient of us in difficulty. (TA.)* — You say also *رَجُلٌ طَيِّبُ الْحُجَزَةِ*, (A, TA,) and *كَرِيمُ الْحُجَزَةِ*, and *الْحُجَزِ*, [app. a contraction of *الْحُجَزِ*], (TA,) † *He is one who abstains from what is unlawful and indecorous [especially with respect to women]; like طَيِّبُ الإِزَارِ. (TA.)* — And *هُوَ نَاتِقٌ فِي الْحُجَزَةِ* † *He is full in the flanks: the being so is a fault. (K, TA.)* — You also say, *أَخَذَ بِحُجَزَتِهِ*, meaning † *He sought aid of him: (A, TA:) or he had recourse to him for refuge and protection.*

(TA.) And *أَخَذَ بِحُجَزَةِ اللَّهِ*, i. e., *بَسَبَ مِنْهُ* [meaning, † *He laid hold of a means of obtaining access, or nearness, to God*]: said of Moḥammad, in a trad. (TA.) And *هَذَا كَلَامٌ آخِذٌ بَعْضُهُ بِحُجَزِ بَعْضٍ* † *This is language disposed in regular order, consecutively. (A, TA.)* It is said in a trad., *إِنَّ الرَّحِمَ أَخَذَتْ بِحُجَزَةِ الرَّحِمِينَ* [Verily *الرَّحِمَ* is connected with *الرَّحِمِينَ*]: said to mean, that the name of *الرَّحِمَ* is derived from *الرَّحِمِينَ*; so that it is as though it attached itself thereto, and laid hold of the middle thereof. (IAth, TA.)

حُجَزَةٌ A mode, manner, or form, of tying the *إِزَارَ*. (TA.)

حَاجَزَ: see حِجَازٌ.

حِجَازِيٌّ Separate thou, or part thou, the people; (S, A, K; and T in art. دَوْل, on the authority of IAḩr;) time after time: (K:) app. meaning, without intermission: (TA:) or it may mean withhold thyself. (IAḩr, T in art. دَوْل.)

حِجَازِيٌّ: see 1, in two places.

حَاجِزٌ A thing intervening, as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between two other things, (TA,) or between two things facing, or opposite to, each other; (Az, A, TA;) as also *حِجَازٌ*. (Az, A, TA.) Hence the province called *El-Hijáz* is thus named, because it forms a separation between *Nejd* and the *Ghowr*, or *Ghór*; (S, Mgh, TA;) or between *Nejd* and the *Saráh*; (Mṣb, K;) or between the *Ghowr*, or *Ghór*, and *Syria* (Mgh, Mṣb, TA) and the *Bádiyeh*; (Mgh, TA;) or between *Nejd* and *Tihámeh*; (K;) or because the *Hirár* [or certain stony tracts] separate it from the high part of *Nejd*; (Az, TA;) or because it is encompassed by the *Hirár* and the mountains, (Mgh, Mṣb,*) or by the five *Hirár*, namely, the *Harrah* of *Benoo-Suleym* and that of *Wáḩim* and that of *Leylâ* and that of *Showrán* and that of *En-Nár*. (Aṣ, K.) — Also sing. of *حِجَزَةٌ*, (K,) which latter signifies *Wrongers, or wrongdoers, who prevent one from obtaining his right: (S:) or persons who defend men, one from another, and decide between them justly. (Az, TA.)* In the *K*, the signification of "wrongers, or wrongdoers," is combined with the contrary explanation given by *Az*. (TA.) It is said in a trad. of *Kyleh*, *أَيَعِزُّ أَبْنُ هَذِهِ أَنْ يَتَّصِفَ مِنْ وَرَاءِ الْحِجَزَةِ* [Is the son of this woman unable to obtain his right in the absence of the wrongdoers who prevent his doing so?]: (S:) or [according to one relation] *أَيَلَامُ أَبْنُ هَذِهِ أَنْ يَفْصَلَ الْخُطَّةَ مِنْ وَرَاءِ الْحِجَزَةِ* [Is the son of this woman to be blamed for deciding the affair in the absence of those who defend men, one from another, and decide between them justly?]: by "the son of this woman" she means her own son: she says, if he suffer a wrong, and allege for himself that which repels from him the wrong, [without having recourse to the judge,] he is not to be blamed. (TA.) [See also خُطَّةٌ.]

مَحْجُوزٌ Hit, or hurt, in the place [or part of the body] where the *إِزَارَ* is tied. (K.)

مُحْتَجِرٌ The place [or part of the body] where the إزار is tied. (K.)

مُحْتَجِرٌ Having his waist bound [with the إزار]: and with ة, a woman having her مئزر bound upon [that part of her person which is termed] the عورة. (TA.)

حجف

3. حَاجَفَهُ He opposed him and repelled him, [app. with a حَجَفَةٌ, (see the act. part. n., below,)] being opposed and repelled by him. (S.)

حَجَفٌ: see what next follows, in two places.

حَجَفَةٌ A shield made of skins, (S, K, TA,) or, as some say, of the skins of camels, cut out in a round form, (TA,) without wood and without sinews; (S, K, TA;) as also دَرَقَةٌ: (S:) or of skins sewed one over another; as also دَرَقَةٌ: (ISd:) or a small shield made of two [pieces of] skins sewed together, one over the other: (Mṣb:) pl. حَجَفٌ, (S, Mṣb, K,) [or rather this is a coll. gen. n.,] and [the pl. is] حَجَفَاتٌ. (Mṣb.) The saying of the rájiz, (S,) namely, Su-r-edh-Dhi-b, (TA.)

* بَلْ جَوَزَ تَهَيَّاءَ كَطَهَّرَ الْحَجَفَتِ *
means رَبِّ جَوَزَ تَهَيَّاءَ [i. e. Many a middle of a desert in which one loses his way, like the back of a shield such as is called حَجَفَةٌ]: and [by حَجَفَةٌ is meant الحِجْفَةُ; for] some of the Arabs, in pausing upon a ة, make it ت: thus they say, هَذَا طَلَحَتْ, and خُبْرُ الذَّرْتِ: (S, Sgh:) these are Teiyi. (Sgh, TA.)—; The breast, or chest; (Abu-l-'Omeythil, K:) as being likened to a shield: (Abu-l-'Omeythil, TA:) pl. [or coll. gen. n.] حَجَفٌ. (Abu-l-'Omeythil, K.)

مُحَاجِفٌ Fighting with another, having a حَجَفَةٌ: (S, K:) opposing reciprocally. (K.)

حجل

1. حَجَلٌ, aor. ٢ and ٣, inf. n. حَجَلَانٌ (S, K) and حَجَلٌ, (K,) He walked having his legs shackled: (S:) or he raised one leg, and went slowly on the other leg: (M, K:) or he went with short steps, like him who has his legs shackled: (Ḥam p. 221:) and he raised one leg, and hopped on the other: (TA:) it is said of a bird: (S:) and it means, (S, K,) in like manner, (S,) as also حَجَلٌ, (TA,) he leaped in going; (S, K, TA;) said of a crow, or raven; (K, TA;) as leaps (يَحْجُلُ) the camel that is hocked [in one leg] upon three legs, and the boy upon one leg or upon two. (S.)— حَجَلْتُ عَيْنَهُ, aor. ٣, inf. n. حَجُولٌ; (K;) and حَجَلْتُ, (Aḡ, S, K,) inf. n. تَحْجِيلٌ; (Aḡ, S;) His eye sank, or became depressed, in his head; (Aḡ, S, K;) said of a man, and of a camel, and of a horse: (TA:) and حَجُولٌ, alone, signifies the same; (Ibn-'Abbád, K;) said of a man. (Ibn-'Abbád, TA.)— حَجَلْتُ بَيْنَهُ وَبَيْنَهُ, inf. n. حَجَلٌ, An obstacle was made to intervene between him, or it, and him, or it. (K.)

2. [حَجَلٌ, inf. n. تَحْجِيلٌ, originally, He orna-

mented a woman, or her legs, with anklets: and he shackled a man, or a man's legs: see حَجَلٌ. — And hence,] حَجَلْتُ قَوَائِمَهُ, inf. n. تَحْجِيلٌ, said of a horse, His legs were white in the lower parts, the whiteness extending [upwards] beyond the pasterns but not extending beyond the knees and hocks; because they [the lower parts of the leg] are the places of the احجال, i. e., the anklets, and the shackles. (S, TA.) [See تَحْجِيلٌ explained as a simple subst., below.] — [Hence also,] حَجَلْتُ بَنَانَهَا She (a woman) coloured the dye of her fingers, or of the extremities of her fingers. (K, TA.) In the copies of the T, لَوْنَتْ is put in the place of لَوْنَتْ, app. by a mistake. (TA.) — [Hence also,] حَجَلٌ in the وَضُوْءُ signifies The washing a portion of the عَضُدُ [or upper arm, perhaps a mistake for the ذِرَاعُ, or fore arm,] and a portion of the shank, while washing the hand and foot. (Mṣb.) — [Hence also,] حَجَلُ الْبَقْرَى, (TA,) inf. n. as above, (K,) † A little milk, as much as the measure of the تَحْجِيلُ of a horse, was poured into the bowl for the guest, or guests, and then the bowl was filled up with water; this being done in a case of dearth, or drought, and want of milk: (K, TA:) or, accord. to Aḡ, it means the bowl for the guest, or guests, was concealed in the حَجَلَةَ, through niggardliness, in order that the owners might drink its contents. (TA.) — [Hence also, as تَحْجِيلٌ renders a horse conspicuous,] حَجَلٌ فَلَانٌ أَمْرُهُ † Such a one made his case, or affair, notorious, or public. (TA.) — See also 1, first sentence. — حَجَلَهَا, inf. n. as above, He made for her a حَجَلَةٌ: (M, K:) or he brought her, or put her, therein. (O, K.) — [And hence حَجَلٌ signifies also He concealed a thing in the حَجَلَةَ: see above.] — See also 1, second sentence.

4. احجل البعير He loosed the camel's shackle from his left fore leg, and fastened it upon the right: (S, O, K:) or, accord. to the M, he loosed it from his right fore leg, and fastened it upon the left. (TA.)

Q. Q. 1. حَوَجَلٌ: see 1.

حَجَلٌ: see what next follows.

حَجَلٌ and حَجَلٌ (S, Mgh, Mṣb, K) and حَجَلٌ (Sgh, K) and حَجَلٌ (K) An anklet; or a pair of anklets; syn. خُلْخَالٌ: (S, Mgh, Mṣb, K:) and the first and second (S, Mgh, Mṣb, K) and third, as some say, (K,) by a metaphor, (Mṣb,) † a shackle; or a pair of shackles, or hobbles; syn. قَيْدٌ: (S, Mgh, Mṣb, K:) and † the two rings of the قَيْدُ: (K:) pl. [of pauc.] حَجُولٌ (S, Mgh, Mṣb, K) and [of mult.] أَحْجَالٌ (Mgh, Mṣb, K.) You say, حَجَلْتُ سَاقِيهَا حَجَلٌ [or حَجَلٌ &c.] Upon her legs are anklets. (TA.) And القَيْدُ حَجُولُ الرِّجَالِ وَالْحَجُولُ لِرَبَاتِ الْحَجَالِ, i. e. Shackles are the anklets of men; and anklets are [for the mistresses of the curtained canopies, i. e.,] for women. (TA.) And خَرَجَ يَجْرُ رِجْلَيْهِ وَطَاطَبُ فِي حَجَلَيْهِ [He went forth dragging his

legs, and hobbling in his shackles]. (TA.) And [hence] مُحَجَّلٌ بِأَدْحُوْلِهِ i. q. مُحَجَّلٌ [q. v.]. (TA.) — Also, the first, Whiteness: (M, K:) pl. أَحْجَالٌ. (K.)

حَجَلٌ [The partridge; or partridges; comprising several species, of which those most commonly known appear to be identical with the Barbary partridge and the Greek partridge; both red-legged: accord. to Forskål, ("Descr. Animal," pp. vii. and 11,) applied both to this bird, tetrao perdix, and also to the phasianus meleagris:] a well-known bird; (Mṣb;) i. q. قَبِجٌ: (ISh, S:) or the male of the قَبِجُ: (K:) or the females of the يَعْاقِبُ [pl. of يَعْقُوبُ, q. v.]: (Lth:) also called دَجَاجُ الْبَرِّ دَجَاجُ الْبَرِّ: there are two species; نجدى [نجدى of Nejd] and تِهَامِي [تِهَامِي of Tihameh]: the former species is أَخْضَرٌ [here meaning of a dark, or an ashy, dust-colour], with red feet [or legs]; the latter, of the former colour intermixed with white: but نجدى is found used for the male; and بنت السعدى and غرغرة, for the female: (Dmr, cited by Freytag:) a single bird of the kind is called حَجَلَةٌ: (S, Mṣb, K:) حَجَلٌ is a pl., as also حَجَلَانٌ and حَجَلِيٌّ; (S;) or [rather] حَجَلٌ is a coll. gen. n., (Mṣb, K,) and the pl., (Mṣb,) or quasi-pl. n., (K,) is حَجَلِيٌّ; (Mṣb, K;) which is the only instance of its kind except ظَرْبِيٌّ: (S, K: in a copy of the Mṣb ظَرْبِيٌّ:) its flesh is of moderate temperament, (K, TA,) more delicate than that of the ذِرَاجُ and that of the فَوَاحِشُ, and very fattening: (TA:) the swallowing half a mithqál of its liver is good for the epilepsy; and the introduction of its gall-bladder into the nose once in every month sharpens the intellect greatly, and strengthens the sight: (K:) its flesh is good for the dropsy, benefits the stomach, and increases the venereal faculty. (Ibn-Seenà, TA.) — Also, (S,) or حَجَلَةٌ, of which حَجَلٌ is pl., (K,) or حَجَلَةٌ is n. un. of حَجَلٌ, [which is a coll. gen. n.] (S,) The young offspring of camels; the little ones thereof. (S, K.) — دَبِي حَجَلٌ A certain game (Fr, K) of the Arabs of the desert. (Fr.) — See also حَجَلَةٌ.

حَجَلٌ: } see حَجَلٌ, in three places.
حَجَلٌ: }

حَجَلَةٌ [A kind of curtained canopy or alcove or the like, prepared for a bride;] a thing like a قَبَّةٌ: (M, K:) and a place, (K,) or a tent, or pavilion, or chamber, (بَيْتٌ), (S,) adorned with cloths (S, K) and with raised couches (S) and with curtains, for a bride: (S, K:) or the curtain of the bride, within a بَيْت [meaning tent, or pavilion, or chamber]: (Mgh:) pl. حَجَالٌ (S, Mgh, K) and [coll. gen. n.] حَجَلٌ. (K.) [See حَجَلٌ, and مَنَصَّةٌ.] — See also حَجَلٌ, in two places.

حَجَلِيٌّ: see حَجَلٌ, in two places.

حَجَلَةٌ, applied to a ewe, (S, K, TA,) Whose fore and hind shanks are white, (S, K, TA,)

and the rest of her black: so in the M and O. (TA.) [See also حَجْمَةٌ, voce أَحْدَمُ.]

حَجِيلٌ A horse that is مُحَجَّلٌ [q. v.] in three legs. (Fr, K.)

حَجَلٌ [part. n. of حَجَلَ] has for its pl. حَجَلٌ, which is applied by Jereer to crows or ravens [as meaning *Leaping in going, as though shackled*]. (TA.) [The fem. pl. حَجَلَاتٌ is also applied to camels, (S, K,) meaning *That have been smitten in their legs, (S, K,) or that have been hamstringed, (K,) and in consequence walk not on all of their legs. (S, K.)*

حَوْجَلَةٌ (S, K, &c.) and حَوْجَلَةٌ (M, K,) like حَوْصَلَةٌ and حَوْصَلَةٌ, and دَوْجَلَةٌ and دَوْجَلَةٌ, &c., (TA.) A flask, or bottle; syn. قَارُورَةٌ: (K:) or a small قَارُورَةٌ with a wide head, (S, M, O,) [the head] resembling a سُرْجَةٌ and the like: (M, TA:) or a قَارُورَةٌ large in the lower part: (K:) or one like the قَوَارِيرُ of [the kind of perfume called] ذَرِيرَةٌ: (TA:) pl. حَوَاجِلٌ and حَوَاجِلٌ; (M, K;) in the latter of which, the ي may be inserted by poetic license, or as a substitute for one of the لs in حَوْجَلَةٌ. (M, TA.) [See also حَوْقَلَةٌ.]

تَحْجِيلٌ [inf. n. of 2, q. v.: and also used as a simple subst., signifying] *Whiteness in the legs of a horse, (S, K,) all of them; (K;) or in three of the legs; (S;) in the two hind legs and a fore leg; (K;) or in a hind leg and the two fore legs; (TA;) or in the two hind legs (S, K) only; (K;) or in one hind leg only; (K;) but not in the two fore legs alone, nor in one fore leg without the other, unless with the two hind legs, (AO, S, K, TA,) or with one hind leg; (AO, S, TA;) whether little or much, so that it extends [upwards] beyond the pastern but not beyond the knee and hoch. (S.)*—Also *A whiteness in a she-camel's teats, occasioned by the صَرَارٌ [q. v.]. (K.)*—And, accord. to ISk and the K, *A certain mark made with a hot iron upon a camel: but Sgh says that the right word is تَحْجِينٌ, with ن. (TA.)*

مُحَجَّلٌ *Wearing أَحْجَالٌ, i. e. anklets; [or adorned therewith:] applied to a woman [without ى because men do not wear anklets]: if applied to a man, shackled. (Ham p. 238.)*—[And hence,] applied to a horse, (S, Mgh, Mgb, K,) *Having what is termed تَحْجِيلٌ, as explained in the first sentence of the paragraph next preceding; (S, K;) as also مُحَجَّلٌ: (K:) white in the place of the anklet, and above that; wherefore the horse is thus termed: (Ham p. 53:) having his legs, (Mgh, Mgb,) all four, (Mgh,) white; the whiteness extending [upwards] beyond the pasterns, (Mgh, Mgb,) to a third, (Mgh,) or to half, (Mgh, Mgb,) or thereabout, (Mgb,) or to two thirds, (Mgh,) of the shank. (Mgh, Mgb.)* When the whiteness is in all the four legs, he is termed مُحَجَّلٌ أَرْبَعٌ: when in the two hind legs, مُحَجَّلٌ رَجْلَيْنِ: when in one of the hind legs, extending [upwards] beyond the pastern, مُحَجَّلٌ رَجْلٍ أَوْ يَدٍ: when in three legs, exclusive of a hind leg or of a fore leg, مُحَجَّلٌ رَجْلٍ أَوْ يَدٍ ثَلَاثَ مُطَلَّقٌ يَدٍ: when in the fore leg

and hind leg of one side, مُمَسِّكُ الْإِيَامِينِ مُطَلَّقٌ: when on opposite sides, whether little or much, مُشْتَكِلٌ. (S.) Hence, in a trad., أَمْتِي الْغُرُّ الْمُحَجَّلُونَ + [My followers will be those having a whiteness on the forehead and on the wrists and ankles, on the day of resurrection, from the effects of the ablution for prayer]. (TA.) [Hence also, because the horse that is مُحَجَّلٌ is conspicuous,] رَكِبَ الشَّارِخَةَ الْمُحَجَّلَةَ + He committed a bad and notorious deed. (S in art. شَدَخَ, q. v.) And the saying of El-Jaadee, satirizing Leylâ El-Akhyaleeyeh,

فَقَدَرْتُ رَكِبْتُ أَمْرًا أَغْرَ مُحَجَّلًا *

+ [For she has committed a glaring, notorious deed]. (Az, TA.) And يَوْمٌ أَغْرَ مُحَجَّلٌ + A day bright and beaming with happiness and cheerfulness. (Har p. 377.)—Also A she-camel's udder having a whiteness in the teats, occasioned by the صَرَارٌ [q. v.]. (K.)—A woman who keeps, or cleaves, to the حَجَالٌ [pl. of حَجَلَةٌ]: and in like manner, a man; meaning †one who keeps much, or habitually, to the company of women. (Ham p. 238.)

مُحَجَّلٌ: see مُحَجَّلٌ.

حجر

1. حَجَرَ said of the breast of a woman or girl: see 4. حَجَمَ, (ISk, S, K,) aor. 2 and 3, inf. n. حَجَمَ, (K,) He (a child, ISk, S, TA) sucked (ISk, S, K) the breast of his mother. (ISk, S, TA.)—[Hence,] حَجَمَهُ, aor. 2, inf. n. حَجَمَ, (S, Mgh, Mgb,) He scarified him [and drew blood from him with the مَحْجَمَةُ; i. e. he cupped him]; (Mgb;) he performed upon him the operation of the حَجَامِ, (Mgh,) or, of the حَاجِمِ, (S,) who sucks the mouth of the مَحْجَمَةِ [to draw the blood]. (Az, TA.)—And [hence,] حَجَمَتِ الْحَيَّةُ + The serpent bit him. (TA.) And حَجَمَتِ الْغُرُّ الْفُحُولُ + The stallions bit the ass. (TA.) And حَجَمَ الْعَظْمَ, (TA,) inf. n. as above, (K,) + He ate off the flesh from the bone. (K, TA.)—حَجَمَ الْبَعِيرَ, (S, Mgb, TA,) aor. 2, (S, TA,) inf. n. as above, (TA,) He put a حَجَامٌ upon the mouth [or muzzle] of the camel, when excited, in order that he might not bite; (S, TA;) [he muzzled the camel;] he bound the camel's mouth [or muzzle] with a thing. (Mgb.)—Hence, (Har p. 474,) حَجَمْتَهُ عَنِ الشَّيْءِ, (S, Mgb, TA,) and عَنْ صَاحِبَتِهِ, (TA,) inf. n. as above, (K,) I made him to refrain, forbear, abstain, (S, TA,) or go back; (Mgb;) or I withheld him, or restrained him; (S, K, TA;) from the thing, (S, TA,) and from his female companion. (TA.) And حَجَمَ عَيْنَهُ He turned away his eye, or eyes, from him, or it. (TA.) And حَجَمْتَهُ عَنْ حَاجَتِهِ is also mentioned, as meaning I withheld him from the object of his want; or prevented him from attaining it. (TA.)

2. حَجَرَ: see 4. — Also, inf. n. تَحْجِيرٌ, † He

looked hard: (K, TA:) and so, accord. to Az حَجَمَ. (TA.)

4. حَجَرَ It (the breast of a woman or girl) was, or became, swelling, prominent, or protuberant; (Mgh, K;) as also حَجَمَ, inf. n. حَجَمَ: (K:) or was, or became, round, and swelling, prominent, or protuberant; as also حَجَمَ: (A, TA:) properly, became such as to have what is termed حَجَمٌ, (Mgh, TA,) meaning projection, protrusion, prominence, or protuberance, and elevation: (Mgh:) or, as some say, became such that the suckling might suck it. (TA.)—أَحْجَمْتُ اِجْمَرَ عَنْهُ † She (a woman) suckled the new-born child for the first time. (K, TA.)—اِحْتَجَمَ He refrained, forbore, abstained, or desisted, from it; (S, K;) quasi-pass. of حَجَمْتَهُ, like as أَكَبَ is of كَبَيْتَهُ; which are extr. of their kind; (S;) and اجْمَرَ عَنْهُ signifies the same; (S in art. جَمَرَ;) but is a rare dial. var.: (Har p. 95:) or he drew back from it, or him, in awe, or fear: (K, TA:) or he receded, or drew back, from it; namely, a thing, or an affair: (Mgh:) and أَحْجَمْتُ عَنِ الْقَوْمِ I dreaded, or feared, the people, or party, and returned, and left them, after I had desired to go to them. (AZ, Mgb.)—اجْمَرَ also signifies He (a man) advanced, or went forward; and so اجْمَرَ: both of these verbs thus having two contr. meanings. (MF.) — See also 1, last sentence.

8. اجْتَمَرَ He performed the operation of cupping: (MA, KL, PŞ:) [or rather he had that operation performed upon him; or had blood drawn from him by that operation; a quasi-pass. verb, like افتصد and اکتوى and احترق and countless others:] or he sought, or demanded, the performance of that operation [upon himself]. (K, TA.) One says, اجْتَمَمْتُ مِنَ الدَّمِ [app. meaning I had some of the blood drawn from me by cupping]. (S.)—He (a camel) was withheld, or restrained, or prevented, from biting [by being muzzled]. (TA.)

حَجْرٌ A rising, protuberant, or prominent, part of a thing: (S:) a projection, protrusion, prominence, or protuberance; (S, Mgh;) and a rising, or an elevation: (Mgh:) or the part of a thing that one feels beneath his hand: (El-Ghooree, Mgh:) or the part of a thing that one feels projecting, protruding, prominent, or protuberant, beneath his hand: pl. حَجَرٌ. (K.) One says, لَيْسَ لِرِفْقِهِ حَجْرٌ There is no projection, protrusion, prominence, or protuberance, to his elbow. (S.) Lh says that حَجَمَ الْعَظْمَ means One's perceiving the feel of the bones [or bone] behind the shin: thus explaining it after the manner of explaining inf. ns.: and ISd says, I know not whether it be in his opinion an inf. n. or a simple subst. (TA.) And Lth says that الحَجَمُ means One's perceiving the feel of a thing beneath a garment: [and that] one says, مَسَسْتُ بَطْنًا الحَبْلِي فَوَجَدْتُ حَجَمَ الصَّبِيِّ فِي بَطْنِهَا [which plainly means, I felt the belly of the pregnant woman, and perceived the bulging of the child in her belly]. (Mgh, TA.) It is said [of a woman's garment] in a trad., لَا يَصِفُ حَجَمَ عِظَامِهَا, [lit.

† *It does not describe the projecting of her bones*; meaning, the garment does not stick to her body so as to tell what projects of her bones: it is made to be a describer by way of comparison. (IAth, TA.) — [In post-classical works it is often used as signifying *Bulk, bigness, or magnitude.*]

حَجَامٌ [A muzzle for a camel, commonly a net of cord;] a thing that is put upon the mouth, or muzzle, of a camel, (S, K,) when he is excited, (S,) to prevent his biting. (S, K.)

حَجَامٌ Gentle, nice, or skilful, in operation; syn. رَفِيقٌ [in the CK, erroneously, رَفِيقٌ] as an epithet applied to حَاجِمٌ [or cupper]; as also حَجَامَةٌ. (K.) — † The فَرْجُ [meaning vulva, or vagina,] of a woman. (K, TA.)

حَجَامَةٌ The craft, or art, of the حَاجِمٌ or حَجَامٌ [i. e. cupper]: (S, *Mgh, Mṣb, K:) and the operation that he performs. (S, *TA.)

حَاجِمٌ A cupper; syn. مَصَّاصٌ [lit. one who is in the habit of sucking]; (K;) one who performs the operation termed حَجْمٌ; (S, Mgh;) one who scarifies [and draws blood with the مَحْجِمَةٌ]; (Mṣb;) as also حَاجِرٌ; (S, Mṣb, K;) but the former is an intensive epithet [denoting frequency or habit]: (Mṣb:) so called because he sucks the mouth of the مَحْجِمَةٌ. (Az, TA.) Hence the prov. أَفْرَغَ مِنْ حَجَامِ سَابَاتٍ [More unoccupied than the cupper of Sābat (the name of a place)]: for military forces used to pass by the man to whom it relates, and he used to cup them on credit, in consequence of want of employment, waiting for payment until they should return. (S: more fully explained in the K in art. سَبَط.)

حَاجِمٌ: see what next precedes.

حَاجِمٌ: see what next follows.

حَاجِمَةٌ The red rose: (K:) or [rather] a single red rose: (A 'Obeyd, S:) pl. [or rather coll. gen. n.] حَاجِمَاتٌ. (A 'Obeyd, S, K.)

حَاجِمَةٌ (Mgh, Mṣb,) or حَاجِمَةٌ, (TA,) The place to which the مَحْجِمَةٌ is applied, (Mgh, Mṣb, *TA,) in the neck: (Mgh, TA:) pl. حَاجِمَاتٌ. (Mgh, Mṣb.)

حَاجِمَةٌ The scarifying instrument of the حَاجِمٌ. (IAth, TA.) — See also مَحْجِمَةٌ. — And see حَجْمٌ.

حَاجِمَةٌ: see حَجْمٌ.

حَاجِمَةٌ and حَاجِمَةٌ The قَارُورَةٌ [or glass vessel, or the like,] of the حَاجِمٌ; (Az, S, Mgh, Mṣb;) the thing with which the حَاجِمٌ operates; (K;) the utensil in which the blood produced by the operation of حَاجِمَةٌ is collected by sucking: (IAth, TA:) pl. حَاجِمَاتٌ. (TA.)

حَاجِمٌ A man (TA) who draws back much, or often, in awe, or fear. (K, TA.)

حَاجِمٌ A breast sucked. (TA.) — A man [cupped, or] operated upon by the حَاجِمٌ. (S.) — A camel [muzzled, or] having a حَاجِمٌ put

upon his mouth [or muzzle] in order that he may not bite. (S.)

حَجْن

1. حَجَّنَهُ, aor. جَنَّ, (K, TA, [in the CK جَنَّ,]) inf. n. حَجْنٌ, (TA,) He bent it, or made it crooked [or hooked]; namely, a stick, or branch, or slender piece of wood; as also حَجَّنَهُ, (K,) inf. n. حَجْنٌ. (TA.) — † He marked him (i. e. a camel) with the brand of the مَحْجِنٌ, which is a line with a crooked, or hooked, end, like the stick called مَحْجِنٌ; inf. n. as above. (TA.) — He drew it, or pulled it, [or hooked it,] (S, K,) towards himself (S) with the مَحْجِنٌ; as also حَجَّنَهُ. (S, K.) — † He turned him away (K, TA) عَنِ الشَّيْءِ from the thing. (TA.) — حَجَّنَهُ, (TA,) He was, or became, avaricious, tenacious, or niggardly, of it; (K;) like حَجَّنَهُ. (TA.) — حَجَّنَهُ بِالْبَدَارِ He remained, stayed, dwelt, or abode, in the house. (K.)

2: see 1.

4. حَجَّنَهُ, said of the ثَمَارٌ [or panic grass], It put forth its خُوصٌ; (A 'Obeyd, S, K; * [in the K, its خُوصَةٌ;]) [i. e.] its leaves appeared. (TA.)

5. حَجَّنَهُ It was, or became, crooked, [or hooked,] or curved: (T, K:) said of a thing that is termed أَحْجِنٌ. (T.)

8: see 1. — [Hence,] حَجَّنَهُ الثَّمَارُ † He drew the property, or camels &c., together (S, K, TA) to himself, (S, TA,) and took, or took possession of, it, or them. (S, K, TA.) And حَجَّنَهُ † He took possession of it (i. e. a portion of land), exclusively of others. (TA from a trad.) And حَجَّنَهُ † He appropriated it (a thing) to himself, exclusively of his companions. (T, TA.) And حَجَّنَهُ مَالَ غَيْرِهِ † He took away, and stole, the property of another. (TA.) — Also † He put the property, or camels &c., into a good, or right, state, and drew together what had become scattered thereof. (TA.) — And حَجَّنَهُ عَلَيْهِ † He straitened him. (TA.)

حَجْنٌ Crookedness, [or hookedness,] or curvature; (S, K;) as also حَجْنَةٌ. (K.) — See also حَجْنَةٌ.

أَحْجِنٌ: see حَجْنٌ.

حَجْنَةٌ: see حَجْنٌ. — Also Crispness [or recurvation] in the extremities of hair. (T, TA. [See أَحْجِنٌ.]) — A place of crookedness or curvature (ISd, TA) of a staff or stick. (TA.) — The hook in the head of a spindle, (S, *K, *TA,) with which the thread is caught preparatively to the twisting thereof. (TA.) — The خُوصَةُ, (K,) or خُوصٌ, (S,) [i. e.] the leaves [or blades], (TA,) of ثَمَارٌ [or panic grass]; (S, K, TA;) as also حَجْنَةٌ. (K.) And حَجْنٌ [of which حَجْنَةٌ is the n. un., if not a mistranscription of حَجْنٌ,] Tender, or soft, shoots, that grow upon the sides of the stalks of the ثَمَارٌ and

the ضَعَّةُ [which is said to be a species of ثَمَارٌ]. (TA.) And حَجْنٌ, pl. of حَجْنَةٌ, The fruit-stalks of grapes. (TA.) — Also A thing, or portion of a thing, that one has drawn and appropriated to oneself. (TA.)

حَجْنَةٌ: see the next preceding paragraph, in two places.

حَجُونٌ Sluggish, lazy, or indolent: (K:) from حَجُونٌ غَزْوَةٌ حَجُونٌ [q. v.]. (TA.) — حَجُونٌ بِالْبَدَارِ † A hostile, or hostile and plundering, expedition, in which the party feigns to be going in one direction, and then turns to another: (A, K, *TA:) or far-extending. (S, K.) And سَرْنَا عَقْبَةَ حَجُونًا † We journeyed a long stage. (S, TA.)

أَحْجِنٌ Crooked, [hooked,] or curved: fem. حَجْنَةٌ: pl. حَجْنٌ. (Ham p. 403.) You say, صَقَّرَ أَحْجِنَ الصَّقْرِ أَحْجِنَ البِقَارِ The hawk is crooked [or hooked] in the bill. (TA.) And صَقَّرَ أَحْجِنَ المَخَالِبِ A hawk having crooked [or hooked] talons. (S, TA.) And أَنْفٌ أَحْجِنٌ [A hooked nose;] a nose having the tip approaching the mouth, and, Az adds, having its نَاشِرَتَانِ [or two alae] receding in an ugly manner. (TA.) And أَنْفٌ أَحْجِنَةٌ An ear having one [app. the upper] of its two extremities turning towards the forehead, downwards: or having its edges turning towards the other ear, in the direction of the forehead: (M, K:) in either case, curving. (M, TA.) And شَعْرٌ أَحْجِنٌ † Hair that is crisp, or curly, in its extremities: or, accord. to AZ, wavy hair: (T:) or hair that is recurvate at its extremities (مَعْقَفٌ), and intermingling: (M:) or hair forming a succession of ripples (مُتَسَلِّسٌ), pendulous, wavy, and crisp, or curling, in the extremities; as also حَجْنٌ. (K.)

حَجْنٌ † A crooked, [or hooked,] or curved, brand, or mark made with a hot iron [upon a camel]: (K:) [originally inf. n. of 2; but in this sense,] a subst., properly speaking, like تَنْبِيْثٌ and تَمْتِيْنٌ. (TA. [See also مَحْجِنٌ.])

مَحْجِنٌ A crooked, [or hooked,] or curved, staff or stick; as also مَحْجِنَةٌ: (K:) or a stick, (IAth, Mgh, Ham p. 403,) or staff, (IAth, Ham,) or piece of wood, (Mṣb,) with a crooked, or hooked, head, (IAth, Mgh,) or crooked at the end; (Mṣb;) like the صَوْلَجَانُ: (S, Mgh, Mṣb, Ham:) one draws towards him with it the extremities [of the branches] of trees, and the like: (Ham ubi suprâ:) or a stick with a crooked, or curved, end, being naturally so on the tree on which it has grown; distinguished from a صَوْلَجَانٌ, the end of which is crooked, or curved, artificially: (T:) or, accord. to AZ, any stick with a curved head: (Mṣb:) or it signifies also anything bent, or crooked: (K:) pl. مَحْجِنَاتٌ. (Mṣb, TA.) The appellation صَاحِبِ البَحْجِنِ [The owner of the crooked stick or staff] was given to a certain man who, in the Time of Ignorance, used to sit in the highway, and take with his مَحْجِنٌ one thing after another, of the goods of the passers-by; and if any one were cognizant of his doing, he excused himself, saying that the thing had caught to his مَحْجِنٌ. (TA.)

You say, *فَلَانٌ لَا يَرْكُضُ الْمِحْجَنَ* [lit. *Such a one will not kick the crooked stick or staff*], meaning † *such a one is of no use, or stands one in no stead*: the saying originating from the fact that a *مِحْجَن* is put between the hind legs of the camel, and if he be inert, or wanting in vigour, he will not kick it; but if he be sharp in spirit, he will kick it and go on. (TA.) And you say, *إِنَّهُ لَمِخْجَنٌ مَالٍ*, meaning † *Verily he is one who puts the cattle into a good state, and pastures and manages them well*. (TA.) Also † *A brand, or mark made with a hot iron, upon a camel, in the form of a line with a crooked, or hooked, end, like the stick so called*. (TA. [See also *تَخْجِينٌ*].) — And The [hooked] bill of a bird; because of its crookedness. (TA.)

مِخْجَنَةٌ: see the next preceding paragraph.

مِخْجُونٌ A camel marked with the brand termed *مِخْجَن*. (TA.)

حجو

1. *حَجَا*, (S, K,) aor. *يَحْجُو*, (S, TA,) inf. n. *حَجْوٌ*, (TA,) *He thought, or opined*: (S, TA:) or *he thought, or opined, a thing, and, doing so, claimed it (ادْعَاهُ), not being certain of it*: (K:) [or *he thought it and asserted it*; as appears from a verse here following, cited in the TA as an ex. of the meaning explained as above in the K:] and *بَطَّنَهُ* † *تَحْجَى*, and *تَحْجَى* alone, *he thought, or opined, a thing, not being certain of it*. (T, TA.) You say, *أَنَا أَحْجُو بِهِ خَيْرًا*, *I think, or opine, that there is good in him*. (S, TA.) And Aboo-Shebhel says, respecting Aboo-Amr Esh-Shebānee,

* *قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍو أَخَانِقَةً* *
* *حَتَّى أَلَمْتُ بِهَا يَوْمًا مَلِيَّاتٌ* *

[*I used to think and assert Aboo-Amr to be a trustworthy person, until, one day, misfortunes befell us*]. (TA.) — *حَجَا الْقَوْمَ كَذَا وَكَذَا* (S, K*) *He repaid, requited, compensated, or recompensed, the people, or party, [with, or for, such and such things,] syn. حَزَاهُمْ*; [so in my copies of the S, and in the K; but Freytag gives, as the reading found by him in the S, *حَزَاهُمْ*, as though meaning *he computed them by conjecture to be such and such in number*; which is agreeable with what follows;] and *he thought them to be so*. (S.) — *He directed himself, or his course or aim, to, or towards, him, or it*: (AZ, TA:) and † *تَحْجَى* † *he directed himself, or his course or aim, to, or towards, the thing*. (S, TA.) — Also, (K,) inf. n. as above, (TA,) *He kept a secret*: (K:) or *he concealed it*: (AZ, TA:) [and † *حَاجَى* has a similar meaning; for] you say, *لَا مَحَاةَ عِنْدِي* *لا مَحَاةَ*, i. e. *There is no concealment with me in respect of such a thing*; as also *مُكَافَأَةٌ*. (TA.) — *لا يَحْجُو إِبِلَهُ*, said of a pastor, *He does not, or will not, keep and tend, or pasture and defend, his camels*. (TA.) One says also of a pastor whose sheep or goats [and camels] are lost by him, and become dispersed, *وَلَا إِبِلَهُ مَا يَحْجُو غَنَمَهُ* *وَلَا إِبِلَهُ*, [He does not keep his sheep or goats, nor his camels, from being lost and becoming dispersed].

(TA.) — *لَا يَحْجُو الْمَاءَ*: *A skin that will not hold, or retain, water*. (TA.) — *مَا حَجَوْتُ مِنْهُ شَيْئًا* *I did not keep, or retain in my memory, of it, aught*; as also *مَا فَجَوْتُ*. (Ks, TA.) — Also, (K,) inf. n. as above, (TA,) *He, or it, prevented, or withheld*. (K, TA.) [See *حَجَا*.] — *حَاجِيَّتُهُ*: see 3. — *حَجَا بِالْمَكَانِ*, (S, K,) inf. n. as above, (K,) *He remained, stayed, dwelt, or abode, in the place*, (S, K, TA,) and *became fixed [therein]*; (TA;) as also † *تَحْجَى*. (S, K.) And *حَجَا*, (IAḡr, K,) inf. n. as above, (IAḡr,) *He stopped, or paused*. (IAḡr, K.) — And *حَجَا بِهِ*, [inf. n. as above, (see Ham p. 523,)] *He was, or became, tenacious, or avaricious, of it, namely, a thing*; (S, K;) as also † *تَحْجَى*. (TA.) And *حَجَى بِهِ*, (Fr, S, K,) aor. -, inf. n. *حَجَى* [or *حَجَا*], (TK,) *He was, or became attached to it, and clave to it*; (Fr, S, K;) as also † *تَحْجَى*; and † *تَحْجَى*; (Fr, S;) and † *تَحْجَى بِهِ*. (Fr, TA.) † *تَحْجَى* also signifies *He kept to the حَجَا*, or *place of bending or turning of a valley*. (TA.) And *تَحْجَيْتُ بِهَذَا الْمَكَانِ* *I preceded you, or outwent you, to this place, and clave to it before you*. (S, TA.) And [hence,] *بِزَيْرٍ* † *تَحْجَى* is said to mean † *He was first, or foremost, or quick, to blame them*. (TA.) — *حَجَى*, (K, TA,) aor. -, (TA,) is also [said to be] *syn. with عَدَا*, (K,) *He ran*; (TK;) thus bearing two contr. significations: (K:) but this requires consideration. (TA.) — [Golius, as on the authority of the KL, assigns to it also the meaning “Hilaris et lubens fuit:” but in this sense it is said in the KL to be with ء for its last radical letter: see art. *حَجَا*.]

3. *حَاجِيَّتُهُ فَحَجَوْتُهُ*, (T, S, K,) inf. n. of the former *مَحَاةٌ* and *حَجَاةٌ*, (K,) *I contended, or vied, with him in intelligence or skill and knowledge, or in endeavouring to show my superiority in intelligence &c.*, (فَاطِنَتُهُ,) and *I overcame him therein*; (K;) from *حَجَى* [or *حَجَا*] meaning “intelligence.” (Har p. 9.) [And hence, *I tried him with an enigma or enigmas, and overcame him therein*: (see 6:) or] *I proposed to him an enigma [&c.]*: (T, TA:) [or *I contended with him in proposing an enigma or enigmas, &c.*]: i. e. *دَاعِيَّتُهُ فَغَلَبْتُهُ*: (S:) so in the handwriting of Aboo-Zekereyâ, and in that of Aboo-Sahl, [and in my two copies of the S,] but in [some of the copies of] the S *دَعِيَّتُهُ*. (TA.) And *حُوجَى بِهِ* [He was tried with it as an enigma to be explained by him; or he had it proposed to him as an enigma]. (TA.) — *مَحَاةٌ* signifies [also] *The asking a thing of one much, so as to weary*; as also *مُدَاعَاةٌ*. (KL.) — And *حَجَاةٌ*, (K, TA,) [accord. to the CK *حَجَا*, but correctly] like *كِتَابٌ*, (TA,) *An engaging in conflict, or fight*. (K, TA.) — See also 1.

4. *مَا أَحْجَاهُ*, and *أَحْجَى بِهِ*, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (S, K, TA:) verbs of wonder having no corresponding verb of the measure *فَعَلَ*. (TA.) You

say, *مَا أَحْجَاهُ بِذَلِكَ* *How well adapted or disposed, &c., is he for that!* (S, TA.)

5: see 1, in eight places. — You say also, *تَحْجَى لَهُ*, meaning *He knew it, or understood it, readily, or with quickness of intelligence*. (AHeyth, TA.)

6. *تَحَاجَوْا* *They tried one another with enigmas*: [or *proposed enigmas, one to another*: or *contended, one with another, in proposing an enigma, or enigmas*: (see 3:)] from *حَجَى* [or *حَجَا*] meaning “intelligence.” (Har p. 189.) You say, *يَتَحَاجُونَ بِأَحْجِيَّةٍ* [They try one another with an enigma: or *contend, one with another, in proposing an enigma*]: (S, TA:) *التَّحَاجَى* signifying *التَّوَادَعَى*. (TA.)

8. *أَصَابَ* *احتجى* *He found out, or discovered*, that with which he was tried as an enigma to be explained by him. (TA.)

حَجَا or *حَجَى* *A side, region, quarter, or tract*: (S, Mṣb, K, TA:) and *an extremity*: (TA:) pl. *أَحْجَاءٌ*. (S, Mṣb.) — *A refuge; a place to which one has recourse for refuge, or protection*; as also † *مُحْجَى* (Lh, TA) and *مُحْجَاةٌ*. (Lh, K in art. *حَجَا*.) — *Elevated ground*. (TA.) — *A place of bending or turning of a valley*. (TA.) — *Anything by which one is veiled, concealed, or protected*; (Mgh, Mṣb, TA;) as also † *حَجَا*. (Mgh, TA.) [Hence applied to *A parapet on the top of a house*; as is indicated in the Mgh and TA.] — *Bubbles upon water, arising from the drops of rain*: pl. [or rather coll. gen. n.] of † *حَجَاةٌ*: (S, K: [in the CK, erroneously, *حَجَاةٌ*]:) the latter word, which is like *حَصَاةٌ*, is explained by Az as signifying *a bubble that rises upon water, like a flask*; and as having for its pl. *حَجَوَاتٌ*: and the same word (*حَجَاةٌ*) signifies also *a pool of water, itself, such as is left by a torrent*. (TA.) — See also *حَجَى*. — *حَجَا* is also used, by poetic license, for *حَجَاجٌ*, q. v. (TA in art. *حَجَجٌ*.)

إِنَّهُ لَحَجَى إِلَى بَنِي فَلَانٍ — *حَجَى*: see *حَجَى*. — *لَا حَجَى لَهْرٍ* [i. e. *Verily he is betaking himself for refuge, or protection, to the sons of such a one*; like *لَحَجَى*: but by rule it should be *لَحَجَى*; and thus, perhaps, it is correctly written]. (AZ, TA.)

حَجَى or *حَجَى* *Intelligence, or understanding*; (S, Mṣb, K;) *sayacity, or skill and knowledge*: (K:) [said to be] from *حَجَا* meaning “he, or it, prevented, or withheld;” because it prevents, or withholds, a man from doing that which is bad, or corrupt. (TA.) — And *i. q. مَقْدَارٌ* [Quantity, measure, &c.]: pl. *أَحْجَاءٌ*. (K.) — See also *حَجَا*. — [Also said by Golius, as on the authority of J, to signify “an enigma,” as though syn. with *أَحْجِيَّةٌ*; but I have not found it in this sense in any copy of the S, nor in any other lexicon.]

حَجَاةٌ: see *حَجَا*.

حَجْوَى a subst. signifying *مَحَاةٌ* [i. e. *A*

contention in intelligence &c.; and particularly, in trying with an enigma or enigmas; in proposing an enigma or enigmas; or simply the proposal of an enigma; see 3]; (T, TA;) the subst. denoted by **حَاجِيَّتُهُ فَحْجُوَّتُهُ**; (K;) [or rather by the verb **حَاجَيْتُ**, agreeably with the foregoing explanation from the T;] as also **حَاجِيًّا**, (S, K, TA,) with a dammeh, (K, TA,) and with tesheed of the **ي**; (TA; [in some copies of the K erroneously written **حَاجِيًّا**];) and **أُحْجِيَّةٌ**: (S;) or **حَاجِيٌّ** is the dim. of **حَجْوِيٌّ**: (T, TA;) and **أُحْجِيَّةٌ** signifies a saying of which the meaning differs from the letter, as also **أُحْجُوَّةٌ**, (K,) but **أُحْجِيَّةٌ** is preferable, (T, TA,) and **كَلِمَةٌ مُحْجِيَّةٌ**, (K,) like **مُحْسِنَةٌ**; (TA; [in the CK, erroneously, **مُحْجِيَّةٌ**];) [i. e.] **أُحْجِيَّةٌ** signifies an enigma; a riddle; (MA, PS, TK;) and so **حَاجِيًّا**; (PS;) or a question put to one with the view of causing him to make a mistake; (TA;) and is from **حَجِيٌّ** [or **حَجًّا**] meaning "intelligence," because **مُحَاجَاةٌ** is like a vying, or contending, in intelligence: (Har p. 9:) the pl. of **أُحْجِيَّةٌ** is **أُحْجِيَّاتٌ** and **أُحْجِيَّاتٌ**, (MA, and Har ubi suprâ,) agreeably with a general rule relating to words of its measure, as **أُتْمِيَّةٌ** and **أُتْمِيَّةٌ**. (Seer, in Har ubi suprâ.) One says, **حَاجِيًّاكَ مَا كَانَ** [The question of contention with thee in trying thine intelligence by an enigma, or the enigma proposed to thee, is, What is, or was, such a thing, and such a thing?]: it means a certain game, and a question put with the view of causing one to make a mistake: A'Obeyd says, It is like their saying, **Disclose what is in my hand, and thou shalt have such a thing.** (S.) One says also, **أَنَا حَاجِيَّاكَ فِي هَذَا**, meaning **مَنْ يَحَاجِيكَ** [i. e. I am he who contends with thee in intelligence, or in trying with an enigma, &c., respecting this thing]. (S.) And **بَيْنَهُمُ أُحْجِيَّةٌ** [Between them is a contention in intelligence, or in proposing enigmas, or between them is an enigma, with which they try one another]. (S.)

هُوَ حَاجِيٌّ بِهِ He is adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; or worthy of it; as also **حَاجِيٌّ**, (S, M, K, TA,) of which the pl. is **حَاجِيُونَ**; (TA;) and **حَاجِيٌّ**, (S, M, K, TA,) which last has no fem. nor dual nor pl. form, (S, M,) retaining the same form as fem. and dual and pl.: (M:) and in like manner you say, **إِنَّهُ لَمُحَاجَاةٌ أَنْ يَفْعَلَ ذَلِكَ**, Verily he is adapted, &c., to do that; (S, K;*) and **إِنَّهَا لَمُحَاجَاةٌ**; and **إِنَّهُمْ لَمُحَاجَاةٌ**. (S.) — **حَاجِيٌّ** is also syn. with **حَرِيصٌ** [Vehemently desirous, eager, &c.]. (KL.)

حَاجِيًّا: see **حَجْوِيٌّ**, in five places. — Respecting this word in the phrase **حَاجِيًّاكَ**, see **حَاجِيَّةٌ** (in art. **حَوَجٌ**), near the end of the paragraph.

أَحْجِيٌّ More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper,

or worthy: (TA, Ham p. 523:) so in the saying, **هُوَ أَحْجِيٌّ أَنْ يَكُونَ كَذَا** [He is more, or most, adapted, &c., to be thus; or worthy of being thus]: (TA:) and **فَلَانَ أَحْجِيٌّ بِكَذَا** [Such a one is more, or most, adapted, &c., for such a thing; or worthy of it]. (Ham ubi suprâ.) Hence, in a trad., **مَعَاشِرُ هَمْدَانَ أَحْجِيٌّ حَتَّى بِالْكُوفَةِ** [The companies of Hamedân are the most worthy tribe in El-Koofeh]: or, as some say, the meaning is, the most intelligent tribe. (TA.)

أُحْجُوَّةٌ: see **حَجْوِيٌّ**.

أُحْجِيَّةٌ: see **حَجْوِيٌّ**, in five places.

مُحْجِيٌّ: see **حَجًّا**.

مُحْجِيٌّ Niggardly, tenacious, or avaricious.

كَلِمَةٌ مُحْجِيَّةٌ: see **حَجْوِيٌّ**.

مُحَاجَاةٌ: see **حَجِيٌّ**.

حد

1. **حَدَّ**, (A, Mgh, Mṣb,) aor. ², (Mgh, TA,) inf. n. **حَدَّ**, (S, Mgh, Mṣb, K,) He, or it, prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted: (S, A, Mgh, Mṣb, K, TA:) this is the primary signification: (Mgh:) and he repelled, turned away, or averted, (L, K, TA,) evil [or the like], and also a person from a thing, good or evil. (L.) You say, **حَدَّ الرَّجُلُ عَنِ الْأَمْرِ** He prevented, or hindered, and withheld, or restrained, the man from the thing, or affair. (L.) And **حَدَدْتُ فَلَانَ عَنِ الشَّرِّ** I prevented, or hindered, such a one from [falling into], or preserved him from, evil. (L.) And **حَدَّ اللَّهُ ذَلِكَ** **عَنَّا** [God hath forbidden us that]. (S.) And **أَللَّهُمَّ احْدُدْهُ** (T, A, L) O God, prevent him from hitting the mark: said with reference to a man shooting, or casting a missile weapon, or the like. (T, L.) And **حَدَّ** He (a man) was prevented, or withheld, from obtaining good fortune, success, or what he desired or sought. (L.) And **حَدَّ اللَّهُ عَنَّا** **شَرَّ فَلَانَ** May God repel, or avert, from us, the evil, or mischief, of such a one. (L.) — [Hence.] **حَدَّهُ**, (S, L, Mṣb,) aor. ², (L,) inf. n. **حَدَّ**, (L, Mṣb, K,) He inflicted upon him the castigation, or punishment, termed **حَدٌّ**; (S, L;) he inflicted upon him (namely, a criminal or an offender [against the law],) a castigation, or punishment, that should prevent him from returning to his crime or offence, and that should prevent others from committing such a crime or such an offence: (K,* TA:) he inflicted upon him a flogging. (Mṣb.) — **حَدَّ شَيْئًا مِنْ غَيْرِهِ**, aor. ², (L,) inf. n. **حَدَّ**; (L, K;) and **حَدَّدَهُ**; (L;) He distinguished, or separated by some mark or note, or marks or notes, a thing from another thing. (L, K,*) And **حَدَّ الدَّارَ**, aor. and inf. n. as above; (S, Mṣb;) and **حَدَّدَهَا**, inf. n. **تَحْدِيدٌ**; (S;) He distinguished the house from the parts adjoining it, by mentioning [or defining] its limits. (Mṣb.) — [And hence, **حَدٌّ** in logic, inf. n. **حَدَّ**,

†He defined a word; as also **حَدَّدَ**, inf. n. **تَحْدِيدٌ**.] — **حَدَّ**, (L, Mṣb, K,) aor. ², (L, Mṣb,) inf. n. **حَدَّ**; (L;) and **حَدَّدَ**, (S, L, Mṣb, K,) [which is more common,] inf. n. **تَحْدِيدٌ**; (S;) and **احْدَدَ**, (S, L, K,) which is the form preferred by Lh, (L,) inf. n. **إِحْدَادٌ**; (S;) and **اسْتَحْدَدَ**; (Aḡ, S, L;) He edged, or sharpened, a knife, (L, K,) a blade, (S,) a sword, (L, Mṣb,) or anything blunt, (L,) [and pointed, or made sharp-pointed, an arrow-head or the like,] with a stone or file. (L, K.) — [And hence,] **حَدَّ بَصْرَهُ إِلَيْهِ**, aor. ²; (Lh, L;) and **احْدَدَهُ**, (L,) or **احْدَدَ النَّظَرَ إِلَيْهِ**; (S, Mṣb;) and **حَدَّدَهُ**; (K in art. **لَتَا**, &c.); †He looked sharply at him, or it; (L;) or intently, or attentively. (Mṣb.) — **حَدَّتْ**, (S, Mgh, L, K,) or **حَدَّتْ عَلَى زَوْجِهَا**, (Mṣb,) aor. ² and ¹, inf. n. **حَدَّ**; (S, Mgh, L, Mṣb, K) and **حَدَّ**; (L, K;) and **احْدَدَتْ**, (Aḡ, S, A, Mgh, L, Mṣb, K,) inf. n. **إِحْدَادٌ**; (Mgh, Mṣb;) the former the more common in the language of the Arabs, but the latter preferred by the early grammarians, (Fr, TA,) and the only form known to Aḡ, (S,) who rejected the former; (Mṣb;) She (a woman) abstained from the wearing of ornaments, (A'Obeyd, S, A, Mgh, L, Mṣb, K,) and the use of perfumes, (L,) and dye for the hands &c., (S, Mgh,) because forbidden such things, or because she forbade herself, (Mgh,) and put on the garments of mourning, (A,) after the death of her husband, (S, Mgh,) or on account of the death of her husband, (A'Obeyd, A, Mṣb,) for the period called **العِدَّةُ**: (K:) or she mourned for her husband, and put on the garments of mourning, and abstained from the wearing of ornaments, and the use of dye for the hands &c. (L.) The epithets applied to a woman in this case are **حَادَّةٌ** (S, L, Mṣb, K) and **مُحَدَّةٌ** (S, A, Mgh, L, Mṣb, K) and **مُحَدَّةٌ** also, but the first [always] without **ة**, (Mṣb,) or both more chaste without **ة**. (TA.) — **حَدَّ**, aor. ², inf. n. **حَدَّةٌ**; (S, L, Mṣb, K;) and **احْدَدَ**; (L, K;) [and app. **احْدَدَ**, q. v.]; It (a sword, S, Mṣb, and a knife, L, K, [or the like,] and a canine tooth, L) was, or became, [edged, or] sharp, or pointed. (S, L, Mṣb, K.) — [And hence,] **حَدَّ**, aor. ², inf. n. **حَدَّةٌ**, †He was, or became, sharp [or effective] in respect of eloquence, and of intellect, or understanding, and of anger. (L.) And **حَدَّ عَلَيْهِ**, aor. ², (S, L, K,) inf. n. **حَدَّةٌ** and **حَدَّ**, (S, L,) †He became excited against him by sharpness, or hastiness, of temper; by irascibility, passionateness, or anger; (Ks, S, L, K;) as also **احْدَدَ عَلَيْهِ**: (TA:) and **حَدَّ عَلَيْهِ**, aor. as above, inf. n. **حَدَّ**; (L, K;) and **حَدَّدَ**, (accord. to some copies of the K,) and **احْدَدَ**, (S, [in which it is not followed by **عليه**,] A, L, K,) and **اسْتَحْدَدَ**; (L, K;) †he was angry with him; (S,* A, L, K;) but Az remarks upon the last of these verbs as not heard from the Arabs of classical times in this sense: (L:) and **تَحَدَّدَ بِهِمْ** †he became exasperated by them: syn. **تَحَرَّشَ**. (AZ, L.)

2. **حَدَّ** as a trans. v.: see 1, in five places.

— **حَدَّ بَدْنًا** *He repaired, or betook himself, to the limits, or boundaries, of a country, or town.* (L.) And **حَدَّ إِلَيْهِ** and **لَهُ** *He repaired, or betook himself, to him, or it.* (K.) — As an intrans. v., inf. n. **تَحْدِيدٌ**, *It (seed-produce) was late in coming forth because of the lateness of rain, (K, TA,) and then came forth [pointed,] without forking, or shooting forth into separate stalks or stems.* (TA.) — **حَدَّ عَلَيْهِ**: see 1.

3. **أَرْضًا تُحَادُّ أَرْضَكُمْ** *Our land borders upon, or is conterminous with, your land; syn. تَتَاخَمُهَا.* (K in art. **تَخَمَّرَ**.) — [And hence,] **حَادَّةٌ**, (L, K,) inf. n. **مُحَادَّةٌ**, (S,) † *He acted towards him with reciprocal anger and enmity (L, K) and opposition or contrariety or repugnance, (S, K,) contending with him, (TA,) and refusing to do what was incumbent on him: (S:) like شَاقَّةٌ: as though meaning he became in the حَدِّ, i. e. the side, region, quarter, or tract, in which was (or opposite to that in which was, Zj) his enemy; like as شَاقَّةٌ means he became in the شِقِّ, i. e. the side, or quarter, in which was [or opposite to that in which was] his enemy: (L:) and † **تَحَادَّةٌ**, (TA,) inf. n. **تَحَادُّ**, (S,) signifies the same. (S, TA.)*

4: see 1, in three places.

5: see 1, last sentence.

6: see 3.

7. **انْحَدَّتْ** *It was, or became, slender.* (TA in art. **أَبَر**.) — See 1, latter part.

8: see 1, latter part, in three places.

10. **اسْتَحَدَّ** as a trans. v.: see 1. — Also † *He shaved (S, Mgh, K) his pubes (S, Mgh) with [a razor of] iron: (Mgh, K:) derived from حَدِيدٌ.* (Mgh.) — See also 1, last sentence.

يَا حَدَّ رَأَاهَا in the phrase **يَا حَدَّ رَأَاهَا**: see **أَحَدٌ**, in art. **أَحَدٌ**.

حَدٌّ *Prevention, hinderance, an impediment, a withholding, restraint, a debarring, inhibition, forbiddance, prohibition, or interdiction; (S, Mgh, L, Mgh, K, TA;) as also حَدٌّ: (S, L, K:) and, both words, a repelling, or an averting.* (K. [See L.]) A poet says, (S,) namely, Zeyd Ibn-'Amr Ibn-Nufeyl, (TA.)

* **لَا تَعْبُدَنَّ إِلَهًا غَيْرَ خَالِقِكُمْ**
* **وَإِنْ دُعِيتُمْ فَقُولُوا دُونَهُ حَدٌّ**

[*Ye shall by no means worship any deity except your Creator; and if ye be invited to do so, say ye, There is an impediment in the way of it, or a prohibition against it.*] (S, TA.) And one says, † **دُونَ مَا سَأَلْتَ عَنْهُ حَدٌّ** (A,* L) *There is an impediment, or a prohibition, in the way of that respecting which thou hast asked.* (L.) And **عَنْهُ لَا حَدٌّ** *There is nothing to prevent, or hinder, one from it.* (L. [But this admits of another meaning, as will be seen, under the word حَدٌّ, below.]) — [Hence,] *A restrictive ordinance, or statute, of God, respecting things lawful and things unlawful: pl. حَدُودٌ.* (L.) The حَدُودُ of God are of two kinds: first, those ordinances prescribed to men (T, Mgh, L) respecting eat-

ables and drinkables and marriages &c.; what are lawful thereof and what are unlawful: (T, L:) the second kind, castigations, or punishments, prescribed, or appointed, to be inflicted upon him who does that which he has been forbidden to do; (T, Mgh, L;) as the حَدِّ of the thief, which is the cutting off of his right hand for stealing a thing of the value of a quarter of a deenár or more; and that of the fornicator or fornicatress, which is flogging with a hundred stripes and banishment for a year; and that of the adulterer or adulteress, which is stoning; and that of the person who [falsely] charges an honest or a married woman with adultery, which is flogging with eighty stripes [as is also that of the person who has committed the crime of drunkenness]: (T, L:) the first kind are called حَدُودٌ because they denote limits which God has forbidden to transgress: the second, because they prevent one's committing again those acts for which they are appointed as punishments; (T, Mgh, L;) or because the limits thereof are determined: (Mgh:) the latter kind of حَدِّ is also explained as being that [castigation, or punishment,] which prevents the criminal from returning to his crime, and prevents others from committing his crime. (L, K.)* **لَوْ رَأَيْتَهُ عَلَى حَدِّ** in a saying of 'Omar, means *Hadst thou seen him engaged in an affair requiring the infliction of the حَدِّ.* (Mgh.) — *A bar, an obstruction, a partition, or a separation, (S, A, Mgh, L, Mgh,* K,) between two things, (S, A, L, K,) or between two places, (Mgh,) [or between two persons,] to prevent their commixture, or confusion, or the encroachment of one upon the other: (L:) an inf. n. used as a subst.: (Mgh:) pl. حَدُودٌ.* (L.) — *A limit, or boundary, of a land or territory: pl. as above. (L.) [Hence, حَدٌّ جَاوَزَ الْحَدَّ + He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, beyond measure, enormous, inordinate, or exorbitant.] — [And hence, in logic, † A definition.]* It is applied by the learned to the حَقِيقَةُ of a thing, [or that by being which a thing is what it is,] because it is [a term] collective and restrictive. (Mgh.) — *The end, extremity, or utmost point, of a thing: (S, L, K:) pl. as above. (L.) — [† The point, or verge, of an event.]* The saying **مُسْلِمَةٌ مَوْقُوفَةٌ عَلَى حَدِّ مَحْرَمٍ** means † *A Muslimeh brought to the point, or verge, of being subjected to an infidel's lying with her: and in like manner, مُسْلِمٌ مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ + A Muslim brought, by beating or slaughter, to [the point, or verge, of] denying God.* (Mgh.) — *The edge, or extremity of the edge, (S, L,) and point, (L,) of anything, (S, L,) as of a sword, a knife, a spear-head, and an arrow: (L:) the part of a sword [&c.] with which one cuts: (MF:) pl. as above. (L.) — See also حَدَّةٌ, in four places. — [And hence, app.] *Arms, or weapons; as in the phrase دُؤُودُ حَدِّ [Possessors of arms or weapons: or this may mean † persons endowed with valour]. (Ham p. 143.) — A side, region, quarter, or tract. (L.) — † Station, standing, rank, condition, or the like; syn. مَرْتَبَةٌ.* (K.L.) — [† A case: as when a noun is said*

to be **حَدٌّ فِي حَدِّ الرَّفْعِ** in the nominative case. — And † *A class, or category: as when a verb is said to be حَدٌّ مِنْ حَدِّ ضَرْبٍ of the class, or category, of ضَرْبٍ.* — [† A quarter of the year.] You say, **أَقَامَ حَدَّ الرَّبِيعِ** † *He remained, stayed, or abode, during the quarter of the ربيع.* (A.) — See also **مَحْدُودٌ**.

رُ: see **مَحْدُودٌ**.

حَدَّةٌ *A small quantity of water or milk &c. remaining in a vessel or skin; syn. ضَبَّةٌ and ضَبَةٌ.* (K.)

حَدَّةٌ [Sharpness of a sword, a knife, or the like: see 1]. — [And hence,] † *Sharpness, or hastiness, of temper; irascibility, passionateness, or angriness; (Ks, S, A, L, K;) as also حَدٌّ: (Ks, S, L, K:) † sharpness [or effectiveness] in respect of eloquence, and of intellect or understanding, and of anger: (L:) † sharpness, penetrating energy, vigorousness, effectiveness, and briskness, in the performance of affairs; and also, in matters of religion, with ambition to attain what is good: from حَدٌّ as signifying the "edge" of a sword [&c.]: (L:) and † the latter word, [or rather both,] † a man's sharpness, penetrating energy, or vigour, in the exercise of courage; his mettle; (L;) his valour, or valiantness, in war. (S, A, L, K.) You say, **إِنَّهُ لَيَبِينُ الْحَدَّ** † *Verily he is one who displays sharpness like that of a knife.* (L.) — **حَدَّةٌ** and **حَدٌّ**, as denoting a quality of anything, are syn. (K.) [Both signify † Sharpness; vehemence; force; and strength: and] both, † the force, or strength, of wine and the like; syn. **سَوْرَةٌ**; (Mgh and K, in explanation of the former, [which is the more common,] in art. **سَوْرٌ**;) meaning **شِدَّةٌ**; (MF;) and **صَلَابَةٌ**. (S and L and K in explanation of the latter in the present art.) [Also, the former, † Pungency; acridness.]*

حَدَّدَ: see **حَدٌّ**, first four sentences. — You say also, **مَا لِي عَنْ هَذَا الْأَمْرِ حَدٌّ**, (S, A,*) and **مَا لِي عَنْهُ مُحَدَّدٌ**, (K, TA,) and **مُحَدَّدٌ**, (K, TA,) with damm, of the same measure as **مُكْرَمٌ**, (TA,) or **مُحَدَّدٌ**, (so in the CK,) *I have no way of avoiding, or escaping, this thing.* (S, A, K.) And **مَا أَجِدُ مِنْهُ مُحَدَّدًا وَلَا مُتَدَّدًا** *I find not any way of avoiding, nor any way of escaping, it.* (S.) — Also, (L,) and **مَحْدُودٌ**, (Mgh,) *Prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbidden, prohibited, or interdicted.* (L, Mgh.) You say, **هَذَا أَمْرٌ حَدٌّ** *This is a forbidden, or prohibited, thing; a thing unlawful to be done, or committed.* (S. [See also what follows.]) And **حَدًّا أَنْ يَكُونَ كَذَا** (S,* A, L) *Forbidden be it that it should be so: like as you say, **مَعَادَ اللَّهِ قَدْ حَدَّ اللَّهُ ذَلِكَ عَنَّا**.* (S, A,* L.) **مَعَادَ اللَّهِ قَدْ حَدَّ اللَّهُ أَمْرٌ حَدٌّ** also signifies *A disallowed, and vain, or false, thing or affair.* (L.) And **دَعْوَةٌ حَدٌّ** *A vain, or false, pretension.* (S, L, K.)

حَدَادٌ, like **قَطَامِرٌ**, [indecl., a proper name, for **الْحَادَّةُ**, fem. act. part. n. of **حَدَّ**; like **فَجَارٌ** for **الْفَاجِرَةُ**; and hence, for **يَا حَادَّةٌ**;] occurring in

the phrase, *حَدَادِ حَدِيدِهِ* [*O averter, avert him, or it*]: said [with respect] to him whose aspect, or countenance, thou dislikest. (A, * K.) — [It is also a proper name for *الحَد*; like *فَجَار* for *الفَجْرَة* or *الفَجور*; as in the following hemistich:]

* حَدَادِ دُونَ شَرِّهَا حَدَادِ *

[May there be an impediment in the way of her evil, or mischief: an impediment]. (L.) — حَدَادُكُ: see the next paragraph.

حَدَادُكُ أَنْ تَفْعَلَ كَذَا = حَدِيدُكَ: حَدَادُ (K, TA,) with *dam*, (TA,) or حَدَادُكَ (so in a MS. copy of the K and in the CK,) *The utmost of thy power, or of thine ability, [will be] thy doing such a thing; and the end of thy case; syn. قُضَارُكَ, (K,) [or قُضَارُكَ, (TA.)*

حَدَادُ The black garments of mourning [worn by a widow]. (S, A, Mgh, L.)

فَلَانٌ حَدِيدٌ: مُحَادٌ. (A.) You say, *فَلَانٌ حَدِيدٌ* Such a one is the close, or next, neighbour of such a one; meaning that the house of the former is next by the side of that of the latter; (A, * L;) or that the land of the former is adjacent to that of the latter. (S, L.) And *هُوَ حَدِيدِي* هو حَدِيدِي i. e. *هُوَ مُحَادِي* [He is my next neighbour in respect of house]. (A.) And *دَارِي حَدِيدَةٌ دَارِهِ* and *مُحَادَتِيهَا* (L, K,) or *مُحَادَةٌ لِدَارِهِ* (A,) *My house is close, or next, or adjoining, to his house; meaning that the limit of the former is like that of the latter.* (L, K, *) — Also, (S, L, Mgh, K,) used as masc. and fem. without *ḥ*, and also as fem. with *ḥ*, (L,) and *حَادٌ*, (S, L, Mgh,) but this is disapproved by IKh, (TA,) though allowed by some as agreeable with analogy, (MF,) and *حَادٌ*, (A, L, K,) and *حَادٌ*, (AA, S, L, K,) [*Edged, or sharpened; or sharp; applied to a sword, (S, Mgh,) a knife, (L, Mgh, K,) [and the like: and pointed, or sharp-pointed:]* pl. [of the first] *حَادَاتُ*, (S, L, K,) masc. and fem.; (L;) and *حَدِيدَاتُ* and *حَدَائِدُ*, (L, K,) fem. (L.)

And *حَدِيدَةٌ نَابٌ حَدِيدٌ* *A sharp canine tooth:* (L, K:) *حَدَادٌ* thus applied has not been heard. (L.) — [Hence,] *رَجُلٌ حَدِيدٌ* † *A man who is sharp [or effective] in respect of eloquence, and of intellect or understanding, and (as also مُحَدِّدٌ, S) of anger: pl. أَحَدَاتُ and أَحَدَةٌ and حَدَادٌ.* (L, K.) And *أَلْسِنَةٌ حَادَاتُ* † *Sharp tongues.* (S.) And *رَجُلٌ حَدِيدٌ التَّأْطُرُ* † [*A man who looks sharply, or boldly;] a man not suspected of evil, so that he should cast down his eyes.* (L.) *فَبَصْرُكَ الْيَوْمَ حَدِيدٌ* [in the Kur l. 21] means † *And thy sight, or intellect, to-day, is sharp, or piercing; so that thou perceivest therewith what thou didst not know, or what thou deemedst improbable, in thy life on earth: (Jel:) or thy judgment, to-day, is penetrating.* (L.) [Hence also,] *رَائِحَةٌ حَدِيدَةٌ* (L) and *حَادَةٌ* (L, K) † *A sharp, or pungent, odour.* (L, K.) And *نَاقَةٌ حَدِيدَةٌ الْجِرَّةِ* † *A she-camel whose cud has a pungent odour; (K, TA;) which is a quality approved.* (TA.) — حَدِيدٌ

also signifies [*Iron;] a certain substance, (L,) well known; (S, L, K;) so called because of its resistance: (S, L:) حَدِيدَةٌ is a more particular term, (S,) signifying a piece thereof; (L;) [and an instrument, or implement, thereof:] pl. *حَدَائِدُ* (S, L, K) and *حَدَائِدَاتُ* (S, L;) the latter (which is erroneously written in the K *حَدِيدَاتُ*, TA) is a pl. pl., (L,) sometimes occurring in poetry. (S.) It is said in a prov.,*

* إِنَّ الْحَدِيدَ بِالْحَدِيدِ يُفْلَحُ *

Verily iron with iron is cloven, or cut. (S and K in art. *فَلَح*.) And in another, *تَضْرِبُ فِي حَدِيدٍ* بَارِدٍ [Thou beatest upon cold iron]: applied in relation to him who hopes for that of which the attainment is remote, or improbable; and to him in whom is nothing to be hoped for. (Har p. 633.) — Also † *Like iron in hardness: applied in this sense to solid hoofs.* (Mgh.)

حَدَادَةٌ One's wife. (Sh, K.)

حَدَادَةٌ The office of a door-keeper. (Mgh.) — *The art of a blacksmith, or worker in iron.* (Mgh.) [The art of a maker of coats of mail.]

حَدِيدَةٌ: see حَدِيدٌ.

حَدَى: see حَدَاةٌ, in art. *حَدَا*.

حَدَادٌ A door-keeper: (S, A, Mgh, L, Mgh, K:) so called because he prevents men from entering. (Mgh, L.) — *A keeper of a prison: (S, Mgh, K:) because he prevents persons from going out, or because he works the iron of the shackles.* (S. [See what follows.]) — *The person who inflicts the punishment termed حَدٌّ: so in the saying, أَجْرَةُ الْحَدَادِ عَلَى السَّارِقِ* [The pay of the inflicter of the حَد is to be imposed upon the thief]; or, as some say, the meaning here is, *the keeper of the prison, because, in general, he has the charge of the amputation; but the former meaning is the more probable, and more obvious.* (Mgh.) — *A seller of wine; a vintner: because he withholds his wine until he obtains for it a price that contents him: so in the following verse of El-Aashà:*

* فَعَمْنَا وَتَنَا بَصِخَ دَيْكَنَا *

* إِلَى جَوْنَةٍ عِنْدَ حَدَادِيهَا *

[And we arose, when our cock had not yet crowed, to a wine-jar smeared with pitch, in the possession of its seller]. (S, L.) — *A blacksmith; a worker in iron.* (Mgh, L, K.) *A maker of coats of mail.* (TA.)

حَدَادٌ: see حَدِيدٌ.

حَدَحَدٌ Short (L, K) and thick: an epithet applied to a man. (L.)

حَادٌ; fem. with *ḥ*: see حَدِيدٌ, in two places. — See also 1, voce حَدَّتْ.

أَحَدٌ [More, and most, sharp: &c.] — You say, *هُوَ مِنْ أَحَدِ الرِّجَالِ* † *He is of the most sharp, or hasty, in temper, or of the most irascible, passionate, or angry, of men.* (A, TA.)

حَدَدٌ, or مُحَدَّدٌ: see حَدَدٌ.

حَدَّتْ and مُحَدَّدَةٌ: see 1, voce حَدَّتْ.

حَدَدٌ: see حَدَدٌ. — Also A man (L) denied, or refused, good, or prosperity; prevented, or withheld, from obtaining good; (T, L, K;) and so حَدَدٌ, with *dam*, (K,) or حَدَدٌ; (as in the L;) the latter heard only from Lth: (T, TA:) withheld from good fortune &c.; (S, L;) withheld from sustenance; contr. of مُجَدَّدٌ: (Mgh:) and withheld from evil. (L, K.)

حَدَادَةٌ and مُحَادَةٌ: see حَدِيدٌ, in four places.

حَدَدٌ: see حَدِيدٌ: — and see also حَدَدٌ, in two places.

حدا

حَدَاةٌ: see حَدَاةٌ: — and see also حَدَاةٌ, in two places.

حَدَا: see حَدَاةٌ, in three places: — and see also what next follows.

حَدَاةٌ (A, S, K) and حَدَاةٌ, but the former is the more chaste, (TA,) *A double-headed فأس [i. e. hoe, or adz, or axe]: (A, S, K:) [a kind of فأس used in the present day is a hoe with two heads, one at each end of the handle:] or the head of a فأس: and the head of an arrow: (K:) pl. of the former حَدَاةٌ (A, S, K) [or rather this is a coll. gen. n.] and حَدَاةٌ, (K, TA, [in the CK حَدَاةٌ]) mentioned by AO and Aḡ and A'Obeyd; (TA;) and the pl. of حَدَاةٌ is حَدَاةٌ (TA) [or rather this, like حَدَا, is a coll. gen. n.]. — See also the next paragraph, in two places.*

حَدَاةٌ (S, Mgh, K,) or حَدَاةٌ, [but see what follows,] sometimes pronounced حَدَاةٌ (Mgh,) [The kite; vulgarly called حَدَاةٌ;] a certain bird, (S, Mgh, K,) well known; (S, K;) a certain noxious bird; (Mgh;) surnamed أَبُو الْخَطَّافِ and أَبُو الصَّلْتِ; (TA;) that preys upon large field-rats (جُرْدَان): (Mgh, TA:) J and Sgh say that the word should not be pronounced حَدَاةٌ; but AḤei mentions this pronunciation on the authority of [some of] the Arabs; and accord. to IAḡr and IAmb, the فأس [see above] and this bird were sometimes called alike حَدَاةٌ and حَدَاةٌ: the more approved pronunciation of the name of the bird, however, is with *kesr* [i. e. حَدَاةٌ]: the pl. is حَدَاةٌ (S, Mgh, K) and حَدَاةٌ, (K,) both extr., (TA,) [or rather the former is a coll. gen. n.,] and حَدَانٌ: (Mgh, K:) and the following are variations of the name of this bird: حَدِيٌّ, and حَدِيَّةٌ, (TA,) the latter said by AḤāt to be an erroneous form of the word, used by the people of El-Ḥijáz, (Mgh, TA,) and حَدِيَّةٌ, app. a dim., for حَدِيَّةٌ, also pronounced حَدِيَّةٌ, (TḤ, TA,) and حَدِيٌّ, occurring in a trad. in conjunction with أَفْعُو [for أَفْعَى], (Mgh, TA,) of the dial. of the people of Mekkeh. (TA in art. *حَدُو*.)

Hence the saying, **حَدًا حَدًا** † **وَرَاءَكَ بِنْدَقَةٌ** (S, K, TA,) for which the vulgar say, **حَدًا حَدًا** (S,) [accord. to some, meaning *O kite, O kite, a bullet is behind thee*: accord. to others, *O Hidā, O Hidā, Bundūkah is behind thee*:] Esh-Sharḳee (Ibn-El-Ḳuṭāmeē, TA) says, (S,) **حَدًا** and **بِنْدَقَةٌ** were two tribes, descendants of **حَدَا بَنُ نَمِرَةَ** and **بِنْدَقَةُ بَنُ مَطَّةَ** (S, K, *) and both of **سَعْدُ الْعَشِيرَةِ**; (S, TA;) the former in El-Koofeh, and the latter in El-Yemen: the former attacked the latter, and obtained spoil from them; and then the latter attacked the former, and destroyed them: (TA:) and hence this saying: (S, K, TA:) or **حَدًا** is here an apocopated form of **حَدَاةٌ** (S, K:) so says ISk: (S:) and AO says that by it is here meant the bird [i. e. the kite]; and by **بِنْدَقَةٌ**, the thing with which one shoots [from a cross-bow, namely, a bullet]; and the prov. is used to caution a person: accord. to Ibn-El-Kelbee, it is applied to him who esteems himself cunning in an affair, and is outwitted therein by another: accord. to the A, to him who is threatened with an evil near at hand. (TA.) — **حَدَاةٌ** also signifies *The سَالِفَةُ* (meaning the *fore part*, TA, [or the *fore part from beneath the ear to the middle of the collar-bone*,]) of the neck of a horse: (A, K:) pl. **حَدَاةٌ**. (A, TA.) — See also **حَدَاةٌ**.

حَدِيئَةٌ and **حَدِيئِيَّةٌ**: see the next preceding paragraph.

حَدَب

1. **حَدَبٌ**, aor. ʿ, inf. n. **حَدَبٌ**; (S, * A, Mgh, * Mṣb, K;) and **حَدَبٌ**, and **حَدَابٌ**, (K,) and **حَدُودٌ**; (S, K;) *He* (a man, Mṣb) *was, or became, humpbacked*; (Mgh, Mṣb;) *he had a prominent, or protuberant, back, and a hollow, or receding, chest* (A, * K) and *belly*: (K:) [accord. to the Mṣb, from **حَدَبٌ** signifying “elevated ground;” but the reverse is indicated in the A:] and *it* (the back) *was, or became, humped, or protuberant*; (S, A, *) as also **انْحَدَبَ**. (KL.) — And the first, † *It* (a thing) *rose, or grew up or out, high*: (KL:) [it was, or became, gibbous, or convex; as also **انْحَدُودٌ**]. — **حَدَبٌ عَلَيْهِ**, (S, A, K,) inf. n. as above; (KL, TA;) and **تَحَدَبٌ**; (S, A, K;) † *He was, or became, affectionate, favourable, or kind, to him*. (S, A, * K, KL, TA.) And **حَدَبَتْ عَلَى وَكَيْدِهَا**, (K, * TA,) inf. n. as above; (TA;) and **تَحَدَبَتْ**; (K;) † *She* (a woman) *applied herself constantly to the care of her child, or children, after the loss of her husband, not marrying again*. (K, TA.) — **حَدَبَ عَنْهُ**, aor. ʿ, inf. n. **حَدَبَ**, *He repelled from him, and defended him*. (MF, TA.)

2. **تَحْدِيبٌ** [inf. n. of **حَدَبٌ**] *The act of elevating, or raising high, the back*. (KL.) — [And, accord. to Golius, as on the authority of the KL, *The making a thing gibbous, or convex*: but this meaning which the word has in the present day, I do not find in my copy of the KL.]

4. **احْدَبَهُ** *He* (God) *rendered him humpbacked*. (S.) — † *He, or it, rendered him affectionate, favourable, or kind*. (KL.)

5: see 1, in two places. — **تَحَدَّبَ بِهِ** *He, or it, clung, or clave, to it*. (K, TA.)

6: see 1.

7: see 1.

9: see 1.

12: see 1, in two places. — Also † *It* (sand) *was, or became, curved, or winding; or curved, or winding, and long*. (K.)

حَدَبٌ † *High, or elevated, ground*; so in the **Ḳur xxi. 96**; (S, A, Mṣb;) as also **حَدَبَةٌ**; and so **حَدَبٌ مِنَ الْأَرْضِ**: (A:) or *rugged and high ground*: (T, K:) pl. **حَدَابٌ** (S) [and app., accord. to the TA, **أَحْدَابٌ** also, a pl. of pauc.]. And **حَدَبُ الرِّيحِ** † *Sand brought by the wind, [or blown together,] and elevated*. (A, TA.) And hence, as being likened to such sand, (IAḡr, TA,) **حَدَبُ الْبُهْمِيِّ** † *What is scattered, and heaped up, of [the species of barley-grass called] بهمي*. (IAḡr, K, TA.) And **حَدَبُ الْمَاءِ** † *The elevated waves of water*: (T, TA:) or *the rolling over of water, volume over volume*: (K, TA:) or *the rolling of water in waves*. (TA.) And **حَدَبُ الْغَدِيرِ** † *The motion and waves of the pool of water left by a torrent*. (IAḡr, TA.) And **حَدَبُ السَّيْلِ** † *The rise, or swell, and abundance, of the torrent*. (A, TA.) — † *A slope in a declivity*; expl. by **حَدُورٌ فِي صَبَبٍ**, as in the correct copies of the **Ḳ**, and in the L; in some copies of the **Ḳ** **حَدُودٌ**; (TA;) [in the **Ḳ** **حَدُورٌ**;] as the **حَدَبٌ** of waves (in some copies of the **Ḳ**, of the wind, TA, [an evident mistranscription, *الريح* for *الوج*,]) and of sand. (K.) — † *A mark left upon the skin*; (Aḡ, K;) such as the [real or] *swelling and thickness produced by beating*. (Aḡ, TA.) — † *The intense-ness of the cold of winter*. (A, K.) — † *A certain plant*: or the [plant called] **نَصِيٌّ**. (K.)

أَحْدَبٌ: see **حَدَبٌ**. — Also † *Affectionate, favourable, or kind*. (A, TA.) You say, **هُوَ حَدِيبٌ** † *He is affectionate, &c., to his brother*. (A.) — **أَرْضٌ حَدِيبَةٌ** *A land abounding with the plant called حَدَبٌ*. (K.)

حَدَبَةٌ *A hump on the back*. (Az, S, A, Mgh.) — See also **حَدَبٌ**.

حَدَابٌ, like **قَطَامٌ**, (K,) indecl., (TA,) † *A year of drought, barrenness, or dearth*: (K:) or *a year of severe drought*. (TA.)

حَدِيئِيَّةٌ: see what next follows.

أَحْدَبٌ *Humpbacked*; (S, Mgh, Mṣb;) *having a prominent, or protuberant, back, and a hollow, or receding, chest and belly*; (K;) and **حَدَبٌ** signifies the same: (Sb, S, K:) fem. of the former **أَهْنَةٌ**: (Mṣb:) and pl. **حَدَبٌ**. (Mṣb, TA.) **أَهْنَةٌ** † *A little humpbacked daughter*, occurs in a trad. (TA.) — Hence, **أَلَّةٌ حَدِيبَةٌ**, (see a verse of Kaḡb Ibn-Zuhayr, voce **أَلَّةٌ**, in art. **أَوَّلٌ**), † *A gibbous bier*: (A, * TA:) or (as used in that verse) it means *a distressing state, or condition: or an elevated apparatus*. (TA.) And **رَمْلَةٌ حَدِيبَةٌ** † *A gibbous tract*

[of sand]. (Ish, K in art. **دَبَحٌ**, &c.) And **نَاقَةٌ حَدِيبَةٌ**, (S, A,) or **دَابَّةٌ حَدِيبَةٌ**, (K,) † *A she-camel, (S, A,) or a beast, (K,) the prominent parts of whose hips, (S, A, K,) and the bone of whose back, (TA,) appear, (S, A, K,) by reason of her leanness*. (A, TA.) And **حَدِيبَةٌ حَدِيبٌ** and **حَدِيبَارٌ** are expressions used in the same sense: (L, TA:) pl. **حَدِيبٌ حَدِيبٌ**. (S, L, TA.) — **الْأَحْدَبُ** is the name of *A vein* (**عُرْقٌ**) *penetrating into, or lying within, the bone* (**عَظْمٌ** [app. a mistranscription for **عَظْمَةُ** the upper portion]) *of the fore-arm*. (K.) — **أَمْرٌ أَحْدَبٌ** (A) and **خُطَّةٌ حَدِيبَةٌ** (A, TA) † *A difficult affair*: (A, TA:) and **أُمُورٌ أَحْدَبٌ** (A, TA) and **حَدِيبٌ الْأُمُورِ** (K) † *difficult affairs*; (A, K, TA;) sing. **حَدِيبَةٌ** [for **خُطَّةٌ حَدِيبَةٌ** or the like]. (K.) And **سَنَةٌ حَدِيبَةٌ** † *A severe, cold year*. (A, TA.) [Hence,] **وَسَيْقٌ أَحْدَبٌ** † *A quick driving*. (TA.) — [Hence, also,] **الْأَحْدَبُ** [used as a subst.] † *Vehemence, severity, difficulty, or distress*; syn. **الشَّدَّةُ**. (K.) — [Also † *More, and most, affectionate, favourable, or kind*.] **أَحْدَبٌ عَلَى الْمُسْلِمِينَ**, said of Aboo-Bekr, in a trad. of 'Alee, means † *The most affectionate, favourable, or kind, of them, to the Muslims*. (TA.)

حَدَث

1. **حَدَثٌ**, (S, A, Mgh, Mṣb, K,) aor. ʿ, (Mgh, Mṣb,) inf. n. **حَدُوثٌ** (S, Mgh, Mṣb, K) and **حَدَائَةٌ**, (A, K,) *It was new, or recent; contr. of قَدَمٌ*: (S, * A, K:) *it* (a thing) *came into existence; began to be; had a beginning; began, or originated; existed newly, for the first time, not having been before*: (S, Mgh, Mṣb, TA:) but when mentioned with **قَدَمٌ**, it is written **حَدَثٌ**, with damm to the **د**, (S, Mgh, K,) as in the saying, **أَخَذَنِي مَا قَدَمَ وَمَا حَدَثَ**, (S,) or **أَخَذَهُ** **الذِّهْنُ**, (A, Mgh,) meaning *Old and new anxieties and thoughts [came into my mind, or his mind, or overcame me, or him]*; (TA;) or *old and new griefs or sorrows*; (Mgh;) the former saying occurring in a trad.: (TA:) the verb is not thus in any other case [in this sense]. (S.) You say, **حَدَثَ بِهِ عَيْبٌ** *A vice, or fault, or the like, originated in him, or it, not having been before*. (Mṣb.) And **حَدَثَ أَمْرٌ** *An affair, or event, originated*: (Mgh:) or *happened, or came to pass*. (S.) **حَدُوثٌ زَمَانِيٌّ** is of two kinds: **حَدُوثٌ زَمَانِيٌّ**, which is *A thing's being preceded by non-existence*: and **حَدُوثٌ ذَاتِيٌّ**, which is *A thing's being dependent upon another for its existence*. (KT.) — **حَدَائَةٌ** and **حَدُوثَةٌ**, [as inf. ns. of which the verb, if they have one, is, accord. to analogy, **حَدَثَ**,] relating to a man, signify *The being young*; or [as simple substs.] *youthfulness*. (ISd, K.)

2. **حَدَّثَهُ** [He told him, or related to him, something; he discoursed to him, or talked to him: see also 5]. You say, **حَدَّثَهُ الْحَدِيثَ**, (L,) and **حَدَّثَهُ بِهِ**, (A, * L,) inf. n. **تَحْدِيثٌ**, a word of well-known meaning, (S,) *He told him, or related to him, the story, or narrative, or tradition*. (L.)

[And *حدث* *He related traditions of Mohammad*: and *حدث عن فلان* *he related such traditions heard, or learned, from such a one*: the verb in this sense being an Islamee term.]—[Hence,] *تَرَكَتِ الْبِلَادَ تُحَدِّثُ* + *I left the countries, or towns, resounding with a buzzing, or confused noise.* (Th, ISd.)

3. *حَادِثَ سَيْفِهِ*, (TA,) inf. n. *مُحَادِثَةٌ*, (S, K,) *He polished his sword*; (S, *K, *TA;) [as though *he made it new by doing so*;] as also *أَحَدْتُهُ*, (TA,) inf. n. *إِحْدَاتٌ*. (K.)—Hence, *حَادِثُوا هَذِهِ*, *حَادِثُوا* + *Polish and cleanse ye these hearts by the remembrance of God, like as the sword is polished*: [for they quickly become sullied:] a trad. of El-Hasan. (TA.)—*مُحَادِثَةٌ* and *تَحَادِثٌ*, words of well-known meaning, (S,) are syn.: (K:) [but the former generally relates to two persons: the latter, to more than two:] you say, *حَادِثَ صَاحِبِهِ* [*He talked, or conversed in words, with his companion*]: (A:) and *حَادِثُوا* and *تَحَادِثُوا* [*They talked, or conversed in words, together, or one with another*]. (TK.)

4. *أَحَدْتُهُ* (S, A, Mgh, TA) and *اسْتَحَدْتُهُ* (A) *He (God, S, or a man, Mgh) brought it into existence, caused it to be, made it, produced it, effected it, or did it, newly, for the first time, it not having been before; began it, or originated it; invented it; innovated it.* (S, Mgh, TA.) [Hence,] *أَحَدْتُ* *أَمْرًا* [*He brought to pass an event*]. (Kur lxv. 1.) And *أَحَدْتُ* *أَحَدًا* *He originated an innovation* [see *حَدَّثُ*]. (TA.)—See also 3.—Also *أَحَدْتُ*, (S, L, Mgh, K,) inf. n. *إِحْدَاتٌ*, (Mgh,) from *الْحَدَثُ*, (S,) + *He voided his ordure; or broke wind*: (L, K:) it has both these meanings: (L:) or *he did a thing that annulled his state of legal purity.* (Mgh.) [See *حَدَّثُ*].—And † *He committed adultery, or fornication*: (K, TA:) and in like manner one says of a woman [*أَحَدْتِ*]. (TA.)

5. *تَحَدَّثُ* [*He talked; conversed in words; told, or related, stories, or narratives*]. (S.) And *تَحَدَّثَ بِهِ* [*He talked of it; told it; related it*]; (S, A, Mgh, K;) namely, a *حَدِيثٌ*, (Mgh,) or what is termed *أَحْدُوثة*. (S, K.) And *يَتَحَدَّثُ إِلَى النِّسَاءِ* [*He talks to women*]. (S, A, *) [See also 2.]—It is said in a trad., *يَبْعَثُ اللَّهُ السَّحَابَ فَيُضْحِكُ أَحْسَنَ الضَّحِكِ وَيَتَحَدَّثُ أَحْسَنَ الْحَدِيثِ* † [*God shall send the clouds, and they shall laugh with the best laughing, and talk with the best talking*]: the talking here mentioned, says I Ath, is said to mean thundering; and the laughing, lightning; thundering being likened to talking because it announces rain, and its near coming: or by laughing may be meant the smiling of the earth, and the appearing of the flowers or blossoms; and by talking, the talking of men in describing and mentioning the plants or herbage: this figure of speech is termed *مَجَازٌ تَعْلِيقِيٌّ*, and is one of the most approved kinds of *مَجَاز*. (TA.)

6: see 3, in two places.

10: see 4.—You say also, *استحدثت خبراً* *He*

found new tidings or information: (S:) or *he gained, or acquired, tidings or information.* (A.)

حَدِيثٌ and *حَدِيثٌ* and *حَدِيثٌ* and *رَجُلٌ حَدِيثٌ* (K) and *مُحَدِّثٌ* (L) *A man of many stories or narratives*, (L, K,) and *who relates them well*: (L:) or *رَجُلٌ حَدِيثٌ* and *حَدِيثٌ* signify *a man who relates stories, or narratives, well*: and *رَجُلٌ حَدِيثٌ* signifies *a man of many stories or narratives*; (S, A, El-Wá'ee;) but is used by the vulgar to signify *a man who relates stories, or narratives, well.* (El-Wá'ee, TA.) And you say *رَجُلٌ حَدِيثٌ مُلُوكٌ* *A man who is a companion of kings in talk* (S, A, K) and in their nocturnal conversations: (S:) and *حَدِيثٌ نِسَاءً* *one who talks to women*; (S, A;) or *who talks with women.* (Az, TA in art. *تَبِعَ*.) And *هُوَ حَدِيثٌ* [*He is his story-teller*]. (A.)

حَدَثٌ *A novelty, or new thing; an innovation; a thing not known before*: and particularly relating to *El-Islám* [i. e. to matters of religious doctrine or practice or the like]: (Mgh:) [and so *أَمْرٌ مُحَدَّثٌ*; for] *مُحَدَّثَاتُ الْأُمُورِ* (pl. of *مُحَدَّثٌ*, TA) signifies *innovations of people of erroneous opinions*, (Mgh, TA,) *inconsistent with the doctrines, or practices, of the just of preceding times*: or *what is not known in revealed scripture, nor in the Sunneh, nor in the general conventional tenets of the doctors of the law*: and *حَدَثٌ*, [in like manner,] *an innovation that is disapproved, not agreeable with custom, or usage, and not known in the Sunneh.* (TA.) *أَوَى مُحَدَّثًا*, occurring in a trad., means *He entertained an innovation*; [i. e. *he embraced, or held, it*;] or *he was content, or pleased, with it*; or *he bore it patiently*: or, as some say, it is *أَوَى مُحَدَّثًا*, meaning *he entertained, or harboured in his dwelling, a criminal, or an offender, and protected him from retaliation.* (TA.)—Also i. q. *حَادِثَةٌ* and *حَدَثَانٌ* [in some copies of the S *حَدَثَانٌ*] and *حَدَثِيٌّ* [signifying *An accident, an event, a hap, or a casualty*: and generally *an evil accident or event, a mishap, a misfortune, a disaster, a calamity, or an affliction*]: (S:) [the most common of these words is *حَادِثَةٌ*; and its pl., *حَوَادِثٌ*, is more common than the sing.:] the pl. of *حَدَثٌ* is *أَحْدَاتٌ*. (TA.) *حَوَادِثُهُ* and *أَحْدَاتُ الدَّهْرِ* (A, K) and *حَدَثَانُهُ*, (K,) or, as is said by Fr and others, this last is *حَدَثَانُهُ*, (TA,) signify *The accidents, or casualties, of time or fortune; or the evil accidents, or calamities, of time or fortune.* (A, K.) *حَوَادِثٌ* occurs used as a sing., said to be put by poetic license for *حَدَثَانٌ*: and this latter is also used [as a pl.] for *حَوَادِثٌ*: so say Az and AAF: and it is said to be a noun in the sense of *نَوَائِبُ الدَّهْرِ* and *حَوَادِثُ الدَّهْرِ*: accord. to Fr, the Arabs say, [using it as a pl.,] *أَهْلَكْتَنَا الْحَدَثَانُ* [*The accidents, or evil accidents, of time, or fortune, destroyed us*]: some say *الْحَدَثَانُ*, making it dual of *حَدَثٌ*, and meaning thereby *the night and day*; like as they say [in the same sense] *الجَدِيدَانِ* and *الْمَلَوَانِ* &c. (TA.)

—[Hence] *حَدَثٌ* is a term applied by Sb to *مَصْدَرٌ* [or *infinitive noun*]; because all *مَصَادِرٌ* are [significant of] accidents [considered as subsisting in, or proceeding from, agents]: and the pl. which he assigns to it in this sense is *أَحْدَاتٌ*. (TA.)—† *The voiding of ordure; or the breaking of wind*; syn. *إِبْدَاءٌ*: (K:) or *legal impurity that forbids, or prevents, one's performing prayer &c.*: (KT:) or *a state annulling legal purity*: pl. *أَحْدَاتٌ*. (Mgh.) [See 4.]—*I. q. وَلِيُّ* † [*The rain following that called the وَسِيءِي*]: (L:) or *الأَحْدَاتُ* [pl. of *الْحَدَثُ*] signifies *the rains of the commencement, or first part, of the year.* (K.)—*Young*, applied to a man, (A, *L, Mgh, *) and to a horse or an ass or the like, and a camel, and, accord. to I Aqr, to a mountain-goat: (L:) pl. *أَحْدَاتٌ* (A, L, Mgh,) and *حَدَثَانٌ*. (L.) You say *رَجُلٌ حَدِيثٌ*, (Th, S, L, &c.,) and *حَدِيثٌ السِّنِّ*, (Th, S, A, Mgh, K,) and *حَدِيثُ السِّنِّ*, (IDrd, K,) [but this is by some disallowed, as will be seen below,] *A young man*: (S, L, Mgh, K:) and in the pl. sense you say *غُلَمَانٌ أَحْدَاتٌ* and *رَجَالٌ أَحْدَاتٌ* [pls. of *حَدِيثٌ*], (S,) and *حَدَثَانُ السِّنِّ* and *حَدَثَانُ السِّنِّ*, [or these, as is implied above, are not allowable,] and *حَدَثَانُ السِّنِّ* [pl. of *حَدِيثٌ*]. (ISd, TA.) J says, [in the S,] if you mention the *سِّنِّ*, you say *السِّنِّ حَدِيثٌ* [lit. *Young of tooth*]: and IDrst says, the vulgar say, *هو حَدِيثُ السِّنِّ*, like as you say *السِّنِّ حَدِيثٌ*; but it is a mistake; for *حَدِيثٌ* is an epithet applied to the man himself, and is originally an inf. n.; one should not apply it as an epithet to the *سِّنِّ* nor to the *ضُرْسُ* nor to the *نَابِ*; but *حَدِيثٌ* is an epithet applied to anything recent. (TA.)

حَدِيثٌ: } see *حَدِيثٌ*, first sentence; each in
حَدِيثٌ: } two places.

حَدَثِيٌّ: see *حَدِيثٌ*.

حَدِيثِيٌّ: see what next follows.

حَدَثَانٌ *The first, or beginning, or commencement, of a state, or a case, or an affair*; (S, A, Mgh, K;) as also *حَدَاثَةٌ*: (S, Mgh, K:) and its *freshness*; which is also a signification of both these words. (S, Mgh.) So in the saying, *بِحَدَاثَتِهِ* and *أَفْعَلُ ذَلِكَ الْأَمْرَ بِحَدَثَانِهِ* [*Do thou that thing while it is in its first and fresh state*]. (S, Mgh, *) One says also, *أَتَيْتُهُ فِي حَدَثَانِ شَبَابِهِ*, and *شَبَابِهِ* and *حَدِيثِيٌّ* + *I came to him in the beginning, or first period, of his youth.* (Abou-Amr Esh-Sheybánee, TA.) And it is said in a trad., addressed to 'A'isheh, *تَوَلَّى حَدَثَانٌ قَوْمِكَ بِالْكَفْرِ لَهْدَمْتُ الْكَعْبَةَ وَبَنَيْتَهَا*, (Mgh, * TA,) or, as some relate it, *قَوْمِكَ*, which means the same, (Mgh,) i. e. *Were it not for the shortness of the period that has elapsed since thy people were in the state of infidelity, I would pull down the Kaqbeh, and build it [anew]*. (TA.)—See also *حَدِيثٌ*, in two places.

حَدَثَانٌ, used as a sing. and as a pl.: see *حَدِيثٌ*, in three places.

حديث *New, recent; (K;) contr. of قديم: (S;) having, or having had, a beginning; existing newly, for the first time, not having been before; as also حادث: (Msb:) brought into existence, caused to be, made, produced, or done, newly, for the first time, not having been before; begun, or originated; invented; innovated; as also محدث. (TA.)* — See حدث, last two sentences, in four places. And see حدثان. You say also **هو حديث عبد الإسلام** *He is, or was, recently become a Muslim. (Msb.)* And **حديثو** *حديث عهد بكفرهم*, (TA), or **بجاهلية**, or **بجاهلية**, (Mgh,) *Men lately in their state of infidelity [or in the state of paganism or ignorance]; who have but recently ceased to be in their state of infidelity [&c.]. (TA.)* — Also *i. q.* **خير** [*Information; a piece of information; intelligence; an announcement; news, or tidings; a piece of news; an account; a narration, or narrative; a story; &c.;*] (S, K;) employed to signify little and much; (S;) and **حديثي** signifies the same: (K;) or *a thing, or matter, that is talked of, told, or narrated, and transmitted:* (Msb:) [and *talk, or discourse:*] and [in like manner] **أحدثه** signifies *a thing that is talked of, told, or narrated:* (S, K;) or this last signifies *a wonderful thing:* (IB, TA:) it has been asserted, says MF, that there is no difference between **أحدثه** and **حديث** in usage, and in denoting *what is good and what is evil;* in contradiction to such as say that the former peculiarly signifies *that [kind of story] in which there is no profit nor any truth;* such as amatory stories, and the like fictions of the Arabs: Fr asserts it to signify peculiarly *a laughable and an absurd story;* differing from **حديث:** and Ibn-Hishām El-Lakhme, in his *Expos. of the Fā,* says that it is only used to denote *what is bad, or evil:* but Lb replies against him, in his *Expos.*, that it is sometimes used to denote *what is good;* as in a saying mentioned by Yaḥkoob, which see below: (TA:) the pl. of **حديث** is **أحاديث**, contr. to analogy, (S, K,) said by Fr to be pl. of **أحدثه**, and then used as pl. of **حديث**, (S,) but IB says that this is not the case; (TA;) and **حدثان** and **حدثان** are also pls. of **حديث**, (K, TA,) sometimes occurring; the latter, rare. (TA.) You say, **حدثني حسنة** (TA) and **سعت حديثاً حسناً** (S, A, * TA) [*I heard a good story or narrative &c.;*] both meaning the same. (TA.) And **انتشر** **أحدثه** *له في الناس أحدثه حسنة* [*A good story of him became spread abroad among the people*]: a saying mentioned by Yaḥkoob in his "Iḥlāh." (TA.) And **أحدثه مريحة** [*A pretty story*], and **أحاديث ملاح** [*pretty stories*]. (A.) And **أحدثه فلان** [*Such a one has become the subject of a story, or of a wonderful story:* and in like manner, as is said in the A, **صاروا أحاديث**: there said to be tropical]. (IB, TA.) — Hence the **حديث** of the Apostle of God: (Msb:) [*i. e.*] **حديث** also signifies *A narration of a محدث:* (L:) [meaning **حديث** **نبوي**, *i. e. a tradition, or narration, relating,*

Bk. I.

or describing, a saying or an action &c. of Moḥammad:] this word and **خير** both signify *a tradition that is traced up to Moḥammad, or to a Saḥābee, or to a Tābi'ee:* (TA in art. رقا:) or **حديث** is applied to *what comes from the Prophet:* **خير**, to what comes from another than the Prophet; or from him or another: and **أثر**, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet: (Kull p. 152:) the word in this sense, *i. e. the حديث of the Prophet, has for its pl. only أحاديث;* and therefore Sb mentions it in the category of those words which have pls. anomalously formed; such as **عروض**, pl. **أعريض**; and **باطل**, pl. **أباطيل**. (TA.) [**أحاديث** written at the end of a quotation of a part of a trad. is for **حديث قديمي** — **اقرأ الحديث** [*Read the tradition.*] — **حديث قديمي** means *what God has told to his prophet by inspiration, or by a dream, or in sleep, and the prophet has told in his own phraseology:* the Kur-ān is esteemed above this, because [it is held that] its words also were revealed: (KT:) *that of which the words are from the apostle, but the meaning is from God, by inspiration, or by a dream, or in sleep.* (Kull p. 288.)

حدثان: see **حدثان**, in three places. [Hence,] **حدثان السن** *Youth; the first period of life.* (TA.)

محدث: see **حدث**.

حديث: see **حدث**, in three places.

حديثي: see **حديث**, in two places.

حادث: see **حديث**, first sentence.

أحدثه; and its pl., **أحدثه**: see **حدث**, in four places.

أحدث *More, and most, new, or recent:* fem. **أحدثي**; as in the phrase **أمرأتي الحديثي**, occurring in a trad., *My wife who was more, or most, recently married.* (TA.)

أحدثه: see **حديث**, in five places.

محدث: see **حديث**: — and see also **حدث**, in two places. — Also, applied to a poet, *i. q.* **مولد** [*A post-classical author: itself a post-classical term.*] (Mz 49th نوع.) [And **المحدثون** *The moderns; or people of later times; opposed to القدماء.*]

محدث: see **حدث**.

محدث *A true, or veracious, man: (K:) a man of true opinion: (S:) of true conjecture: (A, TA:) inspired; into whose mind a thing is put, and who tells it conjecturally and with sagacity; as though he were told a thing, and said it:* occurring in a trad.: (TA:) such was 'Omar. (A, TA.)

محدث *A teller, or relater, of stories, narratives, or traditions: [and particularly a relater of, or one skilled in, the traditions of Moḥammad:]* **حدث** in the sense of **محدثون**, signify-

ing a company of men telling, or relating, stories &c., is an anomalous pl., formed by assigning it to the same predicament as words of similar meaning, of which **سار**, pl. of **سامر**, is an ex. (L.) See also **حدث**.

أرض محدثه † *Land upon which the rain called حدث has fallen.* (L.)

حدج

1. **حدج** (S, A, K, *) aor. =, inf. n. **حدج** (S, K) and **حداج**, (TA,) *He bound the حدج upon him, i. e., upon the camel; (S, A, K;) as also حدج: (K:) or he bound upon him the حداج, i. e., the [saddle called] قتب and its apparatus; (Az, TA;) which apparatus consists of the بدانين with the two girths called the بطن and the حقب, without which a camel is not [said to be] محدج. (Sh, TA.) [See حدج.] Accord. to J, حدج also signifies *He bound loads, or burdens, and divided them into camel-loads:* (TA:) but this is a meaning that was unknown to the Arabs. (Az, TA.) J cites as an ex. the words of El-Aḥshā,*

* **ألبين تحدج أحمالها** *

[*Is it for separation that her loads are bound &c.?*]: but he adds that, accord. to one reading, the poet said **أجمالها**: and this [SM says] is the right reading. (TA.) — [Hence, حدج is used to signify † *He betook himself to warring for the sake of the religion.*] 'Omar is related to have said, **حجة هبنا ثم أجدج هبنا حتى تفتي**, meaning *Perform one pilgrimage, then † betake thyself to warring for the sake of the religion until thou become old and weak, or die;* حدج literally signifying *bind the حداج upon the camel.* (Az, TA.) — [Hence also,] **حدجه**, (TA,) inf. n. **حدج**, (K,) † *He imposed upon him in a sale.* (K, TA.) You say, **حدجه ببيع سوء**, (A, TA) † *I imposed upon him with a bad sale, and بمتاع سوء with bad merchandise.* (TA.) The person imposed upon is likened to a camel upon which a حداج is bound. (Az, TA.) — And **حدجه بمهر ثقیل** † *I imposed upon him a heavy dowry, by deceit and fraud.* (A, TA.) — Also, aor. =, inf. n. **حدج**, **حدج** [or *unripe and hard colocynths, or small colocynths, or small and green colocynths or melons,*] at him. (A, TA.) — Hence, (A, TA,) **حدجه بسيف**, (S, A,) inf. n. **حدج**, (K,) † *He shot at him with an arrow.* (S, A, K.) And **حدجه بعصا**, inf. n. **حدج**, † *He beat him, or struck him, with a staff, or stick.* (Ibn-El-Faraj, K, * TA.) — [Hence also,] **حدجه بالتهمة**, inf. n. **حدج**, † *He cast suspicion upon him.* (K, * TA, * TK.) And **حدجه بذنب غيره** (S, A) † *He accused him of the crime, or offence, of another,* (S, TA,) and *put it upon him.* (TA.) And **حدجه بصره**, (S, A,) aor. =, inf. n. **حدج** (S, TA) and

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حَدْرَج; and حَدَجُهُ, inf. n. تَحْدِيجُ; (TA;); He cast his eyes at him; (S, TA;); as also حَدَجَ إِلَيْهِ بَصْرَةً: or he looked intently, and sharply, at him: or he looked at him with a look which he [the latter] suspected and disliked: (TA:); but حَدَجَ in looking may be unattended by alarm, or fear: (Az, TA:); تَحْدِيجُ is like تَحْدِيقُ, (S,) syn. therewith: (K:) and also signifies the looking intently, after alarm, or fear. (TA.) — Also حَدَجَ, aor. ح, inf. n. حُدُوجُ, † He (a horse) looked at the figure of a man, or the like, seen from a distance, or heard a sound, and raised his ears, and directed his eyes, towards it. (TA.)

2. حَدَجُهُ, inf. n. تَحْدِيجُ: see 1, in two places.

4: see 1, first sentence. — أَحْدَجَتْ شَجَرَةُ الْحَنْظَلِ The colocynth-plant bore, or produced, fruit such as is termed حَدَجُ. (S.)

حَدَجُ A certain thing upon which the women of the Arabs of the desert ride; not a رَحْلٌ nor a هَوْدَجٌ: (Lth, TA:); a certain vehicle, or thing to ride upon, for women, (Az, S, A, K,) like the مَحْفَةُ, (Az, S, K,) and like the هَوْدَجُ; (Az, TA:); as also حَدَاجَةٌ: (S, A, K:) pl. of the former حُدُوجٌ and أَحْدَاجٌ (S, A, K) and حَدَجٌ; (AAF, TA:); and pl. of the latter حَدَائِجٌ: (Yaḥkoob, S, A:); Az, however, says that ISk makes no difference between the حَدَجُ and the حَدَاجَةٌ, though there is a difference between them accord. to the Arabs, as will be seen from what follows: Sh says that حَدَجٌ is a name given to a هَوْدَجٌ bound upon a قَتَبٌ [or small kind of camel's saddle] when it is bound upon the camel at once with all its apparatus: he also says that حَدَاجَةٌ is a name given to the apparatus composed of the أَيْدَةُ, pl. of بَدَادٌ, q. v., which are also called مَخَالِي الْقَتَبِ, [and which are appertences of the قَتَبِ,] when they are filled, and drawn together, and bound, and tied to the قَتَبِ: [and he shows, in his explanation of the verb حَدَجَ, that this apparatus comprises the قَتَبِ and بَدَادَانِ with the two girths called the بَطَانِ and the حَقَبِ: this is what is meant in the K by the saying that حَدَاجَةٌ also signifies الأَدَاةُ:] Aboo-Sá'id El-Kilábee says that حَدَاجَةٌ signifies the apparatus (أَدَاةُ) of the قَتَبِ: and Az says that it signifies the قَتَبِ with its apparatus. (TA.) — Also A load, or burden. (S, K.) — And [its pl.] حُدُوجٌ, Camels with their رِحَالِ [or saddles]. (TA.)

حَدَجٌ [a coll. gen. n.] The colocynth, or colocynths, when unripe and hard: (TA:); or when become hard; (S, TA:); before becoming yellow: (TA:); or small colocynths: (A:); or the colocynth or colocynths, and the melon or melons, (M, K,) while small and green, before becoming yellow, (M,) or while continuing succulent, or fresh, or green: (K:) or [more correctly] the melon or melons; and the colocynth, or colocynths, while

continuing succulent, or fresh, or green: (T:); n. un. with ة. (S.)

حَدَاجَةٌ: see حَدَجُ, in five places.

حدر

1. حَدَرَ, aor. ح (M, Mḡb, K, &c.) and ح, (M, K,) inf. n. حُدُورٌ (T, S, M, Mḡb, K) and حَدْرٌ, (T, M, K,) He made to descend, or to go down or downwards or down a declivity; sent, let, or put, down, or from a higher to a lower place or position; (T, S, M, A, Mḡb, K;) as also أَحْدَرُ: (Mḡb:); [or this latter is not chaste; for, accord. to J,] one says, حَدَرَ السَّفِينَةَ he lowered the ship; or sent it to a lower place, (S,) or from a higher to a lower part of a river; (A;) but one should not say, أَحْدَرَهَا. (S.) You say also, حَدَرَ الْحَجَرَ مِنَ الْجَبَلِ He rolled down the stone from the mountain. (A.) — حَدَرْتَهُمُ السَّنَةُ † Dearth, scarcity, or drought, made them to descend [from the desert]; brought them to a descent; (T, S;) brought them, (TA,) or brought them down, or made them to descend, (A,) to the towns, or villages. (A, TA.) — حَدَرَ اللَّثَامَ عَنْ حَنَكِهِ He turned down the ثَامٌ [or muffler] from the part beneath his chin. (TA.) — حَدَرَ الدَّمْعَ, aor. ح and ح, inf. n. حُدُورٌ and حَدْرٌ, He shed, or let fall, tears; as also حَدَرَهُ. (TA.) And العَيْنُ تَحْدَرُ الدَّمْعَ, (A, K,*) and تَحْدَرُهُ, inf. n. حَدْرٌ, (K,) † The eye sheds, or lets fall, tears; (A;) or flows with tears. (K.) And الدَّمْعُ يَحْدَرُ الْكُحْلَ † [The tears make the collyrium to flow down]. (A.) — حَدَرَ, (A,) aor. ح, (TA,) inf. n. حَدْرٌ, (K,) † The medicine made his belly to discharge itself. (A, K.) [And حَدَرَ الطَّمْثُ † It (a medicine) caused the menstrual flux to descend: see مَحْدَرٌ. — حَدَرَ, (T, S, Mgh, K,) aor. ح and ح, (K,) inf. n. حَدْرٌ; (S, Mgh, K;) and أَحْدَرُ, (T, S, A, K,) inf. n. إِحْدَارٌ; (K;) † He made the skin to swell, (T, S, A, Mgh, K,) and to become thick, (A,) by beating. (T, S, A, Mgh.) — حَدَرَ التَّوْبَ, (A, K,) aor. ح and ح, inf. n. حَدْرٌ; (K;) and إِحْدَرَهُ, (S, K,) inf. n. إِحْدَارٌ; (K;) † He twisted the unwoven warp, (K,) or the extremities of the unwoven warp, (S, A,) of the garment, or piece of cloth; (S, A, K;) like as is done with the ends of [garments of the kind called] أَكْسِيَةٌ [pl. of كَسَاءُ]: (S:) because its length is thus diminished. (A.) — See 7. — [Hence,] حَدَرَ فِي الْقِرَاءَةِ (S, Mgh, Mḡb, K,*) and فِي الْإِقَامَةِ (S, Mgh, Mḡb,) and فِي الْأَذَانِ (Mḡb,) aor. ح (S, Mgh, Mḡb, K) and ح, (K,) inf. n. حَدْرٌ; (S, Mgh, Mḡb, K;) and حَدَرٌ, inf. n. تَحْدِيرٌ; (K;) and حَدَرَ الْقِرَاءَةَ (A, Mḡb,) and الْأَذَانَ, and الْإِقَامَةَ; (Mḡb;) † He hastened, or was quick, in the reading, or recitation, (S, A, Mgh, Mḡb, K,*) and in the call to prayer, (S, Mgh, Mḡb,) and in the [form of words called the] إِقَامَةُ; (Mḡb;) and he hastened the reading, or recitation, &c. (Mḡb.) — حَدَرَ and حَدَرٌ, inf. n. [of the latter, accord. to analogy,] حُدُورَةٌ, It (a bow-string) was thick and strong. (TA.) [See also حَادِرٌ.] — And [hence, app.,] † It (a

boy) was, or became, such as is termed حَادِرٌ [q. v.]: (TA:); [or] حَدَرَ, aor. ح; (Lth, Aḡ, S, A, K;) and حَدَرٌ, aor. ح; (ISd, K;) inf. n. [of the former] حَدَارَةٌ (A, K) and حَدْرٌ; (S, K;) † he was, or became, compact in mahe, (Aḡ, S, K,) and thick: (TA:); or short and fleshy: (A:); and he was, or became, fat, with thickness, (K, TA,) and shortness. (TA.) [See حَادِرٌ.] — And حَدَرَ, (T, S, A, K,) aor. ح (T, S, K) and ح, (K,) inf. n. حُدُورٌ (T, S, A) and حَدْرٌ; (K;) and أَحْدَرُ, inf. n. إِحْدَارٌ; and حَدَرٌ, inf. n. تَحْدِيرٌ; (K, TA;) or the first form only; (T;) † It (the skin) became swollen, (T, S, TA,) as also أَحْدَرُ, (S, K,) by reason of beating: (T, S, TA:); or became swollen and thick, by reason thereof. (A, K.) — حَدَرَتِ الْعَيْنُ, inf. n. حَدَارَةٌ, † The eye was, or became, large and wide: (Mḡb:); was, or became, beautiful. (TA.)

2: see 1, in four places.

4: see 1, in four places. — Also أَحْدَرَ التَّوْبَ † He sewed the garment, or piece of cloth, the second time, after the [slight sewing termed] مَلٌّ, or شَلٌّ. (S.)

5. تَحْدَرُ الدَّمْعُ (S, K*) and تَحَادَرُ (A) The tears descended gently, or little by little. (S, A, K,*) And رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ I saw the rain descending and dropping upon his beard. (TA.)

6: see 5, in two places.

7. أَحْدَرَ He, or it, descended; went down, downwards, down a declivity, or from a higher to a lower place or position: (S, A, Mḡb, K:) and [in like manner] حَدَرَ, inf. n. حَدْرٌ, (TA,) or حُدُورٌ, (A,) he went down, or descended, a declivity. (A, TA.) [Hence,] أَحْدَرْتُ إِلَى الْبَصْرَةِ I went down to El-Baḡrah. (S.) — Also Hé journeyed, or went, towards El-'Irāk, and Syria, and 'Omán: opposed to أَصْعَدَ, which signifies "he journeyed, or went, towards Nejd, and El-Hijáz, and El-Yemen:" (ISk, on the authority of 'Omárah, TA in art. صَعَدَ:) or the former, he journeyed, or went, towards El-'Irāk: and the latter, "he journeyed, or went, towards the Kibleh:" (Aboo-Sakhr, T, TA ubi suprâ:) and مَحْدَرٌ is used as an inf. n. of the former; like as مَصْعَدٌ is of the latter: (T, TA ubi suprâ:) also, the former verb, he returned from any town or country: and the latter, "he commenced a journey or the like, in any direction." (Ibn-'Arafah, TA ubi suprâ.) — Also, said of a place, It sloped down. (Mḡb.) — See also 1, last sentence but one.

حَدْرٌ: see حُدُورٌ, in two places.

حَدْرَةٌ A single thread, of the threads of a [garment of the kind called] كَسَاءٌ. (TA.) [See حَدَرٌ التَّوْبَ.] — عَيْنٌ حَدْرَةٌ (Aḡ, T, S, Mḡb, K) and حَدْرِي (K) † An eye compact and hard: (Aḡ, T, S:) or thick and hard: (K:) or wide and large and projecting: (T:) or large and wide: (Mḡb:) or large: (K:) or wide: (TA:) or sharp-sighted. (K.)

حَدْرَةٌ A herd of camels, (S, K,) like, or about, a صَوْمَةٌ, (S,) which is [as some say] from ten to

of the eye, (Har p. 221.) *إِئْتِيهِ* at him: (Mgh, Mgb:) and *حَدَّقَهُ*, with an augmentative *ل*, is like *تَحَدَّقُ*; [the verb of which it is the inf. n., namely,] *حَدَّقَ*, said of a man, signifying *he rolled the black of his eye in looking*. (S.)

4. *أَحَدَقُوا بِهِ*; (S, Mgh, Mgb, K;) and *حَدَّقُوا بِهِ*, (S, Mgb, K,) aor. -, (Mgb, K,) inf. n. *حَدَّقَ*; (TK;) and *أَحَدَقُوا بِهِ*; (Sgh, K;) *They surrounded, encompassed, or encircled, him, or it*; (S, Mgh, Mgb;) namely, a man, (S,) or a town or the like: (Mgb:) or *they went round or round about, circuted, or compassed, him, or it*. (K.) You say of anything, *أَحَدَقَ بِهِ* as meaning *It surrounded, encompassed, or encircled, it*; (TA;) as, for instance, a house [or a wall] surrounds a garden. (Mgh.) Thus you say, *عَلَيْهِ شَامَةٌ سَوْدَاءٌ*, [Upon him is a black mole which whiteness has surrounded]. (TA.) And *أَحَدَقَتْ بِهِ الْهَيْئَةَ* † *Death encompassed him*. (TA.) — *أَحَدَقُوا بِهِ الْأَحْدَاقَ*, a phrase used by El-Hareere, means *They made the blacks of the eyes to surround him*. (Har p. 186.) — *أَحَدَقَتْ الرُّوْضَةَ*, (Zj, TA,) or *أَحَدَقَتْ الرُّوْضَةَ عُشْبًا*, (Zj, TA,) i. e. [The meadow] became a *حَدِيقَةٌ* [q. v.], (Zj, K,) [by producing herbs such as are termed *عُشْبٌ*; for] without *عُشْبٌ* it is a *رُوضَةٌ*. (Zj, TA.)

12: see 4.

Q. Q. 1. *حَدَّقَ*, and its inf. n. *حَدَّقَهُ*: see 2.

حَدَّقَ: see *حَدَّقَهُ*, in three places. — Also The [fruit of the] *بَادِئِجَان* [q. v.: accord. to Forskål (Flora Ægypt. Arab., p. 47), *solanum cordatum*]: (IAar, Az, K:) [a coll. gen. n.:] n. un. with *ة*: likened to the blacks of the eyes of the [species of antelope called] *مَهَا*: in the handwriting of 'Alee Ibn-Hamzeh, written *حَدَّقَ*, with the dotted *د*; but this is not known. (TA.)

حَدَّقَهُ (S, Mgb, K, &c.) and *حَدَّقَهُ* and *حَدَّقَهُ* (K,) but IDrd doubts the correctness of this, (TA.) The *black of the eye*; (IDrd, Mgb, K;) i. e. the *round part in the middle of the eye*; (TA;) the *greater black of the eye*; (S, TA;) the smaller being the *نَاطِر* [or pupil], in which is what is termed *إِنْسَانُ الْعَيْنِ*, for it is like a mirror, in which one facing it sees his figure; (TA;) [the part, of the eye, that is surrounded by the white; the iris, together with the whole of the anterior chamber of the eye:] *what is in the middle of the white of the eye*: (Zj in his "Khalk el-Insán:") or, as some say, externally, the *black of the eye*; and internally, its *خُرْزَةٌ* [or lens]: (TA:) [and sometimes the eye, absolutely; as, for instance, in a phrase mentioned voce *ذَاب*, in art. *ذُوب*:] pl. *حَدَّقَ*, (S, Mgb, K) [or rather this is a coll. gen. n.,] and [the pl. is] *أَحْدَاقٌ* [a pl. of pauc.] (K) and *حَدَقَاتٌ* (Mgb) and *حَدَقَاتٌ*; (S, Mgb, K;) which last is applied by Aboo-Dhu-eyb to the *حَدَقَةُ* together with what surrounds it. (TA.) [Hence,] *تَكَلَّمْتُ عَلَى حَدَقٍ* † *I spoke while the people, or party, looked at me*. (TA.) And *رَمَاةُ الْحَدَقِ* † *Those who hit the mark in throwing or shooting*. (TA.) And

نَزَلُوا فِي مِثْلِ حَدَقَةِ الْبَعِيرِ † *They alighted, or alighted and abode, in a tract abounding with herbage*; likened to the *حَدَقَةُ* of the camel because this is plentifully supplied with moisture. (TA from a trad.)

حَدِيقَةٌ A walled garden; a garden surrounded by a wall: (S, Mgb, TA:) of the measure *فَعْبِلَةٌ* in the sense of the measure *مَفْعُولَةٌ*: (Mgb:) or any round piece of land surrounded by a fence or the like, or by elevated land: (TA:) or whatever is surrounded by building: (K:) and, by extension of its application, a garden, though without a wall: (Mgb:) or a meadow, or garden, (*رُوضَةٌ*) having trees: (S, K:) or a garden of palm-trees and of other trees, (Zj, IDrd, K,) dense and luxuriant, (Zj, IDrd, TA,) and, as some say, fruit-bearing: (TA:) or a garden (*جَنَّةٌ*) of palm-trees and grape-vines: (TA:) or a distinct collection of palm-trees: (K:) or a plot of seed-produce: (Kr, TA:) or a hollow in a valley, that retains water: and any depressed place in a valley, that retains water, though water be not in its bottom: (TA:) pl. *حَدَائِقٌ*. (S, Mgb, K.) Hence the saying, *وَرَدَ عَلَيَّ كِتَابُكَ فَتَنَزَّهْتُ فِي حَدَائِقِهَا* † *[Thy letter has come to me, and I have recreated myself in contemplating the beauty of its garden-like phrases]*. (TA.)

حَدِيقَةٌ (mentioned in the K in art. *حَدَّقَ*) A large *حَدَقَةٌ* [or black of the eye]: (S, K:) a meaning which shows the *ل* to be augmentative: (TA:) or some part of the body that is unknown: (K:) one says, *أَكَلَ الذِّئْبُ مِنَ الشَّاةِ الْحَدِيقَةَ*, [the wolf ate, of the sheep, or goat, the *حَدِيقَةَ*]: A 'Obeyd says, it is some part of the body thereof, but I know not what it is: (S:) or the eye: (S, K:) so says Lh; (S;) and so Kr: (TA:) Aṣ heard an Arab of the desert, of the Benoo-Sa'ad, say that it means its *غُلْصِمَةٌ* [or epiglottis]. (IB, TA.) — *عَيْنٌ حَدِيقَةٌ* An eye of which the ball, or globe, is prominent, or large and prominent; or of which the black is prominent; syn. *جَاحِظَةٌ*. (TA.)

حَدَوْنٌ Short and compact. (IDrd, K.)

حَدَوْنَةٌ: } see *حَدَقَةٌ*.
حَدِيقَةٌ: }

حَدَّقُوا and its vars. (mentioned in this art. by J and Sgh): see art. *حَدَّقَ*.

مُحَدَّقٌ A difficult, or distressing, affair or event; in consequence of which men look hardly, or intently. (TA.)

حدق

For several words mentioned under this head in some of the Lexicons, see art. *حدق*.

حدم

1. *حَدَّمَ*, and *النَّارُ*, aor. -, inf. n. *حَدَّمَ*, *The sun, and the fire, was, or became, vehemently hot upon him*. (Mgb.)

4: } see what next follows.
5: }

8. *أَحَدَمَتِ النَّارُ*, and *أَحَدَمَ الْحَرُّ*, in the K, erroneously, *أَحَدَمَتِ*, *The fire, and the heat, burned, or burned fiercely*: (K, * TA:) and *أَحَدَمَتِ النَّارُ* the fire flamed, or blazed: (S, Mgh, K:) and in like manner, [as meaning it became inflamed, or made to flame or blaze,] the verb is said of anything: (T, TA:) or *أَحَدَمَتِ النَّارُ*, and *أَحَدَمَ النَّهَارُ*, the fire, and the day, was, or became, vehemently hot: (Mgb:) and *أَحَدَمَ*, said of a day, (AZ, TA,) and of heat, (S in art. *حَمَدٌ*), signifies the same as *أَحَدَمَ*, (AZ, S ubi suprâ, TA,) from which it is formed by transposition. (S ubi suprâ.) And *أَحَدَمَ* He suffered vehement heat from the sun, and from fire. (Mgb.) And *أَحَدَمَتِ الْقِدْرُ* The cooking-pot boiled vehemently. (AZ, TA.) — [Hence,] *أَحَدَمَ الشَّرَابُ* † *The wine, or beverage, estuated, or fermented*; syn. *غَلَى*. (Mgh, TA.) And *أَحَدَمَ صَدْرُ فُلَانٍ غَيْظًا* † *The bosom of such a one burned with anger, wrath, or rage*. (TA.) And *أَحَدَمَ عَلَيْهِ غَيْظًا* † *He burned against him with anger, wrath, or rage*; (K, TA;) as also *تَحَدَّمَ*. (K.) And *أَحَدَمَ الدَّمُ* † *The blood became intensely red, so as to be [nearly] black*; (S, Mgb, K, TA;) and became vehemently burning. (Mgb. [See also the part. n., below.]

حَدَّمَ and *حَدَّمَ* The vehement burning of fire, (K,) and of heat: or, accord. to the T, *حَدَّمَ* [app. *حَدَّمَ*] signifies the vehement heating of a thing by the sun, and by fire: [see 1:] accord. to AZ, *زَفَرُ النَّارِ* signifies "the flaming, or blazing, of fire;" and *حَدَمَهَا* and *حَدَمَهَا* and *كَلَحَتْهَا* have all one meaning [app. the third of the meanings assigned below to *حَدَمَةٌ*]. (TA.)

حَدَّمَ: see what next precedes.

حَدَمَةٌ Fire: and the sound of fire: (K:) or the sound of the flaming, or blazing, of fire; (Fr, S;) as also *حَدَمَةٌ*. (Fr, TA.) — + The sound of the belly of the serpent, (K,) or, as some say, of the species of serpent termed *أَسُودٌ*: (TA:) or the rustling sound of the skin of the serpent, caused by rubbing one part thereof against another; as though it were the confused and continued sound of a thing *مُحَدَّمٌ* [i. e. flaming, or boiling]. (AHât, TA.) — + The purring of a cat: likened to the sound of flaming, or blazing. (TA.)

قَدْرٌ حَدَمَةٌ A cooking-pot quickly boiling; contr. of *صَلْوَةٌ*: (Fr, S, A, TA:) in the K, erroneously, *حَدَمَةٌ*, like *فَرِحَةٌ*. (TA.)

مُحَدَّمٌ A day vehemently hot. (S.) — + Blood intensely red, inclining to blackness: or, as some say, intensely burning. (Mgh.)

حدو

1. *حَدَا الْإِبِلَ*, (S, Mgh,) or *حَدَا بِالْإِبِلِ*, (Mgb,) or both, (K,) aor. *يَحْدُو*, (Mgb,) inf. n. *حَدَوٌ*, (S, Mgh, K) and *حَدَا*, (S, K) and *حَدَا*, (K,) *He drove the camels; (S, Mgh, K;) and chid them*: (K:) [and *أَحَدَاهَا* app. has the former signification:] and *he sang to them*: (S:) or *he urged, or excited, the camels by singing to them*, which

getting, or attaining: (A:) [and so أَحَدُ الْيَدِ, as is implied in the § and L.] El-Farezdaq uses the expression أَحَدُ يَدِ الْقَمِيصِ, (§, L,) meaning thereby أَحَدُ الْيَدِ. (L.) نَاقَةٌ حَدَاءٌ + A she-camel quick in pace. (A.) — قَلْبٌ أَحَدٌ + A sharp, quick, active mind. (L.) — سَبْرٌ أَحَدٌ + A very quick, unpleasant journey or pace. (A.) See also حَذَاظٌ. — أَمْرٌ أَحَدٌ + An affair, or event, quick in passing: (L:) or decisive and quick: (TA:) or severe and abominable: (A, L, K:) without a parallel: (A:) or as though it eluded every one, so that he could not attain to it, and was not sufficient for it: (A:) pl. حُدٌّ. (L, K.) — يَمِينٌ حَدَاءٌ + An oath which a man takes quickly: (§, K:) or an abominable, severe oath, whereby one decides a right, or due: (A, L:) some say حَدَاءٌ. (§.) It is said in a prov., تَرَبَّدَهَا حَدَاءٌ + He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter. (TA.) — عَزِيمَةٌ حَدَاءٌ + An energetic and effective resolution, from which one does not turn to anything. (A.) — حَاجَةٌ حَدَاءٌ + A light want, quickly accomplished. (A, L.) — رَحِمٌ حَدَاءٌ + A bond of relationship [cut, or severed, or] not made close by affection; expl. by إِذَا لَمْ تُوصَلْ: (Fr, §, K:) as also حَدَاءٌ [q. v.]. (Fr, §.) — أَحَدٌ أَبَدٌ: see بَدٌّ.

حذر

1. حَذَرَ, aor. َ, inf. n. حَذْرٌ; and احتذِرُ; (Mṣb, K;) He was cautious, wary, or vigilant; was on his guard; took care; (K, TA;) was in a state of preparation; (Mṣb;) was in fear; feared. (TA.) [You say, حَذَرَ مِنْ أَمْرٍ and احتذِرُ مِنْهُ He was cautious, &c., of a thing, or an event. And حَذَرَ عَلَيْهِ مِنْ كَذَا and احتذِرُ He was cautious, &c., for him, of such a thing. And both verbs are also trans.: for you say, حَذَرَهُ, (§, A, Mṣb,) aor. and inf. n. as above; (§;) and احتذَرَهُ, (TA,) and حاذِرُهُ; (A;) He was cautious of it; guarded, or was on his guard, against it; (§, A;) prepared, prepared himself, or was in a state of preparation, against it; (TA;) feared it. (Mṣb, TA.) [And حَذَرَ الشَّيْءَ and احتذِرُ He was cautious of doing it; or he feared doing it.] And حَذَرَ الشَّيْءَ فَحَذَرَهُ; فَحَذَرَهُ The thing was an object of fear, and so he feared it. (Mṣb.) And حَذَرَ الْمَوْتَ [Death was an object of fear]: and حاذِرُ الْمَوْتِ [He feared death]. (A.)

2. تَحَذِيرٌ [The cautioning another; putting him on his guard; making him to be cautious or wary or vigilant, to be on his guard, to take care, or to be in a state of preparation;] the making to fear, or be in fear. (§, TA.) [You say, حَذَرَهُ He cautioned him against a thing. And the verb is also doubly trans.: you say, حَذَرَهُ الْأَمْرَ [He cautioned him against, or made him to fear, the thing, or event]. (TA.) And أَحَذَرَكُهُ [I caution thee against him, or it]. (K.) And it is said in the Kṣur [iii. 27 and 28], يُحَذِرُكُمْ اللَّهُ نَفْسَهُ, God maketh you to fear Himself. (TA.)

3. حَاذِرًا, (TK,) inf. n. مَحَاذِرَةٌ (§, K) and حَذَارٌ, (§,) They two were cautious, or in fear, each of the other; were on their guard, or in a state of preparation, each against the other. (TK.) حَذَارٌ is syn. with مَحَاذِرَةٌ (§,) and مَحَاذِرَةٌ is between two. (K.) — See also 1, in two places.

8: see 1, in five places.

11. احذَارٌ He was angry, (K,) and prepared himself to do mischief, (TA,) and drew himself together (تَقَبَّضَ): so in some copies of the K and in other lexicons: or became enraged (تَغَيَّبَ): so in other copies of the K. (TA.)

حَذْرٌ: see what next follows, in two places.

حَذْرٌ and حَذْرٌ, (§, A, Mṣb, K,) the former an inf. n., (§, Mṣb,) and the latter a simple subst., (Mṣb,) Caution, wariness, vigilance, guard, or care; (§, A, K;) as also مَحَذُورَةٌ; (K;) or a state of preparation; (Mṣb;) or fear; (Mgh,* TA;) and so مَحَذُورَةٌ: (§, Mṣb, K;) [pl. أَحْذَارٌ.] You say, أَخَذَ حَذْرَهُ He took care; was cautious, or vigilant. (Bd in iv. 73 and 103.) And هُوَ أَبْنٌ أَحْذَارٍ + He is a son [i. e. a person] of resolution, or determination, and caution, or wariness. (§, K.) And حَذْرَكَ زَيْدًا: see حَذَارٌ. — أَبُو حَذْرٍ The male chameleon: (K:) because of its frequent changes. (TA.)

حَذْرٌ, and its pl.: see what next follows.

حَذِرٌ (§, A, Mṣb, K) and حَذِرٌ (§, A, K) Cautious; wary; vigilant; on his guard; careful; (§;) or in a state of preparation; (Mṣb;) as also حَاذِرٌ; (§, A, Mṣb;) and fearful: (§;) or very cautious or wary or vigilant or careful; as also حَاذِرَةٌ (K) and حَذِرِيَانٌ: (A, K;) or this last signifies very fearful and cautious &c.: (§;) pl. of the first حَذِرُونَ and حَذَارِي. (§, K.) Sb cites, as an ex. of حَذِرٌ used transitively,

* حَذِرٌ أُمُورًا لَا تُخَافُ وَأَمِنْ *
* مَا لَيْسَ مُنْجِيهِ مِنَ الْأَقْدَارِ *

[Cautious, or very cautious, of things not to be feared, and trusting in that which will not save him from the decrees of destiny]: but this is extr.; for an epithet of the measure فَعْلٌ is not [regularly] trans., so as to govern an objective complement. (§, TA.) In the Kṣur xxvi. 56, some read حَاذِرُونَ; and some, حَذِرُونَ and حَذِرُونَ: حَاذِرُونَ signifying in a state of preparation; (Zj, §;) or fully equipped with arms: (Sh:) and حَذِرُونَ, in a state of fear; (§;) or in a state of preparation; (TA;) or in a state of preparation with the accoutrements of war; (Ibn-Mes'ood;) or cautious, or vigilant. (Zj.)

حَذْرِيَّةٌ A rugged piece of ground: (§, K;) or the top of a mountain, when it is hard and rugged, but level: (Aboo-Kheyreh;) and rough ground: (TA:) and a rugged [hill such as is termed] أَكْمَةٌ; as also حَذْرِيَّةٌ: (K:) pl. حَذَارِي and حَذَارٍ. (§.) — Also عَفْرِيَّةٌ [or feathers of the back of the neck] of a cock: (§, K:) pl. as above. (K.)

حَذْرِيَّةٌ: see what next precedes.

حَذِرِيَانٌ: see حَذِرٌ.

الحَذْرِي, [like البُدْرِي,] What is false, vain, or ineffectual; syn. البَاطِلُ. (K.)

حَذَارٍ [an imperative verbal noun] meaning Beware; be cautious, wary, or on thy guard; or take care. (§, A, K.) The poet (Abu-n-Nejm, TA) says,

* حَذَارٍ مِنْ أَرْمَاجِنَا حَذَارٍ *
Beware of our spears: beware. (§, A.) And you say, سَمِعْتُ حَذَارٍ فِي عَسْكَرِهِمْ [The cry "Beware" was heard in their army]. (TA.) When the word is repeated, the second is sometimes with tenween: (K:) but this is only in poetry, when required by the metre, as in the following verse, cited by Lh:

* حَذَارٍ حَذَارٍ مِنْ فَوَارِسِ دَارِمٍ *
* أَبَا خَالِدٍ مِنْ قَبْلِ أَنْ تَتَنَدَّمَا *

[Beware, beware of the horsemen of Dárim, O Aboo-Khálid, before that thou repent]. (TA.) You say also, حَذَارِكَ, [with the ك of allocution,] meaning Beware thou. (Lh, TA.) And when you caution a person [against another], حَذَرَكُ زَيْدًا [Beware thou of Zeyd]; (K,* TA;) and حَذَارِيكَ زَيْدًا, (K,) which latter means Beware thou, and beware thou again, of Zeyd: both then [also] being verbal nouns. (TA.)

أَنَا حَذِيرُكَ مِنْهُ, You say, حَذِيرٌ [A cautioner]. You say, حَذِيرٌ مِنْهُ, i. e. حَذَرَكُ [I am thy cautioner against him, or it]; (TA;) or أَحَذَرَكُهُ [I caution thee against him, or it]: (K:) known to Aḡ as heard only from Lth. (TA.) [See also what next follows.]

حَذَارِيَاتٌ Persons who make others to fear: (K:) or rather, as others than F explain it, مُنْذِرُونَ [cautioners, or warners, &c.]. (TA.)

حَاذِرٌ and حَاذِرُونَ: see حَذِرٌ.

حَاذِرَةٌ: see حَذِرٌ.

أَحْذَرُ [More, and most, cautious, wary, vigilant, careful, or fearful]. You say, أَحْذَرُ مِنَ الْغُرَابِ More fearful [or cautious, &c.] than the raven: a prov. (Mgh.)

مَحْذُورٌ A thing that is feared. (Mṣb.) One says, وَقَاكَ اللَّهُ كُلَّ مَحْذُورٍ [May God preserve thee from everything that is feared]. (A.)

مَحْذُورَةٌ A calamity that is feared, or regarded with caution: (K:) or a troop of horse making a hostile attack, or incursion, upon a people: or i. q. صَيْحَةٌ [app. as meaning a hostile attack, or incursion, when it comes upon a tribe suddenly, or unexpectedly; or it may here mean a punishment, or chastisement; or a crying-out, which is the primary signification]: (A:) and war. (K.) — See also حَذْرٌ, in two places.

حذف

1. حَذَفَهُ, (§, *Mgh, Mṣb, K, &c.) aor. َ, (Mgh, Mṣb, K,) inf. n. حَذْفٌ, (§, Mgh, Mṣb,) He cut

4. أَحْذَقَهُ † It (the heat) rendered it sour, so that it burned the tongue; namely, vinegar. (TA.)

5. تَحَدَّقَ عَلَيْنَا † He feigned, or made a show of, skilfulness to us. (TA.) And حَذَقَ, (S, K, TA.) mentioned in the latter in art. حَذَقَ, with an augmentative ل, (S, TA.) inf. n. حَذَقَةٌ, (A, TA.) † He feigned, or made a show of, skilfulness, and [in some copies of the K "or"] laid claim to more than he possessed; as also تَحَدَّقَ: (S, K, TA.) or حَذَقَ signifies † the employing oneself, or using art or artifice, with skilfulness, cleverness, or ingeniousness: and فِي تَحَدَّقَ † he feigned, or made a show of, skilfulness, cleverness, or ingeniousness, in his speech. (L.) You say, فِي تَحَدَّقَ and فِي حَذَقَ † [In him is a quality of feigning, or making a show of, skilfulness, &c.]. (A, TA.)

7. انْحَدَقَ It (a rope) was, or became, cut. (K, TA.) Hence the saying of the poet,

* يَكَادُ مِنْهُ نَيْطُ الْقَلْبِ بِنَحْدَقِ *
[The suspensory of the heart is near to becoming severed in consequence thereof]. (TA.)

Q. Q. 1. حَذَقْتُ, inf. n. حَذَقَةٌ: see 5, in three places. — Also, [perhaps originally,] It was, or became, sharpened. (TA.)

Q. Q. 2. تَحَدَّقَ: see 5, in three places.

حَذَقَةٌ A piece, or portion cut off, of a rope: pl. حَذَائِقُ and حَذَائِقُ; as in the phrase, تَرَكْتُ حَذَائِقَ and حَذَائِقًا [I left the rope in pieces]. (K.) [See also what next follows.]

حَذَقَ (S, K) and حَذَقْتُ (K) Cut: (S, K, TA.) pl. حَذَائِقُ. (Lh, TA.) One says حَبْلٌ حَذَائِقٌ A rope altogether worn out; as though it were cut: (Lh, K, TA.) every part of it being termed حَذَائِقٌ. (Lh, TA.)

مَا عِنْدَهُ حَذَائِقٌ † He has not aught of food. (K, TA.) [See also حَذَائِقَةٌ, with ف.]

حَذَائِقَةٌ: see 1.

حَذَائِقٌ Sharpened: applied to a knife: (Ibn-'Abbád, K:) and حَذَائِقٌ signifies the same, applied to a thing [of any kind]. (TA.) — See also حَذَائِقٌ. — † A man chaste, or eloquent, of tongue; (S, K, TA.) perspicuous in language. (S.) — A young ass; syn. جَحَشٌ. (K.)

حَذَائِقٌ † A loquacious man; who affects to be commended for, or glories in, that which he does not possess. (TA.)

حَذَائِقٌ: see حَذَائِقٌ.

حَذَائِقٌ Cutting, or sharp: (S, K, TA.) applied to a knife [&c.]. (S.) — † Wine (شَرَابٌ) that has attained to its full maturity [of strength, so that it stings, bites, or burns, the tongue; see 1]: (AHn, TA.) likewise applied to vinegar [in the same sense; or as meaning sour, or sour in the utmost degree, so that it burns the tongue; see again 1]; as also حَذَائِقٌ. (TA.) — † Skilled, or skilful, and thoroughly learned, [so as to know abstrusities and niceties, (see 1,)] in an art, or a

habitual work or occupation, and in the Kur-án: pl. حَذَائِقُ. (TA.) You say, فِي صَنْعَتِهِ فَلَانَ فِي حَذَائِقِ (S, TA) † Such a one is skilled, or skilful, &c., in his art, or habitual work or occupation; (TA;) using the latter word as an imitative sequent. (S, TA.) — † Bad, evil, wicked, mischievous, or the like; syn. خَبِيثٌ. (TA.)

حَذَائِقٌ: see حَذَائِقٌ.

مُتَحَدِّقٌ Feigning, or making a show of, skilfulness, cleverness, or ingeniousness: or desiring to exceed his due bounds. (L.) [See 5.]

حذق

For several words mentioned under this head in the K, see art. حذق.

حذم

1. حَذَمَهُ, (S, Mṣb, K,) aor. حَذَمَ, (Mṣb, K,) inf. n. حَذْمٌ, (S, Mṣb,) He cut it, or cut it off, (S, Mṣb, K,) in any manner: (TA:) or hastily, or quickly. (K.) — And [He did it quickly: or] he was quick in it; [as also حَذَمَ فِيهِ;] i. e., in any action. (S, Mṣb.) You say, حَذَمَ فِي مَشْيِهِ, (Mṣb,) and فِي قِرَائَتِهِ, (S, K,) He was quick [in his walking, or going, and in his reading, or reciting]: (S, Mṣb, K:) and so in other things: (K:) by "other things" being here meant walking and the like; for حَذَمَ, of which the verb is حَذَمَ, signifies the being quick in walking, app. with a stretching out of the arms backwards: (TA:) and a light, an active, or an agile, walking. (S, TA.) [See also حَذَمَانٌ, below.] Hence, (Mgh, Mṣb, TA.) 'Omar said, (S, TA,) to the مؤذِن of Jerusalem, (TA,) إِذَا أَدْنَتْ قَتْرَسَلٌ وَإِذَا أَقَمْتِ إِذَا حَذَمْتِ, (S, A, Mgh, Mṣb, TA.) i. e. [When thou chantest the أَدَانُ, be moderate; not quick: and when thou chantest the إِقَامَةُ,] cut short the lengthening of thine utterance; meaning, be quick in the إِقَامَةُ: (As, Mgh, TA:) another reading is said to have been given by Z, namely, [فَأَحْذِمُ,] with ح. (TA.)

حَذْمٌ The flight of a bird that has its wings cleft, (K, TA,) as the pigeon and the like. (TA.)

حَذْمٌ A sharp, or cutting, sword; as also حَذْمٌ, with kesr to the ح, (K,) and with fet-ḥ to the ح; (TA;) or حَذْمٌ. (So in two copies of the S.)

حَذْمٌ and حَذْمَةٌ Short in stature and in step; (K;) applied to a man: (TA:) and the latter is likewise fem.; (S, K, TA;) applied to a woman as meaning short in stature. (S, TA.)

حَذْمٌ Swift hares. (IAqr, K.) [See also حَذْمَةٌ.] — And Skilful thieves. (IAqr, K.)

حَذْمَةٌ; see حَذْمٌ. — One says of the female hare, حَذْمَةٌ لُدْمَةٌ تَسْبِقُ الْجَمْعَ بِالْأَكْمَةِ, i. e. Swift, persistent in running, she outstrips the company pursuing her upon the hill. (TA.)

حَذْمَانٌ Quickness in walking or going: (K:) accord. to Aboo-'Adnán, a pace of the kind

termed دَمِيلٌ, exceeding what is termed مَشْيٌ. (TA.) — And Slowness (K, TA) in walking or going: so says Aboo-'Adnán on the authority of Khálid Ibn-Jembeh. (TA.) Thus it bears two contrary meanings. (K.)

حُذَامٌ an epithet applied to a slave: so in the saying, اشْتَرَى عَبْدًا حُذَامَ الْمَشْيِ He bought a slave slow [in gait], lazy, (K, TA,) devoid of good: so says Khálid Ibn-Jembeh. (TA.)

حَذِيمٌ: see حَذِيمٌ.

حَذِيمٌ Skilful (K, TA) in a thing. (TA.) — See also حَذِيمٌ.

حدو

1. حَذَوُ, [aor. يَحْذُو,] inf. n. حَذْوٌ and حَذَاءٌ, He measured the sandal, or sole, or made it according to a measure; (K;) and cut it (T, K) according to a pattern: (T, TA:) or he made the sandal, or sole, لِي for me. (Mgh.) And حَذَا التَّعْلَ بِالمِثَالِ He cut the sandal, or sole, by the pattern. (Mgh.) And حَذَا التَّعْلَ بِالتَّعْلِ, (S, Mṣb, K,) inf. n. حَذْوٌ, (S,) He measured the sandal, or sole, by the sandal, or sole; or made it according to the measure thereof; (S, Mṣb, K;) and cut it according to the pattern and measure thereof: (Mṣb:) and in like manner, حَذَا القِدَّةَ بِالقِدَّةِ He measured the feather for an arrow by the feather for an arrow; or made it according to the measure thereof. (K.) Hence the prov., (TA,) حَذْوُ القِدَّةِ بِالقِدَّةِ [meaning † With like for like]. (S, TA.) And the saying, جَزَيْتُهُ حَذْوُ التَّعْلِ, meaning † I requited him [with like for like]. (Har p. 43. [See also Freytag's Arab. Prov. i. 345.]) One says also, هُوَ جَيِّدُ الحَذَاءِ He is good in respect of proportion, or conformation. (TA.) And [in like manner] a beast is said to be حَسَنُ الحَذَاءِ Goodly, or beautiful, in respect of proportion, or conformation. (TA in art. حذى.) — [And hence,] حَذَا حَذْوُ زَيْدٍ † [He did as Zeyd did;] he did the deed of Zeyd. (K.) And حَذَى مِثَالَهُ, (S, K,) or حَذَى مِثَالَهُ, (T, TA,) † He followed, or imitated, his example (T, S, K, TA) in his affair, or case: (TA:) or حَذَى فِي مِثَالِهِ he followed, or imitated, his example in his affairs: (Mṣb:) syn. اِقْتَدَى. (T, S, Mṣb, K.) — See also 3, in three places. — حَذَاهُ نَعْلًا He put on him (namely a man [i. e. on his foot]) a sandal; as also أَحْذَاهُ: (K:) the former is authorized by As, but the latter is disallowed by him: Az explains the former by نَعْلَ عَلَيْهِ [as though meaning he gave him a sandal upon which to walk; like as حَمَلَهُ عَلَى دَابَّةٍ for حَمَلَهُ means "he gave him a beast upon which to ride": and accord. to J, (TA,) أَحْذَيْتُهُ نَعْلًا signifies I gave him a sandal. (S, TA.) — حَذَا حَذْوًا, (K,) inf. n. حَذْوٌ, (TA,) He gave to Zeyd. (K, TA.) [See also 4 in art. حذى.] — حَذَا مِنْهُ He cut off from it a piece of flesh-meat. (TA.) — حَذَا الجِلْدَ, aor. يَحْذُو, i. q. قَوْرَةٌ [He cut a piece out of the shin, generally meaning in a round form]. (TA.) — حَذَا لِسَانَهُ, (K,) aor.

as above, inf. n. **حَذُو**, (TA.) † *It* (wine, or beverage,) *bit his tongue*; (AHn, K, TA;) a dial. var. of **حَذَى**, aor. **يَحْذِي**, which is the word well known. (AHn, TA.) = **حَذَا التَّرَابَ فِي** **حَذَا** **وَجْوهِهِمْ** i. q. **حَآءُ** [i. e. *He poured with his hand, threw, or cast, the dust in their faces*]. (IAth, K.)

3. **حَذَاهُ**, (S, Mgh, Mṣb, K,) inf. n. **مُحَادَاةٌ** (Mṣb, TA) and **حَذَاءٌ**, (Mṣb,) *He*, (Mgh, Mṣb,) and *it*, (Mgh,) *was, or became, over against, or opposite to, him, or it*; (S, Mgh, TA;) *faced, or fronted, him, or it*; (TA;) syn. **أَرَاهُ**, (Mṣb, * K,) and **قَابَلَهُ**; (TA;) as also **يَحْذُو**, aor. **يَحْذُو**, (Mgh, Mṣb,) inf. n. **حَذُو**: (Mṣb:) [and] the latter, (S,) or each, (Har p. 43,) signifies *he sat over against, or opposite to, him, or it*. (S, and Har ibid.) **مَا يَحْذُو رَأْسَهَا مِنَ الشَّعْرِ وَلَا يَسْتَرْسِلُ** means *ما يَحْذِيهِ* [i. e. *What is against, or opposite to, her head, of the hair, and does not hang down below it*]. (Mgh. [See another ex. in an explanation of **أَخْرَجَ**].) One also says, **أَتَيْتُ أَرْضًا أَتَيْتُ أَرْضًا** **فَدَحَا** **بِقَلْبِهَا عَلَى أَفْوَاهِ غَنَمِهَا** *I came to a land the herbs of which were opposite to the mouths of its sheep, or goats, not rising beyond them*. (Sh, TA.) And **تَحَدَّ بِحَذَاءِ هَذِهِ الشَّجَرَةِ** *Be thou over against, or opposite to, this tree*. (TA.) — **حَادَتْهَا**, said of a girl, *She matched her, namely, another girl; she was, or became, her match, fellow, or equal*; syn. **تَارَبَتْهَا**. (A and TA in art. **تَرَب**.) — [Hence **مُحَادَاةٌ** signifying *A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together*; like **أَزْدَوَاجٌ** &c.: see art. **زَوْج**.]

4: see 1, in two places. — **احْذَاهُ** also signifies *He gave him a thing*. (TA.) [See **حَذُوَةٌ**: and see 4 in art. **حَذَى**.]

5: see 3.

[6. **تَحَادَا** *They were, or became, over against, or opposite to, each other; they faced, or fronted, each other*. — And *They matched each other; each of them was, or became, the match, fellow, or equal, of the other*.] — **التَّحَادَى** in selling and buying: see **التَّرَاوُضُ**. [This, perhaps, may belong to art. **حَذَى**.]

8. **احْتَدَى** *He wore, or put on, a sandal, or sandals*. (S, TA.) Hence the saying, **خَيْرٌ مَنِ احْتَدَى النَّعَالَ** [The best of those who have worn sandals]. (TA.) A rájiz says,

* **كُلُّ الْحَذَاءِ يَحْتَدِي الْحَافِي الْوَقْعِ** *
[The barefooted whose sole is hurt by the rugged ground and stones will put on any sandal: a prov.]. (S. [See Freytag's Arab. Prov. ii. 317.]) — See also 1.

10. **اسْتَحْذَاهُ** *He asked him to give him a sandal [or a pair of sandals]*. (S, * TA.)

حَذَةٌ: see **حَذَاءٌ**, in three places. — You say also, **جَاءَ الرَّجُلَانِ حَذَّتَيْنِ** *The two men came together, side by side*. (TA.) [See also **حَذِيَّةٌ**, in art. **حَذَى**.]

Bk. I.

حَذَاءٌ [originally an inf. n. of 1, q. v.]: see **حَذَاةٌ**, in three places.

حَذُوَةٌ: see **حَذَاءٌ**: = and see also **حَذَاوَةٌ**.

حَذُوَةٌ *A gift*; (K, and Ham p. 596;) as also **حَذِيَّةٌ**; (TA;) or **حَذِيًّا**: (Mgh, and Ham ubi suprâ:) *or a portion that is given of spoil*. (S.) [See also **حَذِيًّا**, in art. **حَذَى**.] — And *A piece, (K,) or small piece, (TA,) of flesh-meat*: (K, TA:) *or a piece of flesh cut lengthwise*; or so **حَذِيَّةٌ**, accord. to some. (Mgh.) [See also **حَذِيَّةٌ**, in art. **حَذَى**.] = See also **حَذَاءٌ**, in three places.

حَذَاءٌ *A sandal, or sole*; syn. **نَعْلٌ**; (S, Mṣb, TA;) vulgarly called **حَذُوَةٌ**: (TA [there written without any syll. signs]:) pl. **أَحْذِيَّةٌ**. (Mṣb.) — † *The sole of a camel's foot and of the hoof of a horse* (S, Mṣb, TA) or similar beast; (Mṣb;) as being likened to a **نَعْلٌ**. (TA.) Hence the saying in a trad., (S, * Mṣb, * TA,) respecting a stray she-camel, (Mṣb, TA,) **مَعَهَا حَذَاوُهَا وَسَقَاوُهَا** (S, Mṣb, TA) † *With her are her foot, with which she may defend herself from the smaller beasts of prey, and [her stomach, which, by her replenishing it, affords her means of long] endurance of the want of water*: (Mṣb:) [or] it means that she has ability to traverse the land and to go to water. (TA.) — † *A wife*; because she is **مَوْطُوَةٌ**, like the **نَعْلٌ**. (TA.) — Also, [originally an inf. n.] i. q. **إِزَاءٌ** [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (S, K.) One says, **جَلَسَ بِحَذَائِهِ** [He sat in the place over against, opposite to, facing, or fronting, him; or simply he sat over against, &c.]. (S.) And **هُوَ حَذَاكَ** and **حَذَوْتُكَ** and **حَذَيْتُكَ** [in the CK, erroneously, **حَذَوْتُكَ** and **حَذَيْتُكَ**,] and **مُحَادَاكَ** [He, or it, is over against, opposite to, facing, or fronting, thee]; (K;) and **هُوَ حَذِيَّاكَ**; i. e. **بِإِزَائِكَ**. (K in art. **حَذَى**.) And **دَارِي حَذَاءَ دَارِهِ** (S) and **حَذَةٌ دَارِهِ** and **حَذُوَةٌ دَارِهِ** (S) and **حَذَوْتُ دَارِهِ** and **حَذَيْتُ دَارِهِ** (K) i. e. **إِزَاءَهَا** [My house is over against, &c., his house]; (K;) and [so] **بِحَذَاءِ دَارِهِ**. (Mṣb.) And **رَفَعَ يَدَيْهِ حَذَوًا** and **حَذَاهُ** [He raised his hands over against, or opposite to, not higher than, his ears]: (Mgh, * Mṣb:) both are correct expressions. (Mgh.) [Hence, **عَلَى حَذَاءِ وَاحِدٍ** *Corresponding to, or matching, one another; uniformly disposed*.] = See also art. **حَذَى**.

حَذَاوَةٌ and **حَذَاوَةٌ** and **حَذُوَةٌ** *What falls, and is thrown away, of skins, when they are pared and cut*: whence the saying in a trad. respecting the bridal furniture of Fátiméh, that one of her two beds was stuffed with **حَذُوَةٌ** of the makers of sandals. (TA.)

حَذِيًّا [perhaps belonging to this art., like as **حَدُوٌّ** and **حَدِيًّا** belong to arts. **حَدُوٌّ** and **حَدِيًّا**]: see **حَذُوَةٌ**, and art. **حَذَى**: = and see also **حَذَاءٌ**.

حَذَاةٌ *A maker of sandals*: whence the prov., **مَنْ يَكُ حَذَاءً تَجْدُ نَعْلَاهُ** *

[He who is a maker of sandals, his pair of sandals is good]. (TA. [Freytag (Arab. Prov. ii. 665) gives it thus: **مَنْ يَكُنْ أَبُوهُ حَذَاءً تَجْدُ نَعْلَاهُ** *He whose father is a maker of sandals, his pair of sandals is good*.])

حَادٍ *A man wearing a sandal [or a pair of sandals]*. (TA.)

هُوَ مُحَادَاكَ: see **حَذَاءٌ**.

حذى

1. **حَدَّتِ الشَّفْرَةُ النَّعْلَ**, [aor. and inf. n. as below,] *The shoemaker's knife cut the sandal, or sole*. (S.) And **حَذَى يَدَهُ** *He cut, or cut off, his arm, or hand*, (T, S, K,) *with a knife*. (S.) And **حَذَى أُذُنَهُ** *He cut off a piece of his ear*. (TA.) — **حَذَى الْجِلْدَ**, aor. **يَحْذِي**, *He, or it, wounded the skin*. (TA.) And **حَذَى الْإِهَابَ**, (K,) inf. n. **حَذِيٌّ**, (TA,) *He rent, or tore, much, or he made many holes in, the skin, or hide*. (K, TA.) — **حَذَى لِسَانَهُ**, (S, Mgh, K,) and **فَاهُ** (S) or **فَاهِهِ**, (TA,) aor. as above, (S, Mgh, Mṣb,) and so the inf. n., (S, TA,) † *It*, namely, vinegar, and wine, or beverage, (S, Mgh,) and [sour] milk, (Mgh, K,) &c., (K,) *bit his tongue*, (S, Mgh, K,) and *his mouth*; (S, TA;) *had a burning effect upon it, like cutting*. (Mgh.) — **حَذَى فَلَانًا بِلِسَانِهِ** † *He spoke evil of such a one, saying of him what would grieve him if he heard it; reviled, vilified, or vituperated, him*; (K, TA;) [as though] *he cut him with his tongue*. (TA.) A man who does so is termed **مُحَذَاةٌ**. (K, TA.) = See also what next follows.

4. **احْذَاهُ**; (S, Mgh, K;) as also **حَذَاهُ**, first pers. **حَذَيْتُ**; (Mgh;) *He gave him a thing, or somewhat*: (Mgh:) *he gave him a portion, or share, of spoil*. (S, Mgh, K.) [See also 4 in art. **حَذُو**.] — [Hence,] **أَحْذَيْتُهُ طَعْنَةً** † [I gave him a thrust, piercing thrust, or stab;] *I thrust, pierced, or stabbed, him*. (Lh, TA.)

6. **تَحَادَى الْقَوْمَ فِيمَا بَيْنَهُمْ** † *The party, or company of men, divided among themselves* (K, TA) *water equally; like تصافنوا*. (TA.) — See also 6 in art. **حَذُو**.

حَذِيَّةٌ: see **حَذَى**.

حَذِيَّةٌ, with damm, *The diamond with which stones are cut and bored*. (TA.)

حَذِيَّةٌ *A piece cut lengthwise* (As, S, K) of flesh-meat: (As, S:) *or a small piece* (K) thereof. (TA.) [See also **حَذُوَةٌ**, in art. **حَذُو**.] Hence the saying in a trad., **إِنَّمَا فَاطِمَةُ حَذِيَّةٌ مِّنِّي يَقْبِضُنِي** † [Fátiméh is only a piece of me: what distresses, or grieves, her, distresses, or grieves, me]. (TA.) — **جَاءَا حَذَّتَيْنِ** *They two came side by side*: (K, TA:) and so **حَذَّتَيْنِ**, mentioned in art. **حَذُو**. (TA.) = *A gift*; as also **حَذِيٌّ** (TA) and **حَذِيًّا**, (Mgh, and Ham p. 596,) or **حَذُوَةٌ**, (K in that art., and Ham ubi suprâ.) [See also **حَذِيًّا**.]

حَذِيًّا: see what next precedes. — Also *A share*,

or portion, of spoil; (S, K;) and so حَذْيًا and حَذَايَةً (K) and حَذِيَّةً (S, K) and حَذْوَةٌ (S.)

حَذَا: The gathering of the crop of grapes: or the time thereof: syn. قَطَافٌ. (K.) — See also art. حذو.

حَذَايَةً: }
حَذِيَّةً: } see حَذْيًا.

حَذْيًا A gift, or present, for bringing good news. (K, TA.) See also حَذِيَّةً. You say, أَخَذَهُ بَيْنَ الْحَذْيِ وَالْخَلْسَةِ He took it as something between a gift and a thing carried off by force. (ISd, K.) — See also حَذْيًا. — هُوَ حَذْيَاكَ: see حذو, in art. حذو.

مِحْدَى A large, or broad, knife; or such as is used by a shoemaker or maker of sandals. (TA.)

مِحْدَاة: see 1.

حر

حر, sec. pers. حَرَّتْ, aor. -; (S, A, Mgh, K;) and حر, sec. pers. حَرَّتْ, aor. - and -; inf. n. حَرٌّ and حَرٌّ (S, Mgh, K) and حَرَاةً (S, K,) or this is a simple subst., (Mgh,) and حَرَّةً; (TA;) and حَرٌّ (S, K,) a dial. var. heard by Ks, (S,) and mentioned by Zj and IKt; (TA;) It (a day, S, A, Mgh, K, and food, Mgh) was, or became, hot; (A, Mgh, K;) or very hot. (TA.) And حَرَّتِ النَّارُ, sec. pers. حَرَّتْ, aor. -, The fire burned up, and became fierce or hot. (Mgh.) — See also 10. — حر, sec. pers. حَرَّتْ, aor. -, inf. n. حَرَّةً, He (a man, S) thirsted; was, or became, thirsty. (S, K.) Lh mentions يَا رَجُلُ حَرَّتْ يَا رَجُلُ حَرَّةً [perhaps a mistake for حَرَّةً] and حَرَاةً: [app. in the same sense:] ISd says, I think he means [from الحَرُّ, not الحَرِيَّة]. (TA.) And حَرٌّ {an inf. n. of the same verb} signifies The liver's becoming dry from thirst or grief. (TA.) — حر, sec. pers. حَرَّتْ, aor. -, (S, A, Mgh, Mgh, K,) inf. n. حَرَارٌ, (S, Mgh, Mgh, K,) He (a slave, S) became free: (S, A, Mgh, Mgh, K;) and حَرَّرٌ in the same sense is agreeable with analogy. (Mgh.) — And حر, sec. pers. and aor. as above, inf. n. حَرِيَّةً, He (a man) was free-born, or of free origin. (S.) — حر, [sec. pers. حَرَّتْ,] aor. -, inf. n. حَرٌّ, He heated water (A, Mgh, K) &c. (A.) — حر, aor. -, He cooked [what is termed] حَرِيَّةً: (K;) and حَرَّتْ she made حَرِيَّةً. (A.) Hence, in a trad., وَأَنَا أَحْرُوكِ Sprinkle thou the flour, and I will make of it حَرِيَّةً for thee. (TA.)

2. حَرَّر, inf. n. تَحْرِيرٌ, He freed, liberated, or emancipated, a slave. (A, Mgh, Mgh.) And حَرَّرَ رَقَبَةً He freed a neck [i. e. a slave]. (S, K.) — Also He set apart a child for the worship of God and the service of the mosque or oratory: (S, TA:) or he devoted him to the service of the church as long as he should live, so that he could not relinquish it while he retained his religion.

(TA.) — Also, inf. n. as above, † He made a writing &c. accurate, or exact; (S, K;) he made a writing beautiful, or elegant, and free from defects, by forming its characters rightly, and rectifying its faults: (A:) he wrote a writing well, or elegantly, and accurately, or exactly; (TK;) he wrote well, or elegantly: (KL:) and he made an account, or a reckoning, accurate, without mistake, and without omission, and without erasure. (TA.) [And simply † He wrote a letter &c.]

4. احر: see 1. — Also His (a man's) camels became thirsty. (S, K.) — Also He (God) made a man's liver to become dry by reason of thirst or grief. (TA.) And He made a man's bosom thirsty; as in the saying, used by the Arabs in cursing a man, مَا لَهُ أَحْرَ اللَّهُ صَدْرَهُ [What aileth him? May God make his bosom thirsty]: or the meaning is هَامَتَهُ [app. here used as signifying the bird called هَامَةٌ, in the form of which the soul was believed to issue from a slain man, and to call incessantly for drink until the slaughter of the slayer]. (TA.)

5: see 1.

10. استحر (S, K) and حر (S, TA) † It (slaughter) was, or became, vehement, (S, K,) and great in extent; (TA;) and the same is said of death. (TA.) — استحرها He asked, or desired, of her [that she should make what is termed] حَرِيَّةً. (A.) [See 1, last signification.]

حر: see حر, below; and see also art. حرح.

حَرِي: see art. حرح.

حر Heat; contr. of برود; (S, A, Mgh, Mgh, K;) as also حَرَاةً (S, Mgh, K,) contr. of حَرَّةً; (S;) and حَرورٌ (S, Mgh, K) and حَرَّةً: (TA:) [see 1, first sentence:] pl. [of the first] حَرَارٌ and حَرَارٌ; (K;) the latter anomalous, both as to its measure and in the non-incorporation of the first, into the second: it is mentioned on the authority of AZ and others; but IDrd doubts its correctness; and the author of the Wá'ee mentions أَحَارٌ as a pl. form, but apparently to avoid contrariety to rule: the pl. of حَرَاةً as a simple subst., or as an inf. n., but more probably as the former, is حَرَارَاتٌ. (TA.) — † A burning of the heart, from pain and wrath and distress or affliction or trouble or fatigue. (TA.) [See also حَرَاةً.] — † Difficulty, or severity, of work. (TA.) — See also حَارٌّ: — حَرٌّ سَائِقٌ, voce حر.

حر Free, ingenuous, or free-born; contr. of عبْدٌ: (S, A, Mgh, Mgh, K;) fem. حَرَّةً: (S, Mgh, Mgh, K;) pl. masc. أَحْرَارٌ (Mgh, K) and حَرَارٌ; (IJ, K;) not حَرَارٌ, as some say; nor is حَرَارٌ an inf. n. as well as a pl., as others say: (MF:) pl. fem. حَرَارَاتٌ, (Mgh, K,) contr. to analogy, and, as Suh says, the only instance of the kind except حَرَارٌ as pl. of شَجَرَةٌ مَرَّةً; for the [regular] pl. of فَعْلَةٌ is فَعْلٌ; but حَرَّةً has this form of pl. because it is syn. with حَرِيَّةً and عَقِيلَةٌ [as will be seen in what follows]; and مَرَّةً, because it

means حَرِيَّةً الطَّعْمِ. (Mgh.) Omar said to the women who used to go forth to the mosque, لَا رَدُّنَّكَ حَرَارَاتٍ [lit. I will assuredly make you to become free women]; meaning I will assuredly make you to keep to the houses: for the curtain is lowered before free women; not before slave-women. (TA.) [See also حَرِيَّةً.] — † Generous, noble, or well-born; like as عبْدٌ is used to signify "ignoble," or "base-born:" (Mgh:) and so the fem. حَرَّةً; (S, Mgh, K;) applied to a woman; (TA;) and to a she-camel: (S:) and so the masc. applied to a horse. (K, TA.) [Hence,] † [She passed a virgin's night] is said of her whose husband has not been able to devirginate her (S, A, K) in the night when she has been first brought to him: (TA:) because the حَرَّةً is modest and repugnant: (Har p. 418:) in the contr. case one says, بَلِيَّةً شَبِيَّةً: (S, L:) and one says also بَلِيَّةً حَرَّةً; and بَلِيَّةً شَبِيَّةً. (TA.) [And hence,] بَلِيَّةً حَرَّةً and بَلِيَّةً حَرَّةً signify also † The first night of the [lunar] month: (K:) its last night is called بَلِيَّةً شَبِيَّةً and بَلِيَّةً شَبِيَّةً. (TA.) You say also وَجْهٌ حَرٌّ [app. meaning An ingenuous countenance]. (A.) — † Generous, or ingenuous, in conduct: as in the saying of Imra-el-Kays,

* لَعَمْرُكَ مَا قَلْبِي إِلَى أَهْلِهِ بِحَرٍّ *

[By thy life, my heart is not generous in conduct to its, or his, companion]; meaning that it is averse therefrom, and inclines to another. (Az, TA.) [Hence,] † A cloud bountiful with rain; (A;) or abounding with rain. (S, K.) — † A good deed or action. (K, TA.) You say, مَا هَذَا مِنْكَ بِحَرٍّ † This is not good, or well, of thee. (S, A.) — † Anything good, or excellent; as poetry, &c. (TA.) You say كَلَامٌ حَرٌّ † [app. meaning good, or excellent, speech or language]. (A.) — † Good earth, or clay, and sand: (K, TA:) or earth, or clay, in which is no sand: (S, A:) and sand in which is no earth or clay: (S:) or sand that has good herbage: (A:) you say رَمْلَةٌ حَرَّةً; (S, A;) and the pl. is حَرَارَاتٌ: (S:) or sand in which is no mixture of any other thing: (Mgh: [accord. to which, this is the primary meaning of the word, whence the meaning of "free," i. e. the "contr. of عبْدٌ:" but accord. to the A and TA, it is tropical:]) and † land in which is no salt earth: (A:) or in which is no sand: as applied to that upon which no tithe is levied, it is post-classical. (Mgh.) — † The middle, (S, A, K,) and best part, (TA,) of sand, (S, K, TA,) and of a house. (S, A, TA.) — † The best of anything; (K, TA;) as, for instance, of fruit. (TA.) — Also pl. of أَحْرَارٌ in the term أَحْرَارُ البُقُولِ, (TA,) which means † Herbs, or leguminous plants, that are eaten without being cooked; (S, A;) as also حَرِيَّةً البُقُولِ: (A:) or such as are slender and succulent; and دُكُورُ البُقُولِ means "such as are thick and rough:" (AHeyth:) or the former are such as are slender and soft; and the latter, "such as are hard and thick:" (TA in art. عشب:) or the former are

such as are slender and sweet; and the latter, "such as are thick, and inclining to bitterness:" (TA in art. ذكر) or the former are such as are rough; and these are three, namely, التَّغْلُ and الحُرَيْثُ and النَّقَعَاءُ: or الحُرُّ is applied to a plant of the kind called التَّجِيلُ, growing in salt grounds. (TA.) — حُرُّ الْوَجْهِ † What appears of the face: (K, TA:) or what appears of the elevated part of the cheek; (S;) [i. e.] the ball, or most prominent place, of the cheek; (W p. 28;) and حُرَّةٌ signifies [the same, or] the elevated part of the cheek: (TA:) or the former is what fronts one, of the face: or the four tracks of the tears, from each corner of each eye. (TA.) One says, فَطَمَهُ عَلَى حُرِّ وَجْهِهِ † [He slapped him on the ball of his cheek]. (S, TA.)* — The young one of a gazelle. (S, K.) — The young one of a serpent: (S, K:) or of a slender serpent: or it is a slender serpent, like the جَانُّ, of a white colour: or a white serpent: or a serpent, absolutely. (TA.) — The young one of a pigeon: (S, K:) or the male thereof. (TA.) — سَاقُ حُرٍّ [is said to signify] The male of the قَمَارِيُّ [or kind of collared turtle-doves of which the female is called قَمْرِيَّةٌ (see قَمْرِيَّةٌ)]: (S, Mṣb, K:) Homeyd Ibn-Thowr says,

* وَمَا هَاجَ هَذَا الشَّوْقُ إِلَّا حَمَامَةً *
 * دَعَتْ سَاقَ حُرٍّ تَرْتَبًا وَتَرْتَبًا *

[And nothing excited this desire but a pigeon (see حَمَامَةٌ) that called سَاقَ حُرٍّ, sorrowing and warbling]: or, accord. to IJ, the right reading is

* دَعَتْ سَاقَ حُرٍّ فِي حَمَامٍ تَرْتَبًا *

[that called سَاقَ حُرٍّ among other pigeons, warbling]: but some say that السَّاقُ is the pigeon; and حُرٌّ, its young one: or سَاقُ حُرٍّ is the cry of the قَمَارِيُّ, and is an onomatopœia: accord. to Aboob'Adnân, it is سَاقُ حُرٍّ, and means the warbling of the pigeon: and Sakhr El-Ghef makes it a compound, and indecl.; using the phrase, تَنَادَى سَاقُ حُرٍّ [she calls حُرٌّ سَاقُ حُرٍّ]: on which IJ observes, Aṣ says, سَاقُ حُرٍّ is thought to mean the young one of the bird; but it is her cry: and he (IJ) adds, the fact that the poet [Sakhr] does not make it decl. is an evidence of the correctness of the assertion of Aṣ; for, were it decl., he would have said سَاقُ حُرٍّ if it consisted of two nouns whereof the former was prefixed to the other so as to govern it in the gen. case, or سَاقُ حُرًّا if it were a compound; as it is indeterminate: and its being made decl. by Homeyd does not show it to be not significant of a sound; for sometimes an expression significant of a sound consists of two nouns whereof the former is prefixed to the latter so as to govern it in the gen. case, like حَازَ بَازٍ. (M, MF, TA.)

حُرٌّ (Mṣb, K) and حُرٌّ (S, Mgh, Mṣb, and K, in art. حَرَجٌ) The vulva, or pudendum, of a woman: (Mṣb, K:) the former a dial. var. of the latter; (K;) originally حَرَجٌ [q. v.]. (Mṣb.)

حُرَّةٌ A stony tract, of which the stones are

black (S, Mgh, Mṣb, K) and worn and crumbling, (S, K,) as though burned with fire: (S:) or a hard and rugged tract of ground, strewn with black and worn and crumbling stones, as though they were rained down: (TA:) or a level tract abounding with stones, over which it is difficult to walk, and hard: (IAṣr:) or one [whereof the stones are] black above and white beneath: accord. to AA, of a round form: such as is oblong, not wide, is termed كُرَاعٌ: (TA:) pl. حُرَّاءُ, (K,) or rather this is a coll. gen. n., (MF,) and حُرَّارٌ (S, A, Mgh, Mṣb, K) and حُرَّاتٌ and حُرُونٌ, (S, K,) with و and ن like أَرْضُونَ, (Yoo, S,) to which it is made like because it is fem., as أَرْضٌ is, (Yoo,) and حُرُونٌ, (S, K,) as though the sing. were أَحْرَةٌ, (Yoo, Sb, S,) though this sing. is not used; (Yoo;) or as though its sing. were أَحْرٌ, accord. to Th, who app. means that this place is hotter than others. (TA.)

حُرَّةٌ: see حُرٌّ. — حُرَّةُ الدَّقْرِىُّ † The part of the protuberance behind the ear where the earring swings about: (S, K:*) or it is an epithet, signifying beautiful and smooth and long in the protuberance behind the ear; applied to a woman and to a she-camel. (TA.) — الحُرَّتَانُ is also said to signify The two ears. (TA.) One says, حَفِظِ اللَّهُ كَرِيمَتَكَ وَحُرَّتَيْكَ (A, TA) i. e. † [May God preserve thy two eyes and] thy two ears. (TA.) — Chamomile, or chamomile-flowers; syn. البَابُونَجُ. (TA.)

حُرَّةٌ: see حُرٌّ. — Also A heat, or burning, in the throat: when it increases, it is termed حُرَّةٌ. (TA.) [See also حَرَارَةٌ.] — Thirst: (S, A:) or the heat and burning of thirst: (IDrd:) it may be said that it is with kesr [instead of fet-ḥ (see 1)] for the purpose of its being assimilated in form to قَرَّةٌ, with which it occurs. (S, K.) One says, رَمَاهُ اللَّهُ بِالْحُرَّةِ تَحْتِ الْقَرَّةِ (A, K) May God afflict him by thirst with cold: and بِالْحُرَّةِ أَشَدَّ الْعَطَشِ and by thirst and cold. (TA.) And حُرَّةٌ عَلَى قَرَّةٍ The most severe of thirst is thirst in a cold day. (S.) And حُرَّةٌ تَحْتِ قَرَّةٍ Thirst in a cold day: (ISd:) a prov., applied to him who makes a show of the contrary of that which he conceals; (TA;) or who makes a show of friendship while he conceals hatred. (Meyd.)

حُرَّارٌ: see حُرَّةٌ.

حُرُورٌ, of the fem. gender, (Mṣb,) A hot wind, (Mṣb,) in the night or in the day; (AA, Fr, Mṣb;) as also سَوْمٌ: (AA, Mṣb:) or the former is a hot wind in the night, and sometimes in the day; (AO, S, K;) and the latter, a hot wind in the day, and sometimes in the night: (AO, S:) or the former, a hot wind in the night; like the latter in the day: (S:) or the former, in the day; the latter being in the night; accord. to Ru-beh, as said to AO: (Mṣb:) pl. حُرَّارٌ. (A.)

— The heat of the sun: (K:) or heat [absolutely]: (ISd:) constant heat: (K:) the fire of Hell: (Th, K:) pl. as above. (TA.) In the

Kur [xxxv. 20], وَلَا الظِّلُّ وَلَا الْحَرُورُ means Nor shade nor heat: (ISd:) or nor Paradise nor Hell: (Th:) or nor the people of truth, who are in the shade of truth, nor the people of falsehood, who are in constant heat, night and day. (Zj.)

حُرُورٌ: see حُرٌّ.

مَحْرُورٌ Heated by wrath &c.; as also مَحْرُورٌ: (S, K:) fem. of each with ة; the former being with ة because it is syn. with حَزِينَةٌ [afflicted with grief or sorrow]: or حَرِيْرَةٌ signifies affected with grief or sorrow, and having the liver burned [thereby]: (TA:) or heated in the bosom: (Az, TA:) and its pl. is حَرِيْرَاتٌ. (Az, S, TA.) = Silk; syn. اِبْرِيْسَمٌ: (Mṣb:) or dressed silk; syn. اِبْرِيْسَمٌ مَطْبُوخٌ: (Mgh, Mṣb:) and a garment, or stuff, made thereof: (Mgh:) or stuff wholly composed of silk: or of which the woof is silk: (Mgh, from the Jemā et-Tefāreek:) n. un. with ة; (Mṣb;) meaning one of the garments, or pieces of stuff, called حَرِيْرٌ. (S, K.)

حَرَارَةٌ: see حُرٌّ, in two places. — Also I. q. إِنِّي لِأَجِدُ لِهَذَا الطَّعَامِ حَرَارَةً as used in the saying, إِنِّي لِأَجِدُ لِهَذَا الطَّعَامِ حَرَارَةً فِي فَمِي حَرَارَةٌ, (S, TA,) meaning Verily I find that this food has a burning effect, or a pungency, in my mouth. (TA.) It signifies A burning in the mouth, from the taste of a thing: and in the heart, from pain: and hence one says, وَجَدَ حَرَارَةَ وَجَدَ حَرَارَةَ, and الفَرَاقِ وَجَدَ حَرَارَةَ, [He felt the burning effect of the sword, and of beating, and of death, and of separation.] (IDrst, TA.) [See also حَرَّةٌ.] — See also حَرِيْرَةٌ.

حَرِيْرَةٌ: see حُرَّةٌ.

حَرِيْرَةٌ n. un. of حَرِيْرٌ [q. v.]. (Mṣb.) = Also A kind of soup of flour and grease or gravy: (TA:) or flour cooked with milk, (S, K,) or with grease or gravy: (K:) it is of flour, and حَزِيْرَةٌ is of bran: (Sh:) [when a mess of this kind is thickest,] it is عَصِيْدَةٌ; then, نَجِيْرَةٌ; then, حَرِيْرَةٌ; then, حَسُوٌّ. (IAṣr.) [See also نَفِيْتَةٌ.]

حُرُورِيٌّ: see the next paragraph.

الْحُرُورِيَّةُ and حُرُورِيَّةٌ: see حُرِّيَّةٌ. — الحُرُورِيَّةُ A sect of the heretics, or schismatics; (خَوَارِجٌ [q. v.];) so called in relation to Haroorā (حُرُورَاءُ), a certain town (Az, S, A, Mgh, Mṣb) of El-Koofeh, (Az, Mgh, Mṣb,) from which it is distant two miles; (TA;) because they first assembled there (Az, S, Mgh, Mṣb) and professed the doctrine that government belongs only to God: (Az, S, Mgh:) they dived so deeply into matters of religion that they became heretics; and hence the appellation is applied also to any who do thus: (Mgh, Mṣb:) they consisted of Nejdeh and his companions, (K,) and those holding their tenets: (TA:) they were also called المَبِيْضَةُ, because their ensigns in war were white: (T voce المَحْمُورَةُ:) a man of this sect is called حُرُورِيٌّ; (S, K;) and a woman, as well as the sect collectively, حُرُورِيَّةٌ: (Mgh, Mṣb:) which

also signifies the *quality of belonging to this sect.* (S, *K, *TA.)

حَرِيٌّ A camel that pastures in a stony tract such as is termed حَرَّةٌ. (S, K.)

حُرِّيَّةٌ The state, or condition, of freedom; *contr. of slavery*; as also حُرُورِيَّةٌ (S, A, Mṣb, K) and حُرُورِيَّةٌ (S, Mṣb, K), of which two the latter is the chaste form, (Mgh), or it is more chaste than the former, which is the regular form, (MF), and حُرَارٌ (S, A, Mṣb, K), not حُرَارٌ (TA), and حُرُورَةٌ (K, TA [in the CK حُرُورَةٌ]) and حُرَارَةٌ. (TA.) — Free persons, collectively. (Mgh.) [See حُرٌّ.] — †The eminent, elevated, or noble persons of the Arabs, (K, TA), and of the foreigners. (TA.) You say, هُوَ مِنْ حُرِّيَّةِ قَوْمِهِ, *He is of the noble ones of his people*: (A:) or of the choicest, best, or most excellent, of his people. (TA.) — †Sandy, soft earth, (K, TA), good, and fit to produce plants or herbage. (TA.) — حُرِّيَّةُ الْبُقُولِ: see حُرٌّ.

حَرَانٌ Thirsty: (S, A, K:) or it has an intensive signification, as will be shown by what follows: (TA:) fem. حَرَى: pl. (masc. and fem., TA) حَرَارٌ (S, TA) and حَرَارِيٌّ and حَرَارِيٌّ. (TA.) One says حَرَانٌ يَرَانُ حَرَانٌ. (TA.) It is said in a trad., فِي كُلِّ كَيْدٍ حَرَى أَجْرٌ, meaning *For the giving of drink to any liver that is dried up by thirst from intense heat, there shall be a recompense*: and in another, فِي كُلِّ كَيْدٍ حَارَةٌ أَجْرٌ. (Iath, TA.) — [See also a tropical use of this word in a verse cited in art. حَسْبُ, conj. 2.]

حَارٌ Hot: (Mṣb:) a very hot day, and food. (A.) IAḥ says, I do not say يَوْمٌ حَرٌّ. (TA in art. قَر.) [This seems to imply that some allow it; and it is common in the present day. See جَرْمٌ.] — See an ex. of its fem., حَارَةٌ, in the next preceding paragraph. — †Difficult, troublesome, distressing, fatiguing, or severe work. (K, TA.) El-Ḥasan, when [his father] 'Alē ordered him to flog El-Weleed the son of 'Oḳbeh for drinking wine, in the days of 'Othmān, said, وَلِيَّ وَحَارًا فَلَانٌ حَارًا مَخَعُهُ + *Set thou over what is evil thereof him who has superintended what is good thereof*: (Mgh:) or *set thou over what is difficult of the affair him who has superintended what is profitable thereof*: (Mṣb:) meaning that only he should undertake the infliction of the flogging who superintends the profitable affairs of government. (Mgh.) — جَاءَ فَلَانٌ حَارًا مَخَعُهُ, and حَارَ الْعِظَامُ, †*Such a one came in a plump, or fat, state; contr. of بَارِدًا مَخَعُهُ, and بَارِدَ الْعِظَامِ*. (A and TA in art. بَرَد.)

أَحْرٌ [Hotter: and hottest]. — أَحْرُونَ: see حَرَّةٌ. — هُوَ أَحْرٌ حَسَنًا مِنْهُ — حَرَّةٌ [or more free from defects] in goodness, or beauty, than he. (K, TA.)

أَحَارٌ: see حَرٌّ, first sentence.

مُحَرٌّ A man whose camels are thirsty. (S.)

مُحَرَّرٌ Freed from slavery; emancipated. (TA.)

— A child devoted by the parent to the service of a church. (TA.) [See also 2.]

مَحْرُورٌ: see حَرِيٌّ.

حرب

1. حَرَبَةٌ, (S, A, K,) aor. 2, inf. n. حَرَبٌ, (S, K,) *He despoiled him of his wealth, or property; or plundered him*; (S, A, K;) *leaving him without anything*. (S.) — [Hence,] حَرِبٌ, (A, Mgh, Mṣb,) or حَرَبٌ مَالَهُ, (S,) *He was, or became, despoiled, or plundered, (S, A, Mgh, Mṣb,) of his wealth, or property, (S,) or of all his wealth, or property; as also حَرِبَ, (Mgh, Mṣb,) aor. 2, (Mṣb,) inf. n. حَرَبٌ. (Mgh, Mṣb.)* You say, مَالَهُ حَرِبٌ: see art. حَرَبٌ. (TA.) And حَرِبَ دِينَهُ وَحَرِبَ + *He was despoiled of his religion; was rendered, or became, an unbeliever*. (TA.) — [And hence,] حَرِبٌ, aor. 2, inf. n. حَرَبٌ, *He said حَرِبًا, or حَرِبًا*; [see حَرَبٌ, below.] (TA.) — And حَرِبٌ, (S, A, K,) aor. 2, (K,) inf. n. حَرَبٌ, (A, TA,) †*He (a man, S, A) was, or became, angry, (A,) or violently angry. (S, K.)* And i. q. كَلْبٌ [meaning †*He was, or became, affected with canine madness*: see حَرِبٌ]. (K.) And †*He (an enemy) was, or became, like a lion*; as also †استحرب. (TA.)

2. حَرَبٌ, inf. n. تَحْرِيْبٌ, *He sharpened a spear-head*. (S, K.) — †*He angered*: (S, A:) or *angered violently*: (K:) and *he provoked, or exasperated*. (S, K, TA.) And it is said to signify †*He acquainted a person with a thing that angered him*: but where it is said to have this meaning, it is accord. to one reading with ج and hemzeh [in the places of ج and ب]. (TA.)

3. حَارِبَةٌ, (S, A, Mṣb, K,) inf. n. مَحَارِبَةٌ (Mṣb, K) and حَرَابٌ, (K,) *He waged, or contended in, war with him; warred, or battled, with him*. (S, *A, Mṣb, K.) See also 6. — *He was, or became, hostile, or an enemy, to him*. (S, *TA.) — *He disobeyed Him; namely, God*. (TA.)

4. احرب الحرب *He excited, provoked, or stirred up, war*. (K.) — *He guided him to spoil, or plunder; guided him, or showed him the way, to obtain spoil, or plunder, of an enemy*; (S, K, TA;) *acting as a spy*. (TA.) — *He found him to be despoiled, or plundered, of his wealth, or property, or of all his wealth, or property*. (TA.)

6. احاربوا and احتربوا (S, A, K) and حاربوا (S) *They waged, or contended in, war, one with another; warred, or battled, one with another*. (S, A, K.)

8: see 6. — أُحْرِبُ It was all plundered, taken, or carried off. (Ḥar p. 313.)

10: see 1, last meaning.

حَرْبٌ War, battle, fight, or conflict; (Mṣb, TA;) *contr. of سَلْمٌ*; (TA;) consisting, first, in shooting arrows, one at another; then, in thrusting, one at another, with spears; then, in combating one another with swords; and then, in grappling and struggling together: (Sub, TA:) it is [generally] fem.; (S, L, Mṣb;) but its dim.

is حَرْبٌ, without ة, (Kh, S, L, Mṣb,) *contr. to rule, (L, Mṣb,) like ذَرْبٌ, and قُوَيْسٌ, and فُوَيْسٌ in a fem. sense, (L,) because originally an inf. n. [of which the verb (حَرَبٌ) seems not to have been used as meaning "he waged, or contended in, war"], (El-Mázinec, S,) or in order that it may not be confounded with the dim. of حَرْبَةٌ: (Mṣb:) Seer makes its origin to be the epithet حَرِبٌ, which, however, is originally an inf. n.: (L:) sometimes it is masc.; (IAḥ, Mbr, S, Mṣb, K;) but this is extr.: (L:) the pl. is حُرُوبٌ. (S, K.) You say, وَقَعَتْ بَيْنَهُمْ حَرْبٌ [War happened between them]. (S.) And قَامَتِ الْحَرْبُ عَلَى سَاقٍ [The war, or battle, became vehement, so that safety from destruction was difficult of attainment. (Mṣb.)] And making it masc., as meaning قِتَالٌ, you say حَرْبٌ شَدِيدٌ A vehement fight or battle. (Mṣb.) [Hence,] ابْنُ حَرْبٍ A warrior: (Er-Rāghib, TA in art. بَنِي) and ابْنُ الْحَرْبِ [the warrior; or] he who suffices for war, and who defends. (Mṣb in that art.) And دَارُ الْحَرْبِ The country, or countries, of the unbelievers, (Mṣb,) or of [those called by the Muslims] the polytheists, (K,) between whom and the Muslims there is not peace. (Mṣb, K.) In the saying of Aboo-Ḥaneefeh, كَانَتْ مَكَّةُ إِذْ ذَاكَ حَرْبًا, the meaning is دَارُ حَرْبٍ [Mekkeh was at that time a place of which the people were at war with the Muslims]. (Mgh.) — It is also an epithet; originally an inf. n. (L.) You say رَجُلٌ حَرْبٌ, (K, TA,) [in the CK حَرِبٌ, but it is] like عَدْلٌ, (TA,) *A man vehement in war, and courageous*; as also مَحْرَبٌ and مَحْرَابٌ: (K:) or مَحْرَبٌ signifies a man of wars; (S;) or a man of war, as also مَحْرَابٌ; and a known, experienced warrior. (TA.) [Being originally an inf. n.,] حَرْبٌ as an epithet is used in the same form as masc. and fem. and sing. and pl.: (K:) so that one says امْرَأَةٌ حَرْبٌ and قَوْمٌ حَرْبٌ, (TA,) as also قَوْمٌ مَحْرَبَةٌ. (S, K.) — Also An enemy, (S, K,) whether, or not, actually at war. (K.) So in the saying, أَنَا حَرْبٌ لِمَنْ حَارَبَنِي [I am an enemy to him who wars with me, or who is an enemy to me]. (S.) And فَلَانٌ حَرْبٌ فَلَانٌ Such a one is the enemy of such a one. (TA.) Some hold that حَرْبٌ is a pl. [or rather a quasi-pl. n.] of حَارِبٌ or مَحَارِبٌ. (TA.)*

وَأَحْرَبًا inf. n. of حَرَبٌ. (A, Mgh, Mṣb.) *is an ejaculation expressive of grief, lamentation, or regret, [meaning Alas, my spoliation! or my loss! or my grief!]* (ISd, Mgh, TA,) used in an absolute manner, like وَأَسْفًا, (ISd, TA,) or يَا أَسْفًا, (Mgh,) from حَرَبَهُ "he despoiled him of his wealth, or property": (K:) [or from حَرِبَ, q. v.:] or it originated from the fact that Ḥarb the son of Umeiyeh, when any one died, used to ask his family what they required to expend on the occasion, and used to supply them therewith; (TA;) and when he himself died, the people of Mekkeh and its neighbourhood bewailed him, saying, وَأَحْرَبًا, (Th, K, *TA,) or وَأَحْرَبًا, (TA,) [Alas for Ḥarb!] and then they changed the expression to وَأَحْرَبًا, (Th, K,) or وَأَحْرَبًا, and it

became used in the case of bewailing any person who was dear, and in the cases of other calamities: but this account of the origin did not please Isd. (TA.) — Also *Perdition, destruction, or death.* (Har p. 158.)

حَرْبٌ: see حَرِيْبٌ. = Also † *Angry*: (A:) or *violently angry*: (S, K:) applied to a man and to a lion. (S, A.) And i. q. كَلْبٌ [meaning *Affected with canine madness*]: pl. حَرِيْبِي (K,) syn. with كَلْبِي, but unknown to Az in this sense except in one instance. (TA.)

حَرْبَةٌ [A dart, or javelin;] a certain weapon (K) resembling a spear, (Mṣb,) but smaller, (TA,) having a wide head; (Aṣ, TA;) not reckoned among رِمَاحٌ: (IAṣr, TA:) dim. حَرِيْبِيَّةٌ: (Mṣb:) pl. حَرَابٌ. (S, A, Mṣb, K.) You say, أَخَذُوا الحَرَابَ لِلْحَرَابِ [They took the darts, or javelins, for contending in war, or battle]. (A.) = A thrust, stich, or stab. (K.) — Spoliation. (K.) — *Corruptness of religion.* (K.) = حَرْبَةٌ a name of Friday; (K, TA;) accord. to the Nāmoos, because it is a time for warring with oneself: (TA:) pl. حَرَابَاتٌ and حَرَبَاتٌ. (K.)

حَرْبَةٌ A mode, or manner, of war, battle, fight, or conflict. (K.)

حَرِيْبَةٌ [The male chameleon;] the male of what is called أَمْرٌ حَمِيْنٌ; (S, Mṣb, K; [but see the latter appellation in art. حَمِيْنٌ;]) a well-known animal: (TA:) or a certain reptile, like the عَطَلَةٌ, (K,) said to be larger than this latter, (Mṣb,) somewhat larger, (S,) that turns itself, (S, Mṣb,) or its head, (K,) towards the sun, (S, Mṣb, K,) turning with the sun as the sun turns, and assuming various colours (S, Mṣb) by reason of the heat of the sun: (S:) Az describes it as a reptile resembling in form what is called سَامُرٌ أَبْرَصٌ, with four legs, slender head, [which is not correct as applied to the chameleon,] and striped back; that all the day looks towards the sun; and he adds that its flesh is impure, and the Arabs never eat it: (TA:) [accord. to Freytag, the word, thus applied, is said (but I know not on what authority) to be from حَرِيْبٌ, meaning حَافِظُ الشَّمْسِ (guardian of the sun):] the fem. is with ة: (S:) and the pl. حَرَابِي. (S, Mṣb.) [The word حَرِيْبٌ is used in passages cited in the TA as masc. and fem.; whence it seems that it may be written حَرِيْبَةٌ as well as حَرِيْبٌ.] The Arabs used the expression ذُبُّبٌ غَضًا or حَرِيْبَةٌ تَنْضُبُ, like ذُبُّبٌ غَضًا: (S:) [the latter word in each of these cases being the name of a tree:] the former is proverbially applied to a prudent man; because the حَرِيْبٌ does not quit the first branch but to leap upon the second. (TA.) The phrase انْتَضَبَ العُودُ فِي الحَرِيْبَةِ is used, by inversion, for انتصب الحَرِيْبَةُ فِي العُودِ [The male chameleon stood erect upon the branch]: for it stands erect upon stones, and upon the roots or trunks of trees, looking towards the sun, and declines as the sun declines. (TA.) — Also † The back: or its flesh: (K:) or حَرِيْبَةٌ means the flesh along either side of the backbone: (TA:) or this, (TA,) or الحَرِيْبَةُ, (K,)

the ridge of the backbone: (K, TA:) or حَرَابِيَّةٌ (S, L, TA) signifies the portions of flesh, (S,) or the flesh, (L, TA,) along either side of the backbone: (S, L, TA:) the sing. is حَرِيْبَةٌ; likened to the حَرِيْبُ [or male chameleon] of the desert, and therefore tropical: Kr says that the sing. of حَرَابِيَّةٌ is حَرِيْبَةٌ accord. to rule; showing that it has no known sing. on the authority of hearsay. (L, TA.) = The nails, (S,) or a nail, (K,) of a coat of mail: (S, K:) or the head of a nail in a ring of a coat of mail: (K:) pl. as above. (TA.) = And Rugged ground: (K:) or rugged and hard ground; accord. to Th; but the word commonly known is حَرِيْبَةٌ, with záy. (TA.) [This meaning has been supposed to be assigned in the K to مَحْرُوبَةٌ; but the TA shows that such is not the case.]

حَرْبٌ and مَحْرُوبٌ (S, Mgh, Mṣb, K) and حَرِيْبٌ (MF) Despoiled of his wealth, or property; plundered; (S, Mgh, Mṣb, K, MF;) and left without anything: (S, Mgh, Mṣb:) pl. (of the first, TA) حَرِيْبِي and حَرِيْبَةٌ. (K.) And حَرِيْبَةٌ and مَحْرُوبَةٌ A woman deprived of her child, or children. (TA.) And مَحْرُوبٌ + Despoiled of his religion; rendered, or become, an unbeliever. (TA.)

حَرِيْبٌ dim. of حَرْبٌ, q. v.

حَرَابَةٌ: see what next follows.

حَرِيْبَةٌ (S, A, K) and حَرَابَةٌ (A) Wealth, or property, of which one is despoiled, or plundered: (A, K:) a man's property is not so called until he has been despoiled of it: (TA:) or (K, but in the A "and") wealth, or property, by means of which one lives, or subsists: (S, A, K:) pl. of the former [and of the latter also accord. to analogy] حَرَابَاتٌ. (TA.)

حَرِيْبِيَّةٌ dim. of حَرِيْبَةٌ, q. v.

حَرَابَةٌ A troop of plunderers. (TA.)

حَارِبٌ [act. part. n. of حَرَبٌ]. — It occurs in a trad. as signifying One who strips people forcibly of their clothes. (TA.)

مَحْرَبٌ and مَحْرَبَةٌ: see حَرْبٌ, in three places.

أَرْضٌ مَحْرَبَةٌ (S, K, in the CK) A land containing, (S,) or abounding with, (K,) animals of the kind called حَرِيْبَةٌ [i. e. male chameleons]. (S, K.)

المَحْرَبُ and المَحْرَبُ The lion. (K, TA.)

مَحْرَابٌ: see حَرْبٌ, in two places. = Also The upper end of a sitting-room, (Mṣb, and so accord. to an explanation of the pl. مَحَارِيْبُ, in the S, on the authority of Fr,) or of a house, or tent, or chamber; (K;) the chief, or most honourable, sitting-place; (AO, L, Mṣb, K;*) whence, in a trad., كَانَ يَكْرَهُ المَحَارِيْبَ [he used to dislike the uppermost, or chief, sitting-places in rooms]: (L:) the place where kings and chiefs and great men sit: (Mṣb:) a high place: (Aṣ, Hr, TA:) a [chamber of the kind called] عُرْفَةٌ (S, Mṣb, K:) the highest chamber in a house: a chamber to which one ascends by stairs: (Zj, TA:) a king's closet, or private chamber, into which he

retires alone, out of the way of the people: (K:) a [pavilion, or building of the kind called] قَصْرٌ: (Aṣ, TA:) the station of the Imám in a mosque: (K:) the مَحْرَابُ [or niche which shows the direction of the kiblah] of a mosque; from the same word as signifying the "upper end of a sitting-room;" (Fr, S, Mṣb;) or, as some say, because the person praying wars with the devil and with himself by causing the attention of his heart: (Mṣb:) the highest place in a mosque: (Zj, TA:) the kiblah: (L, TA:) a mosque, or place of worship; so in the Kur xix. 12: (S, L:) a place of assembly. (Aṣ, TA.) مَحَارِيْبُ بَنِي إِسْرَائِيْلَ means The places of worship of the Children of Israel, (T, K,) in which they used to assemble for prayer, (T, TA,) or in which they used to sit; (K;) as though they sat therein to consult respecting war. (TA.) [See also مَذْبَحٌ.] — I. q. أُجْمَةٌ (K,) meaning The haunt of a lion. (TA.) — The neck of a beast. (Lth, K, TA.)

مَحْرُوبٌ and مَحْرُوبَةٌ: see حَرِيْبٌ, in three places.

المَحْرَبُ: see المَحْرَبُ.

حرب

1. حَرَبْتُ, aor. ² (S, Mṣb, K) and ², (K,) inf. n. حَرَبْتُ, (S, A, Mṣb, K,) He gained, acquired, or earned, (S, A, K,) wealth; (S;) as also ² حَرَبْتُ: (Az, TA:) he collected wealth. (S, A, Mṣb, K.) — He sought, sought after, or sought to gain, sustenance; and laboured diligently; لَعِبَالَهُ for his family; as also ² حَرَبْتُ: (TA:) he worked, or laboured, for the goods of the present world, (Az, TA,) and † for those of the world to come. (Az, A, TA.) You say, أُحَرِّبُ لِأَخْرَجِكَ Labour for thy good in the world to come. (A, TA.) And it is said in a trad., أُحَرِّبُ لِدُنْيَاكَ كَأَنَّكَ وَأَعْمَلُ لِأَخْرَجِكَ كَأَنَّكَ تَمُوتُ and work for thy good in the world to come as though thou wert to die to-morrow. (TA.) — Also حَرَبْتُ, (T, S, Mgh, Mṣb, K,) aor. ² and ², (K,) inf. n. حَرَبْتُ (T, Mgh, Mṣb, K) and حَرَابَةٌ; (TA;) and ² حَرَبْتُ; (T, S;) He sowed; (T, S, K;) he cast seed upon the ground: (T, TA:) [accord. to Bḍ (xliv. 19), this is the primary signification: see حَرَبْتُ, below:] and the former verb, he tilled, or cultivated, land, either by sowing or by planting: (TA:) or he ploughed up land for sowing: (Mgh, Mṣb:) or he ploughed land; because the doing so is a means of gain. (Ham p. 70.) And the former verb, He ploughed up the ground by much walking upon it; as also ² حَرَبْتُ. (TA.) — Also, the former verb, (L, K,) aor. ² and ², (K,) inf. n. حَرَبْتُ, (A, L, K,) He took, or had, four wives together. (A, L, K.) — Immoderate inquit: (A, K:) multum inquit. (IAṣr, L.) And حَرَبْتُ أَمْرَاتَهُ Multum inquit mulierem suam. (IAṣr, L.) — † He emaciated, or rendered lean, (IAṣr, S, A, K,) a beast, (K,) or a camel, (IAṣr, TA,) or a she-camel, (IAṣr, S, A,) and a horse, (IAṣr, TA,) by journeying (IAṣr, S, A, K) thereon; (IAṣr, S, K;) as also ² حَرَبْتُ, (so in the

A and L and TA, and in some copies of the §, in this art., and so in the § and L and K in art. **لهد**, or **احترث**. (So in some copies of the § in the present art.) — † *He stirred a fire*, (§, A, K,) and *made it to burn up*, (TA,) with the **محرث**. (A, TA.) — † *He examined, looked into, scrutinized, or investigated*: (K, TA:) app. in an absolute sense: but accord. to some of the leading lexicologists, *he examined, looked into, scrutinized, or investigated, and studied, the book, or the Kur-án*: (TA:) *he studied the Kur-án*: (§:) or *he studied the Kur-án long, and meditated upon it*. (A, TA.) — † *He called to mind a thing, or an affair, and became excited thereby*: [for ex.,] Ru-beh says,

* وَالْقَوْلُ مَنْسَى إِذَا لَمْ يُحْرَثِ *
[And the saying is forgotten if it be not called to mind so as to produce excitement]. (TA.) — † *He applied himself to the study of the **الفقه** [i. e. the law]*; or *he learned the science so called*. (K.)

4: see 1, in two places.

8: see 1, in four places.

حَرْثٌ Gain, acquisition, or earning; (Jel in xlii. 19;) as also **حَرْيْثَةٌ**; of which the pl. is **حَرَائِثٌ**: (K:) and *recompense, or reward*. (Bd and Jel in xlii. 19, and TA. [Accord. to Bd, in the place here referred to, this is from the same word as meaning "seed-produce: but the reverse seems to be the case accord. to the generality of the lexicologists.]) **مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ**, in the Kur xlii. 19, means † *Whoso desireth the reward, or recompense*, (Bd,) or *the gain, i. e. reward, or recompense*, (Jel,) [of the world to come.] — *A lot, share, or portion*. (TA.) — *Worldly goods*. (TA.) — † *Seed-produce*: (§, *K, *TA:) † *what is grown, or raised, by means of seed, and by means of date-stones, and by means of planting*: (Mgh:) an inf. n. used as a proper subst.: (Mgh, Mṣb:) pl. **حُرُوثٌ**. (Mṣb.) — † *A place ploughed for sowing*; (Mgh, Mṣb;) as also **مَحْرُوثٌ**, (Mṣb,) pl. **مَحَارِثٌ**: (Mgh, Mṣb:) or *land prepared for sowing*: (Jel in ii. 66:) and it is said to signify also *a plain, or soft, place*; perhaps because one ploughs in it. (Ḥam p. 70.) [Being originally an inf. n., it is also used in a pl. sense.] It is said in the Kur ii. 223, **نَسَاؤُكُمْ حَرْثٌ لَكُمْ** (Mgh, Mṣb) † *Your wives, or women, are unto you things wherein ye sow your offspring*: (Bd, Jel:) they are thus likened to places that are ploughed for sowing. (Mgh, Mṣb.) — [And hence,] † *A wife*; as in the saying, **كَيْفَ حَرْثُكَ** † [How is thy wife?]. (A, TA.) — *A road, or beaten track, or the middle of a road, that is much trodden [as though ploughed] by the hoofs of horses or the like*. (K, *TA.) — [A ploughshare: so in Richardson's Pers. Ar. and Engl. Dict., ed. by Johnson; and so, app., in the Munjid of Kr, voce **عَقَابٌ**.]

حَرْيْثَةٌ: see **حَرْثٌ**. — The pl., **حَرَائِثٌ**, also signifies † *Camels emaciated by travel*: (El-Khattābee, K:) originally applied to horses: of camels you [generally] say, **أَحْرَثْنَاهَا** ["we rendered them lean"], with **ف**; and **نَاقَةٌ حَرْثٌ** means "a lean she-camel." (El-Khattābee, TA.)

حَرَائِثٌ A sower, plougher, tiller, or cultivator, of land; (§, TA;) as also **حَارِثٌ** [pl. **حَرَائِثٌ**]: (KL:) a plougher of land for sowing. (Mṣb.) — *One who eats much; a great eater*. (IAṣr, TA.)

حَارِثٌ A collector of property. (Mṣb.) — **الْحَارِثُ**, (K, [also written **الْحَرِثُ**, in the CK, erroneously, **الْحَرِثُ**,]) as a generic proper name, (MF,) and **أَبُو الْحَارِثِ**, (§, K,) the latter the better known, (TA,) *The lion*: (§, K:) because he is the prince of beasts of prey, and the strongest to acquire. (Ḥar p. 662.) — See also **حَرَائِثٌ**.

مَحْرُوثٌ: see **حَرْثٌ**.

مَحْرُوثَةٌ: see **أَرْضٌ مَحْرُوثَةٌ**.

مَحْرُوثٌ: see what next follows.

مَحْرُوثٌ The thing (i. e. the piece of wood, or the wooden thing, TA) with which the fire is stirred (§, A, K) in the [kind of oven called] **تَنْوِيرٌ**; (§;) as also **مَحْرُوثٌ**: (K:) and **مَحْرُوثٌ النَّارِ** the shovel (**مَسْحَاةٌ**) with which the fire is stirred. (TA.) [Hence,] **مَحْرُوثُ الْحَرْبِ** † *That which [or he who] stirs up, or excites, war*. (TA.) — [In the present day, it signifies A plough: and (like **حَرْثٌ**) a ploughshare.]

أَرْضٌ مَحْرُوثَةٌ and **مَحْرُوثَةٌ** Ground ploughed up by people's treading much upon it. (T, TA.)

حرج

1. **حَرَجٌ**, aor. **حَرَجَ**, inf. n. **حَرَجٌ**, *It* (a number of things) *became collected together*: and, necessarily, *became close, strait, or narrow*: (so accord. to an explanation of the inf. n. by Er-Rāghib, in the TA:) said of anything, *it was, or became, close, strait, or narrow*. (KL.) One says of dust, **حَرَجَ إِلَى حَائِطٍ**, or **سَبَدٍ**, *It rose*, (Lth, Az, TA,) *in a narrow place*, (TA,) and *became collected [against a wall, or an acclivity or the like]*. (Lth, Az, TA.) — **حَرَجَ صَدْرُهُ**, aor. and inf. n. as above, † *His bosom became strait, or contracted*; (§, A, Mgh, Mṣb, TA;) *not expanded, or dilated, by reason of what was good*. (TA.) And **حَرَجَ** alone, aor. and inf. n. as above, † *He became disquieted, and contracted in bosom: and † he became in doubt; he doubted; because doubt disquiets the mind*. (So accord. to explanations of the inf. n. by Er-Rāghib, in the TA.) — Also **حَرَجَ**, aor. and inf. n. as above, † *He became straitened, or in difficulty: and particularly, by the commission of a sin, or crime: (see **حَرَجٌ**, below:) and hence, simply,] † *he committed a sin, a crime, or an act of disobedience for which he deserved punishment*. (Mṣb.) — Also *He looked, and was unable to move from his place by reason of fear and rage*. (T, TA.) And **حَرَجَتِ الْعَيْنُ**, (§, A, K,) aor. **حَرَجَ**, (K,) inf. n. as above, (TA,) † *The eye became dazzled, (حَارَتْ, §, K, TA,) or sank in its socket, (غَارَتْ,) and its vision became straitened*: (A, TA:) or *it did not turn about, nor wink, by**

reason of intent gazing. (TA.) — Also, (§, A, K,) aor. as above, (K,) and so the inf. n., (§, K,) † *It was, or became, forbidden, or prohibited*, (§, A, K,) and *attended with straitness, or difficulty*. (A.) So in the saying, **حَرَجَ عَلَيَّ ظَلْمُكَ** † *The wronging of thee is forbidden, or prohibited, to me*. (§, TA.) And **حَرَجَ عَلَيْهِ السَّحُورُ** † *The meal termed سحور became forbidden, or prohibited, to him*, (A, TA,) namely, a man fasting, and *attended with difficulty*, (A,) by reason of the straitness of the time thereof. (TA.) And **حَرَجَتِ الصَّلَاةُ** † *Prayer became forbidden, or prohibited*, (A, and TA as from the K, [but not found by me in the copies of the K,]) **عَلَيْهَا** to her [by reason of legal impurity, as is shown in the A]. (A, TA.) — **حَرَجَ إِلَيْهِ** † *He betook himself, or had recourse, to him, or it, for protection from a strait, or difficulty*. (TA.) And **حَرَجَ إِلَى كَذَا وَكَذَا** † *He betook himself to such and such things*. (TA.)

2. **حَرَجَهُ**, (TA,) inf. n. **تَحْرِيجٌ**, (§, K,) † *He made it strait, or difficult*; (§, K, TA;) and *forbade it to be violated; namely, a right*. (TA.) — **حَرَجَ عَلَيَّ حَيَّةٌ** † *He said to a serpent, [by way of warning, lest it should be a Jinnee,] Thou wilt be in a strait if thou return to us; therefore blame us not if we reduce thee to a strait by pursuing and driving away and killing*. (TA from a trad.)

4. **أَحْرَجَهُ** *He made him to betake himself to a narrow, or confined, place; and so أَحْرَجَهُ وَأَحْرَدَهُ*. (TA.) And *He made him* (a dog or a beast of prey) *to betake himself to a narrow, or confined, place, and then attacked him*. (TA.) [Hence,] **أَحْرَجَهُ إِلَيْهِ** † *He constrained him to betake himself, or have recourse, to him, or it*. (§, A, K.) And **أَحْرَجَهُ إِلَى كَذَا وَكَذَا** † *He made him to betake himself to such and such things: (TA:) or he, or it, caused him to want such and such things*. (AA, TA in art. **دَمَعٌ**.) — † *He caused him to fall into a strait, or difficulty: (A, TA:) he straitened him; reduced him to a strait, or difficulty*. (TA.) — † *He made him, or caused him, to fall into a sin, a crime, or an act of disobedience for which he deserved punishment*. (§, K, TA.) — **أَحْرَجْتُ الصَّلَاةَ** † *I made, or pronounced, prayer to be forbidden, or prohibited*. (K.) — **أَحْرَجَ كَلْبَهُ**, (A,) or **أَحْرَجَهُ مِنْ صَيْدِهِ**, (Aṣ, TA,) *He gave to his dog a portion of his prey*. (A.)

5. **تَحْرَجَهُ** † *He made it strait, or difficult, to himself*. (TA.) — And **تَحْرَجَ** † *He put away, or cast away, from himself, sin, or crime; (TA;) he shunned, avoided, or kept aloof from, sin, or crime; (Mgh;) he did a deed whereby he shunned, avoided, or kept aloof from, sin, or crime; (Mṣb, TA;) syn. تَأْتَمَّرَ. (§, A, Mgh.) And **تَحْرَجَ مِنْهُ** † *He shunned, avoided, or kept aloof from, it, as a sin, or crime*. (A, *Mgh.) [See **تَحَنَّنَ**.]*

حَرَجٌ: see **حَرَجٌ**, in two places.

حَرْجٌ : see حَرْجٌ. = Also *The dog's portion of the prey, or game*; (S, A, K;) such as the head and the shanks and the belly: (TA:) *what is thrown to the dog, of the prey, or game, that he has taken*: (Az, TA:) or *a piece of flesh*: pl. أَحْرَاجٌ. (TA.) = And *A covry*; syn. وَدَعَةٌ (S, A, K:) pl. أَحْرَاجٌ (S, A) and أُحْرَجَةٌ (T, TA) and حَرَجٌ; (TA;) the second, [as also the first,] a pl. of pauc.: (T, TA:) or *covries* (وَدَعٌ) which are hung upon the necks of dogs. (As, TA.) — And *A dog's collar [of covries]*: (TA:) or a collar [of covries] for any animal. (T, TA.)

حَرْجٌ [inf. n. of 1, q. v.:] † *Straitness; a strait, or difficulty*. (A, *TA.) — † *A sin, a crime, or an act of disobedience for which one deserves punishment*; syn. إِثْمٌ; (S, Mṣb, *K;) as also حَرْجٌ: (Yoo, S, K;) or the *straitness [which is the consequence] of sin or crime*. (A, Mgh.) — [Hence,] حَرْجٌ لَا إِثْمَ فِيهِ [There is, or will be, no harm in thy doing this or that]; and لَا إِثْمَ فِيهِ [there is, or will be, no sin, or crime]. (IAth, TA.) — See also حَرْجٌ, in six places. — Also, applied to a she-camel, † *Lean, lank, light of flesh, slender, or lank in the belly*; (S, K;) as also حَرْجٌ (S, A,) accord. to AZ, (S,) and حَرْجٌ: (A:) or حَرْجٌ signifies, so applied, *lean, &c.*, as above, and *sharp-spirited*: (K:) or this last, (K,) and حَرْجٌ and حَرْجٌ, (TA,) *fat*, (K, TA,) *large-bodied*, (TA,) and *long* [lit. long upon the face of the ground, as distinguished from tall]: or *strong*: (K, TA:) and حَرْجٌ signifies also, (K,) or, as some say, and so do حَرْجٌ and حَرْجٌ and حَرْجٌ, (S,) so applied, *long* [lit. long upon the face of the ground]: (S:) and some allow حَرْجٌ in the sense of حَرْجٌ; (TA;) which last is originally حَرْجٌ, which is originally حَرْجٌ: (S:) the pl. of حَرْجٌ (S) and of حَرْجٌ (L) is حَرَجٌ. (S, L.) = See also حَرْجَةٌ, in three places. = Also *A thing composed of pieces of wood, (As, S, K,) bound together, (As, S,) in which dead bodies are carried*; (As, S, K;) sometimes put over the bier of a woman: (S:) accord. to the T, the حَرْج of a bier is a شَجَارٌ, [i. e. the frame-work of a هَوْدَجٌ,] which is constructed of wood, and put over the bier of a corpse: accord. to ISd, the حَرْج is a vehicle for women and men, which has no head. (TA.) See also نَعَشٌ, in two places.

حَرْجٌ and حَرْجٌ A *strait, narrow, confined, or close, place*: (TA:) or *strait, narrow, confined, or close, in the utmost degree*: (Zj, T:) or a *strait, narrow, confined, or close, place, abounding with trees*, (S, K,) and *impenetrable to the pasturing animals*: (S:) and حَرْجٌ, also, applied to a place, signifies the same as حَرْجٌ. (TA.) — حَرْجٌ صَدْرٌ (S, Mṣb, TA) and حَرْجٌ (S, A, TA,) like وَحْدٌ and وَحْدٌ, and فَرْدٌ and فَرْدٌ, and دَنْفٌ and دَنْفٌ, (S,) *A bosom strait, or contracted*;

(A, Mṣb, TA;) *not expanded, or dilated, by reason of what is good*. (TA.) يَجْعَلُ صَدْرَهُ ضَيْقًا حَرْجًا or حَرْجًا, accord. to different readings, [in the Kur vi. 125,] (S,) is explained by I'Ab as meaning *He will make his bosom strait, † impenetrable to wisdom*. (TA.) — Also حَرْجٌ and حَرْجٌ A *man having a strait, or contracted, bosom, which does not expand, or dilate, by reason of what is good*: the former has a dual and a pl.; but the latter has only the sing. form, because it is [properly, or originally,] an inf. n.: Zj says that the former is a part. n., and that by the latter is meant ذُو حَرْجٍ. (TA.) — And the former, † *One who fears, or dreads, to venture upon an affair*. (TA.) — And † *That seldom, or never, withdraws from fight*: (K:) *that will not be put to flight*; as though it were difficult for him to find an excuse for being put to flight. (TA.) — And *Committing a sin, a crime, or an act of disobedience for which he deserves punishment*; (Mṣb;) and so حَارِجٌ, which is thought by ISd to be after the manner of a rel. n., because it has no corresponding verb [of which it may be regarded as the part. n.; the regular part. n. being حَرْجٌ, as حَرْجٌ is intrans.]. (TA.) — Also † *Abstaining from sin, or crime*; and so حَرْجٌ and حَرْجٌ. (TA.) [Thus bearing two contr. significations. See 5.] — Also, and حَرْجٌ, † *Forbidden, or prohibited*: so in the phrase, ظَلَمْتُكَ حَرْجٌ and حَرْجٌ عَلَيَّ [The wronging of thee is forbidden, or prohibited, to me]. (A.)

حَرْجَةٌ † *A wood, or collection of trees*; (S, K, TA;) so called because of their closeness: or *dense and tangled trees*: (TA:) or *a thicket, or collection of dense and tangled trees, of the kind called سَلْمٌ, into which no one can penetrate*; (AHeyth, Az, TA;) or of the سَلْمٌ and طَلْحٌ and عَوْسَجٌ and سَلْمٌ and سَدْرٌ and olive and other trees: or *a place in a wood where trees are dense and tangled, extending as far as a stone's throw*: and also *a tree which the pasturing animals cannot reach*: (TA:) pl. حَرْجٌ (S, K) [or rather this is a coll. gen. n., of which حَرْجَةٌ is the n. un.,] and حَرْجَاتٌ (S, A) and حَرَجٌ (S) and [of pauc.] أَحْرَاجٌ: (A, TA:) or حَرْجٌ signifies a *place in which is a collection of trees, and where they are close together*. (A.) — Also † *A collection of camels*: (S, K, TA:) *a hundred camels*: (ISd, TA:) pl. [or rather coll. gen. n.] حَرْجٌ. (K.)

حَرْجٌ : see حَرْجٌ, in two places.

حَرْجٌ : see حَرْجٌ, in five places.

حَرْجٌ : see حَرْجٌ, in two places.

حَرَجُ الظُّلَمَاءِ (K,) or مِنَ الظُّلَمِ (A, TA,) and مِنَ الظُّلَمَاءِ (TA,) † *Dense darkness*. (A, *K, TA.)

حَرْجٌ : see حَرْجٌ, in two places.

حَرْجٌ : } see حَرْجٌ.
حَارِجٌ : }

حَرْجٌ A *dog having a collar of covries*; (S,

K;) from حَرْجٌ: (S:) *having covries upon his neck*. (As, TA.)

حَلَفَ فُلَانٌ بِالْمَحْرَجَاتِ † *Such a one swore by the three divorces [which render the wife absolutely forbidden to the husband]: (A:) or by the oaths that rendered his scope strait, or narrow*. (Har p. 178.)

حَرْجٌ : see حَرْجٌ.

حرج

1. حَرَجَهَا, aor. ح, *He hit, or hurt, her* (a woman's) حَرْجٌ or حَرْجٌ [i. e. *vulva, or pudendum*]. (K.)

حَرْجٌ (S, Mgh, Mṣb, K,) similar in form to يَدٌ and دَمٌ (Mṣb,) and حَرْجٌ (AHeyth, Az, Mṣb) and حِرَّةٌ; (K;) the first of which is the most common; and the last, strange; (TA;) or the first is sometimes used instead of the second; (Mṣb;) *The vulva, or pudendum, of a woman*: originally حَرْجٌ (S, Mgh, Mṣb, K,) as is shown by the form of its broken pl., (S, Mgh, Mṣb,) and by that of its dim.; for in the formation of the broken pl. and of the dim., a word is restored to its original state: the final ح in the original is elided, and ر is put in its stead, and incorporated into the medial radical letter; and sometimes the word is used without any letter of compensation: thus are formed حَرْجٌ and حَرْجٌ: (Mṣb:) the pl. is أَحْرَاجٌ, (S, Mgh, Mṣb, K,) its only broken pl., (TA,) and حَرُونَ (S, K,) which latter is like لَدُونَ and مَثُونٌ, pls. of defective nouns [لِدَةٌ and مِثَّةٌ]: (S:) dim. حَرْجِيَّةٌ. (Mṣb.)

حَرْجٌ : see the paragraph next preceding.

حَرْجٌ A *man loving*, (L, TA,) or *fond of*, (K,) *the أَحْرَاجُ [or pudenda] of women*: (L, K:) an epithet after the manner of a rel. n. (Sb, TA.) — See also حَرْجِي.

حَرْجِي : see what next follows.

حَرْجِي, and (if you will, S) حَرْجِيَّةٌ (S, K,) in which latter the medial radical letter is with fet-ḥ, as in the rel. ns. formed from يَدٌ and غَدٌ, namely, حَرْجِيَّةٌ and حَرْجِيَّةٌ; (S;) [Of, or belonging to, or relating to, the vulva, or pudendum, of a woman;] rel. ns. of حَرْجٌ [and حَرْجٌ]: and (if you will, S) you may say حَرْجِيَّةٌ, like سِتَّةٌ. (S, K.)

حَرْجِيَّةٌ : see حَرْجٌ, above.

حَرْجِيَّةٌ A *woman hit, or hurt, in her حَرْجٌ or حَرْجٌ* [i. e. *vulva, or pudendum*]. (K.)

حرد

1. حَرَدَ (S, A, Mṣb, K,) aor. ح, (S, K,) inf. n. حَرْدٌ (S, Mṣb,) *He tended, repaired, betook himself, or directed himself or his course or aim, to or towards; made for or towards; aimed at; sought, pursued, desired, or intended*; (him, or it; IAqr, K;) syn. قَصَدَ. (IAqr, S, A, Mṣb, K.) Agreeably with this explanation, some render the

words of the Kur [lxviii. 25], **وَعَدُوا عَلَى حَرْدٍ** قَدِ حَرَدْتُ حَرْدَكَ قَادِرِينَ (S.) You say to a man, **قَدِ حَرَدْتُ حَرْدَكَ** I have tended, repaired, &c., to, or towards, thee; like **أَقْبَلْتُ قَبْلَكَ** (Fr, S, * L) and **أَقْبَلْتُ قَبْلَكَ** (Fr, L.) A rájiz says, (S,) namely, Ḥassán, (so in a copy of the S,)

* **أَقْبَلَ سَهْلًا جَاءَ مِنْ أَمْرِ اللَّهِ** *
* **يَحْرُدُ حَرْدَ الْجَنَّةِ الْمَغْلَّةِ** *

[A torrent advanced, that came by the command of God, tending to the fruitful garden]. (S.)

Also, aor. ʿ, (K,) inf. n. **حَرَدٌ**, (S, L,) He prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted; (IAar, S, K;) and so **حَرَدًا**, (L, K,) inf. n. **تَحْرِيدٌ**. (TA.) Agreeably with this explanation, also, some render the words of the Kur cited above: from **حَارَدَتْ** said of she-camels, meaning "they became scanty in their supplies of milk." (S.) — Also, aor. ʿ, (S, L, K,) or ʿ, (AZ, S, L,) inf. n. **حُرُودٌ**; (S, K;) [and app. **تَحْرُدُ** and **انْحَرَدُ**; (see **حَرِيدٌ**);] He (a man) separated himself from others; (K;) he left, or abandoned, or forsook, his people, and removed from them; (AZ, S;) he retired from his people, and alighted, or took up his abode, in a place by himself. (S.)

— **حَرَدٌ**, (Sb, S, Mgh, K,) aor. ʿ, (Mgh, K,) and **حَرَدٌ**, aor. ʿ, (L, K,) inf. n. **حَرْدٌ**, (Sb, Aq, T, IDrd, S, Mgh, &c.) so says Abou-Naṣr Aḥmad Ibn-Ḥátim, companion of Aq, (S,) and **حَرْدٌ**, (T, S, Mgh,) this latter form of the inf. n. sometimes used, accord. to ISk, (S,) and this is the form heard by AZ and AO and Aq from the Arabs of chaste speech, (TA,) but both forms are chaste, (IAar, TA,) though the former is the more common, (IAar, Mgh,) He was, or became, angry: (S, Mgh, K, &c.) he was, or became, exasperated (**تَحْرَشُ**) by one who angered him, and desired to kill him. (T, L.) And **حَرَدَ عَلَيْهِ** (A, L) and **حَرَدَ** (L) He was angry with him. (A, L.) — **حَرْدٌ**, (S, Mgh, K,) aor. ʿ, (S, K,) inf. n. **حَرْدٌ**, (S, Mgh, Mgh,) He (a camel) had the disease termed **حَرْدٌ** [q. v.]: (K:) he had the tendons, or sinews, of one of his fore legs relaxed by the cord whereby the fore shank is sometimes bound up to the arm, or had them in that state naturally, (S, Mgh, Mgh,*) so that he shook his fore legs, (S,) or so that he beat the ground [with the fore leg], (Mgh, Mgh,) in walking, or going: (S, Mgh, Mgh:) or he (a camel) had the tendon, or sinew, of his arm broken, so that his fore leg became lax, and he never ceased to shake it: the tendon, or sinew, breaks only in the outer side of the arm, and it [the arm] seems, when the camel walks or is in motion, as though it stretched, by reason of his raising it so high from the ground, and by reason of its laxness: (ISh, TA:) or he (a beast) raised his legs very high, in walking, or going, and put them down in their place, by reason of his being very short in his step. (L.) — Also, aor. and inf. n. as above, He (a man) was oppressed by the weight of his coat of mail, so that he was unable to stretch himself out in walking. (K.) — And, with the same aor. and inf. n., It (a bow-string) had one or more of the several portions of

which (by their being twisted together) it was composed longer than others. (K.)

2. **حَرَدٌ**: see 1. — Also, (T, L, K,) inf. n. **تَحْرِيدٌ**, (K,) He twisted a rope so tightly that the strands formed knots, and overlay one another: (T, L:) and he rolled a rope in twisting it (**أَدْرَجَ قَتْلَهُ**) so that it became round. (AHn, L, K.) [See also the pass. part. n., below.] — And, (K,) inf. n. as above, (S, K,) He crooked, curved, or bent, a thing, (S, K,) in the form of an arch. (S.) — See also **حَرْدِي**. [It seems to be implied in the L, that one says **حَرْدٌ حَائِطُ الْقَصَبِ**, meaning He bound a **حَرْدِي** (q. v.) upon the fence of reeds, or canes, of a fold for sheep &c.] — Also, (K,) inf. n. as above, (T, K,) He (a man) betook himself, or repaired, for covert, or lodging, to a [house, or hut, such as is called] **خَوْخ**, (T, K,) with a gibbous roof. (K.)

3. **حَارَدَتْ**, (S, A, K,) inf. n. **حَرَادٌ**, (S,) She (a camel) was, or became, scanty in her supply of milk: (S, A, K:) or ceased to yield milk, or to have milk in her udder. (K.) — [Hence,] † She (a woman) ceased to have milk in her breasts. (L.) — And † It (a **بَاطِيَةٌ** or other vessel) ceased to have wine, or beverage, in it. (L.) — And † It (a year, **سَنَةٌ**) was one of little rain. (S, A, K.) — And **حَارَدٌ** † He (a man) was about to give, and then refrained. (A.) — And **حَارَدَتْ حَالِي** † My state, or condition, became changed, so as not to be known, or so as to be displeasing. (A.)

4. **احْرَدَهُ** He separated, or set apart, (K,) and removed, (TA,) him, or it. (K, TA.)

5: see 1.

7: see 1. — [Also,] It (a star) darted down. (K.)

قَدِ حَرَدْتُ i. q. **قَصَدْتُ**: whence the phrase, **قَدِ حَرَدْتُ** : see 1. — **أَنْغَرٌ**: see 1: [as also **حَرْدٌ**: see 1:] so in the prov., **تَمَسَّكَ بِحَرْدِكَ حَتَّى تُدْرِكَ حَقِّكَ**. Retain, or persist in, thine anger until thou obtain thy right. (TA.) Rancour, or enmity which one retains in the heart, watching for an opportunity to indulge it. (El-Kálee, MF.) — See also **حَرِيدٌ**.

حَرْدٌ The **مَبْعَرُ** [i. e. the intestine, or gut, containing the **بَعْرُ**, or dung,] of a camel, (Aq, S, K,) male or female; (K;) as also **حَرْدَةٌ**: (Aq, K:) pl. **حَرُودٌ**. (Aq, S.) — An intestine, or a gut: (T:) pl. as above: (IAar:) [or] **أَحْرَادٌ** signifies the intestines, or guts, of camels; and is probably a pl. of **حَرْدٌ**, like **حُرُودٌ**, as the **مَبْعَرُ** and the **أَمْعَاءُ** are nearly alike. (L.) Accord. to Lth [and the K], **حَرْدٌ** signifies A piece of a camel's hump: but this is a mistake: it means (as explained above) an intestine, or a gut. (T.)

حَرْدٌ: see **حَرْدٌ**. — Also A certain disease in the legs of camels, (K, TA,) occasioning them, in walking, or going, to shake their legs, and to beat the ground with them much: (TA:) or a certain disease in their fore legs; (K, TA;) not in the hind legs; caused by the cord whereby the fore shank is sometimes bound up to the arm: (TA:) or an aridity in the tendons, or sinews, of one of

the fore legs, occasioned by that cord, (K, TA,) when the animal is young and recently weaned, (TA,) in consequence of which he beats the ground with his fore legs, (K, TA,) or [strikes] his breast [therewith], in walking, or going: (TA:) the disease thus called is casual; [or generally so; (see **حَرِيدَةٌ**);] not natural. (T.) [See **حَرْدٌ**.]

حَرْدٌ: see **حَرِيدٌ**: — and **حَارِدٌ**: — and **أَحْرَدٌ**, in two places. — Also A rope uneven in its strands. (AHn, TA.) A bow-string having one or more of the several portions of which (by their being twisted together) it is composed longer than others. (K.) [See also **مُحَرَّدٌ**.] — A man in want, or needy. (Yoo, on the authority of an Arab of the desert.)

حَرْدَةٌ: see **حَرْدٌ**.

حَرْدِي A bundle of reeds, or canes, which is laid upon the rafters, or pieces of wood, (called **رَوَافِدُ**, IAar, L,) of a roof: (IAar, Mgh, Mgh:) [the reeds, or canes, which are thus used in the construction of a roof are tied together in small bundles, each of which I have generally found to consist of about five or six: over them is added a coat of plaster:] pl. **حَرَادِي**: a Nabathæan word: (S, Mgh, Mgh, K:) arabicized: (S:) you should not say **حَرْدِي**. (ISk, S, Mgh.) — Also, (L, K,) and **حَرْدِيَّةٌ**, (Mgh, L, K,) The girdle (**حِيَاصَةٌ**, Mgh, L, K, TA, in the CK **حِيَاصَةٌ**) of a fold for sheep, &c. (**حَظِيرَةٌ**), which is bound upon the fence (**حَائِطٌ**) of reeds, or canes, (Mgh, L, K,) crosswise: (Mgh, L:) accord. to IDrd, Nabathæan. (L.) You say, **حَرْدَةٌ**, inf. n. **تَحْرِيدٌ**. (L.) — Also **حَرْدِيَّةٌ**, (Lth, Mgh,) in the **عَيْنُ حَرْدِيَّةٌ**, (Mgh,) but this latter is disallowed by ISk, (Mgh,) Reeds, or canes, which are connected, in a bent form, with the arched branches (**طَائِقَاتُ**) of a grape-vine, (Lth, Mgh, Mgh,) and upon which the shoots of the vine are let fall. (Mgh.) — Also **حَرْدِي**, with damm, [irregularly formed from **حَرْدٌ**, unless it be a mistake for **حَرْدِي**,] A man having wide, or capacious, intestines [like those of the camel]. (L, TA.)

حَرْدِيَّةٌ: see what next precedes, in two places.

حَرْدَانٌ: see **حَرِيدٌ**: — and **حَارِدَانٌ**.

حَرُودٌ (S, A, K) and **مُحَارِدٌ** (A, K) and **مُحَارِدَةٌ** (K, TA, but omitted in some copies of the K) A she-camel yielding little milk: (S, A, K:) or ceasing to yield milk, or to have milk in her udder. (K.)

حَرُودٌ and **حَرَادِيَّةٌ**, (K, TA,) or **حَرَادِيدٌ**, (so in a MS. copy of the K and in the CK,) The prominent edges of a rope: (K: [in a MS. copy of the K and in the CK, for **حَبْلٌ** is erroneously put **حَبْلٌ**]) or the former, knots, and parts overlying one another, in a rope, in consequence of the strands' being twisted very tightly. (AZ, on the authority of Arabs of his time.) — Also the former, pl. of **حَرْدٌ** [q. v.]. (Aq, S.)

حَرِيدٌ A man who separates himself from others;

as also **حَرَزِدٌ** and **حَرَزِدٌ** and **حَارِدٌ** and **مُنْحَرِدٌ** (**ك**) and **حَرْدَانٌ** : (L:) fem. **حَرِيدَةٌ**, not **حَرْدِيٌّ** : (L:) or a man who has left, or abandoned, or forsaken, his people, and removed from them : (AZ, S:) or a sole, or single, man : (Aḡ, S:) and **مُنْحَرِدٌ** signifies solitary, in the dial. of Hudheyl : (Aḡ, S:) pl. (of the first, S) **حَرْدَاءٌ** (S, K) and (of the second, TA) **حَرَادٌ**. (**ك**.) You say, **حَلَّ حَرِيدًا** He alighted and abode aside, or apart, from the people. (A.) And **حَرِيدٌ حَى** A tribe that separates itself from others, (**ك**, TA,) not mixing with them when departing and alighting, (TA,) either on account of its might or on account of its smallness of number (**ك**, TA) and its meanness of condition. (TA.) And **كَوْكَبٌ حَرِيدٌ** (S, A) and **مُنْحَرِدٌ** (S) A solitary star. (S.) Aboo-Dhu-eyb says,

* **كَأَنَّهُ كَوْكَبٌ فِي الْجَوِّ مُنْحَرِدٌ** *
 [As though it were a solitary star in the region between the heaven and the earth]: but AA reads [منجرد] with ج, explaining it in the same sense; and saying that the poet means سَيْبِلٌ [or Canopus]. (S.) [See also 7.] And they say, **كُلُّ قَلِيلٍ فِي كَثِيرٍ حَرِيدٌ** [Everything little among much, or small in number among great in number, is solitary]. (AZ, S.)

حَرِيدَةٌ A tendon, or sinew, that is in the place of the cord whereby the fore shank is sometimes bound up to the arm, occasioning a beast to be what is termed **أَحْرَدٌ**, (**ك**.) i. e., to shake one of his fore legs in walking, or going: sometimes this is natural. (TA.) [See **حَرَدٌ**.]

حَرَاتِدٌ : } see **حَرُودٌ**.
حَرَادِيدٌ : }

حَارِدٌ : see **حَرِيدٌ**. = Also, (S, A, K,) and **حَرْدٌ** (A, K) and **حَرْدَانٌ**, Angry : (S, A, K:) exasperated (**مُنْحَرِشٌ**) by him who has angered him, and desirous of killing him : (T, L:) or the first, compact in make, strong, feared, or dreaded; whom, by reason of [his] disdainfulness (**عِزَّةٌ** [i. e. **عِزَّةٌ**]) one thinks to be angry. (Ḥam p. 300.) **أَسَدٌ حَارِدٌ** An angry lion : pl. **حَوَارِدٌ**. (S, A.)

أَحْرَدٌ A camel (or a beast, L) having the disease, or fault, termed **حَرْدٌ**; (S, Mgh, L, Mḡb, K;) as also **حَرْدٌ** : (**ك**;) fem. of the former **حَرْدَاءٌ**. (S.) — A man oppressed by the weight of his coat of mail, and unable to stretch himself out in walking; (T, TA;) [and] so **حَرْدٌ**. (**ك**.) — † Niggardly; mean; sordid. (**ك**, TA.) And **أَحْرَدُ الْيَدَيْنِ** † Close-fisted, or niggardly. (T.)

مُحَرَّدٌ A rope plaited so that it has prominent edges, by reason of its distortion. (S, L. [See also 2; and see **حَرْدٌ**].) And A bow-string strongly twisted, having one or more of its strands, or the several portions of which (by their being twisted together) it is composed, appearing over, or above, others; as also **مُعَجَّرٌ**. (L.) — Crooked, curved, or bent, (S, K,) [in the form of an arch: see 2:] applied to anything. (S.) — A room in which

are [bundles such as are called] **حَرَادِيٌّ** of reeds, or canes, (S, L,) laid across [over the rafters of the roof]; (L;) as also **مُحَرَّدَةٌ** applied as an epithet to a room of the kind called **عُرْفَةٌ** : (S, L:) and the former word, (**ك**,) used as a subst., (TA,) signifies as above. (**ك**, TA.) — Also, (**ك**,) or **بَيْتٌ مَحَرَّدٌ**, (Aḡ, S, A,) A house [or hut] with a gibbous roof, such as is termed **جَوْحٌ**. (Aḡ, S, A,* K.*)

حَرُودٌ and **مُحَارِدَةٌ** : see **حَرُودٌ**.

مُنْحَرِدٌ : see **حَرِيدٌ**.

مُنْحَرِدٌ : see **حَرِيدٌ**, in three places.

حردن

حَرْدُونٌ : see the next article.

حردن

حَرْدُونٌ (S, L, K) and **حَرْدُونٌ** : (L, K:) some say the former; and some, the latter: (Mḡb:) A certain small reptile (**دَوِّيَّةٌ**): some say, the male of the [kind of lizard called] **صَبٌّ** : (S, K:) accord. to Aḡ and IDrd, and several others, a reptile (**دَابَّةٌ**) of which the real character is unknown; and therefore, by several authors, said to be a reptile (**دَابَّةٌ**) of the reptiles (**دَوَابٌّ**) of the deserts: (Mḡb:) in the O (Mḡb) and in the L, (TA,) it is said to be a small reptile (**دَوِّيَّةٌ**) resembling the **حَرَبَاءٌ** [or chameleon], (Mḡb, TA,) of a beautiful kind, (TA,) diversified with various colours and spots, found in the region of Egypt; and [it is said that] it (the male thereof, Mḡb) has two penes (**نِزْكَانٌ**), like as the **صَبٌّ** has: (Mḡb, TA:) accord. to some, the ن is augmentative: accord. to others, radical: the pl. is **حَرَادِينٌ** [or **حَرَادِينٌ**]. (Mḡb.) — Also, the former, The [kind of lizard called] **عَطَاءٌ** : (Th, Seer, TA:) not what is here, immediately before, described. (TA.) — [In the present day, Any lizard.] — And A she-camel that is ridden until no strength remains in her. (TA.)

حرز

1. **حَرَزٌ**, aor. ʔ, (**ك**;) inf. n. **حَرَازَةٌ** and **حَرَزٌ**, (TA,) It (a place, TA) was, or became, fortified, strong, or protected against attack. (**ك**, TA.) = **حَرِزٌ**, aor. ʔ, He was very pious, or abstinent from unlawful things. (Sgh, K.) = **حَرِزَةٌ** : see 4, in three places.

2. **حَرِزَةٌ** : see 4, in two places.

4. **أَحْرَازٌ**, inf. n. **أَحْرَازٌ**, He kept, preserved, or guarded, it; he took care of it; (TA;) as also **حَرِزَةٌ**, (**ك**;) aor. ʔ, (TK,) inf. n. **حَرِزٌ**; (TA;) or the latter is formed by substitution of a letter from **حَرِزَةٌ** : (**ك**;) or the former signifies he put it in a **حَرِزٌ** [q. v.]; (Mgh, Mḡb;) and so † the latter: (TA:) and the former, he preserved it from being taken. (TA.) You say, **فِي أَحْرَازِهِ** [He kept, or preserved, it in his, or its, receptacle]. (A.) And **أَحْرَزْتُ الْمَتَاعَ** I put the

goods into the **حَرِزٌ**. (Mḡb.) And **أَنْفُسَكُمْ حَرِزُوا** Preserve ye, or guard ye, yourselves: (A:) [or do so strenuously; for it is said that] **حَرِزَهُ**, inf. n. **تَحْرِيزٌ**, signifies he took extraordinary pains in keeping, preserving, or guarding, it. (**ك**.) You say also **أَحْرَزْتُ فَرْجَهَا** She (a woman, TA) guarded her pudendum; (**ك**, TA;) as though she put it in an inaccessible **حَرِزٌ**. (TA.) And **أَحْرَزَ الْمَكَانَ الرَّجُلُ** The place protected the man; afforded him refuge; as also **حَرِزَهُ**, (**ك**;) inf. n. **تَحْرِيزٌ**. (TA.) — He made it firm, or strong. (KL.) [He fortified it, or protected it against attack: see **حَرِزٌ**.] — He drew, collected, or gathered, it together; (Mḡb, TA;) as also **حَرِزَهُ**, [aor. ʔ,] inf. n. **حَرِزٌ**. (TA.) Hence, (Mḡb,) **أَحْرَزَ الْقَصَبَ السَّبِقِ** He grasped, or clutched, the winning-canes; he got them for himself: (Mḡb:) † he outstripped; outran; or won the race. (A, TA. See **قَصَبٌ**.) [Hence also,] **أَحْرَزَ الْأَجْرَ** He took, received, or got possession of, the recompense, reward, hire, pay, or wages; syn. **حَازَهُ**. (**ك**.) Whence the prov., **أَحْرَزْتُ نَهْيِي وَأَبْتَعِي التَّوَائِلَ** [I have gained my spoil, and I seek the superabundant gain]: originally said by Aboo-Bekr: he used to perform the prayer called **الْبَيْتَرُ** in the beginning of the night, and to say these words; meaning, that he had performed his observance, and was safe from its escaping his observance, and that he had gained his recompense for it; and if he awoke in the night, would perform the supererogatory prayers. (TA.) You say also, **أَحْرَزَ الْخَطَرَ** [He won the bet]. (A in art. **خطر**.)

5. **تَحْرِزٌ مِنْهُ** : see 8.

8. **أَحْتَرِزُ** He prepared himself; he was, or became, in a state of preparation. (Mḡb in art. **احذر**.) — **أَحْتَرِزُ مِنْهُ**, and **تَحْرِزٌ مِنْهُ**, He guarded against it; was cautious of it; syn. **تَوَقَّاهُ**. (S.) or **تَوَقَّى مِنْهُ**, (**ك**;) and **تَحَفَّظَ مِنْهُ**; (A, Mḡb;) namely, a thing; (S, Mḡb;) or an enemy: (A:) as though he put himself into a **حَرِزٌ** to secure himself therefrom. (TA.)

10. **أَسْتَحْرِزُ** It was, or remained, [or was preserved,] in the [or in a] **حَرِزٌ** [or place of custody, &c.]. (A.)

حَرِزٌ A place that is fortified, strong, or protected against attack: (S, Mgh, K:) or a place in which a thing is kept, preserved, or guarded; a place of custody or protection: (Mḡb:) or a place or other thing that protects a man: or a place or other thing that is held in one's possession (**حِيزٌ**), or to which one betakes himself for refuge or protection: (TA:) pl. **أَحْرَازٌ**. (Mḡb, TA.) You say, **هُوَ فِي حَرِزٍ لَا يُوَصِّلُ إِلَيْهِ** He is in a place of protection to which there is no access. (TA.) And **هَتَكَ السَّارِقُ الْحَرِزَ** [The thief broke into the place of custody]. (A.) = [Hence,] An amulet, or a charm, bearing an inscription, which is hung upon a person to charm him against the evil eye &c.; syn. **تَعْوِيذٌ**, (S,) or **عُودَةٌ**; (A, K:) pl. as above. (A.) = A share, or portion:

pl. as above: you say, أَخَذَ حُرُوزَهُ *He took, or received, his share, or portion.* (A, TA.)

حَرِيزٌ A place fortified, strong, or protected against attack; (A, TA;) as also مُحَرَزٌ. (TA.) You say, حَرَزُ حَرِيزٍ (S, Mṣb, TA) A strong fortified place: (TA:) the latter word is a corroborative. (Mṣb.) [See also حَارِزٌ. Hence,] لَا حَرِيزَ مِنْ بَيْعٍ [There is nothing kept from sale]: (A, TA:) a prov.; (TA;) meaning, if thou give me a price that I approve, I will sell to thee. (A, TA.) [Hence also,] حَرَائِزُ [a pl.] Camels that are not sold, because of their preciousness. (K.) And فَلَانٌ حَرِيزٌ مِنْ هَذَا Such a one is a person who keeps aloof from, or shuns, this. (A.) — A recompense or the like, taken, received, or got possession of; as also مُحَرَزٌ. (TA.)

حَارِزٌ occurs in a trad., in a form of prayer; اللَّهُمَّ اجْعَلْنَا فِي حَرِيزِ حَارِزٍ, meaning O God, place us in a protecting asylum. (TA.)

حَرِيزٌ: see حَرِيزٌ, in two places.

حَرَسَ

1. حَرَسَهُ (S, A, Mgh, Mṣb, K,) aor. 2 (S, Mṣb, TA) and حَرَسَ (TA) inf. n. حَرَاةٌ (S, Mgh, K) and حَرَسٌ (K,) or the former is a simple subst., (Mṣb,) and the latter is an inf. n. only on the authority of analogy, though often used by [the Hanafee Imám] Moḥammad, (Mgh,) *He guarded, kept, preserved, or took care of, him or it:* (S, Mgh, Mṣb:) [and so حَارَسَهُ; or he guarded him, being guarded by him: see 3 in art. رَبَا.] You say, حَرَسَهُ اللَّهُ مِنَ الْبَلَاءِ [May God guard him from trial, or affliction]: and أَدَامَ حَرَاةَهُ [May He continue the guarding of him]. (A.) — حَرَسَ, aor. 2, (Mṣb, K,) inf. n. حَرَسٌ (Mṣb,) † *He stole;* (Mṣb, K;) [ironically used in this sense; see حَارِسٌ;] as also حَارَسَ: (K:) or the latter, *he stole a sheep or goat by night:* (S:) or both, *he stole camels and sheep or goats by night, and ate them:* (TA:) or the latter, *he stole* [a sheep or the like] *from the mountain:* (El-Farábee, Mṣb:) or *he took,* (Sh, TA,) or *stole,* (TA,) a thing from the place of pasturage. (Sh, TA.) You say also, حَرَسَنِي شَاءً (A, Mgh,) and حَرَسَنِي (A, TA,) [but the latter is perhaps a mistranscription for حَارَسَنِي,] † *He stole from me a sheep or goat.* (Mgh.)

3: see above.

4: see 1, last signification.

5. حَرَسَ مِنْهُ, and حَارَسَ مِنْهُ, *He guarded, i. e., guarded himself, against him;* syn. تحَقَّقَ مِنْهُ. (S, Mṣb, K.)

8: see 5: = and see حَرَسَ, in two places.

حَرَسَ: } see حَارِسٌ: for the former, in two
حَرَسِي: } places.

حَرَاةٌ: see 1. = فَأَلَانَ يَأْكُلُ الْحَرَاةَ Such a one eats stolen things: (A:) or steals the sheep or goats of people, one after another, and eats of them. (TA.)

حَرِيسَةٌ What is guarded, kept, preserved, or taken care of. (Mṣb.) — † A thing stolen: (K:) or a sheep, or goat, that is stolen by night: (S:) of the measure نَعِيكَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) hence, حَرِيسَةُ الْجَبَلِ (S) a sheep, or goat, that is overtaken by the night before its return to its nightly resting-place, and is stolen from the mountain: (Mṣb:) or a sheep, or goat, that is stolen, of those that are guarded, or kept, in the mountain: or, as some say, from حَارِسٌ applied ironically to a thief: (Mgh:) pl. حَرَائِيسٌ. (S, K.) Hence the saying, (TA,) لَا قَطْعَ فِي حَرِيسَةِ الْجَبَلِ † [There shall be no amputation of the hand for the sheep, or goat, that is stolen by night from the mountain]. (A, TA.) IF says that there are two explanations of the expression حَرِيسَةُ الْجَبَلِ: some make it to signify theft, or the thing stolen, (السَّرِقَةُ,) itself: others make the meaning to be, that there shall be no amputation for [stealing] what is guarded, or kept, in the mountain, because it is not a place well protected: ISk says that الحَرِيسَةُ signifies السَّرِقَةُ. (Mṣb.) — A wall of stones, made for sheep, or goats, (K,) to guard them. (TA.)

حَارِسٌ Guarding, keeping, or preserving; a guardian, or keeper: (S, Mgh, Mṣb:) pl. حَرَسٌ (Mgh, Mṣb, K) [or this is rather a quasi-pl. n.] and حَرَائِيسٌ (Mṣb, K) and [pl. of pauc.] أَحْرَاسٌ. (K.) † حَرَسٌ also signifies The guards of a Sultán; (S, * Mṣb, K, * TA;) and so حَرَائِيسٌ: (S, K:) the former is thus used as a gen. n.: (S, Mṣb:) and the n. un. is حَرَسِيٌّ: (S, Mṣb, K:) you do not say حَارِسٌ unless you mean to denote thereby the signification of guarding, or keeping, without the quality of a gen. n. (S, Mṣb.) — Also † A thief; used in this sense ironically; (A, Mgh, TA;) because they found guardians to be thieves; (A, TA;) and so مُحَرَسٌ: (TA:) pl. of the former, حَرَائِيسٌ. (A.)

مُحَرَسٌ [pass. part. n. of 8]. You say, مُحَرَسٌ مِنْ مِثْلِهِ وَهُوَ حَارِسٌ [From such as he does one guard himself, whereas he is a guardian]: a prov.: (S, K:) alluding to him who finds fault with a bad man when he is himself worse than he: (K:) or to him who is intrusted with the guarding of a thing when one is not secure from his being unfaithful with respect to it. (TA.) [See also Freytag's Arab. Prov., ii. 706.]

مُحَرَسٌ: see حَارِسٌ, last signification.

حَرَشَ

1. حَرَشَ الصَّبَّ (S, A, K,) aor. 2, inf. n. حَرَشٌ (S, K) and تَحَرَّشَ (K,) *He hunted, or sought to capture or catch, or captured or caught, the [lizard called] صَبٌّ; syn. صَادَهُ;* (S, A, K;) by moving about his hand at its hole, (S, K,) at the entrance thereof, (K,) in order that it might imagine it to be a serpent, and put forth its tail to strike it, whereupon he would seize it; (S, K;) as also حَارَشَهُ: (A, K:) or, as also حَارَشَهُ, and تَحَرَّشَ, and به تَحَرَّشَ, he traced its hole, and made a noise with his staff, or stick, at it,

and inserted the end of this into the hole, and the صَبٌّ, hearing the sound, thought it to be a beast desiring to come in upon it, so it came backwards upon its feet and hinder part, fighting, and striking with its tail, whereupon the man hastened with it, and seized it firmly by its tail, and it was unable to escape from him. (TA.) And hence, *He hunted, or sought to capture, or captured, the صَبٌّ in any manner.* (Ham p. 61.) Hence also the saying, لَبِئْسَ أَهْبُتُ مِنْ صَبِّ مَنْ صَبَّ حَرَشْتُهُ [Verily he is worse than a صَبٌّ which thou hast hunted]: for sometimes the صَبٌّ scents [its pursuer], and circumvents [him], and cannot be caught. (TA.) And hence the prov., alluding to one's discoursing to a learned man with the desire of instructing him, أُتْعِلْنِي بِصَبِّ صَبِّ أَنَا حَرَشْتُهُ [Dost thou acquaint me with a صَبٌّ which I have captured?]. (A'Obeyd, Az.) Hence also the prov., هَذَا أَجَلٌ مِنَ الْحَرَشِ [This is a greater matter than the hunting, or capturing, of the صَبٌّ]: (M, A, K:) originating in one of their fables, to the effect that a صَبٌّ said to its young one, "O my little son, beware thou of the حَرَشِ:" and the young one heard, one day, the fall of a digging-implement upon the mouth of the hole; so he said, "O my father, is this the حَرَشِ?" to which his father answered, "O my little son, this is a greater matter than the حَرَشِ:" (M, K:*) and it became a prov., which is applied to him who fears a thing and falls into that which is more severe. (M.) [Hence also the saying,] † اِحْتَرَشَ صَبِّ الْعَدَاوَةِ بَيْنَهُمْ [He roused the rancour of enmity between them]. (TA.) — حَرَشَ (S, K,) aor. 2, (K,) inf. n. حَرَشٌ (S, K) and تَحَرَّشَ (K,) signifies also *He scratched him with the nails; or wounded him in the outer skin;* (S, K;) and so حَرَشَهُ, with ح. (S.) — Both also signify *It (a fly) bit him.* (TA in art. حَرَشَ.) — And حَرَشَ الْبَعِيرَ *He scratched, or rubbed, the غَارِبُ [or withers] of the camel with his staff, or stick, to make him go.* (TA.) — And *He scratched, or rubbed, the camel so as to abrade the upper skin, and make it bleed;* whereupon it is smeared with هِنَاءٌ [or tar]; as also حَرَشَهُ. (TA.) = حَرَشَ بَيْنَ الْقَوْمِ; &c.: see 2, in two places. = حَرَشَ, aor. 2, inf. n. حَرَشٌ, *He deceived, beguiled, or circumvented;* syn. خَدَعَ: and حَارَشَ signifies the same; or nearly the same; i. e. *he endeavoured to deceive, beguile, or circumvent;* syn. of the inf. n. خَدَاعٌ. (TA.)

2. تَحَرَّشَ بَيْنَ الْقَوْمِ, inf. n. تَحَرَّشٌ; (S, * A, * K, * TA;) and حَرَشَ بَيْنَهُمْ (A, TA, *) inf. n. حَرَشٌ; (TA;) *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people;* (S, * A, * K, * TA;) and (so in the S, but in the K "or") بَيْنَ الْكَلَابِ and بَيْنَ الْبَهَائِمِ the beasts; exciting, or provoking, them, one against another; as is done with camels, and rams, and cocks, &c.; the doing of which is forbidden in a trad.; (TA;) or حَرَشَ and تَحَرَّشَ signify one's inciting a man, and a lion, to attack

his adversary; (TA;) and مُحَارَشَةٌ and حَرَّاشٌ [inf. ns. of حَارَشٌ] are syn. with تَحْرِيشٌ [in the last of the senses above]; as also مَهَارَشَةٌ and هَرَّاشٌ: (TA in art. هَرَّاشٌ, q. v. :.) you say, حَرَّشَهُ [and حَرَّشَهُ, meaning, he incited him, &c.; or rather, he exasperated him; app. from حَرَّشٌ or حَرَّشَةٌ, signifying "roughness"]. (AZ, § in art. -ذ. أ. ر.) — [Hence, app.,] تَحْرِيشٌ also signifies 'The mentioning a thing that renders reproof necessary. (TA.)

3. حَارَشَ الصَّيْبَ الأَفْعَى The حَارَشَ fought with the viper, the latter desiring to come in upon him. (TA.) — See also 2.

4. أَحْرَشَ الهِنَاءَ البَعِيرَ [app. originally signifying The tar made the camel to scratch: and hence meaning,] the tar made the camel to break out with small pustules; syn. بَثَّرَهُ: (K:) or excoriated him, and made him to bleed. (Ibn-'Abbād.)

5. حَرَّشَ الصَّيْبَ and تَحَرَّشَ بِهِ: see حَرَّشَ الصَّيْبَ. — تَحَرَّشَ is also quasi-pass. of 2. You say, تَحَرَّشَ بِهِم [He became exasperated by them]. (AZ, L in art. ح. د. in explanation of the phrase تَحَدَّدَ بِهِم.) [See also حَرَّشَ.]

8. أَحْرَشَهُ: see حَرَّشَ الصَّيْبَ, in three places. — See also حَرَّشَ.

حَرَّشٌ A mark, or trace; syn. أَثَرٌ: (S, K:) by poetic license written حَرَّشٌ: (S:) or a mark upon the back: or a mark of a blow or beating, upon a camel, which has healed, but upon which no hair nor fur grows: or, as heard by Az, from more than one of the Arabs of the desert, a gall, or sore, on the back, which has healed, or become covered with a skin in healing: or a scar of a gall, or sore, on the back: (TA:) pl. حَرَّاشٌ. (S, TA.)

حَرَّشٌ Roughness, harshness, or coarseness; as also حَرَّشَةٌ: (K:) or roughness, &c., of the skin. (S.) [App., it has no verb: see حَرَّشٌ, voce أَحْرَشَ.] — See also حَرَّشَ.

أَحْرَشَ: see حَرَّشَ.

حَرَّشَةٌ: see حَرَّشَ.

حَارِشٌ صِبَابٌ A hunter, or catcher, of [lizards of the kind called] صِبَابٌ [pl. of صَبٌّ]: (S, A:) pl. حَرَّشَةٌ. (A.)

أَحْرَشٌ Anything rough, harsh, or coarse; as also حَرَّشٌ, on the authority of AHn, and thought by Az to be a possessive epithet, [meaning having roughness, &c., from حَرَّشٌ or حَرَّشَةٌ,] because he had not heard any verb belonging to it: (TA:) or the former is applied to a صَبٌّ, signifying rough; (S, K:) or rough in the skin, (A, TA,) as though notched, or serrated: (TA:) and in like manner, its fem., حَرَّشَاءٌ, to a serpent (حَيَّةٌ), signifying rough; (K:) or rough in the skin: (S, TA:) and the masc. to a deenár, signifying rough (S, A, K) by reason of its neness; (A, K:) good, rough, recently coined; having upon it the roughness of the stamp: pl. حَرَّشٌ (TA)

[and حَرَّشٌ]: and to a camel, signifying whose galls, or sores, on his back have healed, or become covered with a skin in healing: (Az, as heard by him from more than one of the Arabs of the desert:) and the fem., above mentioned, is applied to a she-camel, signifying, having the mange, or scab, (K, TA,) and not smeared [with tar]; (TA:) she being so called because of the roughness of her skin: (Az, TA:) and to a نَقَبَةٌ [or scab], signifying having small pustules, (S,) not smeared [with tar]. (S, A.)

حرص

1. حَرَّصَهُ, aor. [- and] ², (TK,) inf. n. حَرَّصٌ, (T, S, K, &c.,) He rent it; or clave it: (T, S, K, &c.:) and he, or it, stripped off, scraped off, rubbed off, abraded, or otherwise removed, its superficial part, peel, rind, or the like: (T, K, &c.:) the former, (Az,) or the latter, (Az, Er-Rághib, B,) is the primary signification. (TA.) You say, حَرَّصَ القَصَارَ الثَّوْبَ, (S, A, Mgh, Mṣb,) aor. - (S, Mṣb, TA) and ², (Mṣb,) inf. n. حَرَّصٌ, (Mṣb, TA,) The beater and washer and whitener rent the garment, or piece of cloth, (A, Mgh, Mṣb, TA,) in beating it: (Mgh:) or made holes in it by beating it: (S, TA:*) or made holes and rents in it thereby: or abraded its superficial part thereby. (TA.) And حَرَّصَ المَرْعىَ The pasture, or herbage, became entirely consumed, nothing of it being left; (IF, K:) as though it were stripped off from the surface of the land. (TA.) — حَرَّصَ عَلَيْهِ, (T, S, A, Mṣb, K,*) aor. - (T, S, Mṣb, K) and ², mentioned by IKtt and the author of the Iktitáf, (MF,) inf. n. حَرَّصٌ; (Mṣb;) and حَرَّصَ, aor. - (T, Mṣb, K,) inf. n. حَرَّصٌ; (Mṣb;) [but it seems to be indicated in the K, by its being said that the pret. is like سَمِعَ, that it is حَرَّصَ;] the latter form of the verb, however, is bad; (T, TA;) though El-Kurtubee is asserted by MF to have said that the former is of weak authority; which is clearly wrong, as the readers of the Kṛ are generally agreed in using it; (TA;) He desired it vehemently, eagerly, greedily, very greedily, or with avidity; he hankered after it; he coveted it; he desired it excessively, or inordinately: (S,* K,* TA:) or he desired it culpably; namely, worldly good: (Mṣb:) said by Az to be derived from the first of the significations mentioned in this art., or, as is also said by Er-Rághib, and in the B, from the second thereof; because, says Az, he who does so [may be said by a figure of speech to be one who] scratches off the outer skin of the faces of men by his so doing: but MF regards this as improbable; and says that most of the lexicologists hold the last to be the primary signification, and others to be taken from it: (TA:) حَرَّصَ عَلَيْهِ, aor. - , inf. n. حَرَّصٌ, also signifies he strove, or laboured; exerted himself; took pains, or extraordinary pains; to acquire, obtain, or attain, it: (Mṣb, TA:*) and حَرَّصَ signifies the same as حَرَّصَ [he desired vehemently, &c.]: (K:) and he strove, or laboured; exerted himself; took pains, or extraordinary pains; to acquire, obtain, or attain, a thing. (AA, K,* TA.) You say, حَرَّصَ اللهُ مِنْ حَرَّصَ لَا

[May God not guard him who desires inordinately, or culpably]. (A.) Aboo-Dhu-eyb makes حَرَّصَتْ trans. by means of ب, in the following verse:

* وَلَقَدْ حَرَّصْتُ بَأْنَ أَدَافِعَ عَنْهُمْ *
* فَإِذَا المِنَّةُ أَقْبَلَتْ لَا تُدْفَعُ *

[And verily I had purposed to defend them by repelling aggression from them; but lo, the decree of death came: it was not to be repelled]: meaning, هَمَمْتُ. (TA.) — [Also He was excessively solicitous, or careful, and fearful, respecting him; and excessively pitiful, or compassionate, to him. See حَرَّصَ and حَرَّيْصٌ.]

3. حَارَصَ عَلَى الأمرِ He kept, or applied himself, constantly, or perseveringly, to the thing, or affair. (TA in art. حَفِظَ.)

4. مَا أَحْرَصَكَ عَلَى الدُّنْيَا [How vehemently or inordinately or culpably desirous art thou, or how greedy or covetous art thou, of worldly goods!] (A.)

5. إِنَّهُ لَيَتَحَرَّصُ غَدَاءَهُمْ وَعَشَاءَهُمْ Verily he watches for the time of (يَتَحَرَّصُ) their morning-meal and their evening-meal: (K:) from حَرَّصَ as meaning "vehemence of desire," &c. (TA.)

8: see حَرَّصَ عَلَيْهِ.

حَرَّصٌ a subst. from حَرَّصَ عَلَيْهِ, (Mṣb,) Vehemence of desire; eagerness; avidity; cupidity; hankering; greediness; vehement greediness, or avidity, for an object sought after; covetousness; excessive, or inordinate, desire; (TA;) or i. q. جَسَعٌ: (S, K:) or culpable desire for worldly good: (Mṣb:) [the different opinions respecting its derivation have been mentioned above, voce حَرَّصَ:] also the act of striving, or labouring; exerting oneself; taking pains, or extraordinary pains; to acquire, obtain, or attain, a thing. (Mṣb, TA.) قَرْنُ الحَرَّصِ بالحَرْمَانِ [Greediness, &c., is coupled with prohibition of the object thereof] is a saying of the Arabs. (TA.) — Also Excessive solicitude, or care, and fear, respecting a person; and excessive pity or compassion. (TA.) [See حَرَّيْصٌ.]

حَرَّصَةٌ A rent in a garment or piece of cloth. (TA.) — See also حَارِصَةٌ, in two places.

حَرَّيْصٌ A garment, or piece of cloth, rent [in being beaten and washed and whitened: see 1]. (K.) — Vehemently desirous; eager; greedy; hankering; vehemently greedy; covetous; excessively, or inordinately, desirous: (S,* A,* K,* TA:) [or culpably desirous: see حَرَّصَ عَلَيْهِ:] fem. with ة: (TA:) pl. حَرَّيْصٌ, (A, L, K, [in the CK, erroneously, حَرَّيْصٌ,]) which is masc. (A, L) and fem., (L, TA,) and حَرَّيْصَاءٌ, (K,) which is masc., (TA,) and حَرَّيْصٌ, fem. (TA.) — Also Excessively solicitous, or careful, and fearful, respecting a person; and excessively pitiful, or compassionate. (TA.) حَرَّيْصٌ عَلَيْكُمْ, in the Kṛ [ix. 129], means [Vehemently desirous, &c.,] of profiting, or benefiting, you: or excessively soli-

citous, or careful, and fearful, respecting you; and excessively pitiful, or compassionate, to you. (TA.)

حَرِيصَةٌ: see the next paragraph, in three places.

حَارِصَةٌ A wound in the head (شَجَّةٌ) by which the skin is cleft (S, A, Mgh, Mṣb, K) a little; (S, K;) the first [in degree] of شَجَاج [pl. of شَجَّةٌ]; (TA;) as also حَرِصَةٌ (S, K) and حَرِيصَةٌ: (TA;) or, accord. to IAqr, حَرِصَةٌ is syn. with شَجَّةٌ, q. v. (Az.) [See also دَامِغَةٌ.] — Also, and حَرِيصَةٌ, A cloud (سَحَابَةٌ) the rain of which, (S, A, K,) falling vehemently, (A,) removes the surface of the ground. (S, A, K.) One says, رَأَيْتُ الْعَرَبَ حَرِيصَةً عَلَيَّ وَقَعَّ الْحَرِيصَةَ [I saw the Arabs vehemently desirous of the descent of the cloud of which the rain should fall vehemently so as to remove the surface of the ground]. (A, TA.)

أَحْرَصُ [comparative and superlative of حَرِيصٌ; i. e., *More, and most, vehemently desirous, &c.*]. It is said in the Kur [ii., 90] وَلَتَجِدَنَّ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ meaning, *And thou wilt assuredly find them the most vehement of men in desire, or the most excessive of men in greediness, of life.* (TA.)

حِمَارٌ مُحَرَّصٌ An ass much lacerated by the bites of other asses. (A.)

أَرْضٌ مَحْرُوصَةٌ Land depastured and trodden. (TA.)

حرض

1. حَرَضَ (S, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. حَرَضٌ (Mṣb,) *His stomach became in a corrupt, or disordered, state: (K:) or he (a man) became in a corrupt, or disordered, state, and sick, or diseased, so as to defile himself in his clothes: [see حَرَضٌ, below:] or he became emaciated (lit. dissolved) by grief, or by excessive love: (S:) or he became at the point of death: (Mṣb:) and he suffered protracted disquietude of mind, and disease; as also حَرَضَ, aor. ʿ: (K:) and حَرَضَ, aor. ʿ and ʿ, inf. n. حَرُوضٌ (K) and حَرَضٌ (TA,) he became heavily oppressed by disease; or constantly affected thereby so as to be at the point of death: (K:) or this last form of the verb signifies he died, or perished. (TA.) — [Hence, app.,] حَرَضَ, and حَرَضَ, aor. ʿ, inf. n. حَرُوضٌ, as in the L; not حَرَضَ, as in the K; † He was, or became, low, base, mean, or sordid; unable to rise from, or quit, his place; a signification given in the K to حَرَضَ: or low, base, mean, or sordid; possessing no good: (TA:) [but of the correctness of one of the two forms here mentioned on the authority of the L, the author of the TA expresses a doubt: app. with respect to the latter of them; for it is said,] حَرَضَ, inf. n. حَرَاضَةٌ and حَرُوضَةٌ and حَرُوضٌ, also signifies he (a man, TA) was, or became, low, base, mean, or sordid, and bad, corrupt, or vicious, and neglected, or forsaken; (K, TA;) as also حَرَضَ. (K: but only the former, حَرَضَ, is given in this sense in the TA.) =*

حَرَضَ as a trans. v.: see 4, in two places. = حَرَضَ, aor. ʿ, also signifies He picked up from the ground إِحْرِيسٌ [or safflower]. (O, K.)

2. حَرَضَهُ: see 4. = Also, inf. n. تَحْرِيسٌ, He rendered him free from, or rid him of, حَرَضَ [q. v.]; like as قَدَّيْتَهُ signifies “I rid him of what is termed قَدْيٌ.” (TA.) [Thus it bears two contr. significations.] — And, [hence, perhaps,] (ISd, A, &c.) inf. n. as above, (S, ISd, A, &c.) He excited, incited, urged, or instigated, him, (Zj, S, ISd, K,) and roused him to ardour, (S,) عَلَى الْقِتَالِ to fight, (Zj, S,) or عَلَى الشَّيْءِ to do the thing, (A,* Mṣb,) in order that he might be known to be such as is termed حَارِضٌ if he held back from it: (Zj:) so in the Kur [iv. 86 and] viii. 66: (Zj:) or he excited, incited, urged, or instigated, him to apply himself constantly, or perseveringly, to fight: (TA:) [see 3:] and إِحْرَاضٌ, inf. n. أَحْرَضَهُ عَلَى الشَّيْءِ, signifies the same as حَرَضَهُ. (TṢ.) = حَرَضَ, inf. n. as above, He had a حَرِصَةٌ, i. e., a person entrusted with the office of turning about, or shuffling, the gaming-arrows of the players. (TṢ.) = He employed the portion of his property set apart for traffic in حَرَضَ [q. v.], (IAqr, K,) i. e. أَشْتَانُ. (TA.) = He dyed a garment, or piece of cloth, with إِحْرِيسٌ [q. v.]. (IAqr, K.)

3. حَارَضَ (Ibn-'Abbād,) inf. n. مُحَارَاظَةٌ (Ibn-'Abbād, K,) He contended with another in shuffling, or playing with, gaming-arrows. (Ibn-'Abbād, K.) [See حَرِصَةٌ.] = حَارَضَ عَلَى الْعَمَلِ (Lh,) inf. n. as above, (Lh, K,) He applied himself constantly, or perseveringly, to work: (Lh, K:) and عَلَى الْقِتَالِ to fight. (Lh.)

4. أَحْرَضَهُ It (disease, A, TA) pressed heavily upon him; or clave to him constantly: it caused him to be at the point of death; as also حَرَضَهُ: it corrupted, or disordered, his body, so that he became on the brink of death. (TA: [in which this last signification is said to be tropical: but accord. to the A, it is evidently not so.]) It (food) caused him to be sick, or diseased. (A.) It (love, AO, S) corrupted, or disordered, him. (AO, S, K.) — † He corrupted, vitiated, marred, or destroyed, it; namely, a thing; as also حَرَضَهُ: (A:) and he annulled it; rendered it null, or void. (TA.) You say also, حَرَضَ نَفْسَهُ, aor. ʿ, (K,) inf. n. حَرَضٌ (TA,) † He corrupted, or vitiated, or destroyed, himself, or his own soul: (K,* TA:) and نَسُوهُ حَمِيلَ الْفَاقَةِ the destroyed himself, or his own soul, by telling a lie. (TA.) And حَمِيلَ الْفَاقَةِ يُحْرِضُ الْحَسَبَ, occurring in a saying of Aktham Ibn-Seyfee, means † The ill-bearing of poverty annuls the grounds of pretension to respect. (TA.) = أَحْرَضَهُ عَلَى الشَّيْءِ: see 2. = أَحْرَضَ † He (a man) begat evil offspring. (S, K.)

حَرَضَ: see حَرَضَ, last sentence: = and see also what here follows.

حَرَضَ (Mgh,) or حَرَضَ (Mṣb,) or both, (S, K,) the former mentioned by Sb, but in some of the copies of his book written with fet-ḥ (حَرَضَ),

i. q. شَجَرُ الْأَشْتَانِ [The trees, or plants, from which potash is obtained; the kind of plants called kali, or glasswort, &c.]; which are of the kind called نَجِيلٌ: (Az, TA:) Aboo-Ziyád says that what is termed حَرَضٌ is slender in the extremities (دُقَاتُ الْأَطْرَافِ), but its tree is large, being sometimes used for shade, and affords fire-wood, and it is that with which people wash clothes; and he adds, we have not seen any حَرَضٌ purer or whiter than some which grows in El-Yemámeh, in a valley thereof called جَوْ الْخَضَائِرِ: (TA:) i. q. أَشْتَانٌ [q. v.]; (S, A, Mgh, Mṣb, K;) with which the hands are washed after food. (TA. [But see حَرَاضٌ.]) So in the Kur [xii. 85], accord. to one reading, (K,) the reading of El-Ḥasan El-Baḡree, (Sgh,) حَتَّى تَكُونَ حَرَضًا (Bḍ,) meaning *Until thou be like أَشْتَانٌ in dryness; as explained in the K, except that نُحُولًا is there erroneously put for حَرَضًا: (TA:) but Es-Suddee disapproved of this reading. (Sgh.) = Also حَرَضٌ, [und app. حَرَضٌ also,] i. q. جِصٌّ [or Gypsum]. (TA.)*

حَرَضٌ *Corruptness in the body, and in the intellect, (Ibn-'Arafah, A, K,) and † in one's course of conduct, or tenets. (Ibn-'Arafah, K.) [See 1.] = A man in a corrupt, or disordered, state, and sick, or diseased, (S, K,) so that he defiles himself (يُحَدِّثُ) [but in some copies of the S this word is omitted] in his clothes; (S;) as also حَارِصَةٌ and حَارِضٌ and حَرَضٌ; (K;) † which last also signifies a man having his stomach in a corrupt, or disordered, state; and suffering protracted disquietude of mind, and disease: (TA:) also the first, (حَرَضٌ,) weary, or fatigued: (K:) and at the point of death; (Mṣb, K;) as also حَارِضٌ; (K;) which last also signifies one near to dying, or to perishing; and having his body corrupted, or disordered, by disease, so as to be at the point of death, and so حَرَضٌ; (TA;) and [in like manner] مُحَرَّصٌ signifies dying, or perishing, from disease, being neither living so as to be an object of hope, nor dead so as to be an object of despair: (T, TA:) حَرَضٌ also signifies emaciated (lit. dissolved) by grief, or by excessive love; (AA accord. to the S, or AO accord. to the TA, and K;) as also حَرَضٌ (S,) or حَرَضٌ (K:) and heavily oppressed by disease; or constantly affected thereby so as to be at the point of death: so in the Kur xii. 85: (K:) [in the CK, حَرَضًا is here erroneously put for مَرَضًا:] or it there signifies heavily pressed upon by disease; or affected by constant disease: (AZ:) or extremely aged; or old and weak: (Kátádeh:) and anything withering: (TA:) [the following observation, which is inserted in the S after the first of the significations here given of حَرَضٌ used as an epithet, and in the K after a later signification which is said to be tropical, applies to it, when so used, in all its senses:] it is employed alike as sing. as pl. (Fr, S, K) and masc. (Fr) and fem.; (Fr, K;) being originally an inf. n.: (Fr, Mṣb:) or, like every inf. n. used as an epithet, it is for دُو followed by the inf. n., and therefore has no dual nor pl.*

form : (Zj:) but some of the Arabs use **حَارِضٌ** as an epithet applied to a male, and **حَارِضَةٌ** as applied to a female; and these have duals and pls.: (Fr:) and sometimes **حَرَضٌ** has pls.; namely **أَحْرَاضٌ**; (K;) which is also pl. of **حَرَضٌ** and of **حَارِضٌ**; or, accord. to the L, it is allowable as a pl. of **حَرَضٌ**, in the place of the more common pl. **حَرَضُونَ**; (TA;) and **حُرَّضَانٌ**; (K;) which is more approved; (TA;) and **حَرَضَةٌ**. (K: [this last being expressly said in the TA to be thus written, but in the CK it is written **حَرَضَةٌ**].) — Also, applied to a man, (A,) † *Possessing no good*; (A, K;) like **حَارِضَةٌ**, (TA,) which latter is explained by **أَس** as signifying a man in whom is no good: (T, TA:) or the former, one whose good is not hoped for, nor his evil feared: (K:) and a bad man: (K:) and low, base, mean, or sordid; unable to rise from, or quit, his place; as also **حَرِيضٌ** and **حَرِضٌ** and **مُحَرِّضٌ**, (K, [this last, in the CK, written **مُحَرِّضٌ**]) or **مُحَرِّضٌ**, (TA,) and **إِحْرِيضٌ**: (K:) or low, base, mean, or sordid; in whom is no good: (TA:) and [in like manner] **حَارِضٌ** signifies bad, corrupt, or vitious, and neglected, or forsaken; (K;) and so **مُحَرِّضٌ**, (TA,) and **حَرِضَةٌ**, of which the pl. is **حَرِضٌ**; (TA;) **مُحَرِّضٌ** also signifying made, or asserted, to be low, base, mean, or sordid; (K, TA;) and so **حَارِضٌ**, and **حَرِضَةٌ**; and this last signifying also having in him no good: (TA:) and **حَرِضٌ** likewise signifies one who does not take to himself arms, nor fight: (Lth, K:) its pl. is **أَحْرَاضٌ** (A, TA) and **حُرَّضَانٌ**: (TA:) both these pls. signify weak men, who will not fight: (S:) and the former of them is explained as signifying the lowest, basest, or meanest, sort of mankind: and men corrupt in their course of conduct, or tenets: also the latter of them as signifying men who know not the place of their chief: and **حَارِضٌ**, of which the fem. is with **ة**, signifies a stupid man. (TA.) — Also, applied to a she-camel, Lean, or emaciated: (K, TA:) and **حُرَّضَانٌ**, so applied, vile: and perishing, or dying; in which sense it is likewise applied to a male camel. (TA.) — Also, applied to language, or speech, † *Bad*; (K:) and so, by poetic license, **حَرِضٌ**; or this, accord. to **سِجْه**, is a dial. var.: (L, TA:) and perishing: pl. **أَحْرَاضٌ**. (TA.)

حَرَضٌ: see **حَرَضٌ**, in three places, near the beginning: — and again in the latter half of the paragraph.

حَرِضٌ: see **حَرِضٌ**, in two places.

حَرَضَةٌ The person called **أَمِينٌ مُقَامِرِينَ**; (O, K;) [i. e.] the man who turns round about, or shuffles, the arrows [in the **رَبَابَةٌ**], or who deals them forth, **الَّذِي يَضْرِبُ بِالْقِدَاحِ**, (S, or **يُفِيضُ**, (A,)) for the players in the game called **الْمَيْسِر**, (S, A,) in order that he may eat of their meat [without having contributed to pay for the slaughtered camel]: (A:) like him who is termed **بَرْمَرٌ**, (S, A,) always a low, or mean, person, (S,)

an object of dispraise: (A:) called thus because of his lowness, or meanness. (L.) — Also *One who does not purchase flesh-meat, nor eat it unless he find it in the possession of another person.* (A Heyth, Az.)

حَرِضَةٌ: see **حَرِضٌ**, latter half, in two places.

حُرَّضَانٌ: see **حَرِضٌ**, (of which it is a syn. and a pl.,) latter half, in three places.

إِحْرِيضٌ: see **حَرِضٌ**, in the latter half of the paragraph.

حَرِضٌ *One who burns* **حَرِضٌ** [kali, or glasswort, &c.] for **قَلْيٌ** [or potash]; (K; [in the CK, **لِلْقَلْيِ** is erroneously put for **لِلْقَلْيِ**];) *one who makes a fire upon* **حَرِضٌ** for the purpose of procuring from it **قَلْيٌ**; (S;) i. e. for the dyers; and **إِحْرِيضٌ** also signifies *one who makes a fire upon* **أَشْنَانٌ** [or **حَرِضٌ**]: it is said that [plants of the kind called] **حَمِضٌ** are burned, in their fresh state, and then water is sprinkled upon their ashes, which in consequence are compacted, and become **قَلْيٌ** [q. v.]. (TA.) — Also *One who makes a fire upon masses of hard stone for the purpose of preparing thence* **نُورَةٌ** [or quick lime], or **جِصٌّ** [which is gypsum]. (S, K.)

حَرِضَةٌ *A place in which* **أَشْنَانٌ** [or **حَرِضٌ**] is burned [for making potash]. (TA.) — Also *A place for the preparing, by fire, of* [quick lime, (see **حَرِضٌ**), or] gypsum. (TA.)

حَارِضٌ and **حَارِضَةٌ**: see **حَرِضٌ**, from near the beginning to near the end.

إِحْرِيضٌ: see **حَرِضٌ**, latter half: — and see also **حَرِضٌ**. — Also *Safflower*; syn. **عُصْفُرٌ**; (S, A, K;) a general name thereof: or **عُصْفُرٌ** that is put into cooked flesh-meat: or the grain thereof. (TA.)

مُحَرِّضٌ: see **حَرِضٌ**, in three places.

مُحَرِّضَةٌ, with kesr, *A vessel for* **حَرِضٌ**; (S, K;) made of wood, or of brass, and the like; (TA;) i. q. **أَشْنَانَةٌ**: (A:) pl. **مَحَارِضٌ**. (A, TA.)

مُحَرِّضٌ: } see **حَرِضٌ**; for each in two places.
مُحَرِّضَةٌ: }

حرف

1. **حَرَفَ الشَّيْءَ عَنْ وَجْهِهِ**, (AO, S, Mḡb, K,) aor. **حَرَفَ**, (Mḡb,) or **حَرَفَ**, (K,) inf. n. **حَرَفٌ**, (S, Mḡb,) *He turned the thing from its proper way, or manner*: (K:) or altered it therefrom: (Mḡb:) and **حَرَفَهُ**, inf. n. **تَحْرِيفٌ**, has this latter meaning: (K, TA:) or has an intensive signification of this kind. (Mḡb.) **تَحْرِيفٌ** **الْكَلِمِ عَنْ مَوَاضِعِهِ** signifies *The altering words from their proper meanings*: (S, TA:) and agreeably with this explanation, the verb is used in the **كُر** iv. 48, &c.: (TA:) or **تَحْرِيفٌ** signifies the perverting of language: (Mḡb:) or the altering a word in form; as in writing **بُرْدٌ** for **بُرْدٌ**; or vice versa: (KT:) [and the mistranscribing a word in any manner: commonly used in this sense in the

lexicons &c.: or the altering a word by substituting one letter, or more, for another, or others. See also **صَحَّفَ**.] — See also 7. — **حَرَفَ لِعِيَالِهِ**, (Mḡb, K,) aor. **حَرَفَ**, (Aḡ, S, K,) or **حَرَفَ**, (Mḡb,) *He earned or gained [subsistence], or laboured to do so, for his family, or household,* (Aḡ, S, Mḡb, K,) from this and that quarter; (Aḡ, S;) as also **أَحْرَفَ**: (Mgh, Mḡb, TA:) and **بِيَدَيْهِ** **أَحْرَفَ** [he earned, or gained, with his hands]: and **لِعِيَالِهِ** **تَحَرَّفَ** *he applied himself to earn or gain [subsistence] for his family, or household, by means of any, or every, art or craft*: (TA:) and **أَحْرَفَ** *he laboured, or sought gain or sustenance, for his household, or family; expl. by* **كَدَّ عَلَى عِيَالِهِ**. (IAḡr, K.) — **حَرَفَ عَيْنَهُ**, inf. n. **حَرَفَةٌ**, (K,) not an inf. n. of un., (TA,) *He applied collyrium to his eye* (K, TA) with the [style called] **مِيلٌ**. (TA.) — **حَرَفَ فِي مَالِهِ**, inf. n. **حَرَفَةٌ**, *He suffered the loss of somewhat of his property.* (Lh, K.)

2: see 1, in two places. — [Hence,] **طَاعُونَ** **يُحَرِّفُ الْقُلُوبَ** [A pestilence] causing the hearts [of those witnessing its effects] to turn away, and be aloof: (K:) occurring in a trad.: or, accord. to one relation, **يُحَوِّفُ الْقُلُوبَ**, (TA,) i. e., turning the hearts from confidence, and inclining them to removal and flight. (K and TA in art. **حَوَفٌ**). — **تَحْرِيفُ الْقَلَمِ** *The nibbing the writing-reed obliquely*; (S, K, TA;) making the right tooth of the nib higher [i. e. longer] than the left. (TA.) You say also, **حَرَفَ الْقَطَّةَ** [He made the nibbing oblique]. (TA.) And **حَرَفَ السَّكِينَ فِي حَالِ الْقَطِّ** [He turned the knife obliquely in nibbing]. (TA.) — See also 7. — **تَحْرِيفٌ** also signifies *The putting in motion, or into a state of commotion*; syn. **تَحْرِيكٌ**. (TA.) — **قَالَ بِيَدِهِ فَحَرَفَهَا كَأَنَّهُ يُرِيدُ الْقَتْلَ** — in a trad., means [He made a sign with his hand,] and imitated with it the cutting of a sword with its edge. (TA.)

3. **حُورِفٌ** *He was debarred from the means of subsistence; because he of whom this is said is aloof* (بَحْرَفٌ) from the means of subsistence. (Mgh.) And **حُورِفٌ كَسِبَ فُلَانٌ** *Such a one was made to experience difficulty* (S, TA) in his buying and selling, and was straitened (TA) in his means of subsistence; as though his means of subsistence were turned away from him: (S, TA:) or he had his gain, or earnings, turned away from him. (Mḡb.) It is said in a trad. of Ibn-Mes'ood, **مَوْتُ الْمُؤْمِنِ عَرَقَ الْجَبِينِ تَبَقَى عَلَيْهِ الْبَقِيَّةُ مِنْ مَوْتِ الْمُؤْمِنِ عَرَقَ فَيَحَارِفُ بِهَا عِنْدَ الْمَوْتِ**, i. e. [The death of the believer is accompanied with sneating of the side of the forehead: some sins remain chargeable against him, and] he is made to experience difficulty by them [in dying], in order that his sins may be diminished. (S.) — **مُحَارَفَةٌ** has also a meaning like **مُفَاخَرَةٌ**: **سَأِيدَهُ** says,

* **فَقَدْ عَلِمُوا فِي الْعَزْوِ كَيْفَ نَحَارِفُ** *
[And they certainly know, in warfare, how we vie for superiority in glory: or] accord. to **سَكْر**, it means *how we deal with them; as when one says*

to a man, *What is thy حرفة* (i. e. *thine occupation*) and *thy lineage*? (TA:) [or the meaning may be *how we requite*; for] = حارفة بسوء signifies *He requited him for evil* (K, TA) that he had done. (TA.) And it is said in a trad., *إِنَّ الْعَبْدَ لَيَحَارِفُ* بِإِنِّ الشَّرِّ *shall be requited [for his deed; the good I mean, or the evil]*. (IAṣr, TA.) And *أحرف* also signifies *He requited for good or evil*. (IAṣr, K.) = مُحَارَفَةٌ signifies also *The measuring a wound with the مُحَارَفِ*, i. e. the *probe*. (K, TA.)

4. *أحرف*: see 1. — Also, (inf. n. *أَحْرَافٌ*, Mṣb.) *His مال* [or *cattle*] *increased, and became in a good state or condition*. (AZ, S, Mṣb, K.) One says, *جَاءَ بِالْحَلْقِ وَالْإِحْرَافِ*, meaning *He came with, or brought, much cattle*. (AZ, S. [See *حَلْقٌ*].) = *He emaciated, or rendered lean, a she-camel*: so says Aṣ: others say *أحرف*. (S.) [See *حَرْفٌ*: and see *حَرِيثَةٌ*.] = See also 3, last sentence but one.

5: see 7: — and see also 1.

7. *انحرف* [It became turned, or altered, from its proper way, or manner; quasi-pass. of 1 in the first of the senses explained above: and] *he turned aside*; (AZ, S, Mgh, Mṣb, K;) as also *تَحْرَفُ*; (AZ, S, Mgh, K;) and *أحرووف*; (AZ, S, K;) and *حَرْفٌ*, inf. n. *حَرْفٌ*; (TA;) *from it*. (AZ, S, Mṣb, TA.) [Hence,] one says, *انحرف مزاجه*, [His temperament, or constitution, became disordered]; as also *حَرْفٌ*, [app. a mistranscription for *حَرْفٌ*,] inf. n. *تَحْرِيفٌ*. (TA.) [And *انحرف عليه* *He turned against him, with enmity, or anger*.] And *انحرف إليه* *He turned to, or towards, him, or it*. (TA.)

8: see 1, in two places.

12: see 7.

حَرْفٌ The extremity, verge, border, margin, brink, brow, side, or edge, (S, Mgh, *K, TA,) of anything; (S, K;) as, for instance, the *side* of a river or rivulet, and of a ship or boat, (TA,) and of the notch of an arrow; (Mṣb;) and the *edge* of a sword: (L, TA:) pl. [of mult. *حُرُوفٌ*, and of pauc.] *أَحْرَافٌ*. (TA.) Hence, (S,) [A point, a ridge, a brow, and a ledge, of a mountain:] the pointed, sharp, or edged, summit of a mountain: (S, Mṣb, K:) a projecting portion in the side of a mountain, in form like a small *دُكَّانٌ* [i. e. bench] or the like: and a portion in the summit of a mountain, having a thin edge, or ridge, rising above the upper part of the back: (Sh, TA:) pl. (of the word thus used in relation to a mountain, TA) *حُرُوفٌ*; (Fr, S, Mṣb, K;) accord. to Fr, (Mṣb,) the only instance of the kind except *طَلَلٌ* as pl. of *طَلٌّ*. (Mṣb, K.) [Hence, also,] A nib, of a writing-reed, obliquely cut: so in the phrase *قَلَمٌ لَا حَرْفَ لَهُ*, in the S and K in art. *جزم*, a writing-reed not having a nib obliquely cut. (TA in that art. [See 2 in the present art.]) And *حرفا الرأس* *The two lateral halves of the head*. (TA.) [Hence, also, the phrase] *فَلَانٌ عَلَى حَرْفٍ مِنْ* [and *بِحَرْفٍ مِنْهُ* (see 3, first sentence,)] *Such a one is [standing] aloof with respect to his affair,*

(عَلَى نَاحِيَةِ مِنْهُ, ISd, TA,) [in suspense,] *waiting, and looking to the result, if he see, in regarding it from one side, what he likes*; (TA;) *turning from it if he see what does not please him*. (ISd, TA.) The saying, in the *Kur* xxii. 11, *وَمِنْ النَّاسِ وَمَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ* means *And of men is he who serves God standing aloof with respect to religion, in a fluctuating state, like him who is in the outskirts of the army, who, if sure of victory and spoil, stands firm, and otherwise flees*: (Ksh, Bḍ:*) or the meaning is, *who serves God in doubt, or suspense*, (Zj, K, Jel,) *being unsteady like him who alights and abides upon the حَرْفٌ* [i. e. *point, or ridge, or brow,*] of a mountain: (Jel:) or in a state of disquietude respecting his case; (Ibn-'Arafah, K;) i. e. *not entering into the religion firmly, or steadily*: (K:) or *who serves God in one mode of circumstances; i. e. when in ample circumstances, and not when straitened in circumstances*; (Az, S, K;) as though good fortune and plenty were one side, and an evil state were another side: (Az, TA:) [hence,] *حَرْفٌ* sometimes signifies a *mode, or manner, and a way*. (Mṣb.) — A letter of the alphabet: pl. *حُرُوفٌ*: (S, Mṣb, K:) the letters being thus called because they are the extremities of the word [and of the syllable]. (Kull.) The saying of the lawyers, *تَبْطُلُ الصَّلَاةُ بِحَرْفٍ مُفْهِمٍ* [Prayer is made null by a significant letter] means only by an imperative of a verb of which the first and last radical letters are infirm; such as *ف* from *وَقَى*, and *ق* from *وَقَى*, and the like. (Mṣb.) — As a grammatical term, †[A particle; i. e.] *what is used to express a meaning, and is not a noun nor a verb*: every other definition of it is bad: (K:) pl. *حُرُوفٌ*. (Mṣb, &c.) — And †A word [absolutely: often used in this sense in lexicons &c.]. (Kull.) — A dialect, an idiom, or a mode of expression, peculiar to certain of the Arabs: pl. [of pauc.] *أَحْرَافٌ*: so in the saying (of Moḥammad, TA) *نَزَلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَافٍ* *The Kur-án has been revealed according to seven dialects, of the dialects of the Arabs*: (A'Obeyd, Az, IAth, K:) or this means, *according to seven modes, or manners*, (Mgh, Mṣb,) of reading: whence *فَلَانٌ يَقْرَأُ بِحَرْفِ أَبِي مَسْعُودٍ* *Such a one reads in the manner of reading of Ibn-Mes'ood*. (Mgh.) = Applied to a she-camel, †*Lean, or light of flesh; or lean, and lank in the belly*; (S, K;) and *firm, strong, or hardy*; likened to the *حَرْفٌ* of a mountain; (S;) or to the *حرف* of a sword, (Z, O, TA,) in respect of her leanness, or thinness, and her sharpness and effectiveness in pace; (Z, TA;) or to a letter of the alphabet, meaning the letter *ل*, in respect of her leanness: (TA:) or *excellent, or high-bred, or strong and light and swift, sharp and effective in pace, rendered lean by journeyings*; likened to the *حرف* of a sword: (L:) or *emaciated*: (S, K:) so Aṣ used to say: (S:) but this is inconsistent with Dhu-r-Rummeh's description of a she-camel by the epithets *سَنَادٌ حَرْفٌ جَمَالِيَّةٌ*: (TA:) [see *حَرِيثَةٌ*:] or [in the CK "and"] *great; big; of great size*; (K, TA;) likened to the *حرف* of a mountain: (TA:) it is applied only to a she-camel: one may not say *جَمَلٌ حَرْفٌ*. (IAṣr, TA.)

حَرْفٌ and *حَرْفَةٌ* (S, K) and *حَرْفَةٌ* (Mgh, K) and *حُرَافٌ* (TA) *Ill-fatedness; privation of prosperity; or the being denied prosperity; syn. حَرْمَانٌ* [as inf. n. of *حَرَمٌ*]: (K, TA:) *lack of good fortune, so that one has no increase of his cattle or other property*: (S:) *debarment from the means of subsistence*. (Mgh.) Hence the saying of 'Omar, *لِحَرْفَةٍ أَحَدِهِمْ أَشَدُّ عَلَى مَنْ عَيْلَتِهِ*, (S, K,) or, accord. to one reading, *لِحَرْفَةٍ*, (TA,) [Verily the ill-fatedness of any one of them is more distressing to me than his poverty:] i. e., the supplying the wants of the poor man is easier to me than the making the bad to thrive: or the meaning is, *the want of the means of gaining subsistence by any one of them, and grief on that account, is more distressing to me than his poverty*: so in the *Nh*. (TA.) = *الحَرْفُ* A certain grain, resembling *الخرْدُلُ* [or *mustard*]; (Az, S, Mṣb, TA;) called by the vulgar, (AḤn, TA,) or in the dial. of El-'Irāk, (TA in art. *رشد*), *حَبُّ الرَّشَادِ*, (AḤn, S, K,) or *الرَّشَادُ*: (Mṣb:) n. un. with *ة*, (TA,) applied to a single grain thereof. (Mṣb.) [See art. *رشد*.] Hence *حَرِيْفٌ* [q. v.]. (S, Mṣb.)

حَرْفَةٌ: see *حَرْفٌ*, in two places.

حَرْفَةٌ A craft, or handicraft, (S, K, TA,) by which one gains his subsistence; a mode, or manner, of gain; any habitual work or occupation of a man; because he turns (*يَنْحَرِفُ*, K, i. e. *يَجْمِلُ*, TA) to it; (K, TA;) a subst. from *أَحْرَفٌ*: (Mgh, Mṣb:) pl. *حِرَافٌ*. (TA.) = See also *حَرْفٌ*, in two places.

حَرْفِيٌّ A seller of *الحَرْفِ*, i. e. *الرَّشَادِ*. (K.)

حِرَافٌ: see *حَرْفٌ*.

حَرِيْفٌ A fellow-worker, syn. *مُعَامِلٌ*, (S, Mgh, Mṣb, K,) in one's craft or ordinary occupation: (K:) and an associate: (KL:) pl. *حُرُوفَاءٌ*. (Mṣb.) — It is mostly used by foreigners as meaning *A companion in drinking*: and by most of the Turks, as implying vituperation; [like our term "fellow;"] so that when any one of them addresses another by this epithet, he is angry. (TA.)

حَرَاْفَةٌ The quality, or property, of burning, or biting, the tongue; acritude. (S, Mṣb, TA.)

حَرِيْفٌ, from *الحَرْفُ*, *Burning, or biting, to the tongue*: (S, Mṣb, TA:) it is applied in this sense to an onion, and to other things: one should not say *حَرِيْفٌ*. (S, TA.)

مَحْرَفٌ A place to which to turn away, or back, from a thing. (AO, S, K.) So in the saying, *مَا لِي عَنْ هَذَا الْأَمْرِ مَحْرَفٌ* [I have no place to which to turn away, or back, from this thing]. (AO, S, K,*) — Also, and *مُحْرَفٌ*, A place in which a man earns or gains [subsistence], or labours to do so, and employs himself as he pleases, or follows his various pursuits. (K.)

مُحْرَفٌ A man whose property increases, and becomes in a good state or condition; or whose cattle increase &c. (S, Mṣb.)

مَحْرَفٌ : } see مَحْرَفٌ
مَحْرَفَةٌ : }

مَحْرَفٌ [pass. part. n. of 2, q. v. —] One whose property has gone. (TA.) — A writing-reed nibbed obliquely; having the right tooth of the nib higher [i. e. longer] than the left. (TA.)

مُحْرِفُ الْقُلُوبِ, applied to God, *The Turner, or Incliner, of hearts: or the Mover of hearts:* (TA:) or *the Remover of hearts.* (Fr, TA voce مُحْرِكٌ, q. v.)

مَحْرَافٌ (S, L, K) and مُحْرَفٌ (L, TA,) or مُحْرَفَةٌ (Akh, TA,) *A probe with which the depth of a wound is measured:* (S, L, K:) pl. of the first مَحَارِيفٌ; and [of the second, or,] accord. to Akh, of the last, مَحَارِيفٌ. (TA.)

مُحَارَفٌ *Prevented, or withheld, from obtaining good; withheld from good fortune, or from sustenance; denied, or refused, good, or prosperity; lacking good fortune; having no increase of his cattle or other property;* (S, Mgh, *K, *) *contr. of مُبَارَكٌ:* (S:) or *having his gain, or earnings, turned away from him:* (Mgh:) or *who obtains not good from a quarter to which he betakes himself: or scantied in his means of subsistence: or who works not, or labours not, to earn, or gain: or who earns, or gains, with his hands, but not enough for the support of himself and his household or family:* (TA:) مَحَارِيفٌ and مَجَارِيفٌ are dial. vars. thereof. (TA in art. حَرْف.)

مُحْرَفٌ: see مَحْرَفٌ.

مُحْرَفٌ *A handicraftsman; a worker with his hands.* (S, TA.)

مُتَحَرِّفٌ لِقِتَالٍ, in the Kur [viii. 16], means *Turning away for the purpose of returning to fight:* the doing which is one of the stratagems of war. (Mgh, Mghb. *)

حرق

1. حَرَقَهُ, aor. ʾ, inf. n. حَرَّقَ: see 4. = حَرَّقَهُ, (S, K,) aor. ʾ, (TA,) inf. n. حَرَّقَ, (S,) *He filed it: and he rubbed one part of it with another.* (S, K.) — And hence, (S,) حَرَّقَ نَابَهُ, aor. ʾ and ʾ, (S, K,) inf. n. as above, (TA,) *He ground his dog-tooth, so that it made a grating sound:* (S, K:) when said of a stallion-camel, denoting threatening: and, accord. to IDrd, when the like is said of a she-camel, it is asserted to denote a consequence of fatigue. (TA.) And حَرَّقَ الْأَسْنَانَ (K and TA in art. رَعَضَ) *He grated the teeth.* (TA in that art.) One says, فَلَانَ يَحْرُقُ عَلَيْنِكَ (S, A*) *Such a one grinds together the armer [or teeth, or molar teeth, (as the word is generally understood to mean in this case, but other meanings are assigned to it)] at thee [in anger, or rage], like one filing:* (A, TA:) or, as some say, الأَرْمَرُ [the canine teeth]: and the verb is also used without the objective complement, because the meaning is understood. (Ham p. 115.) IDrd makes the act to be that of the canine tooth; saying, حَرَّقَ نَابَ الْبَعِيرِ, meaning *The canine tooth of the camel made a grating sound.* (TA.) AHát

also mentions the saying, فَلَانَ يَحْرُقُ نَابَهُ عَلَيَّ [Such a one's canine tooth makes a grating sound at me]: and Zuheyr uses the phrase يَحْرُقُ نَابَهُ عَلَيْهِ. (Ham p. 286.) — حَرَّقَ also signifies *The act of eating to the uttermost.* (IAar, TA.) = حَرَّقَ *He (a man) was, or became, evil in disposition.* (TA.) = حَرَّقَ, as an inf. n., [i. e. of حَرَّقَ,] signifies *A garment's, or cloth's, being burnt by beating [with too much violence].* (KL.) — And *The springing forth, or shooting forth, vehemently, of lightning.* (KL.) = حَرَّقَ شَعْرَهُ, (S, K,) aor. ʾ, (K,) inf. n. حَرَّقَ, (TA,) *His hair fell off piecemeal:* (S, K.) [And حَرَّقَتِ النَّاصِيَةَ *The forelock of the horse became thin, or scanty:* for it is said that] الحَرَّقُ in relation to the ناصية is like السَّقَا. (TA.) And حَرَّقَتِ اللَّحْيَةَ *The beard was, or became, shorter upon the chin than upon the two sides of the face.* (TA.) = حَرَّقَ, aor. ʾ, inf. n. حَرَّقَ, *His حَارِقَةٌ [q. v.] became cut, or severed:* said of a man: in speaking of a camel, حَرَّقَ, like عَنَى, is more commonly used than حَرَّقَ. (TA.)

2. حَرَّقَهُ, inf. n. تَحْرِيقٌ: see 4. — تَحْرِيقٌ also signifies *Fire's making a mark, or impression, upon a thing.* (TA.) — حَرَّقَ الْإِبِلَ, said of pasturage, (K,) [particularly] of what is termed حَمِضٌ, (S,) *It made the camels thirsty.* (S, K.) = See also 1.

3. حَارَقَهَا, (K,) inf. n. مُحَارِقَةٌ, (S,) *He lay with her (S, K) [على الحارقة, i. e.] on the side.* (K.)

4. أَحْرَقَهُ النَّارَ, inf. n. إِحْرَاقٌ, (Mghb,) [The fire burned him.] And أَحْرَقَهُ بِالنَّارِ (S, Mghb, K) [He burned him, or it, with fire]: this phrase, and أَحْرَقَهُ, aor. ʾ, (K,) inf. n. حَرَّقَ, (TA,) signify the same; as also حَرَّقَهُ (K:) or this last [signifies *he burned him, or it, much, or frequently, or repeatedly;* for it] denotes *muchness, or frequency, or repetition, of the action.* (S, Mghb, TA.) — [Hence, أَحْرَقَهُ + *It pained him; or caused him burning pain:* said of beating, or a blow; and of a galling, or chafing; and of fever, passionate desire, rage or anger, hunger, &c.] And أَحْرَقْنَا فَلَانَ + *Such a one afflicted, distressed, annoyed, molested, or hurt, us.* (TA.) And أَحْرَقَهُ بِاللِّسَانِ + *He blamed, upbraided, or reproached, him; detracted from his reputation.* (Mghb.) And أَحْرَقَ الْبَرْدُ الْكَلًّا + *The cold nipped, shrunk, shrivelled, or blasted, the herbage;* like أَنْضَجَ, q. v.; and like the Lat. “ussit,” and “adussit:” comp. Virgil, Georg. i. 93, “Boreæ penetrabile frigus adurat:” and Lucian, iv. 52, “Urunt montana nives:” and Ecclesiasticus, xliii. 20 and 21, “When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate: it devourerth the mountains, and burneth the wilderness, and consumeth the grass as fire”]: (S and K voce حَسَّ:) and [in like manner] أَحْرَقَ النَّبَاتَ is said of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And أَحْرَقَهُ + *He, or it, destroyed, or caused to perish, him,*

or it. (TA.) — You say also, أُحْرِقُ لَنَا فِي هَذِهِ الْقَصَبَةِ نَارًا *Give thou, or bring thou, to us, upon this cane, some fire.* (IAar, TA.) = Also أَحْرَقَ *He made, or prepared, what is termed حَرِيقَةٌ.* (K.)

5: see 8. — [Hence,] هُوَ يَحْرُقُ جُوعًا + *He burns with hunger:* like يَتَضَرَّمُ. (TA.)

8: أَحْرَقَ [It burned, or became burnt,] بِالنَّارِ [with fire]: and تَحْرَقُ [it burned, or became burnt, much, or frequently, or repeatedly]: each is a quasi-pass. (S, Mgh, K, TA;) [the former, of أَحْرَقَ or حَرَّقَ; and the latter, of حَرَّقَ.] — [Hence,] one says of a horse, يَحْتَرِقُ فِي عَدْوِهِ + *He is fiery, ardent, or vehement, in his running.* (S.) And أَحْرَقَ النَّبَاتَ + *The plant, or plants, or herbage, became nipped, shrunk, shrivelled, or blasted:* see 4: this is said of a consequence of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And أَحْرَقَتِ الْفِضَّةُ + *The silver became black.* (Har p. 114.) And أَحْرَقَ + *He, or it, perished.* (TA.)

حَرَّقَ: see حَرَّقَ, in two places.

حَرُّقٌ + *An angry man.* (TA.)

حَرَّقَ [A burning by means of fire;] a subst. (Mgh, Mghb) from الإِحْرَاقِ, (Mgh,) [i. e.] from الإِحْرَاقِ النَّارِ: (Mghb:) or *fire,* (S, Mgh, K,) itself; (Mghb;) [the fire of a burning house &c.]; as also حَرِيقٌ (Mgh) and حَارِقَةٌ (K:) or *the flame of fire.* (IAar, Th, Mgh, K.) The first is meant in the saying, ضَالَّةُ الْمُؤْمِنِ حَرَّقُ النَّارِ [The stray-beast of the believer is a cause of the burning of fire]: (Mgh:) or it here signifies *the flame of fire:* a trad., meaning that if any one takes the stray-beast of a believer to possess it, his doing so will bring him to the flame of the fire [of Hell]. (Az, Mgh, TA.) And hence, (Mgh,) الحَرِّقُ شَهَادَةٌ, (Mgh, TA,) i. e. [Burning, or] fire, [or flame, is a cause of one's receiving the reward of martyrdom:] occurring in another trad. (TA.) You say also *في حَرِّقِ اللَّهِ* In the fire of God. (S.) And أَتَقَى اللَّهُ الْكَافِرَ فِي حَارِقَتِهِ, i. e. [May God cast the unbeliever] into his fire. (TA.) — A burn, (S,) or a mark of burning, (K,) in a garment, or piece of cloth, from the beating (S, K) of the washer, and whitener, and the like; (K;) and so, sometimes, حَرَّقَ (S:) or the former, a hole thus caused in a garment, or piece of cloth; (IAar, Mgh, TA;) and so, sometimes, the latter; which also signifies a hole caused by fire, in a garment, or piece of cloth. (Mgh.)

حَرَّقَ *A cloud lightening vehemently.* (S, K.) — Sharp; as though having the quality of burning; applied to an iron head or blade of an arrow or a spear or sword &c.; (TA;) and so حَرَّقَةٌ and حَرَّاقَةٌ and حَارِوْقَةٌ, applied to swords. (K.) = See also حَرِيقٌ = حَرِيقُ الشَّعْرِ *Having the hair falling off piecemeal:* (S, K:) and حَرَّقَ الجَنَاحَ has a similar meaning; (S, TA;) i. e. [having the feathers of the wing falling off piecemeal: or] short in the wing: or having it cut off. (TA.) And رِيشٌ حَرَّقٌ *Feathers falling off,*

and becoming scattered, by degrees. (TA.) And **حَرَقَةٌ** *A beard that is shorter upon the chin than upon the two sides of the face.* (TA.) — Also, **حَرَقٌ**, *A man having the extremities much chapped:* (K:) so some say. (TA.) — See also **مَحْرُوقٌ**.

حَرَقَةٌ: see what next follows.

حَرَقَةٌ [A state of burning:] a subst. from **حَرَقَ**; as also **حَرَقٌ**. (S, K.) Thus the latter means in the K̄ur [lxxxv. 10], **وَلَهُمْ عَذَابُ الْحَرِيقِ** [And for them shall be the punishment of burning: as in other passages in the K̄ur]. (TA.) — †A burning such as a man experiences from the taste of a thing in which is heat, or from love, or grief; (TA;) and such as is experienced in the eye from ophthalmia, and in the heart from pain: (Lth, TA:) heat; as in the phrase, **فِي جَوْفِهِ حَرَقَةٌ** [In his belly, or chest, is heat]; and so **حَرَقَةٌ** and **حَرِيقَةٌ**. (K.)

حَرَقٌ: see **حَرَقٌ**.

حَرَقَانٌ *A rubbing together of the thighs.* (S, K.)

حَرَقَانٌ: see **حَرَقَانٌ**, in two places. — †A horse that runs much: (K:) or **حَرَقَانُ الْعَدُوِّ** a horse that is fiery, ardent, or vehement, (**يَحْتَرِقُ**) in his running. (S.) — †Very salt water; (S, K;) as also **حَرَقَانٌ**: (K:) as though it burned the fauces of the drinker: (TA:) or such as is exceeded [in saltness] by nothing; that makes the urine of the camels to burn; as also **فَعَاعٌ**. (IAq̄r, TA.) — Also, (S, K, &c.) and **حَرَقَانَةٌ** (S, Mgh, K) and **حَرَقَانٌ**, (K,) or this is vulgar, (O, TA,) and **حَرَقَانَةٌ**, or this is incorrect, (K,) or vulgar, (S, O,) and **حَرُوقٌ** and **حَرُوقٌ** (Fr, O, K) and **حَرُوقَاءٌ**, (Fr, S, O, K,) [Tinder; i. e.] a thing, (S, K,) or burnt rag, (AHn, ISd, TA,) into which fire falls when it is struck: (AHn, S, ISd, K, TA:) or what remains of burnt cloth: (Mgh:) [and any substance used for receiving fire that is struck; as, for instance, the pith of the **عَسْرُ**.]

حَرَقَانٌ, applied to fire, (**نَارٌ**) That burns everything; as also **حَرَقَانٌ**: (Aboo-Málik, TA:) that spares, or leaves, nothing. (IAq̄r, K.) — †A man that spoils, mars, destroys, or consumes, everything; (IAq̄r, K;) sparing nothing; like the fire thus termed; (IAq̄r, TA;) as also **حَرَقَانٌ**. (K.) In some copies of the K̄, **مَنْ يَفْسُدُ فِي كُلِّ شَيْءٍ**: but correctly, without **فِي**. (TA.) — †A vehement throwing or casting or shooting. (K.)

حَرُوقٌ: see **حَرَقَانٌ**.

حَرُوقٌ: see the next paragraph.

حَرِيقٌ: see **حَرَقٌ**: — and see also **حَرِيقَةٌ**, in two places. — Heat, or †cold, or a wind, or some other cause of mischief or harm, that burns, or †nips, shrinks, shrivels, or blasts, (**يُحْرِقُ**) herbage. (TA.) — Also i. q. **مَحْرُوقٌ**, [i. e. Burnt,] (Mgh, Mgb,) and so **مَحْرُوقٌ**: (TA:) pl. of the first **حَرَقٌ**; like **قَتْلَى** and **جَرْحَى**, pls. of **قَتِيلٌ** and

الْحَرِيقُ شَيْبٌ. (Mgh.) Thus, in a trad., **الْحَرِيقُ شَيْبٌ** [The burnt is a martyr]: (Mgh:) or **الْحَرِيقُ**, i. e. he who falls into fire, and takes fire and burns. (TA.) — The grating sound of the dog-tooth by reason of anger, or rage; as also **حُرُوقٌ**. (TA.)

حَرَقَانٌ: see **حَرَقَانٌ**.

حَرُوقَةٌ: see **حَرِيقَةٌ**.

حَرِيقَةٌ: see **حَرِيقَةٌ**. — Also, (Yaqqoob, S, K,) and **حَرُوقَةٌ**, (K,) *A kind of food, (K,) thicker than what is termed **حَسَاءٌ**; (Yaqqoob, S, K;) like **نَفِيتَةٌ**: (S:) or water, (K,) i. e. hot water, (TA,) upon which a little flour is sprinkled, and which swells, or becomes inflated, in boiling, (K, TA,) and becomes of a whitish dust-colour: it is licked up with the tongue: and is also called **نَفِيتَةٌ**: they made use of it in hard and dear times, and when the cattle were lean, and when the season was severe: (TA:) or it was made by sprinkling flour upon water or fresh milk until it swelled, and became [like] what is termed **حَسَاءٌ**: a man used to satisfy his household with it when fortune overcame him: and it is also called **نَفِيتَةٌ**: (ISk, Az, TA:) pl. **حَرَائِقُ**. (S.) One says, **وَجَدْتُ بَنِي فُلَانٍ مَا لَهُمْ عَيْشٌ إِلَّا الْحَرَائِقُ** [I found the sons of such a one having no means of subsistence other than the messes of the kind called **حَرَائِقُ**]. (S.)*

حَرُوقَاءٌ: see **حَرَقَانٌ**.

حَرَقَانٌ: see **حَرَقَانٌ**, in two places: — and see also **مَحْرُوقٌ**, in two places.

حَرُوقٌ: see **حَرَقَانٌ**.

حَرَقَانَةٌ *A kind of ship, (Lth, S, K,*) [built] at El-Baṣrah, (K,) in which are engines for throwing fire upon the enemy at sea, or on a large river: (Lth, S, K;) accord. to some, such an engine itself: (ISd, TA:) accord. to the A, [a bark;] a light-going ship: (TA:) [it is often used in this last sense in post-classical works:] pl. **حَرَقَانَاتٌ** (K) [and **حَرَائِقُ**]. — Also the former pl., *The places of those who fry [meat &c.], and of the makers of charcoal: (Lth, K:) of the dial. of the people of El-Baṣrah.* (Lth, TA.)*

حَرَقَانَةٌ: see **حَرَقَانٌ**: — and see also **حَرَقَانٌ**.

حَرِيقَاءٌ *The act of copulation upon the side.* (Z, TA.) [See 3.]

حَارِقَةٌ: see **حَرَقٌ**, in two places. — **الْحَارِقَتَانِ** *The heads [of the bones] of the two thighs, in the two hips: or two sinews in the two hips: (S, K:) when these are severed, the man walks upon the extremities of his toes, and cannot do otherwise: when one so walks by choice, you say that he is **حَارِقَةٌ**, part n. of **اِحْتَامٌ**: (IAq̄r, TA:) the **حَارِقَةٌ** is also explained as being the *sinew that connects the thigh and the hip: or the sinew that connects the head [of the bone] of the thigh and that [of the bone] of the upper arm, which turn in the **صَدْفَةٌ** [or socket] of the hip and of the shoulder-blade: when it is severed, it never unites: or a sinew in the **حَرْبَةٌ** [or socket of the hip], that suspends [the bone of] the thigh to the hip, and by**

*means of which the man walks: it is said that when the **حَارِقَةٌ** is displaced, the man becomes lame. (TA.) — Also, the sing., *The side of the body.* (AHeyth, TA.)*

حَارِقَةٌ: see **حَرَقٌ**.

مَحْرُوقٌ: see **حَرِيقٌ**.

الْمَحْرُوقُ *A certain idol, of Bekr Ibn-Wáil, (K,) which was in Selmán.* (TA.)

مَحْرُوقٌ: see **حَرِيقٌ**. — *Having his **حَارِقَةٌ** [q. v.] severed; (S, TA;) as also **حَرَقٌ**; which latter is [said to be] the more common: (TA:) [but this I doubt:] or, as some say, (S,) *having his hip dislocated: (S, K:) [pl. of the latter, deviating from rule, **حَرَأَقٌ**, occurring in a verse below.] The rájiz says, (S,) namely, Aboo-Moḥammad El-Ḥadhlamee, (TA,) describing a pastor, (S,)**

* **يَظُلُّ تَحْتِ الْغَنَنِ الْوَرِيقِ** *

* **يَشُولُ بِالْمَحْجَنِ كَالْمَحْرُوقِ** *

[*He continues, or continues during the day, beneath the leafy branch, raising the crooked-headed stick, like the **مَحْرُوقُ**]: i. e. he stands upon one leg, stretching himself up towards the branches, and drawing them to him with the **مَحْجَن**, and shaking off their leaves for the camels: (S, TA:) or he stands upon the extremities of his toes, [see **حَارِقَةٌ**,] in order to reach the branch and bend it to his camels. (ISd, TA. But see another meaning of the last word, below.) And another says,*

* **هُمُ الْعَرَبَانُ فِي حُرْمَاتِ جَارٍ** *

* **وَفِي الْأَدْنَيْنِ حَرَقَانٌ وَالْوَرُوكِ** *

[*They are like the crows in respect of the sacred rights of a neighbour; and in respect of inferiors, like those who are dislocated in the hips, or who have the sinews of the hip-joints severed]: i. e., when a neighbour having a sacred right to respect alights among them, they are like the crow, which loaths not the gall on the back nor that which is unclean; and in wrongful treatment of their inferiors, like the **مَحْرُوقُ**, who walks with an inclining of the body (**يَبْسِي مُتَجَانِفًا**); and they abstain from aiding and defending them. (S, TA.) — Accord. to Ibn-'Abbád, in the saying of the rájiz cited above, it means (TA) *The iron instrument with which one roasts meat; syn. **سَفُودٌ**.* (K, TA.)*

حرقد

حَرَقْدٌ: see what follows.

حَرَقْدَةٌ *The **عُقْدَةُ** of the **حُنْجُورِ** [meaning the head of the windpipe; app. called its **عُقْدَةُ**, or "knob," because its anterior portion forms a protuberance, that which we term "pomum Adami:"] see **عُقْدَةٌ**: (S, L, K:) pl. **حَرَقْدٌ**. (L.) — And *The root of the tongue; (IAq̄r, L;) as also **حَرَقْدٌ**.* (IAq̄r, L, K.)*

حرقص

حَرَقُوصٌ *A certain insect, resembling the flea, (S, A, K,) to which, sometimes, there grow two*

wings, and then it flies; (§;) or, as some say, larger than the flea; (TA;) or like the tick; (A;) accord. to Lth, a certain variegated insect (دَوْبِيَّةٌ مُجَزَّعَةٌ); (TA;) the حَمِيَّة [i. e. venom, or sting,] of which is like that of the hornet; (A, K;) which sticks to men, and bites, or stings; (تَلْدَغُ); and to which the extremities of whips are likened; (A;) or, accord. to Az, it has no حَمِيَّة when it bites; but its bite occasions much pain, [though] it has no venom (سُرٌّ) like that of hornets: (TA;) or (K) a certain small insect, (IDrd, TA,) resembling the tick, that sticks to men: (IDrd, K, TA;) or it is smaller than the [black beetle called] جَعَل (ISk, TA;) or, accord. to the M, a thing like a small pebble, speckled a little with red or yellow, but its prevailing colour is black; which collects, and enters beneath men, and in their groins, or armpits, or the like, and bites them; and rends the skins in which water or milk is kept; or, as in the T, a certain small insect, (TA,) which makes holes in the skins wherein water or milk is kept, and (as Az heard the Arabs of the desert to assert, TA) enters into the pudenda of girls; (K, TA;) and is of the same kind as جَعْلَان [pl. of جَعَل], but smaller; black, speckled with white: (TA;) because of its entering into the فَرْج of the virgin girl, it is called عَاشِقُ الْأُنْكَارِ: (IB, TA;) pl. حَرَاقِيصُ. (K.) — Also The stone of a green unripe date. (AA, K.)

حرقف

Q. 1. حَرَقَفَ الْأَتَانَ He (an ass) took hold upon the حَرَاقِف [pl. of حَرَقَفَةٌ] of the she-ass [with his fore legs]. (Ibn-'Abbád, Sgh, K.)

حَرَقَفَةٌ The bone of the حَجَبَةِ, which is the head [or crest] of the hip or haunch: (§, K;) or the head of the upper part of the hip or haunch: (TA in art. اَكْر:) or [the dual] حَرَقَفَتَان signifies the place where the head of each thigh unites with, or meets, the hip or haunch, (Zj in his "Khalk el-Insán," and TA,*) externally: (TA;) [see an explanation of حَجَبَةِ, in which a distinction is made between this latter term and حَرَقَفَةٌ: a distinction is also made between them by Zj in his work cited above, as a reference to حَجَبَةِ will show:] pl. حَرَاقِف (§, K) and حَرَاقِيف. (TA.) One says, الْبَرِيضُ إِذَا طَالَتْ حَرَاقِفُهُ [The sick man, when his lying on the side is of long continuance, his حَرَاقِف became galled; i. e. the exterior prominent regions of his hip-joints]. (§.)

حَرَقُوفٌ An emaciated beast, or horse or the like; (§, K, TA;) i. e., whose حَرَاقِيف are apparent. (TA.)

حرك

1. حَرَكٌ, aor. ٢, (IKtt, Mṣb, K,) inf. n. حَرَكٌ, (IKtt, Mṣb, MF,) or حَرَكٌ, with fet-h, (K,) as in the 'Eyn and O, but disallowed by MF, (TA,) [and probably transcribed from some lexicon in which, as is often the case, "with fet-h" relates to the medial radical letter,] and حَرَكَةٌ, (K,) or this is an inf. n. of un.; (Mṣb; [but in general

usage it is not thus restricted;]) and حَرَكٌ † [which is the more common]: (§, Mṣb, K;) [both signify the same; It, or he, moved; was, or became, in a state of motion, commotion, or agitation; shook, shook about, wobbled, tottered, waggled, waggled, or nodded: or the latter verb, more properly, it, or he, was put, or it put itself, or he put himself, in a state of motion, commotion, or agitation: and the latter also signifies he became active; said of a growing child, and of a young gazelle &c.: (see حَرَكٌ:)] the former is the contr. of سَكَنَ; (Mṣb, K;) and the latter is quasi-pass. of حَرَكْتُهُ. (§, Mṣb, K.) = حَرَكَةٌ, (AA, §, K,) aor. ٢, inf. n. حَرَكٌ, (§,) He hit, or hurt, his (a man's, AA, K) حَارِك. (AA, §, K.) Accord. to Fr, حَرَكٌ حَارِكٌ He cut his حَارِك. (TA.) And accord. to AZ, حَرَكَةٌ بِالسَّيْفِ, inf. n. حَرَكٌ, He smote [meaning severed] his neck with the sword. (TA.) = حَرَكٌ, aor. ٢, (IAḡr, K,) inf. n. حَرَكٌ, (TK,) He was, or became, incapable of coition (IAḡr, K) with women. (IAḡr, TA.)

2. حَرَكَةٌ, [inf. n. حَرَكْتُهُ,] He moved; put in motion; put in a state of motion, commotion, or agitation; moved about; agitated, stirred, or shook; it, or him. (§, Mṣb, K.) [Hence,] حَرَكٌ أَحْشَائِي [It agitated my bowels] is like the phrase حَرَكٌ مَنِي [it agitated me], said by one who has been agitated by reason of an event or affair. (Ham p. 183.) — [He made it (a letter) movent; i. e., made it to be immediately followed by a vowel; contr. of سَكَنَهُ.] — He urged him (a camel) to go, but he went not. (Ibn-'Abbád, Z.)

5. حَرَكٌ: see 1. — [Also It (a letter) was, or became, movent; i. e., immediately followed by a vowel; contr. of سَكَنَ.]

حَرَكٌ, applied to a boy, Light, active, agile, brisk, lively, or sprightly; and sharp, or quick, in intellect. (§, K.)

حَرَكَةٌ Motion; commotion; agitation; contr. of سَكُونٌ; (§, Mṣb, K;*) and so حَرَاكٌ, (§, Mṣb, K,) as in the phrase, مَا بِهِ حَرَاكٌ [There is not in him any motion]: (§, K;) and, accord. to El-Khafájee, حَرَاكٌ also; but this is disallowed by MF. (TA.) [The first, accord. to the Mṣb, is an inf. n. of un.: but see L.] — [Also Activity: often used in this sense in the classical language, and in the present day. — And A letter's having a vowel immediately following: and a vowel itself.]

حَرَكَةٌ i. q. حَرَقَفَةٌ [q. v.]: (§: [in the K حَرَقُوفٌ, which is evidently a mistake:] pl. حَرَاكِك and حَرَاكِك, (§, K,) meaning the heads, (§, TA,) or extremities, (TA,) of the two hips, or haunches, that are next the ground when one sits: (§, TA:) in the latter pl., which is extr., the ى may be inserted for euphony, because of the double ك. (TA.)

حَرَكُوكُ: see حَارِكٌ.

حَرَاكٌ: see حَرَكَةٌ.

حَرِيكٌ Incapable of coition; (IAḡr, K;) applied to a man and to a horse. (IAḡr, TA in art. عَجَز.) — One who is weak in the waist, so that,

when he walks, he is as though he were plucking up himself [or his feet] from the ground: (IDrd, K;*) fem. with ٥. (K.) A man weak in the حَرَاكِك [pl. of حَرَكَةٌ, q. v.]. (TA.)

حَارِكٌ The كَاهِل [or withers]; (§;) as also حَرَكُوكُ: (K;) and the branches of the two shoulder-blades of a horse: (§:) or the upper part of the كَاهِل (K) of a horse: (TA:) or a bone projecting from the two sides thereof, (K, TA,) bordered by the two branches of the two shoulder-blades: (TA:) or the place of growth of the lowest part of the mane, next the back, upon which he who mounts lays hold: (K;) or حَارِكَان signifies the place where the two shoulder-blades meet. (Mṣb.)

مَحْرَكٌ The upper extremity of the neck, (AZ, K, TA,) at the joint of the head. (TA.)

مُحَرِّكُ الْقُلُوبِ The Turner [or Mover] of hearts; [applied to God;] occurring in a trad., in which some read in its stead مَحْرَكُ الْقُلُوبِ, meaning "The Remover of hearts:" (Fr, TA:) Abu-l-'Abbás says that the former is preferable. (TA.)

مَحْرَاكٌ A thing, (§,) or piece of wood, (K,) with which a fire is stirred. (§, K.) — A style with which a receptacle for ink is stirred. (Lth, TA.)

مُحْتَرِكٌ One who keeps, or cleaves, to the حَارِك of his camel. (Ibn-'Abbád, K.)

حرم

1. حَرَمٌ, (§, Mṣb, K,) aor. ٢, (K,) inf. n. حَرَمٌ (Mṣb, K) and حَرَمٌ (Mṣb) and حَرَمَةٌ (IKoot, §, Mṣb) and حَرَمَةٌ (IKoot, Mṣb) and حَرَامٌ, (Mṣb, K,) It (a thing, §, Mṣb) was, or became, forbidden, prohibited, or unlawful, (Mṣb,) عَلَيْهِ to him. (§, K.) And حَرَمَتِ الصَّلَاةَ, (§, Mṣb, K,) inf. n. حَرَمٌ (§, K) and حَرَمٌ (K) and حَرُومٌ; (AZ, TA;) and حَرَمَتِ, (§, Mṣb, K,) aor. ٢, inf. n. حَرَمٌ [in the CK حَرَمٌ] and حَرَامٌ; (Mṣb, K, TA;) Prayer was, or became, forbidden, prohibited, or unlawful, (Mṣb,) عَلَيْهَا to her; (T, §, K;) namely, a woman (T, §, K) menstruating. (§.) And حَرَمَ السَّحُورَ عَلَى الصَّائِمِ [The meal before day-break was, or became, forbidden to the faster]. (K.) And حَرَمَتِ الْمَرْأَةَ عَلَى زَوْجِهَا, aor. ٢, inf. n. حَرَمٌ and حَرَامٌ, [The woman was, or became, forbidden to her husband.] (AZ, TA.) — [Also It (a place, a possession, a right, an office or a function, a quality, a command or an ordinance, &c.,) and he, (a person,) was, or became, sacred, or inviolable, or entitled to reverence, respect, or honour; whence several applications of its part n. حَرِيمٌ, q. v.] = حَرَمَهُ الشَّيْءَ, aor. ٢; (§, Mṣb, K;) and حَرَمَهُ الشَّيْءَ, aor. ٢; (K;) inf. n. حَرَمٌ (§, Mṣb, K) and حَرَمٌ and حَرَمَةٌ (K) and حَرَمَةٌ and حَرِيمَانٌ (§, Mṣb, K) and حَرِيمَةٌ (§, K) and حَرِيمٌ (K) and مَحْرَمَةٌ; (Har p. 69;) and أَحْرَمُهُ †, (§, Mṣb, K,) but this last is of weak authority; (K;) He denied him, or refused him, the thing; (§, K;) he refused to give him the

thing: (TA:) he rendered him hopeless of the thing: (PŞ:) accord. to the T, حرم signifies the act of denying or refusing [a thing]; and حرمة is the same as حرمان; (TA;) which signifies [also the denying, or refusing, a thing; or] the rendering unprosperous, or unfortunate; (KL;) [and frequently, as inf. n. of the pass. v. حرم, the being denied prosperity; privation of prosperity; ill-fatedness: see its syn. حرق.] حرمت, aor. ٤, inf. n. حرمان; (K;) and استحرمت; (S, K;) said of a female cloven-hoofed animal, She desired the male: (S, K;) accord. to El-Umawee, (S,) likewise said of a she-wolf and of a bitch: (S, K;) and sometimes also said of a she-camel: but mostly of a ewe or she-goat. (TA.) حرمة, aor. ٤, (S, K,) inf. n. حرم, (S,) accord. to AZ and Ks, (S,) He was overcome in contending for stakes, or wagers, in a game of hazard, (S, K,) not having himself overcome therein. (K.) Also حرم, aor. ٤, (K,) inf. n. حرم, (TA,) He persisted; or persisted obstinately; or persisted in contention, litigation, or wrangling; or he contended, litigated, or wrangled. (K.)

2. حرمة, inf. n. تحريم, (S, Mşb, K,) said of God, (K,) and of a man, (S, Mşb,) He forbade it, prohibited it, or made it unlawful, (S, Mşb, K,*) عليه to him; (S;) as also احرمه, (S,*) Mşb, K,) inf. n. احرام. (S.) The saying الله اكبر at the commencement of prayer is termed تكبير التحريم [The تكبير of prohibition], because it prohibits the person praying from saying and doing anything extraneous to prayer: and it is also termed تكبير الاحرام, meaning the تكبير of entering upon a state of prohibition by prayer. (TA.) It is said in a trad., of Ibn-'Abbás, إِذَا حَرَّمَ الرَّجُلُ امْرَأَتَهُ قَبْلَ أَنْ يَكْفِرَ بِهَا [When the man declares his wife to be forbidden to him, it is an oath, which he must expiate]: for the تحريم of a wife and of a female slave may be without the intention of divorce. (TA.) And حرمت الظلم على نفسي, occurring in another trad., [lit. I have forbidden myself wrongdoing, said by Moḥammad,] means I am far above wrongdoing. (TA.) تحريم [as the inf. n. of حرم] means The being refractory, or untractable; [as though forbidden to the rider;] whence محرم [q. v.] applied to a camel. (TA.) — [Also He made, or pronounced, it, or him, sacred, or inviolable, or entitled to reverence or respect or honour; whence المحرم applied to the حرم of Mekkeh, &c.:] he, or it, made him, or it, to be revered, respected, or honoured. (KL.) — He bound it hard; namely, a whip. (KL.) — He tanned it incompletely [so that it became, or remained, hard]; namely, a hide. (KL.) — See also 4, in two places.

4. احرم, [inf. n. احرام,] He entered upon a thing [or state or time] that caused what was before allowable, or lawful, to him to be forbidden, or unlawful. (S,*) Mşb. [See also 5.] And hence, (S, Mşb,) He purposed entering upon the performance of the حج or the عمرة: (Mşb:) or he (the performer of the حج or the عمرة)

entered upon acts whereby what was allowable, or lawful, to him became forbidden, or unlawful; (K, TA;) as venerable intercourse, and the anointing of oneself, and wearing sewed garments, and hunting and the like: (TA:) you say, احرم بالحج, and بالعمرة, because what was allowable to the person became forbidden; as the killing of objects of the chase, and [venerable intercourse with] women. (S.) And He entered into the حرم, i. e. Mekkeh or El-Medeeneh, (K, TA,) or the sacred territory of either of those cities: (TA:) or he entered into a sacred, or an inviolable, state; or into a state of security or safety, (S, K, TA,) being assured by a compact, or bond, that he should not be attacked [&c.]: (TA:) or it signifies, (K,) or signifies also, (S,) he entered upon a sacred month; (S, Mşb, K;) and so تحريم, (K, TA, [in the CK حرم,]) inf. n. تحريم. (TA.) And He entered [as a subject] into the covenanted state of security of the government of the Khaleefeh. (TA.) 'Omar said, الصيام احرام, [Fasting is a state of prohibition], because the faster is prohibited from doing that which would break his fast. (Sh, TA.) And الرجل يحرم في الغضب, a saying of El-Hasan, means The man swears in anger, because he becomes prohibited thereby (لتنحريمه به) [from doing, or refraining from, a thing]. (TA.) See also 2, second sentence. — احرم عنه He refrained from it [as though he were prohibited from doing it]. (El-Mufaddal, TA.) — احرمه: see 2, first sentence. — See also 1. — Also He overcame him in contending for stakes, or wagers, in a game of hazard; (AZ, Ks, S, K;) and so حرمة, (K,) inf. n. تحريم. (TA.)

5. تحرم [He became in a state of prohibition]: see 4. [Thus it is similar to 4 in the first of the senses assigned to this latter above. Like as you say, احرم بالحج, and بالعمرة, so] you say, تحرم, [He became in a state of prohibition by prayer; i. e.] he pronounced the تكبير [or تكبيرة] for prayer; he entered upon prayer. (MA.) — [Also He protected, or defended, himself.] You say, تحرم منه بحزمة, meaning تمنع and تحمي [He protected, or defended, himself] by اذمة [by a compact, or covenant, whereby he became in a state of security or safety, or by a promise, or an assurance, of security or safety]; (K;) or بصحبة [by companionship]; or بحق [by a right, or due]. (TA.) And تحرم بصحبه [He protected, or defended, himself by his companionship: or, as explained in the PŞ, he sought protection, or security, by his companionship]. (S.) — Also [He was, or became, entitled to reverence, respect, or honour; or] he possessed what entitled him to reverence, respect, or honour. (KL.)

8. احترم He held him in reverence, respect, or honour; he revered, respected, or honoured, him. (MA.) [See حرمة. Golius and Freytag explain احترم as meaning "Dignitate et praesidio venerabilis fuit:" but it is the pass., احترم, that

has this meaning; or rather, he was held in reverence, &c.; was revered, &c.]

10. استحرم [He deemed himself in a state of prohibition]. It is said in a trad., of Adam, استحرم بعد موت ابنه مائة سنة لم يضحك [He deemed himself in a state of prohibition, after the death of his son, a hundred years, not laughing]: from احرم signifying "he entered into a sacred, or an inviolable, state." (TA.) — استحرمت, said of a female cloven-hoofed animal, &c.: see 1.

حرم: see حرم.

حرم The state of احرام (Az, S, K) on account of the performance of the حج or the عمرة; (Az, TA;) as also حرمة. (K in art. حل. [See 4 in the present art.]) Hence the saying, فعله في حله, and حرمة, and في حله وحرمة, He did it when he was free from احرام and when he was in the state of احرام. (K in art. حل.) And hence the saying of 'Aisheh, respecting Moḥammad, كنت اطيبه, i. e. [I used to perfume him when he was free from احرام and] when he was in the state of احرام: (S, Mşb:*) or when he became free from احرام and when he performed the ablution and desired to enter upon the state of احرام for the حج or the عمرة. (Az, TA.) حرمة, in copies of the K, explained as meaning نساؤك حرمة, is a mistranscription for حرمةك: see حرمة.

حرام: see حرم, in two places. — See also حرام, and حرم على قرية اهلكناها انهم, in two places. — لا يرجعون, (S,*) K,*) TA, in the Kur [xxi. 95], (TA,) thus read by some, (S, TA,) means واجب [i. e. It is a necessary lot of the people of a town that we have destroyed that they shall not return] (S, K, TA) to their present state of existence: (TA:) so explained by Ks, (S, TA,) and by I'Ab and Fr and Zj: (TA:) some read حرام: (Bd:) the people of El-Medeeneh read حرام; meaning forbidden; and accord. to this reading and meaning, لا is redundant: (TA:) [or حرام in this instance is syn. with واجب, like حرم; for it is said that] the explanation of Ks is confirmed by the saying of 'Abd-er-Rahmán Ibn-Jumáneh [in the TA حمانه, app. for حمانه,] El-Muḥáribee, a Jáhilee,

* فَإِنَّ حَرَامًا لَا أَرَى الدُّعْرَ بَأْكِيًا *
* عَلَى شَجْوِهِ إِلَّا بَكَيْتَ عَلَى عَمْرٍو *

[For it is a necessary thing that I should not ever see one weeping for his sorrow but I should weep for 'Amr]. (TA.)

حرم: see حرام, with which it is sometimes syn., like as زمن is with زمان. (S, Mşb, TA.) — [Hence,] الحرم The حرم [or sacred territory] of Mekkeh, (Lth, Az, Mşb,*) K,) upon the limits of which were set up ancient boundary-marks [said to have been] built by Abraham; (Az, TA;) also called حرم رسول الله and حرم الله (K) and المحرم: (Lth, K:) also the حرم of El-Medeeneh: (Mşb:) [and Mekkeh itself: and El-Medeeneh itself:] and الحرمان [the sacred territory

of Mekkeh and that of El-Medeeneh: and] *Mekkeh* [itself] and *El-Medeeneh* [itself]: pl. **أَحْرَامٌ**: (K:) and **حَرَمُ اللَّهِ** is also applied to *Mekkeh* [itself]. (S.) — See also **حَرِيمٌ**, in two places.

حَرَمٌ: see **حَرَامٌ**, with which it is syn. (TA.) Zuheyr says,

- * وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْأَلَةٍ
- * يَقُولُ لَا غَائِبَ مَالِي وَلَا حَرِمٌ

[And if a friend come to him, on a day of solicitation, he says, My cattle are not, or my property is not, absent, nor forbidden, or refused]: (S, IB, TA:) [in the S, this is cited as an ex. of **حَرَمٌ** as syn. with **حَرْمَانٌ**, which is an inf. n. of **حَرَمَةٌ**, q. v.: but] IB says that **حَرَمٌ** means **مَمْنُوعٌ**: (TA:) **يقول** in this verse is **marfooq** though commencing an apodosis, because meant to be understood as put before [in the protasis], accord. to Sb; as though the poet said, **يَقُولُ إِنَّ أَتَاهُ خَلِيلٌ**: accord. to the Koofees, it is so by reason of **ف** understood. (S, TA.)

حَرَمَةٌ The state of being forbidden, prohibited, or unlawful: (KL:) [and of being sacred, or inviolable; sacredness, or inviolability: (see **حَرَمٌ**, of which it is an inf. n.):] and the state of being revered, respected, or honoured. (KL.) See also **مَحْرَمٌ**. — Also, (Az, Mgh, Mṣb, K,) and **حَرَمَةٌ**, (Mgh, K,) and **حَرَمَةٌ**, (K,) *Reverence, respect, or honour*; (Az, K, TK;) a subst. from **احْتَرَامٌ**, (Mgh, Mṣb,) like **فِرْقَةٌ** from **اِفْتِرَاقٌ**; (Mṣb;) and **حَرَمٌ** signifies the same; but properly, a place of **حَرَمَةٌ**: (Mgh:) pl. of the first **حَرَمَاتٌ** and **حَرَمَاتٌ**, like **غُرَفَاتٌ** pl. of **غُرْفَةٌ**. (Mṣb.) When a man has relationship [to ns], and we regard him with bashfulness, we say, **لَهُ حَرَمَةٌ** [Reverence, &c., is due to him; or is rendered to him]. (Az, TA.) And we say, **لِلْمُسْلِمِ عَلَى حَرَمَةٍ** [Reverence, &c., to the Muslim is incumbent on the Muslim]. (Az, TA.) — Also *A thing that should be sacred, or inviolable*; (S, Mṣb, K;) and so **مَحْرَمَةٌ** and **مَحْرَمَةٌ** (S, Mṣb) and **مَحْرَمٌ**: (Mṣb:) as, for instance, a man's honour, or reputation: (TK:) *a thing which one is under an obligation to reverence, respect, or honour [and defend]*: (Jel in ii. 190:) *a thing of which one is under an obligation to be mindful, observant, or regardful*: (Bḍ ibid. :) [everything that is entitled to reverence, respect, honour, or defence, in the character and appertinances of a person: a thing that one is bound to do, or from which one is bound to refrain, from a motive of reverence, respect, or honour: (see the next sentence:) and any attribute that renders the subject thereof entitled to reverence, respect, or honour:] the pl. of **حَرَمَةٌ** is **حَرَمَاتٌ** (Bḍ and Jel ubi suprâ, and TA) [and **حَرَمَاتٌ** and **حَرَمَاتٌ**, as above,] and **حَرِمٌ**; (Mṣb;) and that of **مَحْرَمٌ** [and **مَحْرَمَةٌ** and **مَحْرَمَةٌ**] is **مَحَارِمٌ**; (Mṣb;) and **مَحْرَمَاتٌ** and **مَحْرَمَاتٌ** [also] are pls. of **مَحْرَمَةٌ** and **مَحْرَمَةٌ**. (Aṣ, S.) **حَرَمَاتُ اللَّهِ** means [The inviolable ordinances and prohibitions of God: or] the ordinances of God, and other inviolable things: (Bḍ and Jel* in xxii. 31:) or what it is

incumbent on one to perform, and unlawful to neglect: (Zj, K:) or all the requisitions of God relating to the rites and ceremonies of the pilgrimage and to other things: (Ksh in xxii. 31:) or the **حَرَم** [or sacred territory] and the requisitions relating to the pilgrimage: (Bḍ ubi suprâ:) or the requisitions relating to the pilgrimage in particular: (Ksh ubi suprâ:) or the Kaqbeh and the sacred mosque and the sacred territory and the sacred month and the person who is in the state of **إِحْرَامٍ**: (Ksh and Bḍ ibid. :) or the inviolability (**حَرَمَةٌ**) of the sacred territory and of the state of **إِحْرَامٍ** and of the sacred month: (TA:) or *Mekkeh and the pilgrimage and the عَجْرَةٌ, and all the acts of disobedience to God which He has forbidden*: (Mujâhid, TA:) or [simply] the acts of disobedience to God. ('Atâ, TA.) — And [hence, because it should be regarded as sacred, or inviolable,] i. q. **دِمَّةٌ** [A compact, a covenant, or an obligation; and particularly such as renders one responsible for the safety, or safe-keeping, of a person or thing, or for the restoration of a thing, or for the payment of a sum of money, &c.; or by which one becomes in a state of security or safety: and simply responsibility, or suretiship: and security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter: or an obligation, a duty, or a right, or due, that should be regarded as sacred, or inviolable, or the non-observance of which is blameable]. (K.) — And [hence also] A man's **حَرَم** [i. e. his wives, or women under covert,] and his family: (S:) and [in like manner the pl.] **حَرَمٌ**, accord. to the K **حَرَمٌ**, but correctly like **زَفْرٌ**, (TA,) a man's wives, or women [under covert], (K, TA,) and his household, or family, (TA,) and what he protects, or defends; as also **مَحَارِمٌ**, of which the sing. is **مَحْرَمَةٌ** and **مَحْرَمَةٌ**: (K, TA:) and hence **حَرَمَةٌ** is applied by the vulgar to signify a wife. (TA.) [In Har, p. 377, a man's **حَرَمَةٌ** is said to mean his **حَرَم** and his family: and in p. 489, a man's **حَرَم** is said to mean his family and his wives and those whom he protects, or defends. See also **حَرِيمٌ**.] — Also *A share, portion, or lot*; syn. **نَصِيبٌ**. (K.)

حَرَمَةٌ (K) and **حَرَمَةٌ** (Lḥ, S, K) The desire of a female cloven-hoofed animal, (K,) or of a ewe, or she-goat, (S,) and of a she-wolf and of a bitch, (K,) for the male: (S, K:) **حَرَمَةٌ** in ewes, or she-goats, is like **ضَبْعَةٌ** in she-camels, and **حِنَاءٌ** in ewes. (S.) It is also used, in a trad., in relation to male human beings. (K.) It is said in a trad., respecting those whom the hour [of the resurrection] shall overtake, **تَبِعَتْ عَلَيْهِمُ الْحَرَمَةُ وَيَسْلُبُونَ**, i. e. *Veneral desire [shall be made to befall them, and they shall be bereft of shame]*. (S.)

حَرَمَةٌ: see what next precedes.
حَرَمَةٌ: } see **حَرَمَةٌ**.
حَرَمَةٌ: }
حَرَمَةٌ: }
حَرَمِيٌّ, applied to a female cloven-hoofed ani-

mal, (K,) or to a ewe, or she-goat, (S,) and to a she-wolf and to a bitch, (K,) *Desiring the male*: pl. **حَرَامِيٌّ** and **حَرَامِيٌّ**, (S, K,) like **عَجَالِيٌّ** and **عَجَالِيٌّ**, (S,) or the latter pl. is **حَرَامِيٌّ**; (so accord. to some copies of the K [like **عَجَالِيٌّ**];) as though its masc., if it had a masc., were **حَرَمَانٌ**. (S.) — **حَرَمِيٌّ** means the same as **أَمَّا وَاللَّهِ** [Verily, or now surely, by God]; (K;) as also **حَرَمِيٌّ** and **حَرَمِيٌّ**. (K in art. **حَرَمٌ**.)

حَرَمِيٌّ, applied to a man, *Of, or belonging to, the حَرَم*: fem. **حَرَمِيَّةٌ**. (S, Mṣb, TA.) [In the TA it is said that Mbr mentions two forms of the epithet **حَرَمِيَّةٌ** as applied to a woman: it does not specify what these are; but one seems to be **حَرَمِيَّةٌ**, for he says that it is from the phrase **وَحَرَمَةُ الْبَيْتِ** of God.] Az says, on the authority of Lth, that when they applied the rel. n. from **الْحَرَمُ** to anything not a human being, [as, for instance, to a garment, or piece of cloth,] they said **ثَوْبٌ حَرَمِيٌّ**: (Mṣb:) [but] they also said **حَرَمِيَّةٌ**, (S,) or **سَهَامٌ حَرَمِيَّةٌ**, (Mṣb,) meaning *Arrows of the حَرَم*: (S, Mṣb:) and **حَرَمِيَّةٌ** [also, or **قَوْسٌ حَرَمِيَّةٌ**,] meaning *A bow made of a tree of the حَرَم*. (Ham p. 284.) — Also *A man of the حَرَم whose food was eaten by a pilgrim, and in whose clothes this pilgrim performed his circuiting round the Kaqbeh: and a pilgrim who ate the food of a man of the حَرَم, and performed his circuiting round the Kaqbeh in this man's clothes: each of these was called the حَرَمِيٌّ of the other: every one of the chiefs of the Arabs who imposed upon himself hardship, or strictness, in his religious practices had a حَرَمِيٌّ of the tribe of Kureysh; and when he performed the pilgrimage, would not eat any food but that of this man, nor perform his circuiting round the Kaqbeh except in this man's clothes.* (TA.)

حَرَمِيٌّ: see the next preceding paragraph.

حَرَامٌ *Forbidden, prohibited, or unlawful: and sacred, or inviolable*; as in the phrases **الْبَيْتُ الْحَرَامُ** [the Sacred House of God (i. e. the Kaqbeh)] and **الْمَسْجِدُ الْحَرَامُ** [the Sacred Mosque of Mekkeh] and **الْبَلَدُ الْحَرَامُ** [the Sacred Town or Territory]: (Mṣb:) *contr. of حَلَالٌ*; (S;) as also **حَرَامٌ** (S, Mṣb) and **حَرَامٌ** (S, Mṣb, K) and **حَرِيمٌ** [q. v.] (TA) [and in its primary sense **حَرِيمٌ**] and **مَحْرَمٌ**: (S, Mgh, Mṣb:) the pl. [of **حَرَامٌ**, agreeably with analogy,] is **حَرَامٌ**; (K;) and **مَحَارِمٌ** also is a pl. of **حَرَامٌ**, *contr. to rule*, (TA,) and signifies *things forbidden by God*. (K.) See also **حَرَمٌ**. — **بِحَرَامِ اللَّهِ لَا أَفْعَلُ** (as in some copies of the S,) or **حَرَامِ اللَّهِ لَا أَفْعَلُ**, (as in other copies of the S and in the K,) is a saying like **لَا يَجِيزُ اللَّهُ لَا أَفْعَلُ**, or **يَجِيزُ اللَّهُ لَا أَفْعَلُ**: (S, K:) it may mean a declaration that the wife or the female slave shall be forbidden [to him who utters it], without the intention of divorcing [thereby the former, or of emancipating the latter; so that it may be rendered, according to the two different readings, I imprecate upon myself, or that which I imprecate

upon myself is, *what is forbidden of God*, if I do it: *I will not do such a thing*: in like manner, *عَلَى الْحَرَامِ* is often said in the present day. (TA. [See 2.]) — [An illegitimate son: and a disingenuous, or dishonest, person.] — *شَهْرٌ حَرَامٌ* [A sacred month]: (Mṣb:) pl. *حُرُومٌ*. (S, Mṣb, K.) *الْأَشْهُرُ الْحُرُومُ* [The sacred months] (S, *Mṣb, K.) were four; namely, *ذُو الْقَعْدَةِ* and *ذُو الْحِجَّةِ* and *ذُو الْمُحَرَّمِ* and *رَجَبٌ*; (S, Mṣb, K.) three consecutive, and one separate: (S, Mṣb:) in these the Arabs held fight to be unlawful; except two tribes, Khath'am and Teiyi; unless with those who held these months as profane. (S, TA.) — *حَرَامٌ* applied to a man signifies *Entering into the حَرَم* [or sacred territory of Mekkeh or of El-Medeeneh, or Mekkeh or El-Medeeneh itself]; and is applied also to a woman; and to a pl. number: (TA:) or i. q. *مُحَرَّمٌ* (S, Mṣb) as meaning [in, or entering upon, the state of *إِحْرَامٌ*: i. e. entering upon the performance of those acts of the *حَجَّ*, or of the *عُمْرَةَ*, whereby certain things before allowable, or lawful, to him became forbidden, or unlawful; (see 4;) or] *purposing to enter upon the performance of the حَجَّ or the عُمْرَةَ*: (Mṣb:) as also *حَرَمٌ*: you say, *أَنْتَ حَرَمٌ* and *أَنْتَ حَرَمٌ* [Thou art one who has quitted his state of *إِحْرَامٌ* and thou art in, or entering upon, the state of *إِحْرَامٌ*]: (TA:) the pl. of *حَرَامٌ* thus applied is *حُرُومٌ*: (S, Mṣb:) the fem. of *مُحَرَّمٌ* is with *ة*; and the pl. masc. *مُحَرَّمُونَ*; and the pl. fem. *مُحَرَّمَاتٌ*. (Mṣb.) — See another meaning voce *حَرَمٌ*.

حَرَامٌ: see *حَرِيمٌ*.

حَرُومٌ A she-camel that does not conceive when covered. (AA, K. [In the CK, *مُعْتَاطَةٌ* is erroneously put for *مُعْتَاطَةٌ*].)

حَرِيمٌ: see *حَرَامٌ*. — [Hence,] The appertinances, or conveniences, (*مَرَافِقٌ* and *حُقُوقٌ*, S, Mṣb, K.) that are in the immediate environs, (S, Mṣb, K.) of a thing, (Mṣb,) or of a well &c., (S,) or that are adjuncts [or within the precincts] of a house; (K:) because it is forbidden to any but the owner to appropriate to himself the use thereof: (Mṣb:) or, of a well, the *place where is thrown the earth that has been dug out*, (K, TA,) and the *walking-place on either side*; in the case of a well dug in a waste land that has no owner, said in a trad. to be forty cubits: (TA: [but see *بَدْيٌ*];) and of a river, or rivulet, or canal, the *place where the mud is thrown out, and the walking-place on each side*: (TA:) and of a house, the *interior part upon which the door is closed*: (Ibn-Wāsil El-Kilābe, TA:) or the *interior part, or middle*, (*قَصْبَةٌ*) thereof: (T, TA:) [and particularly the women's apartments, and the portion that is forbidden to men who are not related to the women within the prohibited degrees of marriage:] and the court of a mosque: (T, TA:) [and in general,] a *place which it is incumbent on one to defend [from intrusion]:* (Ham p. 492:) *a thing that one protects, and in defence of which one fights*; [and particularly, like *حُرْمَةٌ* as used by the vulgar,

a man's wife; and also his female slave; or any woman under covert; and, like *حَرِيمٌ*, pl. of *حُرْمَةٌ*, as used in the classical language, his wives, or women under covert, and household;] as also *حُرُومٌ*: pl. *حُرُومٌ*, (K,) the pl. of *حَرِيمٌ*; (TA;) and *أَحْرَامٌ*, (K,) which is the pl. of *حَرَمٌ*. (TA.) — A partner, copartner, or sharer. (K.) — A friend: so in the saying, *فَلَانٌ حَرِيمٌ صَرِيحٌ* Such a one is a genuine, or sincere, friend. (TA.) — The garment of the *مُحَرَّمِ*, (S, K,) [which he wears during the performance of the *حَجَّ* or the *عُمْرَةَ*;] called by the vulgar *إِحْرَامٌ* and *حَرَامٌ*. (TA.) — The clothes which the *مُحَرَّمُونَ* used to cast off, (S, *K, TA,) when, in the time of paganism, they performed the pilgrimage to the House [of God, at Mekkeh], namely, those that were upon them when they entered the *حَرَم* [or sacred territory], (TA,) and which they did not wear (K, TA) as long as they remained in the *حَرَم*: (TA:) for the Arabs used to perform their circuiting round the House naked, with their clothes thrown down before them during the circuiting; (T, S, TA;) they saying, "We will not perform the circuiting round the House in clothes in which we have committed sins, or crimes:" and the woman, also, used to perform the circuiting naked, except that she wore a *رَهْطٌ* of thongs. (TA.) A poet says,

* كَفَى حَزَنًا مَرَى عَلَيْهِ كَأَنَّهُ

* لَقَى بَيْنَ أَيْدِي الطَّائِفِينَ حَرِيمٌ

[Sufficiently grievous is my passing by him as though he were a thing thrown away, a cast-off garment of a *مُحَرَّمِ*, before those performing the circuiting round the Kaṣbeh]. (S.)

حَرِيْبَةٌ Anything eagerly desired, or coveted, that escapes one, so that he cannot attain it. (S.) And *حَرِيْبَةُ الرَّبِّ* That which the Lord denies to whomsoever He will. (K.)

حَارِمٌ Denying, refusing, or refusing to give. (TA.) — *هُوَ بِحَارِمِ عَقْلٍ*, (so in the copies of the K,) or *مَا هُوَ بِحَارِمِ عَقْلٍ*, (so in the TA,) means *He has intellect, or intelligence*: (K:) a phrase mentioned, and thus explained, by AZ: and so *بِحَارِمِ عَقْلٍ*. (TA.) [The right reading is evidently that given in the TA.]

حَارِمٌ inf. n. of 4. — See also *حَرِيمٌ*.

مُحَرَّمٌ: see *حَرَامٌ*, with which it is syn. (S, Mgh, Mṣb.) [And see an ex. voce *حَدٌّ*.] — See also *حُرْمَةٌ*, in three places. — Also *A female relation whom it is unlawful to marry*: (T, Mṣb:) [and such a male relation likewise:] and *حُرْمَةٌ* relationship that renders it unlawful to marry. (K.) You say, *هِيَ لَهُ مُحَرَّمَةٌ* [She is a relation to him such as it is unlawful for him to marry]: and *هُوَ لَهَا مُحَرَّمٌ* and *هُوَ مُحَرَّمٌ مِنْهَا* (Mgh) and *هُوَ ذُو مُحَرَّمٍ مِنْهَا* he is one whom it is unlawful for her to marry, (S,) and *ذُو رَحِمٍ* *ذُو رَحِمٍ* and *ذُو رَحِمٍ مُحَرَّمٌ* and *مُحَرَّمٌ* as an

epithet to *رَحِمٍ* and to *ذُو*; (Mgh, Mṣb;) and *ذُو الْقَرَابَةِ* *حُرْمَةٌ* (Ham p. 669:) and in the case of a woman, *ذَاتُ رَحِمٍ مُحَرَّمِ*. (Mṣb.) — *مَحَارِمُ اللَّيْلِ* † *The fearful places of the night*, (IAḡr, S, K, TA,) which the coward is forbidden to traverse. (IAḡr, S, TA.) [See also *مَحَارِمُ*, pl. of *مُحَرِّمٌ*.]

مُحَرِّمٌ: see *حَرَامٌ*, in two places: *Contr. of مُحَلٌّ*: and as such signifying [also] one with whom it is unlawful to fight: (S:) or, as such, whom it is unlawful to slay: (TA in art. *حَل*;) and, as such also, one who has a claim, or covenanted right, to protection, or safeguard. (S in art. *حَل*.) Er-Rá'ee says,

* قَتَلُوا ابْنَ عَقَانَ الْخَلِيفَةَ مُحَرِّمًا *

(S,) meaning [They slew ('Othmán) Ibn-'Affán, the Khaleefeh,] while entitled to the respect due to the office of *Imám* and to the [sacred] city and to the [sacred] month: for he was slain [in El-Medeeneh and] in [the month of] *Dhu-l-Hijjah*. (Ham p. 310.) And one says, *إِنَّهُ لَمُحَرَّمٌ عِنْدَكَ* Verily he is one whom it is unlawful for thee to harm: (K:) or for whom it is unlawful to harm thee: (IAḡr, Th:) or whom it is unlawful for thee to harm and for whom it is unlawful to harm thee. (Az, TA.) And *مُسْلِمٌ مُحَرَّمٌ* A Muslim is secure, as to himself and his property, by the respect that is due to El-Islám: or a Muslim refrains from the property of a Muslim, and his honour, or reputation, and his blood. (TA.) — One who is at peace with another. (IAḡr, K.) — One who is in the *حَرِيمِ* of another. (K.) You say, *هُوَ مُحَرَّمٌ بِنَا* He is in our *حَرِيمِ*. (TA.) — *Fasting, or a faster*: because the faster is prohibited from doing that which would break his fast. (TA.) — And, for a like reason, *Swearing, or a swearer*. (TA.)

مُحَرَّمَاتٌ and *مُحَرَّمَةٌ*, pl. *مَحَارِمٌ* (K) and *مُحَرَّمَاتٌ* and *مُحَرَّمَةٌ*: (Aḡ, S:) see each voce *حُرْمَةٌ*, in four places.

مُحَرَّمٌ [Forbidden, prohibited, or made unlawful: and made, or pronounced, sacred, or inviolable, or entitled to reverence or respect or honour]. It is said in a trad., *أَمَا عَلِمْتِ أَنَّ الصُّورَةَ، مُحَرَّمَةٌ*, i. e. [Knowest thou not that the face is] *forbidden to be beaten? or that it has a title to reverence or respect or honour?* (TA.) — *الْمُحَرَّمُ* *The first of the months* (S, Mṣb, K, *TA) of the year (Mṣb) of the Arabs [since the age of paganism]; (TA;) the article *ال* being prefixed because it is originally an epithet; but accord. to some, it is not prefixed to the name of any other month; or, accord. to some, it may be prefixed to *صَفَرٌ* and *شَوَّالٌ*: (Mṣb:) and [in the age of paganism, the seventh month, also called] *شَهْرُ اللَّهِ الْأَصْبَحُ* [the *الأَصْبَحُ* being app. a dial. var. of *الأَصْبَحُ*], i. e. *رَجَبٌ*; [for] Az says, the Arabs used to call the month of *رَجَبٌ*, in the age of paganism, *الْمُحَرَّمُ* and *الْأَصْبَحُ*; and he cites the saying of a poet,

* أَقْبَنَا بِهَا شَهْرِي رَبِيعِ كِلَاهِمَا

* وَشَهْرِي جِمَادِي وَاسْتَحَلُّوا الْمُحَرَّمَا

[We stayed in it during the two months of Rabee'a, both of them, and the two months of Jumáda; and they made El-Moharram to be profane; app. by postponing it, as the pagan Arabs often did]: the Arabs called it thus because they did not allow fighting in it [unless they had postponed it]: (TA:) the pl. is مُحَرَّمَات (Mṣb, K) and مُحَارِم and مُحَارِم. (K.) — See also حَرَمٌ. — حَرَمٌ applied to a camel means *Refractory, or untractable*: (TA:) [or,] thus applied, [like عَرُوضٌ, q. v.,] *submissive in the middle part, [but] difficult to be turned about, [i. e. stubborn in the head,] when turned about*: (K:) [in the CK, الذَّلُولُ الوَسَطُ is erroneously put for الذَّلُولُ الوَسَطُ: in my MS. copy of the K, الذَّلُولُ الوَسَطُ:] and with ة, a she-camel *not broken, or not trained*: (TA:) or *not yet completely broken or trained*: (S, TA:) and مُحَرَّمَةُ الظَّهْرِ a she-camel that is *refractory, or untractable; not broken, or not trained*: in this sense heard by Az from the Arabs. (TA.) — † A skin *not tanned*: (K:) or *not completely tanned*: (S:) or *tanned, but not made soft, and not thoroughly done*. (TA.) — † A new whip: (K:) or a whip *not yet made soft*. (S, A, TA.) — † An Arab of the desert *rude in nature or disposition, chaste in speech, that has not mixed with people of the towns or villages*. (TA.) — † The part of the nose that is *soft in the hand*. (K.)

مَحْرُومٌ *Denied, or refused, a gift*: (Mṣb, TA:) or *denied, or refused, good, or prosperity*: (Az, K:) in the Kur lxx. 25, (I'Ab, S,) [it has this latter, or a similar, meaning;] i. q. مُحَارِفٌ [q. v.]; (I'Ab, S, K;) *who hardly, or never, earns, or gains, anything*: (K:) or *who does not beg, and is therefore thought to be in no need, and is denied*: (Bd:) and *who has no increase of his cattle or other property*: (K:) opposed to مَرْزُوقٌ: (Az, TA:) accord. to some, *who has not the faculty of speech, like the dog and the cat &c.* (Har p. 378.) — *Held in reverence, respect, or honour; revered, respected, or honoured*; and so مُحْتَرَمٌ. (KL. [But the latter only is commonly known in this sense.]

مَحَارِمٌ an anomalous pl. of مُحَارِمٌ, q. v.: (TA:) — and pl. of مُحَرَّمَةٌ and مُحَرَّمَةٌ: (K:) — and also of المَحْرَمِ. (K.)

المَحَارِمُ a pl. of مُحَارِمٌ. (K.)

مُحْتَرَمٌ [erroneously written in the Lexicons of Golius and Freytag مُحْتَرِمٌ]: see مُحْرُومٌ.

حرن

1. حَرَنٌ, aor. 2; (S, Mgh, Mṣb, K;) and حَرْنٌ; (S, Mṣb, K;) inf. n. حَرَانٌ (Mgh, Mṣb, K) and حَرُونٌ, (Mgh, Mṣb,) or the former is a simple subst., and the latter is the inf. n., (S,) and حَرَانٌ; (K;) said of a horse (S, Mgh, Mṣb, K) or similar beast, (Mṣb, K,) *He was, or became, restive, or refractory, and, when vehemently running, stopped*: (S:) or *stopped, and was restive, or refractory*: (Mgh:) or *stopped when one desired to call into action his power of running*: said peculiarly of a solid-hoofed animal: (M, K:) or, accord. to Lh,

one says also حَرْنَتِ النَّاقَةُ, meaning *the she-camel stood still, and would not move from her place*: and حَرَانٌ is used by AO in relation to a she-camel. (TA.) And حَرَنٌ, inf. n. حَرُونٌ, i. q. تَأَخَّرَ [He went back or backwards, drew back, receded, &c.]. (As, TA.) — حَرَنٌ بِالْمَكَانِ, inf. n. حَرُونَةٌ, [perhaps a mistranscription for حَرُونٌ] *He kept, or clave, to the place, and did not quit it*. (TA.) — حَرَنٌ فِي الْبَيْعِ † *He did not exceed nor fall short in selling*. (S, K, TA.) — حَرَنٌ القطن *He separated and loosened the cotton [by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet]; syn. نَدَفَهُ. (K.)*

حَرَانٌ a subst. from حَرَنٌ said of a horse [or similar beast; i. e. *Restiveness, or refractoriness, &c.*]: (S:) or an inf. n. (Mgh, Mṣb, K.)

حَرُونٌ an epithet applied to a horse (S, Mgh, Mṣb, K) or similar beast, (Mṣb, K,) [meaning *Restive, or refractory, &c.*] from حَرَنٌ (S, Mgh, Mṣb, K) or حَرْنٌ: (S, Mṣb, K:) pl. حَرِنٌ, with two dammehs. (TA.) — Also An animal of the chase *that does not quit the higher, or highest, part of the mountain*. (S, K.)

مَحْرَنٌ The wooden implement (a kind of mallet) with which, together with a bow, by striking with the former the string of the latter, cotton is separated and loosened; syn. مَنْدَفٌ. (K.)

مَحْرَانٌ Honey: (K:) pl. مَحَارِينٌ. (So in the TA, as from the K.) — See also the pl. below.

مَحَارِنٌ: see what follows.

مَحَارِينٌ (S, K) and مَحَارِنٌ (S) [in which the latter occupies the first place, the former occurring in an ex.,] † *The bees that stich to the honey, and are extracted with the مَحَابِضُ, (S, K, TA,) or wooden implements with which the honey itself is extracted*: (TA:) or *the bees that stich in the hive, and are with difficulty extracted*: or *the bees that die in the honey*: (T, TA:) sing. † مَحْرَانٌ. (K.) — And *The pods of cotton*. (K.)

حرو

حَرَوَةٌ A burning (M, K) which a man experiences (M) in the fauces (الْحَلَقُ) and the chest and the head, by reason of anger, wrath, or rage, and of pain. (M, K.) — Acridtude (S, K) of food, (S,) or in the taste of mustard (K, TA) and the like; (TA;) as also حَرَاوَةٌ. (S, K.) You say, إِنِّي لَأَجِدُ لِهَذَا الطَّعَامِ حَرَوَةً, and حَرَاوَةٌ *Verily I find that this food has an acrid quality, (S,) or a burning quality*. (TA.) [See also حَرَّةٌ, and حَرَاوَةٌ.] And one says, † لِهَذَا الكحلِّ حَرَاوَةٌ [This collyrium has a burning effect in the eye]. (TA.) — A disagreeable odour, that has a sharpness, or pungency, (M, K,) in the حَيَاشِمِ [or air-passages of the nose]. (M.)

حَرَاوَةٌ: see above, in three places.

حري

1. حَرَى, aor. يَحْرِي (S, K,) inf. n. حَرِيٌّ, (S, K.)

It (a thing S) *decreased, diminished, or waned*, (S, K, TA,) after increase; (TA;) as does, for instance, the moon. (S, TA.) [See an ex. in a verse cited in art. است.] = عَسَى أَنْ يَكُونَ ذَلِكَ i. q. عَسَى [May-be, or may-hap, &c., that will be]. (TA.) = حَرَى بِكَذَا *He was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it*. (MA.) = حَرَاهُ: see 5.

4. اِحْرَاهُ It (time) caused it (a thing, S) to decrease, diminish, or wane. (S, K.) = مَا اِحْرَاهُ, and أَحْرِي بِهِ, *How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he!* (S, K.) [You say, مَا اِحْرَاهُ بِذَلِكَ *How well adapted or disposed, &c., is he for that!*]

5. حَرَى signifies قَصَدَ الحَرَى; i. e. *He sought, or repaired to, the vicinage, quarter, tract, or region, of a people*: this is said to be the primary signification: (Mgh:) and تَحْرَاهُ *he sought, or repaired to, his vicinage, &c.*; as also حَرَاهُ, aor. يَحْرِي: (TA:) *he aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it; namely, a thing*. (S, Mgh, Mṣb, K, TA.) Hence, in the Kur [lxxii. 14], فَأُولَئِكَ تَحْرَوْنَ *Those have aimed at, or sought, &c., a right course*. (S, TA.) And تَحْرَيْتَ مَرْضَاتَهُ *I aimed at, or sought, &c., his approval*. (Mgh.) And the trad., تَحْرُوا لَيْلَةَ القَدْرِ فِي العَشْرِ الأَوَاخِرِ, *Seek ye the Night of the qadr in the last ten [nights of Ramadán]*. (TA.) — Also *He sought what was most meet, suitable, fit, proper, or deserving*, (S, Mgh, Mṣb, K,) *to be done*, (S, K,) *of two things*, (Mgh, Mṣb,) *according to the opinion predominating in his mind*, (S,) *in the affair, or case*: (Mṣb:) or *he sought, or endeavoured, and strove in seeking, and deciding upon, the singling out of a thing, by deed and by word*. (TA.) — And *He tarried, waited, or paused in expectation, بِالْمَكَانِ in the place*. (S, K.)

حَرَى The vicinage, quarter, tract, or region, (As, T, S, I Ath, Mgh, K,) of a man, (As, T, I Ath,) or of a people; (Mgh;) the environs (As, T, S) of a man, (As, T,) or of a house; (S;) and حَرَاةٌ signifies the same: (S, K:) and [it is said that] the former signifies also the *place of the eggs of an ostrich*: (S, K:) and a *covert, or hiding-place, among trees, of a gazelle*: (K, TA:) Lih says that it signifies the *place of laying eggs of the ostrich*; or the *covert, or lodging-place, of the gazelle*: but this is false; for with the Arabs the word signifies as explained above on the authority of As; and the حَرَى of the place of laying eggs of the ostrich, and of the covert of the gazelle, is the environs thereof: (T, TA:) pl. أَحْرَاهُ. (K.) You say, فَلَا أُرِيكَ بِحَرَايَ, and حَرَاتِي [Go thou, so that I may by no means see thee in my vicinage, &c.]. (S.) And *Approach not thou our environs*. (S.) And نَزَلْتُ بِحَرَاهُ and بَعْرَاهُ [I alighted, or

descended and abode, in his vicinage, &c.]. (S.)

— See also حَرِي, in six places.

حَرِي: see حَرِي, in four places.

حَرَاة: see حَرِي, in two places.

حَرِي Adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy; as also حَرِي and حَرِي, which last has no dual nor pl., (S, Mṣb, K,) nor a fem. form, remaining unaltered, because it is [originally] an inf. n.; [see a verse cited voce نَقَر]; or, accord. to Lh, one may say حَرِيَان, because Ks has related that some of the Arabs dualize what they do not pluralize: (TA:) the pl. of حَرِي is حَرِيُونَ and حَرِيَاءَ; (S, Mṣb,) and the pl. of حَرِيَّة is حَرِيَاتٌ and حَرِيَا: the pl. of حَرِي is حَرَاةٌ (S, TA) and حَرُونَ; and the pl. of حَرِيَّة is حَرِيَاتٌ. (TA.) You say, إِنَّهُ لَحَرِيٌّ بِكَذَا, and لَحَرِيٌّ, and لَحَرِيٌّ, (K, TA,) Verily he, or it, is adapted, &c., to such a thing; or worthy of such a thing. (TA.) And هُوَ حَرِيٌّ هُوَ حَرِيٌّ, and أَنْ يَفْعَلَ ذَاكَ, and حَرِيٌّ, and حَرِيٌّ, He is adapted, &c., to do that: (S, Mṣb:) and انْ حَرِيٌّ أَنْ يَفْعَلَ ذَاكَ, (Lh, K, [in some copies of the K, erroneously, لَحَرِيٌّ,]) and لَحَرَاةٌ, (K,) which last has no dual nor pl. nor fem. form, like مَخْلَقَةٌ [q. v.] and مَقْمِنَةٌ: (TA:) and هَذَا الْأَمْرُ مَحْرَاةٌ: (TA:) and مَقْمِنَةٌ [This thing, or affair, is adapted, &c., to that]. (S.) And hence the phrase, أَنْ يَفْعَلَ ذَاكَ بِأَحْرَى, (S, *K) It is suitable, fit, or proper, that that should be. (PṢ.) [But this phrase, in the present day, means Rather that should be. And hence, كَمْ بِأَحْرَى, How much rather.] One says also, of a man who has attained to fifty [years], فَحْرِيٌّ, meaning He is adapted, &c., to attain all that is good. (Th, TA.) And one says إِنَّهُ لَحَرِيٌّ as meaning Verily it is probable; or likely to happen or be, or to have happened or been; as also نَحْلِيٌّ. (TA in art. حَلَق.)

حَرِي: see art. حَرِي.

حَارِي masc. of حَارِيَّة, (M, TA,) which is an epithet applied to a viper (أَفْعَى); (S, M, K;) meaning That has decreased in its body by reason of age; and it is the worst, or most malignant or noxious, that is: (S:) or that has become old, and has wasted in its body, and whereof there remains not save its head and its breath [نَفْسَهَا] [in the CK نَفْسَهَا] and its poison: (M, K:) dim. حَوِيرٌ. (TA.) One says, رَمَاكَ اللَّهُ بِأَفْعَى حَارِيَّة, [meaning †May God smite thee with an evil like a viper wasted by age]. (S.)

حَوِيرٌ: see what next precedes.

أَحْرَى More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper; or more, and most, worthy, or deserving. (S, *Mgh, Mṣb, K.) A thing is said to be أَحْرَى بِالْإِسْتِعْمَالِ [More, or most, meet, &c., to be done]. (S, K.)

مَحْرِي: see حَرِي.

مَحْرَاة: see حَرِي, in two places.

حز

1. حَزَّه, (S, A, Mṣb,) aor. حَزَّ, inf. n. حَزٌّ, (S, Mṣb, K, *) He cut it; (S, A, K;) namely, his, or its, head; (A;) as also حَزَّه: (S, A, K:) or he cut it (namely, a thing, or flesh-meat,) without separating; made an incision in it: or he cut it with labour: (TA:) and he notched it; or made a notch in it; namely, a piece of wood. (S, Mṣb, TA.) It is said in a prov., حَزَّتْ حَاذَةٌ مِنْ كُوعِهَا, [A woman cutting cut a part of the skin of the extremity of the bone of her fore arm next the thumb: nearly the same as another prov. حَلَلَتْ حَائِثَةٌ عَنْ كُوعِهَا]: alluding to a people's being occupied by their own affair so as to be diverted thereby from attending to other things. (AZ, K.) You say also, حَزَّ الإِثْمَ مَا حَزَّ فِي رَأْسِ الْقَوْسِ He made a notch in the head of the bow. (A.) — [Hence the saying,] قَلْبِكَ الْإِثْمَ مَا حَزَّ فِي رَأْسِ الْقَوْسِ [Sin is that which makes an impression upon thy heart, causing thee to waver lest it be an act of disobedience because of thy not being easy respecting it]. (A. [See حَزَّارٌ, below; and see also حَاكٌ, and حَاكٌ.]) Of anything making an impression in, or upon, the bosom, and causing one to waver or scruple, you say حَزَّ. (S.)

2. حَزَّو, inf. n. حَزَّوِيٌّ, He cut it, or notched it, much, or in many places; he made notches in it; he made it serrated; he jagged it. You say, حَزَّوْتُهُ, (S, K,) inf. n. حَزَّوِيٌّ, (TA,) He made his teeth serrated, and sharpened their extremities, to make them like those of a young person. (S, K, TA.) [See also حَزَّوِيٌّ, below.]

5. حَزَّو It was cut much, or in many places, or into many pieces: (S, K:) [it was notched much, or in many places; was made serrated; was jagged.]

8. حَزَّو: see 1.

حَزٌّ A notch, or an incision, (S, A, Mṣb, K,) in a thing; (S, K;) as, [for instance,] in a piece of wood, and a tooth-stick (سَوَاك), and a bone, (TA,) and a bow: (A, TA:) and in like manner حَزَّو, the notch of a bow, into which the ring of the string falls: (A and K, voce كَطَّرَ: [or the former is a coll. gen. n.]:] n. un. حَزَّو; (S, TA;) [for which, in the S and L and K, voce طَرِيْدَةٌ, we find حَزَّو, perhaps a dial. var.] You say, رَدَّ الْوَتْرَ إِلَى حَزِّهَا He put back the bow-string to its notch (A, TA) in the head of the bow. (TA.) For the explanation of حَزَّو الْكِرَاكِرِ, see كِرَاكِرَةٌ. — A time; a particular time; [a nick of time:] (S, K:) and حَزَّو signifies the same; and also a particular state or condition. (A, TA.) You say, هَذِهِ حَزَّوٌ مَجِيءٌ فَلَانٍ [This is the time of the coming of such a one]. (A.) And كَيْفَ جِئْتُ فِي هَذِهِ الْحَزَّةِ [How hast thou come at this time, or in this state?]. (A.) And لَقِيْتُهُ عَلَى حَزَّةٍ مُنْكَرَةٍ [I met him at an evil time, or in an evil condition]. (A.)

حَزَّو: see حَزَّ, in five places.

حَزَّو: see حَزَّ. — Also A piece of flesh-meat

cut off lengthwise: (S, K:) or only of liver: (K, TA:) not of a camel's hump, nor of flesh, or other thing: (TA:) or it signifies also a piece cut off of anything, such as a melon &c.: used in this sense by the people of Syria: (TA:) pl. حَزَّو. (Mṣb.) — †The neck: (S, Mṣb, K:) accord. to some: (Mṣb:) so termed metaphorically. (S.) So in a trad., أَخَذَ بِحَزَّتِهِ He took hold of his neck. (S, TA.) — حَزَّوَةُ السَّرَاوِيلِ q. e. حَزَّوَةُ: (IAḡr, Az, S, Mṣb, K:) but disallowed by Aḡ. (TA.)

حَزَّو Scurf of the head: †n. un. with ḍ [signifying a particle, or flake, thereof]. (S, K.)

حَزَّوِيٌّ Rugged ground: (IDrd:) or a rugged and extended place: (S, K:) or a place abounding with rugged stones like knives: or hard ground in a tract abounding with pebbles: (TA:) or rugged and hard ground with a slight elevation: (ISH:) or depressed ground: (TA:) pl. [of pauc.] أَحَزَّوَةٌ and [of mult.] حَزَّوَانٌ (S, K) and حَزَّوَانٌ and حَزَّوَانٌ, (K, TA,) with two ḍammehs, (TA,) or حَزَّوَانٌ. (CK.)

حَزَّوَانٌ: see حَزَّوَانٌ: — and see also حَزَّوَانٌ.

حَزَّوَانٌ Food that becomes acid in the stomach, (K, TA,) by reason of its badness, and so [as it were] cuts (يَحْزُ) into the heart. (TA.) Hence the saying, أَنْتَ أَثْقَلُ مِنَ الْحَزَّوَانِ [Thou art heavier, or more difficult to be born, than the food that becomes acid in the stomach, &c.]. (AHeyth, on the authority of Abu-l-Ḥasan El-Aḡrābee.) — [And hence, app.,] Anything that makes an impression in, or upon, the heart, or bosom, causing one to waver or scruple; lit., that cuts into the heart, and scrapes in the bosom; expl. by مَا حَزَّ فِي الْقَلْبِ, (A'Obeyd, S, K,) and حَزَّ فِي الصَّدْرِ; (K;) as also حَزَّوَانٌ (K) [and حَزَّوَانٌ, as will be seen below]: and pain in the heart, arising from wrath &c.; as also حَزَّوَانٌ, (A'Obeyd, S,) and حَزَّوَانٌ; (A'Obeyd, S, K;) of which last the pl. is حَزَّوَانَاتٌ. (A'Obeyd, S.) [See also حَزَّوَانَةٌ.] It is said in a trad., الإِثْمُ حَوَازُ الْقُلُوبِ, (S, Mgh, and K* in art. حَوَازُ,) i. e., Sin is those things that make an impression upon hearts, (Lth, Mgh, Mṣb, and K ubi suprā,) like as cutting, or notching, makes an impression upon a thing, (TA,) and that cause one to suspect that they may be acts of disobedience, by reason of uneasiness respecting them, (Mgh,) or to waver respecting them, lest they should be so, for that reason, (K,) or to be uneasy in heart respecting them: (MS:) حَوَازٌ being pl. of حَزَّوَانَةٌ, (Mgh, K,) like as دَوَابٌ is pl. of دَابَّةٌ: (Mgh:) Sh. reads حَوَازُ الْقُلُوبِ, which he explains as meaning, "what overcomes hearts, (يَغْلِبُ عَلَيْهَا, i. e., مَا يَحْوِزُهَا,) so that they commit that which is not incumbent:" (Mgh, and K* and TA ubi suprā:) but the former reading is the more common: (Mgh, TA:) and some read حَزَّوَانٌ; and some, حَزَّوَانٌ. (TA in art. حَوَازُ.) [See also حَزَّوَانٌ.] — حَزَّوَانُ الْحَجَرِ and حَزَّوَانُ الْحَجَرِ: see حَزَّوَانٌ, in art. حَزَّوَانٌ.

حَزَّازٌ : see حَزَّازٌ, in two places.

حَزٌّ, said of a camel, *He has an incision, or a cut, in the edge of the callous protuberance upon his breast, produced by his elbow, which makes it bleed*: if it does not make it bleed, it is termed مَاسِحٌ (S, K:) or حَزٌّ is a cut, or an incision, in the arm, penetrating through the skin, to the flesh, opposite the callous protuberance upon the breast of a camel; also termed عَرَكٌ (El-'Adebbes El-Kinānee:) or a cut, or an incision, in the said protuberance: it is a subst., like ضَاغُطٌ and نَاكُتٌ. (TA.)

حَازَةٌ; pl. حَوَازٌ: see حَزَّازٌ, in two places.

حَزْرَةٌ *A pain in the heart, arising from fear or from physical suffering*: (K:) pl. حَزْرَجٌ. (TA.) [See also حَزَّازٌ.]

تَحْزِيرٌ [see 2. —] *The being cut, or notched, much, or in many places; being serrated, or jagged, like the teeth of the مَنجَلٌ: and sometimes this is in the edges, or extremities, of the human teeth.* (TA.) You say, *فِي أَسْنَانِهِ تَحْزِيرٌ* (S, A, K) *In his teeth is a serration, and a sharpness of the extremities [such as is seen in the teeth of young persons]; syn. أَشْرٌ; (S, K;) the like of the serration of the teeth of the مَنجَلٌ.* (A.) — Also *The marks of cutting or notching.* (TA.)

مَحْزٌ *A place of cutting [or notching].* (TA.) You say, *قَطَعَ فَاصَبَ الْمَحْزِ* (A, TA) *He cut, and hit the place of cutting.* (TA.) And *تَكَلَّمَ وَأَشَارَ* (TA.) *And spoke, and indicated, or advised, and hit upon the right thing*: (A, TA:) [app. alluding to the right place of incision of the كَرْكِرَةٌ, which is a nice and difficult operation: see كَرْكِرَةٌ.] — *[A notched, or small hollowed, place, made by cutting or otherwise. — A groove, or the like. Occurring in the K, voce بَكَرَةٌ, and in art. خَصْرٌ, &c.]* — See also حَزٌّ, first signification.

حزب

1. حَزْبَةٌ (S, A, Mgh, Mṣb, K,) aor. 2, (Mgh, Mṣb) inf. n. حَزَبٌ (K, TA,) *It (an event) befell him*: (S, A, Mgh, Mṣb, K:) and *it became severe to him; distressed him; or pressed severely, or heavily, upon him: or it straitened him, or overcame him, (K, TA,) suddenly, or unexpectedly.* (TA.)

2. حَزَبٌ (A, K,) inf. n. تَحْزِيبٌ (K,) *He collected, congregated, or assembled, people*: (TA:) *he collected, or formed, people into أَحْزَابٌ (A, K,) i. e. parties, classes, bodies, divisions, or the like.* (A.) — *† He divided the Kūr-ān into أَحْزَابٌ (S, A, Mgh, TA,) meaning set portions for particular acts of prayer, &c.; the doing of which is forbidden.* (Mgh.) [But it may also be used as meaning *† He divided the Kūr-ān into sixtieth portions.*]

3. حَازِبُهُ *He was, or became, of the number of*

his partisans, or party: (TA:) *he helped, or aided, him.* (A.) — See also 5.

5. تَحْزَبُوا *They became [or formed themselves into] أَحْزَابٌ (A, Mṣb, K,) i. e. parties, classes, bodies, divisions, or the like; (A;) as also حَازِبُوا (K:) they collected themselves together, (S, Mgh, TA,) against (عَلَى) others.* (Mgh.)

حَزْبٌ and حَزَابَةٌ *A severe, or distressing, event: or one that straitens, or overcomes, (K, TA,) suddenly, or unexpectedly.* (TA.)

حَزْبٌ, in its primary acceptance, *A party, or company of men, assembling themselves on account of an event that has befallen them (لَأَمْرِ حَزْبِهِمْ)*: (Ksh and Bḍ in v. 61:) [and then, in a general sense,] *an assembly, a collective body, or company, of men*: (IAḡr, A, Mgh, L, K:) *a party, portion, division, or class, (S, A, L, Mṣb, K, TA,) of men*: (L, Mṣb, TA:) *the troops, or combined forces, of a man; (K, TA;) his party, partisans, or faction, prepared, or ready, for fighting and the like*: (TA:) *the companions, (S, K,) sect, or party in opinions or tenets, (K,) of a man*: (S, K:) *any party agreeing in hearts and actions, whether meeting together or not*: (El-Moqjam, TA:) pl. أَحْزَابٌ. (S, A, Mgh, Mṣb, L, K.) And the pl., with the article, *Those people who leagued together to wage war against Mohammad*: (K:) *or the parties that combined to war with the prophets.* (S.) And in the Kūr xl. 31, *The people of Noah and 'Ad and Thamood, and those whom God destroyed after them, (K, TA,) as the people of Pharaoh.* (TA.) And *يَوْمَ الْأَحْزَابِ [The day of the combined forces;] the day [or war] of the moat (الْخَنْدَقِ).* (Mgh, Mṣb, TA.) — *I. q. وَرَدٌ (S, Mgh, Mṣb, K, TA,) either in its proper sense, A turn, or time, of coming to water: or in the sense next following, which is tropical.* (TA.) — *† A set portion of the Kūr-ān, (A, Mgh, L, TA,) and of prayer, (Mgh, L, TA,) &c., (Mgh,) of which a man imposes upon himself the recital (A, Mgh, TA) on a particular occasion, (Mgh,) or at a particular time; (TA;) a set portion of prayer, and of recitation [of the Kūr-ān], &c., which a person is accustomed to perform*: (Mṣb:) pl. as above. (Mgh.) You say, *قَرَأَ حَزْبَهُ مِنَ الْقُرْآنِ* [He recited his set portion of the Kūr-ān]. (A.) And *كَمْ حَزْبِكَ* [How much is thy set portion of the Kūr-ān?]. (A.) — [Also *† A sixtieth portion of the Kūr-ān.*] — *† A portion, share, or lot, (Mṣb, TA,) of wealth, or property: or perhaps a mistranscription for حِزْبٌ; since IAḡr says that حِزْبٌ signifies "a company of men;" and حِزْبٌ, "a portion, share, or lot."* (TA.) — *A weapon, or weapons, of war; syn. سِلَاحٌ; (M, A, K, TA;) i. e. آتَةٌ حَرْبٌ.* (TA.) — See also what next follows.

حَزْبَانَةٌ (S,) or حَزْبٌ and حَزْبَانَةٌ (K, TA,) *Rugged ground*: (S, K:) *or very rugged ground*: (TA:) *or the first signifies hard, elevated ground*: (Ḥam p. 664:) and the last, *a most rugged tract of [high ground such as is termed] قَفٌّ, slightly elevated, in another hard قَفٌّ; (Ish, TA;) or a rugged, elevated place*: (TA:) the first is a pl.;

(K;) [or rather a coll. gen. n., of which the last is the n. un.; i. e.,] the last is a more special term than the first; (S;) and the pl. is حَزَابٌ (S, in copies of the K حَزَابِيٌّ) like صَّاعِرٌ, originally حَزَابِيٌّ; (S, TA;) and also explained as signifying *extended, rugged, narrow places.* (TA.)

حَزَابٌ *Thick, coarse, rude, or bulky, and short; as also حَزْنَابٌ (S:) thick, coarse, rude, or bulky, and inclining to shortness; as also حَزَابِيَّةٌ (S, K,) in which the ي is for the purpose of quasi-coordination to the quadrilateral-radical class, as in فَهْمِيَّةٌ and عَلَانِيَّةٌ from فَهْمٌ and عَلَنٌ (S,) and حَزْنَابٌ; (K;) applied to a man, (S, TA,) and to an ass: (TA:) and حَزَابِيَّةٌ also signifies *thick, coarse, rude, or bulky, applied to a camel, and to a pubes; and hardy, strong, or sturdy, applied to an ass.* (TA.) — Also pl. of حَزْبَانَةٌ. (S.)*

حَازِبٌ: see حَازِبٌ.

حَزَابَةٌ: see حَزْبٌ.

حَزَابِيَّةٌ: see حَزَابٌ, in two places.

حَازِبٌ and حَزْبِيٌّ *A severe, or distressing, event*: pl. [app. of either word] حَزْبٌ (K,) or, accord. to MF, حَزْبٌ; and pl. of the former word حَوَازِبٌ. (TA.) — Also, the former, *What falls to one's lot, of work.* (TA.)

حَزَابٌ, in which the ن is said by some to be augmentative, and by others to be radical: (TA:) see حَزَابٌ, in two places. — Also *The carrot of the land (حَزْرُ الْبَيْرِ)*: [this would rather seem to mean the wild carrot, but for what here follows:] the carrot of the sea (حَزْرُ الْبَحْرِ) is called قَسْطٌ. (S.) [See also art. حَنْزَبٌ.] — *The cock.* (K.) — *A species of [the birds called] قَطَا*. (K.) [See also art. حَنْزَبٌ.]

حَنْزَبٌ *A certain plant [app. that called حَنْزَابٌ, mentioned above: see art. حَنْزَبٌ].*

حَمِزْبُونٌ *An old woman*: (S, TA:) or [an old woman] in whom is no good: (TA:) or a cunning, or crafty, old woman. (Ḥar p. 76.) The ن is augmentative, as it is in زَيْتُونٌ. (TA.)

حزر

1. حَزْرَةٌ, aor. 2 and -, inf. n. حَزَرَ (S, M, Mṣb, K) and مَحْزَرَةٌ (Th, K,) *He computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number*: (S, Mgh, Mṣb, K:) [more commonly,] *he computed by conjecture its quantity or measure &c.; syn. حَوْرَصَةٌ (S, K,) and قَدَّرَهُ بِالْحَدْسِ; (M;) he took its quantity or measure &c. by the eye.* (TK.) [He conjectured it; and so حَزْرَةٌ, inf. n. تَحْزِيرٌ: perhaps post-classical: whence علمُ التَّحْزِيرِ *The science of divination.*] You say, *حَزَرَ التَّمْرَ* *He computed by conjecture the quantity of the fruit upon the palm-trees.* (A, Mṣb.) And *حَزَرْتُ قِرَاءَتَهُ* *I computed his recitation, or reading, to be twenty verses [of the Kūr-ān].* (A.) And

حَزَرْتُ فِدْوَمَهُ يَوْمَ كَذَا † I computed his arrival to be on such a day. (A.) And أَحْزَرَ نَفْسَكَ هَلْ تَقْدِرُ عَلَيْهِ † Measure thyself, whether thou be able to do it. (A.) — حَزْرٌ (S, M, K,) aor. ʿ, inf. n. حَزَرَ and حَزُورٌ (M,) It (milk, S, M, K, and beverage of the kind called تَبِيدٌ, S, K) became sour, or acid. (S, M, K.) It is said in a prov., عَدَا الْقَارِصُ فَحَزَرَ [explained in art. قَرَصَ]. (A.) — Hence, (TA,) † It (a man's face) was, or became, [sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.)

2: see above.

حَزْرَةُ الْمَالِ The better, or best, of cattle or other property; (S, A, Mgh, Mṣb, K;) as also حَزِيرَةٌ حَزِيرَةُ الْمَالِ: or the latter signifies property to which the heart clings: (TA:) the term حَزْرَةٌ is applied alike to what is masc. and what is fem.: (AO, Mṣb:) the pl. is حَزْرَاتٌ (S, Mṣb, K) and حَزْرَاتٌ, as though the sing. were an epithet: (Mṣb:) it is applied to the better or best of property because the owner of such property always, when he sees it, computes its quantity or number in his mind: accord. to Aboo-Sa'eed, حَزْرَاتُ الْأَمْوَالِ signifies those kinds of property which their owners love: accord. to AO, choice kinds of property. (TA.) You say also, هَذَا حَزْرَةُ نَفْسِي, meaning This is the best of what I have: and of such property the collector of the poor-rate is forbidden to take. (S, Mgh, TA.) Also, هِيَ حَزْرَةُ قَلْبِهِ It is the choice thing of his heart. (AO.)

حَزْرَةٌ Sour [milk such as is termed] صَرْبَةٌ. (K. [In some copies of the K, صَرْبَةٌ, which SM thinks to be a mistake for صَرْبَةٌ. See also حَزْرٌ.])

حَزْوَرَةٌ (TA) and حَزْوَرَةٌ (S, K) and حَزْوَرَةٌ (K) A small hill: (S, K, TA:) or the first, rugged ground: (TA:) and the second, stony ground: (Abu-t-Teiyib:) pl. [of the first and second] حَزْوَرٌ (S, K) and حَزْوَرَةٌ (K, mentioned by Abu-t-Teiyib as pl. of the second,) and [of the third] حَزْوِيرٌ (K.) — Also حَزْوَرٌ and حَزْوَرٌ (S, A, K,) [the latter the more common,] † A strong boy; (K;) one that has attained to youthful vigour, or the prime of manhood: (TA:) or a boy who has become strong, (S, A,) and has served: (S:) or one who has nearly attained the age of puberty, and has not had commerce with a woman (ولم يفعل بامرأة [app. meaning ولم يفعل]): (Yaḥkoob, S:) or one who has attained the age of puberty, and has become strong: (Mgh, TA, in explanation of the latter word:) or a boy who has nearly attained the age of puberty; so called, accord. to several authors, as being likened to a hill: or one who has fully attained that age: (TA:) or, accord. to Aṣ and El-Mufaḍḍal, a young boy, who has not attained the age of puberty: and sometimes, one who has attained that age, and become strong in body, and has borne arms: and this is the right explanation: (Az:) and a strong man: and, contr., a weak man: (AHát, K:) or, accord. to some of the lexicologists, when applied to a boy, or young man, it signifies strong: and when applied to an old man, weak: (Abu-t-Teiyib:) pl. حَزْوَرَةٌ (S, TA) and حَزْوِيرٌ. (TA.)

حَزْوَرَةٌ: see حَزْوَرٌ.

حَزْرَةُ الْمَالِ: see حَزْرَةُ الْمَالِ.

حَزْرَانٌ The name of a month, in Greek; [the Syrian month corresponding to June, O.S.]; (S, K;) [next] before تَمُوزُ. (S.)

حَزْوَرٌ: } see حَزْوَرٌ.
حَزْوَرَةٌ: }

حَازِرٌ A man computing, or who computes, by conjecture, the quantity or number [&c.] of a thing or things. (S, TA.) [See 1.] — Applied to milk, and to the beverage called تَبِيدٌ, Sour, or acid: (S, K:) or, applied to milk, it means more than حَامِضٌ: (TA:) or i. q. حَامِزٌ: (IAḡr, TA:) or more than حَامِزٌ. (TA in art. حَمِزٌ.) — And hence, (TA,) applied to a face, † [Sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.) [See also what follows.]

حَمَزُورٌ (K, TA,) in some copies of the K حَمَزُورٌ (TA,) [in the CK حَمَزُورٌ,] † Angered; (K, TA;) and having a frowning, contracted, stern, austere, or morose face. (TA.) [See also what next precedes.]

حزق

1. حَزَقٌ (S, K,) aor. ʿ, inf. n. حَزَقٌ (K,) He tied, or bound, a thing (S, K) with a rope: (S:) he tied, or bound, it strongly with a rope. (TA.) — He bound, or bound round, a foot, or a man. (K, accord. to different copies.) — He strung a bow. (TA.) — He pulled, or drew, a bond, and a bow-string, hard, or vehemently. (K.) — He, or it, squeezed, pressed, compressed, or pinched, a thing. (K.) You say of a tight boot, حَزَقَ رِجْلَهُ It compressed, or pinched, his foot. (K.) — He straitened; made strait, or narrow. (TA.) — They surrounded, encompassed, or encircled, him, or it. (TA.) — He broke wind: (K:) said of an ass. (TA.) Hence the saying of 'Alee, in disparagement of the schismatics, حَزَقَ عَيْرٌ حَزَقَ عَيْرٌ meaning "the case is not as ye assert:" said by El-Mufaḍḍal to be a proverbial phrase, applied in relation to a man who relates a piece of information that is not complete nor realized. (TA.)

4. احزقته (K,) inf. n. احزقاً (TA,) He prevented, withheld, debarred, or forbade, him, (Az, K,) عنه from it. (TA.)

5. تحزق i. q. تجمع [It became collected, brought together, &c.]. (TA.)

7. انحزق i. q. انضمر [It became drawn, collected, or gathered, together; or drawn and joined, or adjoined; &c.]. (TA.)

حَزِيقٌ and حَزِيقَةٌ and حَزِيقَةٌ and حَزِيقٌ and حَزِيقَةٌ (S, K) and حَزِيقَةٌ (K) A collection (S, K) of men, and of birds, and of palm-trees, &c.: pl. of the second حَزِيقٌ. (S.)

حَزِقٌ [Niggardliness, or tenaciousness, of that which is in one's hands]: see حَزِقٌ.

حَزِيقَةٌ: see حَزِيقٌ: — and see also حَزِيقَةٌ.

حَزِيقٌ: see the next paragraph.

حَزِيقٌ and حَزِيقَةٌ Short: or short in step by reason of the weakness of his body: (K:) or short, and short in step: (S:) or narrow in judgment: (K:) so Aṣ, in explanation of the latter word; applied to a man and to a woman: (TA:) or this signifies short: and short and ugly: and the former, narrow in power and judgment, and avaricious, niggardly, or tenacious: (Sh, T, TA:) and the latter, (AO, TA,) or both, (K,) large-bellied and short, and, in walking, turning about his buttocks; as also حَزِيقَةٌ and حَزِيقَةٌ: [the last in the CK without teshdeed:] or [in the CK "and"] the first two words, and حَزِيقٌ and حَزِيقَةٌ, a short man who is short in step by reason of his shortness or of the weakness of his body: or a man niggardly, or tenacious, of that which is in his hands; and the subst. [signifying the quality thus denoted] is حَزِيقٌ (K:) also evil in disposition, (IAḡr, K,) and niggardly: (IAḡr, TA:) and straitened in circumstances: (Sh, K:) or الحَزِيقَةُ [in the CK الحَزِيقَةُ] signifies [sometimes] a sort of game: (K:) as in a trad., in which it is said of some girls, لَعِبْنَ الحَزِيقَةَ [They played at the game of الحَزِيقَةَ]. (TA.) حَزِيقَةٌ حَزِيقَةٌ تَرَقَّى عَيْنَ بَقَّةٍ (S, TA) is a saying of the Arabs, (S,) explained as meaning Short in step by reason of thy weakness, short in step &c., climb up, [O eye of a gnat or musquito;] and was said, as is related in a trad., by the Prophet, in dancing El-Ḥasan and El-Ḥoseyn; whereupon the child would climb up until he placed his feet upon the Prophet's chest: (TA:) حَزِيقَةٌ is for حَزِيقَةٌ, or يَا حَزِيقَةَ: (IAth, TA:) and رَقِيتُ فِي الدَّرَجَةِ means اِرْقَى, from رَقِيتُ فِي الدَّرَجَةِ (S:) and عَيْنَ بَقَّةٍ is an allusion to smallness of the eye, (IAth, TA, and Ḥar p. 619,) as being likened to the eye of the gnat or musquito; or denotes smallness of person. (Ḥar.)

حَزِيقَةٌ: see حَزِيقٌ, in two places.

حَزِيقَةٌ: see حَزِيقٌ.

حَزِيقٌ Anything with which one ties, binds, or makes fast. (TA.) [The meaning of بِالضَّرْوَرَةِ assigned by Golius to حَزِيقًا is a mistake, occasioned by his misunderstanding a passage in the K, where it is said of a woman that she used حَزِيقًا by poetic license (لِلضَّرْوَرَةِ) for حَزِيقًا, a proper name of a man.]

حَزِيقٌ: see حَزِيقٌ: — and see also حَزِيقَةٌ.

حَزِيقَةٌ: see حَزِيقٌ.

حَزِيقَةٌ: see حَزِيقٌ. — Also, (K,) and حَزِيقَةٌ (TA,) A part, or portion, (K, TA,) [of a swarm] of locusts; (TA;) as also حَزِيقَةٌ; (K and TA in art. حَزِقَ;) or of anything; (K, TA;) even of wind: (TA:) pl. of the former حَزِيقَاتٌ and حَزِيقٌ (K, TA [in the CK حَزِيقٌ, which is pl. of حَزِيقَةٌ,]) and [coll. gen. n.] حَزِيقٌ. (K.) — And i. q. حَزِيقَةٌ [A walled garden; &c.]: (K:) or the like of a حَزِيقَةٌ. (Ibn-'Abbád, TA.)

حَازِقٌ One who is *pinched by a tight boot*: (S, K:) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (K.) One says, لَا رَأْيَ لِحَازِقٍ [No counsel, or advice, is possible to one who is pinched by a tight boot]. (S, TA.) [See also حَاقِنٌ.]

حَازِقَةٌ: see حَازِقٌ.

أَحْزَقَةٌ: see حَازِقٌ.

إِبْرِيْقٌ مَحْزُوْقٌ العُنُقِ A narrow-necked ever. (A, Nh, K.)

مُحْزِرٌ Very niggardly or tenacious or avaricious. (S, K.)

حزرم

1. حَزَمَهُ, (S, Mṣb, K,) aor. حَزَمَ, (K,) inf. n. حَزْمٌ, (S,) He bound it, or tied it; (S, K;) namely, a thing: (S:) or he made it a حَزْمَةٌ [q. v.]. (Mṣb.) — حَزَمَ الدَّابَّةَ (S, Mṣb) or الفَرَسَ, (K,) aor. as above, (Mṣb,) and so the inf. n., (Mgh, Mṣb,) He bound the beast [or horse] with the حَزَامٌ [or girth]; (T,* S,* Mgh,* Mṣb;) and with a rope; (T, TA;) or he bound the حَزَامِ of the [beast or] horse. (K.) — [And hence,] حَزَمَ رَأْيَهُ, [aor. and] inf. n. as above, † He made his judgment, opinion, or counsel, firm, or sound. (Mṣb.) It is said in a prov., قَدْ أَحْزَمْتُ لَوْ أَعَزَمْتُ, [Certainly I make firm my determination if I determine upon doing a thing]; meaning I know الحَزْمَ [i. e. prudence, or discretion, and precaution], though I do not practise it. (IB, TA. [See also Freytag's Arab. Prov. ii. 262.]) — [Hence, also,] حَزَمَ, (S, K,) aor. حَزَمَ, (K,) inf. n. حَزْمٌ, (S, K*) and حَزْمَةٌ, (K,* TK,) but this latter is not of established authority, (TA,) and حَزَمَ, (CK,* TK,) [or this is probably a simple subst. in relation to حَزْمٌ,] He possessed the quality of حَزْمٌ [explained below, as meaning prudence, or discretion, &c.]. (S, K.) — حَزَمَ, aor. حَزَمَ, inf. n. حَزْمٌ, (S, K,) He was, or became, choked, (K,) or he had what resembled a choking, (S,) in his chest. (S, K.)

4. أَحْزَمَهُ He made for him, or put to him, [namely, a horse, as is implied in the K,] a حَزَامٌ [or girth]. (K.)

5. أَحْزَمَهُ and أَحْتَزِمُ, (S, K,) [said of a horse, as is implied in the K, and of a man,] He became furnished with a حَزَامٌ [i. e. girth, or girdle]: (K:) [or, said of a man, he became girt; or he girded himself;] or i. q. تَلَبَّبَ, meaning he bound his waist with a rope [or girdle]. (S.) It is said in a trad., نَهَى أَنْ يُصَلِّيَ الرَّجُلُ حَتَّى يَحْتَزِمَ, [He forbade that the man should pray unless he were girt, or unless he girded himself]. (TA.) — أَحْزَمَ فِي أَمْرِهِ He acted with prudence, or discretion, and precaution, in his affair, or case. (TA.)

8. أَحْتَزِمُ: see 5, in two places: — and see حَزَمَ. — Also It was, or became, *inwrapped*. (Ham p. 614.)

Bk. I.

12. أَحْزَوَزِمٌ, (K,) from الحَزْمِ; like اعْشَوْشَبٌ, from العُشْبِ; (TA;) It (a place) was, or became, rough, or rugged: (K:) or elevated. (TA.) — It was, or became, collected together, and compacted, or compact. (K.) — He (a man) was, or became, big, or large, in the belly, without being full. (K, TA.)

حَزْمٌ [Prudence, or discretion, and precaution;] sound management of one's affair or case, (S, K,) and taking the sure course therein, (T, S, K,) and precaution, that it may not become beyond the power of management: (TA:) said in a trad. to consist in evil opinion: and in another, in the asking counsel of people of judgment and obeying them: (TA:) or good judgment: (Mgh:) or strength, [or firmness of mind or of judgment, (see حَازِمٌ,)] and sound management: (Ham p. 33:) the first part thereof said by Aktham Ibn-Seyfee to be consultation: (Ham ibid:) from the same word as signifying the act of "binding the حَزَامِ," (Mgh,) or from this word as signifying the act of "binding with the حَزَامِ," and "with the rope:" (T, TA:) and حَزْمَةٌ signifies the same; as in the saying, إِنَّ الوَحَاةَ مِنْ طَعَامِ الحَزْمَةِ [Verily quickness is of the food of prudence, &c.], a prov., mentioned by Ibn-Kethweh, alluding to people's collecting themselves together and aiding one another, when they act with quickness, or sharpness, and vigour; and said in praise of him who thus acts. (TA.) You say, أَخَذَ بِالحَزْمِ (TA) and [sometimes] فِي الحَزْمِ (K in art. حَوَطٌ) [He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أَخَذَ بِالبَقَّةِ, he took the sure course in his affair.] — ELEVATED ground; as also أَحْزَمٌ and حَزْمٌ: (K:) or this last signifies rough, or rugged, ground: (Yz, IB, K:) and حَزْمٌ is [ground] more elevated than what is termed حَزْنٌ: (S:) or more rough, or rugged, than what is termed حَزْنٌ: (Ham p. 45:) or elevated ground, or rugged and elevated ground, that is girt (أَحْتَزِمُ) by a torrent: or rugged ground, having many stones, which are more rugged and rough and scabrous than those of the أَكْمَةِ, but the top of which is broad and long, extending to the length of two leagues, and three, and less than that, which the camels do not ascend except by a road that it has: accord. to Yaḥkoob, the م is a substitute for the ن of حَزْنٌ: pl. حَزْوِمٌ. (TA.)

حَزْمٌ [in a horse (see أَحْزَمُ)] Largeness, or fulness, of the sides, or of the sides and belly and flank; contr. of هَضْرٌ. (S.)

حَزْمَةٌ: see حَزْمٌ.

حَزْمَةٌ A bundle, or what is bound round, (K, TA,) of firewood &c.: (S:) pl. حَزْوِمٌ. (Mṣb, TA.)

حَزْمِي وَاللَّهِ i. q. حَزْمِي وَاللَّهِ; (K;) as also حَزْمِي وَاللَّهِ [q. v.]. (K in art. حَرَمٌ.)

حَزْمَةٌ Short; (K;) applied to a man. (TA.)

حَزَامٌ [The girth of a horse and the like; and the girdle of a man;] the thing with which one

girths, or girds; as also حَزَامَةٌ and مُحْزَمٌ and مُحْزَمَةٌ: (K:) pl. حَزْوِمٌ, (Mṣb, K, TA, [in the CK حَزْمٌ,]) i. e., pl. of حَزَامٌ, (Mṣb, TA,) [and أَحْزَمَةٌ is pl. of pauc. of the same:] the pl. of مُحْزَمَةٌ [and مُحْزَمٌ] is مَحَازِمٌ. (TA.) [J says,] The حَزَامِ of the beast is well known: and hence the saying, جَاوَزَ الحَزَامِ الطَّبِيْعَيْنِ [The girth passed beyond the two teats]; (S;) meaning † the affair, or case, became distressing, and formidable. (K in art. طَبِي.) — Hence, also, The حَزَامِ [or swaddling-band] of a child in his cradle. (S.) — [And hence, also,] أَخَذَ حَزَامِ الطَّرِيْقِ † He took the middle, and main part, or beaten track, of the road. (TA.)

حَزِيمٌ: see حَازِمٌ: — and see also حَزِيْوَمٌ, in two places.

حَزَامَةٌ: see حَزَامٌ.

حَزَامٌ A binder of paper into bundles: in [the dial. of] Má-wará-en-Nahr. (TA.)

حَازِمٌ (S, K) and حَزِيمٌ (K) Possessing the quality of حَزْمٌ [explained above, as meaning prudence, or discretion, and precaution; or good judgment; &c.]: or intelligent; discriminating, or discerning; possessing firmness, or soundness, of judgment, or knowledge, and skill in affairs, or experience and good judgment; using precaution in affairs: (TA:) pl. (of the former, TA) حَزْمَةٌ (K, TA [in the CK, erroneously, حَزْمَةٌ]) and حَزْمٌ and حَزْمٌ and [of pauc.] أَحْزَامٌ; (TA;) and (of حَزِيمٌ, TA) حَزِيمَةٌ. (K.)

حَزِيْوَمٌ and حَزِيمٌ The breast, or chest: (K:) or the middle thereof; (S, K;) and the part which the حَزَامِ [i. e. girth or girdle] embraces, (S, TA,) where the heads of the جَوَانِحِ [or ribs of the breast] meet, above the lower extremity of the sternum, opposite the كَاهِلِ [or uppermost third portion of the backbone]: (TA:) the part of the breast which is the place of the حَزَامِ: (Ham p. 704, in explanation of the latter word:) and the former word, the part that surrounds the back and the belly: or the ribs of [the part where lies] the heart: and the part of the side of the breast on the right and left of the حَلْقُوْمِ [or windpipe]; (K;) the two parts thus described being called حَزِيْوَمَانِ: (TA:) pl. of the former حَزِيَاوِمٌ; (TA;) and of the latter أَحْزَمَةٌ [a pl. of pauc.] (Kr, K) and حَزْمٌ [a pl. of mult.]. (K.) One says, أَحْزَمْتُ لِهَذَا الأَمْرِ, and أَحْزَمْتُ لِهَذَا الأَمْرِ, i. e. † Dispose and subject thyself to this affair, or case; meaning prepare thyself for it: and حَزَمْتُ لِهَذَا الأَمْرِ [† He disposed and subjected, or prepared, himself]: (TA:) or حَزَمْتُ لِهَذَا الأَمْرِ is an expression denoting, by way of similitude, patient endurance of that which has befallen one. (Ham p. 163.) — And the former, † The breast [or bows] of a ship or boat. (MA.) — حَزِيْوَمٌ [so in my copies of the S, imperfectly decl., app. regarded as of foreign origin, (not الحَزِيْوَمُ as is implied in the K,)] the name of One of the

horses of the angels; (S;) the horse of Gabriel: (K:) accord. to some, [حيزون] with ن in the place of the م. (TA.) — See also حَزْمٌ.

أَحْزَمٌ [More, and most, prudent, discrete, or cautious]. Hence the prov., أَحْزَمٌ مِنْ حَرْبَاءٍ [More prudent, or cautious, than a chameleon]. (Meyd. [See Freytag's Arab. Prov. i. 399.]) — Also, applied to a horse, (S,) Large, or full, in the sides, or in the sides and belly and flank; contr. of أَهْضَمٌ. (S, K.) — And, applied to a camel, (TA,) Large in the حَزْمُ: (K:) or large in the place of the حَزَامِ [or girth]. (T, TA.) — See also حَزْمٌ.

أَحْزَامٌ i. q. أَحْزَابٌ [pl. of حَزْبٌ]: (K:) the م is a substitute for the ب. (TA.)

مَحْزِمٌ, of a beast, The part upon which lies the حَزَامِ [or girth]. (S.)

مِحْزَمٌ: }
مِحْزَمَةٌ: } see حَزَامٌ.

حزن

1. حَزَنَ, (S, Mṣb, K,) aor. َ , (Mṣb, K,) inf. n. حَزْنٌ; (Mṣb, TA;) and حَزِنَ, and حَزِنَ, (S, K,) and حَزَانٌ; (K;) He was, or became, affected with حَزْنٌ [q. v.; i. e. he grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; &c. and عَلَيْهِ and لَهُ for him or it]. (S, Mṣb, K.) لا تَحْزُنْ and لا تَحْزُنُوا, in the Kur [ix. 40, &c., and iii. 133], do not denote a prohibition of getting حَزْنٌ; for حَزْنٌ does not come by the will of man: the real meaning is Do not thou, and ye, that which engenders حَزْنٌ; do not thou, and ye, acquire حَزْنٌ. (Er-Rághib. [But this requires consideration; or, rather, is not in every case admissible.]) — حَزَنَهُ, (S, Mṣb, K,) aor. َ , (Mṣb, TA,) inf. n. حَزْنٌ; (K;) and أَحْزَنَهُ; He, (another person, S,) or it, (an affair, or an event, or a case, Mṣb, K,) caused him to be affected with حَزْنٌ [which see below; i. e. grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; &c.]: (S, Mṣb, K:) accord. to Yz, (S,) the former is of the dial. of Kureysh; and the latter, of the dial. of Temeem: (S, Mṣb:) and so say Th and Az: (Mṣb, TA:) but the former is said to be the more approved: (TA:) or, accord. to AZ, the aor. of the former is used, but not the pret.; (Mṣb, TA;) and when the act is ascribed to God, the latter verb is used: Z, also, says that what is well known in usage is the employing the pret. of the latter and the aor. of the former: (TA:) or أَحْزَنَهُ signifies he made him حَزِينٌ [q. v.]; and حَزَنَهُ, [in some copies of the K حَزَنَهُ,] he made حَزْنٌ to be in him: (Sb, K:) or حَزَنَهُ, it caused him to fall into حَزْنٌ. (TA.) — حَزَنَتِ الْأَرْضَ, (TA,) inf. n. حَزُونَةٌ; (S, TA;) and استَحْزَنَتِ; (TA;) The ground was, or became, rough, (TA,) or rugged and hard. (S.) — One says also of a beast that is not easy to ride upon, يَحْزُنُ الْمَشَى! [He is rough in pace]:

and فِيهِ حَزُونَةٌ † [In him is roughness in pace]. (TA.)

2. يَقْرَأُ بِالتَّحْزِينِ He reads, or recites, with a slender [and plaintive] voice. (S, K.) — See also 1.

4. احْزَنَ بِنَا الْمَنْزِلِ see 1. — احْزَنَ بِنَا الْمَنْزِلِ The place of alighting, or abode, was, or became, rough, or rugged and hard, with us: or made us to be on rugged ground. (TA.) — And احْزَنَ He was, or became, in a tract such as is termed حَزْنٌ [i. e. rugged, or rugged and hard: opposed to أُسْبَلٌ]. (K.) [And hence,] احْزَنُوا † They used roughness with men: opposed to اسهَلُوا. (TA in art. اسهل.)

5: see 1. — تَحْزَنَ عَلَيْهِ He expressed pain, grief, or sorrow, or he lamented, or moaned, for, or on account of, him, or it; syn. تَوَجَّعَ. (K.)

6: }
8: } see 1.
10: }

حَزْنٌ Rugged (S, Mṣb, K) and hard (S) ground: (S, Mṣb, K:) or rugged high ground: (TA: [see also حَزْمٌ:]) good land, though hard, is not thus termed: (Ish:) pl. حَزُونٌ: (Mṣb, TA:) and حَزْنَةٌ signifies the same as حَزْنٌ: (K:) so too, as some say, does حَزْنٌ, with two dammehs; or, as others say, this is a pl. of حَزْنٌ: and you say also أَرْضٌ حَزْنِيَّةٌ [meaning the same as حَزْنٌ, or land of a rugged, or rugged and hard, or rugged and high, kind]. (TA.)

حَزْنٌ and حَزِنٌ, (Lth, S, K,) the former said by AA to be used when the nom. or gen. case is employed, and the latter when the accus. is employed; (TA;) or the former is a simple subst., and the latter an inf. n.; (Mṣb;) Grief, mourning, lamentation, sorrow, sadness, or unhappiness; contr. of سُرُورٌ: (S, TA:) or i. q. هَمٌّ: (K:) or [هَمٌّ, accord. to common usage, is for some evil that is expected to happen; whereas] حَزْنٌ is grief arising on account of an unpleasant event that has happened, or on account of an object of love that has passed away; and is the contr. of فَرَحٌ: (El-Munáwee, TA:) or a roughness in the spirit, occasioned by grief: (Er-Rághib, TA:) pl. أَحْزَانٌ; (K;) [properly a pl. of pauc.; but] it has no other pl. (TA.) [Hence,] عَامُ الْحَزْنِ The year [of mourning;] in which died Khadeejah and Aboo-Tálib: (IAḡr, Th, K:) so called by Moḥammad. (IAḡr, Th.) الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ, in the Kur [xxxv. 31], is said to mean [Praise be to God, who hath dispelled from us] the anxiety (هَمٌّ) of the morning and evening meals: or all grieving anxiety of the means of subsistence: or the grief of punishment: or of death. (TA.)

حَزْنٌ: see حَزْنٌ, in two places.

حَزْنٌ: }
حَزِنٌ: } see حَزِينٌ.
حَزْنٌ: }
حَزْنَةٌ: } see حَزْنٌ.

حَزْنَةٌ Rugged mountains: pl. حَزْنٌ. (Aḡ, S, K.) — And [hence,] the pl., † Difficulties, hardships, or distresses. (TA.)

حَزْنِيٌّ A camel that pastures in a tract such as is termed حَزْنٌ. (S, TA.) — أَرْضٌ حَزْنِيَّةٌ: see حَزْنٌ.

حَزْنٌ Affected with vehement, or intense, حَزْنٌ [i. e. grief, mourning, &c.]; as also مِحْزَانٌ. (K, * TA.)

حَزُونٌ A sheep, or goat, (شَاةٌ,) evil in disposition. (S, K.)

حَزْنٌ (S, Mṣb, K) and حَزِنٌ (S, K) and حَزِنٌ (K) Grieving, mourning, lamenting, sorrowful, sad, or unhappy: (S, Mṣb, * K:*) [see also مَحْزُونٌ; with which, accord. to the K, all seem to be syn.; and with which the first may be regarded as properly syn. on the ground of analogy, being from حَزْنٌ, not from حَزْنٌ:] pl. (of the first, TA) حَزَانٌ and حَزَانَةٌ (K, TA) and حَزَانِيٌّ. (K voce ضَرِيْسٌ.) — حَزْنٌ A soft or gentle, easy, slender, plaintive, and melodious, voice. (TA.) — مَالِكٌ الحَزِينِ A certain bird. (TA. [See art. ملك.])

حَزَانَةٌ A man's family, or household, for whose case he suffers grief and anxiety. (S, K.) [And simply One's family, or household.] One says, فَلَنْ لَا يَبَالِي إِذَا شَبِعَتْ حَزَانَتُهُ أَنْ تَجُوعَ حَزَانَتُهُ [Such a one cares not, when his store-room is full, that his family, or household, suffer hunger]. (A, TA.) — A prior right which the Arabs enjoy over the foreigners, on their first arrival [in the territory of the latter], with respect to the houses and lands: (M, K:) or a condition which the Arabs used to impose upon the foreigners in Khurásán, when they took a town, or district, pacifically, that when the soldiery [of the former] passed by them, singly or in companies, they should lodge them, and entertain them, and supply them with provisions for their march to another district. (Az, TA.)

حَزُونٌ: see حَزْمٌ, in art. حزم.

مَحْزُونٌ: see مَحْزُونٌ.

مُحْزِنٌ [Grieving, or causing to mourn or lament, &c.] is applied to an event, or a case; and also, but not حَزَانٌ, to a voice. (TA.)

مِحْزَانٌ: see حَزْنٌ.

مَحْزُونٌ Grieved; or caused to mourn or lament, or to be sorrowful or sad or unhappy; (AA, S, K;) as also مَحْزِنٌ. (K.) — مَحْزُونٌ اللَّهْمَةُ Rough in the لَهْمَةُ [app. meaning the angle of the lower jaw, or the flesh on that part]: and having the لَهْمَةُ hanging down, [by the relaxation of its muscle,] in consequence of grief. (TA.)

حزى and حزو

1. حَزَا الشَّيْءَ, (Aḡ, S,) aor. يَحْزُو, (S,) inf. n. يَحْزِي, (Aḡ, TA;) and حَزَى الشَّيْءَ, aor. يَحْزِي, (S,) [inf. n. حَزْيٌ:] He computed, or determined, the quantity, measure, or the like, of the thing; (S;) he computed by conjecture the quantity, &c.

and *تَجَسَّتُهُ*; and Sh says that *تَنَدَّسَتْهُ* is similar to it; and IAar, that *تَحَسَّتُ الْخَبَرَ* and *تَجَسَّتُهُ* [but this is app. a mistranscription for *تَبَحَّثْتُهُ*] signify the same. (TA.) You say also, *تَحَسَّسَ مِنَ الشَّيْءِ* He asked, or inquired, after news, or tidings, of the thing. (S, TA.) And *تَحَسَّسَ فُلَانًا*, and *تَحَسَّسَ مِنْ فُلَانٍ*, He inquired, or sought for information, respecting such a one; as also *تَحَسَّسَ*: or the former signifies he sought after him for himself; and the latter, "he sought after him for another." (TA, art. *حَسَّسَ*.) The passage in which it occurs in the *Qur* xii. 87, has been differently interpreted, accord. to the several explanations here given. (TA.) — See also 7.

7. *انْحَسَّ* † It became pulled out or up or off; became eradicated, or displaced; fell, or came, out; syn. *انْقَلَعَ*: (S, K:) it fell; fell off; or fell continuously, by degrees, or one part after another; syn. *تَحَاتَّتْ*, (S, K,) and *تَسَاقَطَتْ*: (A, TA:) it broke in pieces: (TA:) said by Az to be a dial. var. of *انْحَتَّتْ*. (TA.) You say, *انْحَسَّتْ أَسْنَانُهُ* (S, TA) † His teeth fell, or came, out, (انقلعت,) and broke in pieces. (TA.) And *انْحَسَّتْ شَعْرُهُ* † His hair fell off continuously. (A.) And in like manner, *انْحَسَّتْ أَوْبَارُ الْإِبِلِ*, (TA,) and *انْحَسَّتْ*, (K, TA,) † The fur of the camels fell off continuously, and became scattered. (K, TA.)

8. *حَسَّه*: see *احتسَّ*.

R. Q. 1. *حَسَّ لَهُ*: see *حَسَّسَ لَهُ*.

R. Q. 2. *تَحَسَّسَتْ أَوْبَارُ الْإِبِلِ*: see 7.

حَسَّ [accord. to some, a subst. from 1, q. v., in several senses explained above; but accord. to others, an inf. n. As a simple subst., it is often used as syn. with *حَاسَةً* in the first of the senses assigned to the latter below; i. e., A sense; a faculty of sense; as, for instance, in the K in art. *شَرَك*. — Hence *الْحَسَّ الْمَشْرُوكِ*: see art. *شَرَك*.] — A sound: (K:) or a low, faint, gentle, or soft, sound; as also *حَسِيسٌ*: (S, Mgh, Mgb, TA:) [in the present day it often signifies the voice of a man or woman; and particularly when soft:] a plaintive voice or sound, in singing or weeping, and such as that of a lute; syn. *رَتَّةٌ*: (TA:) or *حَسِيسٌ*, [or both,] the sound by which a thing is perceived: (Bd in xxi. 102:) and the former, motion: (K:) and the passing of anything near by one, so that he hears it without seeing it; as also *حَسِيسٌ*. (K, TA.) It is said in the *Qur* [xxi. 102], *لَا يَسْمَعُونَ حَسِيسَهَا* They shall not hear its low sound: (S:) [meaning, that of hell-fire:] or the sound by which it shall be perceived: (Bd:) or the motion of its flaming. (TA.) And in a trad., *فَسَمِعَ حَسَّ حَيَّةٍ* And he heard the motion, and the sound of the passing along, of a serpent. (TA.) And you say, *مَا سَمِعَ لَهُ حَسًّا وَلَا جَرًّا* He heard not any motion, nor any sound, of him, or it. (TA.) It may refer to a man and to other things; as, for instance, wind. (TA.) — A pain which attacks a woman after childbirth, (S, A, K,) in the womb: (A:) or the pain

of childbirth, when the latter is [first] felt: but the former meaning is confirmed by a trad. (TA.) — *حَسَّ الْحَمَى* The commencement of fever, when the latter is [first] felt; (TA;) as also *حَسَّهَا*: (Lh, TA:) or *حَسَّ* signifies a touch, or slight affection, of fever, at its very commencement. (TA.) — Cold that nips, shrinks, shrivels, or blasts, (lit., burns, *يُحْرِقُ*, for which, in the TA, is substituted *يَقْطَعُ*,) the herbage. (S, K.) [See also *حَاسَةً*.]

حَسَّاسٌ, with fet-h, Perception by means of any of the senses; syn. *وَجُودٌ*. (L, TA.) Hence the proverb, *لَا حَسَّاسَ مِنْ أَيْتِي مَوْقِدٍ* [There is no perceiving of the two sons of the place of the kindling of fire]: (L, TA:) for they say that two men used to kindle a fire in a road, and, when people passed by them, to entertain them as guests; and a party passing by when they had gone, a man said these words. (L.) And hence the saying, *ذَهَبَ فُلَانٌ فَلَا حَسَّاسَ بِهِ* Such a one has gone, and there is no perceiving him: or there is no perceiving his place. (TA.)

حَسَّ: see *حَسَّاسٌ الْحَمَى*.

حَسُونٌ A year of severe sterility and drought; (S, K,*) in which is little good fortune; (TA;) as also *حَاسُونٌ*: (K:) or a year that consumes everything. (TA.)

حَسِينٌ: see *حَسَّ*, in four places. — Slain; killed. (S, Mgb.)

حَسِيٌّ [Relating to sense; sensible, or perceptible by sense;] opposed to *مَعْنَوِيٌّ*. (Kull p. 101 & c.)

حَسَّاسٌ Having strong perception: an epithet applied in this sense to the devil. (TA.) — *رَجُلٌ حَسَّاسٌ لِلْأَخْبَارِ* A man having much knowledge of news. (Mgb.) — *القُوَّةُ الحَسَّاسَةُ* [The sensitive faculty]. (Er-Rághib, TA in art. *حَسِيٌّ*.)

حَاسُونٌ One who searches for news or tidings; (TA;) like *حَاسُونٌ*: (K, TA:) or the former relates to good, and the latter to evil. (K, TA.) — Unfortunate; unlucky; (IAar, K;) as also *مَحْسُونٌ*; (Lh, TA;) applied to a man. (IAar, K.) — See also *حَسُونٌ*.

حَاسَةٌ sing. of *حَوَاسٌ*, (A, Mgb, K,) which signifies The five senses; (S, Mgb;) the hearing, the sight, the smell, the taste, and the touch: (S, Mgb, K:) these are the external: the internal are also five; but authors disagree respecting the seats thereof. (TA.) [See also *حَسَّ*.] — [A feeling; as in the saying,] *أُطِّتَ لَهُ مِنْ بِي حَاسَةٌ رَجِيمٍ* [A feeling of relationship, or consanguinity, pleaded for him on my part]. (Aboo-Málik, TA.) — [An organ of sense; as when you say,] *العَيْنُ حَاسَةٌ* [The eye is the organ of the sense of sight]. (S in art. *عَيْنٌ*.) — *حَاسَةٌ* also signifies † A thing that destroys, consumes, or injures, herbage or the like. Hence, *حَوَاسُ الأَرْضِ* Cold and hail [in one copy of the S heat] and wind and locusts and the beasts [that pasture]: (S, K:) these also being five. (S.) You say, *أَصَابَتِ الأَرْضَ حَاسَةٌ* † Cold

smote the land: (Lh, TA:) the *حَاسَةٌ* is to denote intensiveness. (TA.) [See also *حَسَّ*, last signification.] And *أَصَابَتْهُمْ حَاسَةٌ* † Injury befell them (S, TA) from cold (S, A, TA) or some other cause. (S.) *حَاسَةٌ* also signifies † Wind that removes the dust into the pools of water left by torrents, and fills them, so that the moist earth dries up. (AHn, TA.) And † Locusts eating the herbage of the land. (TA.) You say also, *مَرَّتْ مَرَّتٌ بِالقَوْمِ حَوَاسٌ*, meaning † Severe years passed over the people. (Lh, TA.)

الْبَرْدُ مَحَسَّةٌ لِلْكَلِّ, (S, TA,) and *اللَّيْبَاتُ*, (A, TA,) † The cold is a cause of nipping, shrinking, shrivelling, or blasting, (lit., of burning, see 1,) to the herbage. (S, TA.)

مَحَسَّةٌ † A currycomb; syn. *فُرُجُونٌ*; (S, A,* K;) it is an instrument of iron, having teeth like the *مُشَطُ*. (TA in art. *نَمِصٌ*.)

مَحْسُونٌ pass. part. n. of 1, q. v. — [As a subst. it means A thing perceived by any of the senses; an object of sense: pl. *مَحْسُونَاتٌ*.] — *الطَّرِيقُ المَحْسُونَةُ* [lit., The way that is sensibly perceived; app., the milky way in the sky: or] the tract in the sky along which (منها) the [wandering] stars [or planets] take their courses. (TA voce *المَجْرَةُ*.) — *أَرْضٌ مَحْسُونَةٌ* † Land smitten by locusts. (TA.) — See also *حَاسُونٌ*.

حسب

1. *حَسَبَهُ*, (S, A, Mgh, &c.,) aor. *حَسَبَ*, (S, Mgh, Mgb, &c.,) inf. n. *حَسَبٌ* (S, A, Mgh, Mgb, K) and *حَسَبَانٌ* (S, Mgh, Mgb, K) and *حَسَبَانٌ* (K) and *حَسَابٌ*, (S, K,) which is generally an inf. n. of this verb, but sometimes of *حَاسَبَ*, (TA,) and *حَسَابَةٌ* (S, K) and *حَسْبَةٌ*, (Mgb, K,) or this is like *رَحْبَةٌ* and *قَعْدَةٌ*, [denoting a mode, or manner,] as in a verse of En-Nábigah cited below, (S,) and *حَسْبَةٌ*, which is of rare occurrence, (MF, TA,) He numbered, counted, reckoned, calculated, or computed, it; (S, A, Mgh, Mgb, K;) namely, property [&c.]. (A, Mgh, Mgb.) You say, *مَنْ يَقْدِرُ عَلَى عَدِّ الرَّمْلِ وَحَسْبِ الحَصَى* [Who can count the sands, and number the pebbles?]. (A.) And *أَلْقِ هَذَا فِي الحَسْبِ* [Throw thou this into the reckoning]; i. e., into what thou hast reckoned. (A.) *وَالشَّمْسُ وَالْقَمَرُ بِحَسْبَانٍ*, in the *Qur* [lv. 4], means And the sun and the moon [run their courses] according to a [certain] reckoning; or through a series of mansions [or constellations], the bounds of which they do not transgress: (TA:) or *بِحَسْبَانٍ* alludes to the numbers of the months and years and all other times: [but properly speaking,] *حَسْبَانٍ* is here an inf. n.: (Zj, TA:) or, accord. to Akh, a pl. of *حَسَابٌ*; (S, TA;) and so says AHeyth: or, accord. to some, it is here a proper subst., signifying the firmament. (TA.) *حَسْبَانَا* in the *Qur* vi. 96 is held by Akh to be for *بِحَسْبَانٍ*, meaning *بِحَسَابٍ* [as in the phrase quoted above, from the *Qur* lv. 4, accord. to the first explanation]. (TA.) And *حَسَابُكَ عَلَى اللَّهِ* signifies *حَسَابُكَ عَلَى اللَّهِ* [On

God be it to reckon with thee: see also حَسِبَكَ اللَّهُ. (TA.) Az says that the reckoning in buying and selling is termed حَسَابٌ because one knows thereby what is sufficient. (TA.) وَاللَّهُ سَرِيعٌ الْحَسَابِ, in the Qur [ii. 198, &c., God is quick in reckoning], signifies that his reckoning is necessary; or of necessity, and that his reckoning with one person does not divert Him from reckoning with another. (TA.) And يَرُزُّكَ مِنْ يَشَاءَ بِغَيْرِ حَسَابٍ, in the Qur [ii. 208, &c., He supplieth whom He willeth, without reckoning], means, without sparing, or scanting; as when a man expends without reckoning: but the phrase is variously explained, as meaning without appointing for any one what is deficient: or without fearing that any one will call Him to account for it: or without the receiver's thinking that He will bestow upon him, or without his reckoning upon the supply; so that it may be from حَسَبَ "he thought," or from حَسَبَ "he reckoned." (L, TA.) The saying, cited by IAqr,

* يَا جُمُلُ اسْقَاكَ بِلَا حِسَابَةٍ *

as related by J [in the §], but correctly اسْقَيْتَ, (TA,) means [O Jum!, mayest thou be given rain] without reckoning, and without measure. (S.) An instance of حَسِبَةٌ as similar to قَعْدَةٌ and رُكْبَةٌ occurs in the saying of En-Nábigah,

* فَكَمَلَتْ مِائَةً فِيهَا حَمَامَتَهَا *
* وَأَسْرَعَتْ حِسْبَةً فِي ذَلِكَ الْعَدَدِ *

[And she completed a hundred, in which was her pigeon; and she was quick in the mode of computing that number]. (S.) حَسِبَهُ كَذَا, [a verb of the kind termed أفعال القلوب, having two objective complements, the former of which is called its noun, and the latter its enunciative,] aor. ² and ³; (S, Mgh, K;) the former the more approved, (TA,) of the dialects of all the Arabs except Benoo-Kináneh; the latter aor. being peculiar to the dial. of this tribe, (Mgh,) and contr. to analogy, (S, Mgh,) for by rule it should be ² [only]; and حَسِبَ is the only verb of the measure فَعَلَ having both يَفْعَلُ and يَفْعُلُ as the measures of its aor. except نَعِمَ and يَسُ and وَهَلَ and وَهَلْ and وَلَهُ and بَشَسَ and وَجَرَ and وَعَرَ mentioned by Ibn-Málik (with the preceding) cited in the TA voce [ورث]; but eight verbs having an unsound letter for the first radical have kesreh to the medial radical in the pret. and aor., viz., وَرَى and وَرَى and وَرَمَ and وَرَمَ and وَرَى and وَرَى and وَرَى and وَرَى (S;) inf. n. حَسْبَانٌ (S, Mgh, Mgh, K) and مَحْسَبَةٌ and مَحْسَبَةٌ (S, K) and حَسَابٌ; (TA; [but see what follows;]) He [counted, accounted, reckoned, or esteemed, meaning] thought, or supposed, him, or it, to be so. (S, Mgh, Mgh, K.) You say, حَسِبْتَهُ صَالِحًا [I counted him, or thought him, good, or righteous]. (S.) And حَسِبْتُ زَيْدًا قَائِمًا [I thought Zeyd to be standing]. (Mgh.) And مَا كَانَ فِي حِسْبَانِي كَذَا [Such a thing was not in my thought]: you should not say فِي حِسَابِي (K,) unless you mean

thereby it was not included in my reckoning, or, by amplification of the sense, I did not think it. (MF.) حَسَبٌ, aor. ², (S, Mgh, K,) inf. n. حَسَابَةٌ (S, K) and حَسَبٌ, (Mgh, K,) He was, or became, characterized, or distinguished, by what is termed حَسَبٌ as explained below [i. e. grounds of pretension to respect or honour; &c.]. (S, Mgh, K.)

2. حَسَبَهُ, inf. n. تَحْسِيبٌ: see 4. — Also He placed a pillow for him; supported him with a pillow; (S, K;) seated him upon a حُسْبَانَةٌ, or مَحْسَبَةٌ. (TA.) — And hence, He honoured him. (L.) — He buried him: (TA:) or buried him in stones: [see حَسَبٌ:] or buried him wrapped in grave-clothing: namely, a dead person. (K, TA.) — Nuheyk El-Fezáree says, (S, TA,) addressing 'Amir Ibn-El-Tufeyl, (TA.)

* لَتَقَيْتَ بِالْوَجَعَاءِ طَعْنَةً مَرْهَفٍ *
* حَرَانَ أَوْ لَتَوَيْتَ غَيْرَ مَحْسَبٍ *

(S, TA) Thou wouldst have avoided, by turning thy hinder part, the thrust [of a thin, thirsty weapon], or thou wouldst have taken thy resting-place (TA) not honoured, or not shrouded, (S, TA,) or not pillowed: حَسَبٌ غير محسب being variously rendered: one person prefers the meaning not buried: Az says that the signification of burial in stones and that of wrapping in grave-clothes, assigned to the verb, were unknown to him; and that حَسَبٌ غير محسب signifies not supported with a pillow. (TA.)

3. حَاسِبُهُ, inf. n. مَحَاسِبَةٌ (S, TA) and sometimes حَسَابٌ, which is also an inf. n. of حَسَبٌ, or, accord. to Th, it seems to be a quasi-inf. n., (TA,) [He reckoned with him.] And حَاسِبُهُ عَلَيْهِ [He called him to account for it]. (TA.)

4. اِحْسَبُهُ, (Th, S, K,) inf. n. اِحْسَابٌ, (TA,) He gave him what sufficed, or satisfied, him, مِنْ كُلِّ شَيْءٍ of everything: (Th, TA:) he contented him: (K:) or he gave him what contented him; as also حَسِبَهُ: (S:) and both verbs, inf. n. of the latter تَحْسِيبٌ, he gave him to eat and drink until he was satisfied: (K:) and the former, [or both,] he gave him until he said حَسْبِي [It is sufficient for me]. (AZ, S.) You say also, أَعْطَى فَاحْسَبَ He gave, and † gave much: (S:) and اِحْسَبْتُهُ, [if not a mistranscription for اِحْسَبْتُهُ,] † I gave him much. (A, TA.) — Also It (a thing, S, Mgh,) sufficed him: (S, A, Mgh:) he sufficed him. (TA.) You say, مَرَرْتُ بِرَجُلٍ أَحْسَبَكَ [من رجلين], and بِرَجُلٍ [من رجلين] أَحْسَبُوكَ, I passed by a man sufficient for thee as a man, i. e., supplying to thee the place of any other [by his excellent qualities], and by two men &c., and by men &c. (S.) [The verb here is rendered, in grammatical analysis, by its act. part. n. See also حَسَبٌ.]

5. تَحَسَّبَ † He sought, or sought leisurely and repeatedly, to learn news: (A, K, TA:) he sought after news: (K, TA:) he inquired, or asked, respecting news; (S, K, TA; [in the CK, اسْتَحَبَّ is erroneously put for اسْتَحَبَّ;]) of the dial. of

El-Hijáz: (TA:) he searched after news as a spy. (A'Obeyd, TA.) It is said in a trad., accord. to one reading, كَانُوا يَجْتَمِعُونَ فَيَتَحَسَّبُونَ الصَّلَاةَ † They used to assemble, and endeavour to ascertain the time of prayer: but the common reading is يَتَحَسَّبُونَ. (TA.) — Also He reclined upon a pillow. (K.)

8. احْتَسَبَ [for اجْرًا احْتَسَبَ He reckoned upon a reward: or] he sought a reward [from God in the world to come]. (TA.) وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ, in the Qur lxv. 2, means [And He will supply him with the means of subsistence] whence he does not reckon, or expect; whence does not occur to his mind. (Bd, Jel.) And مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا, in a trad., Whoso fasteth during Ramadán, believing in God and his Apostle, and [reckoning upon a reward, or] seeking a reward from God. (Mgh, TA.) You say also, احْتَسَبَ بِنَدَا اجْرًا عِنْدَ اللَّهِ (S, K) He reckoned upon obtaining, [or he sought,] by such a thing, or such an action, a reward from God: (PS:) or he prepared, or provided, such a thing, seeking thereby a reward from God. (K.) And احْتَسَبَ عِنْدَ اللَّهِ خَيْرًا He prepared, or provided, in store for himself, good, [i. e. a reward,] with God. (A, Mgh.) And احْتَسَبَ الْأَجْرَ عَلَى اللَّهِ He laid up for himself, in store, the reward, with God, not hoping for the reward of the present life; احْتِسَابُ الْأَجْرِ relating only to an action done for the sake of God. (Mgh.) [Hence,] اِبْنًا لَهُ, (Mgh,) or اِبْنَةً, (Mgh,) or اِبْنًا, (S, K,*) is said when one has lost by death an adult child or son or daughter; (S, A, Mgh, Mgh, K;) meaning He prepared, or provided, in store for himself, a reward, by his patience on the occasion of his being afflicted and tried by the death of his adult child: (Mgh, TA:) when a man has lost by death a child not arrived at the age of puberty, you say of him, اِحْتَرَطَهُ. (S, A, Mgh, K.) [Hence also,] اِحْتَسَبَ عَمَلَهُ [He reckoned upon, or prepared for himself, a reward by his deed: or] he did his deed seeking a reward from God in the world to come. (L, TA.) — اِحْتَسَبْتُ بِالشَّيْءِ I included the thing in a numbering, or reckoning; or made account of it; accounted it a matter of importance. (Mgh.) And فَلَانَ لَا يَحْتَسِبُ بِهِ [for لا يَحْتَسِبُ بِهِ] Such a one is made no account of; is not esteemed, or regarded, as of any account, or importance. (A, TA.) — اِحْتَسَبْتُ عِنْدَهُ means اِحْتَفَيْتُ [I was, or became, sufficed, or contented, thereat, or with him, or at his abode]. (A, TA.) [And IbrD thinks that the verb has the same signification in the phrase اِحْتَسَبْتُ عَلَيْهِ بِالْمَالِ, quoted in the TA from the A; holding عَلَيْهِ to be here used in the sense of عَنْهُ; so that the meaning is I was, or became, sufficed, so as to have no need of him, or it, by the property: but I doubt whether this phrase be correctly transcribed.] — احْتَسَبَ also signifies اِنْتَهَى [He abstained, or desisted; app. as one sufficed, or contented]. (K.) — And احْتَسَبَ عَلَيْهِ كَذَا He disapproved and disallowed his doing, or having done, such a

thing; (S, K;*) namely, a foul deed: (TA:) whence the appellation **مُحْتَسِبٌ**. (K.) And accord. to some, **احتسب الله عليه** means *He said, May God take, or execute, vengeance upon him; or punish him; for his evil deeds.* (Har p. 371. [See **حَسِبَ**].) [In the present day, **احتسب عليه** is used as meaning *He prayed for aid against him by saying, **حَسْبُنَا اللهُ** God is, or will be, sufficient for us.*] — You say also, **احتسب فلاناً**, (K,) or **احتسب ما عنده**, (A,) meaning *† He endeavoured to learn what such a one had [in his mind, or in his possession].* (A, K,* TA.) — See also 4.

9. **احسب** *He (a camel) was, or became, of a white colour intermixed with red* (S, TA) and *with black.* (TA.)

حَسْبٌ Sufficiency. (K voce **حَسْبٌ**.) — **حَسْبٌ** is a [prefixed] noun (S) [syn. with **كَفَى**, as is implied in the K voce **قَط**; or] syn. with **كافي**; (Msb;) or [virtually] meaning **كَفَى** [as a pret. in the sense of an emphatic aor.]; (S, K;) or **يَكْفِي**: (TA:) Sb says that it is used to denote the being sufficed, or content. (TA.) You say, **حَسْبُكَ دِرْهَمٌ** [and **بِحَسْبِكَ دِرْهَمٌ**, in which latter the **ب** is redundant; meaning *Thy sufficiency, or a thing sufficing thee, is a dirhem; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, **بِحَسْبِكَ** is an enunciative put before its inchoative, (as also **حَسْبِكَ**), so that the meaning is, *a dirhem is a thing sufficing thee, i. e. a dirhem is sufficient for thee; as is shown in a marginal note in my copy of the Mughnee, in art. **ب**; or, accord. to the S and K, a dirhem suffices thee: accord. to Bq (iii. 167), **بِحَسْبِكَ** means **مُحْتَسِبُكَ**, and **كافيكَ**, from **أَحْسَبُهُ** meaning **كَفَاهُ**; and is shown to have this meaning by its not importing a determinate signification in consequence of its being a prefixed noun with its complement in the saying, **هَذَا رَجُلٌ حَسْبُكَ** *This is a man sufficing thee.* (S, Msb, K.) You say also, **حَسْبُكَ ذَلِكَ** *That is, or will be, [or let that be,] sufficient for thee.* (TA.) And **حَسْبُكَ اللهُ**, in the Kur viii. 65, *God is, or will be, sufficient for thee.* (Fr, TA. See also **حَسْبِيكَ اللهُ**.) And **حَسْبُكَ بِصَدِيقِنَا** [*A person sufficing thee is our friend*]; in which the **ب** is added to denote emphatic praise. (Fr, TA in art. **ب**.) In the saying, **هَذَا رَجُلٌ حَسْبُكَ مِنْ رَجُلٍ** *This is a man sufficing thee as a man, i. e. supplying to thee the place of any other [by his excellent qualities],* (S, K,) and **مَرَرْتُ بِرَجُلٍ حَسْبُكَ مِنْ رَجُلٍ** *I passed by a man sufficing thee as a man,* (TA,) **حَسْبُكَ** is an expression of praise, referring to the indeterminate noun [رجل]; because, in its case, [what is originally (see below)] an inf. n. [فعل] [under which term lexicologists, but not grammarians, include the مصدر] is rendered, in grammatical analysis, by another word, [i. e., by an act. part. n.,] as though one said **لَكَ حَسْبُكَ**, or **كَافَى لَكَ**. (S.) [Thus **حَسْبُكَ** in these two instances is a صفة, i. e. an epithetic phrase; and **رجل من****

is a تَمْيِيزٌ, i. e. a specificative phrase.] When the noun to which **حَسْبُكَ** refers is determinate, you put **حَسْبُ** in the accus. case, as a حال, i. e. a denotative of state; as in the saying, **هَذَا عَبْدٌ حَسْبُكَ مِنْ رَجُلٍ** *This is 'Abd-Allah; being one sufficing thee as a man.* (S. [Here **رجل من** is, as before, a specificative phrase.] [See also 4, the corresponding verb.]) **حَسْبُ**, in this manner, is used alike as sing. and dual and pl.; (S, K;) being [originally] an inf. n. (S.) It is also used alone, [as a prefixed noun of which the complement is understood,] as in the phrase **حَسْبُكَ زَيْدٌ**, without tenween, for **حَسْبِي** or **حَسْبِكَ** [&c., meaning *Zeyd is sufficient for me or for thee &c.*]; like as one says, **جَاءَنِي زَيْدٌ لَيْسَ غَيْرٌ**, for **لَيْسَ غَيْرَهُ عِنْدِي**. (S. [That is, **حَسْبُ**, when thus used, is subject to the same rules as **غَيْرٌ** and **قَبْلٌ** and **بَعْدٌ** &c. when so used.]) — See also **حَسْبُ**, in three places. — Also, (TA,) and **حَسْبَةٌ**, (K,) *Burial of the dead: (TA:) or burial of the dead in stones [app. meaning in a grave cased with stones]: or burial of the dead wrapped in grave-clothes: like **تَحْسِيبٌ**.* (K. [See 2.]])

حَسْبٌ i. q. **مَحْسُوبٌ**; (S, K;) of the measure **نَفْضٌ** in the sense of the measure **مَفْعُولٌ**, like **نَفْضٌ** in the sense of **مَفْعُولٌ**; (S;) *Numbered, counted, reckoned, calculated, or computed.* (S, K.) — *A number counted.* (L.) — *Amount, quantity, or value.* (L.) Sometimes, (S, L, K,) by poetic license, (S,) and in prose, (L,) **حَسْبٌ**. (S, L, K.) You say, **الْأَجْرُ بِحَسْبِ مَا عَمِلْتَ**, and **بِحَسْبِ**, *The recompense is, or shall be, according to the amount, or quantity, or value, of thy work.* (L.) And **يَجْزَى الْبَرُّ عَلَى حَسْبِ عَمَلِهِ** *The man is, or shall be, paid according to the amount, or quantity, of his work.* (Msb.) And **حَسْبًا لَكَ** [and **عَلَى حَسْبِ مَا أُسْدَيْتَ إِلَيَّ شُكْرِي لَكَ** (for **عَلَى حَسْبِ مَا**)] *According to the amount, or value, of the benefit, or benefits, that thou hast conferred upon me are my thanks to thee.* (L.) And **لِيَكُنْ عَمَلُكَ بِحَسْبِ ذَلِكَ** *Let thy deed, or work, be correspondent to the quantity, or number, of that: or adequate, or equivalent, to that.* (S.) And **هَذَا بِحَسْبِ ذَا** *This is equal in number or quantity, or is equivalent, to that.* (K.) And **مَا أَدْرِي مَا حَسْبُ حَدِيثِكَ** [app. *I know not what is the value of thy story.*] (Ks, S.) And **عَلَى حَسْبِ وَأَحْسَنْتَ إِلَيْهِ حَسْبَ الطَّاقَةِ** *I benefited him according to the measure of ability.* (Mgh.) — Also [Grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying: and hence signifying nobility; rank or quality; honourableness, or estimableness, from whatever source derived:] originally, (MF,) *what one enumerates, or recounts, of the deeds, or qualities, in which his ancestors have gloried:* (S, A, Mgh,* K, MF:) secondly, *what one enumerates, or recounts, of his own deeds, or qualities, in which he glories:* thirdly, *what one enumerates, or recounts, of any deeds, or qualities, that are causes of his glorying, of whatever kind they be:*

(MF:) or the *memorable deeds, or qualities, of one's ancestors; and one's own deeds, or qualities, in which he glories; because they were enumerated, or recounted, by the Arabs in contending, or disputing, for glory; (T, Msb,* TA;) the latter consisting in such qualities as courage, and good disposition, and liberality: (Msb:) or what are enumerated, or recounted, of generous actions, or qualities: (Msb:) or good actions, or conduct, of oneself, and of one's ancestors: (Sh, Mgh:) or generosity, or nobility, of actions or conduct: (IAqr, K:) or righteous, virtuous, or good, actions or conduct: (K:) or good disposition: (TA:) or religion; (S, Msb, K;) piety; because true nobility consists in religion or piety: (MF:) or wealth; (S, K;) because it serves in lieu of true nobility: (TA:) in this sense, and in the sense next preceding, it has no corresponding verb: (TA:) or state, or condition; [i. e. good state or condition;] syn. **بَالٌ** [i. q. **حَالٌ**]: (K:) or intellect, or understanding: (MF:) and a man's relations, consisting of his children and others: pl. **أَحْسَابٌ**. (Az, Mgh.) Accord. to ISK, (S, Msb,) **حَسْبٌ** and **كِرْمٌ** may pertain to him who has not noble ancestors; but not **شَرَفٌ** nor **مَجْدٌ**. (S, Msb,* K.) **حَسْبٌ** is also used elliptically, (Mgh, TA,) [in the sense of **حَسْبِي**, q. v.,] for **دُو حَسْبٍ**, (TA,) and for **دُو حَسْبٍ**.*

(Mgh.) — **اِشْتَرَى بِالْحَسْبِ** *He bought a thing in an honourable manner with respect to himself and the seller: **حَسْبٌ**, here, is said to be from **حَسَبَهُ** "he honoured him;" or from **حَسْبَانَةٌ** "a small pillow" [because him for whom you put a pillow you honour: see 2].* (TA.)

حَسْبَةٌ, in a camel, *A colour in which are whiteness and redness* (K, TA) and *blackness: (TA:) in a man, [a reddish colour such as is termed] حَسْبَةٌ in the hair of the head: (K:) and also in a man, (K, TA,) and in a camel, (TA,) whiteness and redness produced by a whiteness of the skin arising from disease and infecting the hair [so as to turn it red]: (K, TA:) accord. to IAqr, blackness inclining to redness.* (TA.) — Also *Leprosy.* (K.)

حَسْبَةٌ [originally *The act of numbering, counting, &c.: or a mode, or manner, of numbering, &c.:* see 1. — A subst. from **اِحْتَسَبَ** **أَجْرًا**; (S, Msb, K;) syn. with **اِحْتَسَابٌ** (A) [as meaning *A reckoning upon, or seeking, or preparing or providing, or laying up for oneself in store, a reward in the world to come.*] You say, **فَعَلَهُ حَسْبَةً** [*He did it reckoning upon, or seeking, &c., a reward in the world to come.*] (A, TA.) — **هُوَ حَسَنٌ** *He is good in respect of managing, conducting, ordering, or regulating, (S, A, Msb, K,) and examining, or judging, (Msb,) and sufficing, (A,) in the affair.* (S, A, Msb.) This is not from **اِحْتَسَابُ الْأَجْرِ**; for **اِحْتَسَابُ الْأَجْرِ** relates only to an action done for the sake of God. (Msb.) — *A reward, or recompense: pl. **حَسْبٌ**.* (S, K.) — [The office of the **مُحْتَسِبِ**.] — See also **حَسْبٌ**, last sentence.

حَسْبَانٌ: see **حَسَابٌ**. — Also *A punishment.* (S, K.) — *A calamity; an affliction with which*

a man is tried. (Aboo-Ziyád, K.) — *Evil; mischief.* (Aboo-Ziyád, K.) — *Locusts.* (Aboo-Ziyád, S, K.) — *Dust: or smoke: syn. عجاج.* (K.) — *Fire.* (TA.) This, and each of the five significations next preceding, and that next following, have been assigned to the word as used in the Kur xviii. 38. (TA.) See also حَبَانَةٌ. — *Small arrows, (Mgh, Mṣb, K,) or short arrows, (S,) which are shot from Persian bows: (Mgh, Mṣb:) said by IDrd to be, in this sense, post-classical: (TA:) or arrows which a man shoots in the hollow of a reed, or cone; drawing the bow, he discharges twenty of them at once, and they pass by nothing without wounding it, whether it be an armed man or another object; they come forth like rain, and scatter among the people: (Ish, TA:) or small arrows, with slender heads, in the hollow of a reed, or cane, which, when discharged, come forth like a shower of rain, and scatter, and pass by nothing without wounding it: (Az, Mṣb:) or iron-headed arrows, like large needles, slender, but somewhat long, and without edges [to the heads]: (Th, TA:) n. un. with ḍ. (S, Mgh, Mṣb, K.)* — It is also said to signify *The circumference of a mill-stone: — and hence, in the Kur lv. 4, [see 1, above,] to mean The [revolving] firmament.* (El-Khafájee, MF.)

حَبَانَةٌ n. un. of حَبَانٌ [q. v.]. (S, Mgh, &c.) — Also *A thunderbolt; syn. صَاعِقَةٌ: (K:) and حَبَابٌ, [of which it is the n. un.,] thunderbolts; syn. صَوَاعِقُ. (Bd and Jel in xviii. 38.)* — *A hailstone; syn. بَرْدَةٌ. (K.)* [In some copies of the K. [بردة]] — *A cloud. (K.)* — *A small ant. (K.)* — *A small pillow; (S, K;) and so مَحْبَبَةٌ: (K:) or this signifies a pillow of skin, or leather. (TA.)*

حَسَابٌ and حُسْبَانٌ [A numbering, counting, reckoning, calculation, or computation: see 1:] both signify the same: (S:) or the latter is pl. of the former, (S, K, TA,) accord. to Akh (S, TA) and AHeyth and others, when the former signifies *what is numbered; ḡc.; [a number; or quantity;]* and the former has also for a pl. [of pauc.] أُحْسِبَةٌ. (TA.) You say, رَفَعَ الْعَامِلُ حِسَابَهُ, [The agent presented his reckoning, &c.]. (A.) Hence, حَسَابُ الْجَمَلِ and حُسْبَانُ الْجَمَلِ: see art. جَمَلٌ. [And حَسَابُ عَقْدِ الْأَصَابِعِ The numbering, counting, or reckoning, with the fingers.] And *يَوْمُ الْحَسَابِ* [The day of reckoning; i. e., of the final judgment]. (Kur xxxviii. 15, &c.) — *حَسَابٌ* also signifies *The reckoning, or enumerating, or recounting, of causes of glorying; or of memorable, or generous, actions or qualities. (Mṣb.)* — And † *A great number of men: (A, L, K:) of the dial. of Hudheyl. (L.)* — And † *A sufficing thing, (S, K,) and gift, (S, K, and Bd in lxxviii. 36,) as also حَسَابٌ: (Bd ib. :) or a large gift: (Jel ib. :) or a gift according to one's works. (Bd ib.)*

حَسِيبٌ *A reckoner, or taker of accounts: [see also حَاسِبٌ:] or a sufficer, or giver of what is sufficient; (K, TA;) from أَحَسَبَ, of the measure مُعْتَلٌ in the sense of the measure مُعْتَلٌ. (TA.)* It has the former of these significations,

or the latter, in the phrase, كَفَى بِاللَّهِ حَسِيبًا [God is sufficient as a reckoner, or as a giver of what sufficeth], (Fr, K, TA,) in the Kur [iv. 7, and xxxiii. 39]: (TA:) and so in the Kur iv. 88. (TA.) — [Hence,] حَسِيبُكَ اللَّهُ, (S, K,) in the L. حَسْبُكَ اللَّهُ, (TA,) [both of which phrases are used in the present day in the sense here following,] *May God take, or execute, vengeance upon thee; or punish thee: (S, L, K:) meaning an imprecation though literally predicatory. (Iamb, Har p. 371.)* [See also حَسْبَانُكَ عَلَى اللَّهِ, voce حَسَب.] — Also *Characterized, or distinguished, by what is termed حَسَبٌ as explained above [i. e. grounds of pretension to respect or honour; &c.]: (S, K:) generous, liberal, honourable, or noble: (Mṣb:) bountiful, or munificent: and having a numerous household: (Az, Mgh:) pl. حَسْبِيَّةٌ. (A, K.)*

حَسَابٌ: see حَسَابٌ. حَاسِبٌ [act. part. n. of 1; *Numbering, counting, &c.:*] a reckoner; an accountant: [see also حَسِيبٌ:] pl. حَسْبٌ and حَسَابٌ (TA) and حَسْبِيَّةٌ. (A.)

أَحْسَبٌ, (S, K,) fem. حَسْبِيَّةٌ, (TA,) *A camel of a colour in which are whiteness and redness (S, K, TA) and blackness: (TA:) a man in the hair of whose head is [a reddish colour such as is termed] شُقْرَةٌ: (S, K:) a man, (K,) and a camel, (TA,) whose skin has become white by reason of disease, and whose hair is infected [and turned red] in consequence thereof, so that he has become white and red: (K:) accord. to Sh, that has no [distinct] colour; of whom, or of which, one says, I think so, and I think so. (TA. [The latter clause of this explanation (in the TA احسب كذا) I have rendered conjecturally; supposing فيه to have been omitted by a copyist, after يقال.]* — Also *A leper. (Lth, T, K.)* — And † *A mean, avaricious, man. (S, TA.)*

أَيْلٌ مُحْسَبَةٌ *Camels that have much flesh and fat: (TA:) or محسبة has two meanings; from حَسِبٌ signifying "nobility;" [i. e. noble camels;] and from أَحْسَبٌ; i. e. satisfying, with their milk, their owners and the guest. (IAḡr, TA.)*

حَسْبِيَّةٌ: see حَسْبَانَةٌ. حَسْبٌ: see 2. مُحْسَبٌ: see حَسَبٌ, first sentence.

مُحْتَسِبٌ [The inspector of the markets and of the weights and measures ḡc.] is an appellation derived from أَحْتَسَبَ, as shown above: see this verb. (K.) You say, فَلَانَ مُحْتَسِبَ الْبَلَدِ [Such a one is the inspector of the markets &c. of the town]: you should not say مُحْسَبٌ. (S.)

حسد

1. حَسَدَةُ الشَّيْءِ and حَسَدُهُ عَلَى الشَّيْءِ, (S, A, Mṣb, K,) aor. 2 and 3, (S, K,) the latter form of aor. used by some, (Akh, S,) the former being that which commonly obtains, (TA,) inf. n. حَسَدٌ (Akh, S, A, Mṣb, K [in the CK حسد]) and حَسَدٌ, but the former is more common, (Mṣb,) and حَسَدٌ and حَسَادَةٌ (S, K) and حَسِيدَةٌ; (CK;) and

حَسَدُهُ, [which probably has an intensive signification,] (K,) inf. n. تَحْسِيدٌ; (TA;) *He envied him for the thing, or envied him the thing, meaning a blessing, or a cause of happiness; i. e. he disliked that he should possess it, and wished that it might depart from him [and be transferred to himself]: (Mṣb:) or he wished, or regarded him with a wish, that the thing, meaning as above, might depart from him: (A:) or he wished that he might be deprived of the thing, meaning as above, or an excellence: (K: [in the CK, for حَسَدُهُ, is put حَسَدِيَّةٌ]) or he wished that the thing, meaning a blessing, or a cause of happiness, (S, K,) or an excellence, (K,) might become transferred from him (another) to himself. (S, K.)* — And *حَسَدَهُ عَلَى شَجَاعَتِهِ وَنَحْوِهَا He wished that he possessed such as his (another's) courage, and the like, without wishing that the other should be deprived of it; the verb in this case being syn. with حَسَدِيٌّ; and implying admiration. (Mṣb.)* — حَسَدَنِيَّ اللَّهُ إِنْ كُنْتُ أُحْسَدُ (M, K) is a saying of the Arabs, mentioned by Lh, strange and abominable, (M,) meaning *May God punish me for my envy if I envy thee.* (M, K.)

2: see 1. 4. صَحْبَتُهُ فَأَحْسَدْتُهُ I associated with him and found him to be envious. (A.)

6. حَسَدُوا They envied (حَسَدُوا) one another. (S, A, * K.)

حَسَدٌ *Envy; or the wishing that a blessing, or a cause of happiness, may depart from its possessor (S, A) and become transferred to oneself. (S.)* [See 1.]

حَسُودٌ *Envious: (Mṣb, K:) used also as a fem. epithet without ḍ: (TA:) pl. حَسُودٌ. (K.)*

حَاسِدٌ *Envying: (S, Mṣb, K:) pl. حَسَدَةٌ (S, A, Mṣb, K) and حَسَادٌ (Mṣb, A, K) and حَسَدٌ. (A, K.)*

الْحَسَدَةُ مَفْسَدَةٌ [That which is a cause of envy is a cause of corruption, or evil]. (A.)

مَحْسُودٌ *Envied. (S, A, Mṣb.)*

حسر

1. حَسَرَهُ, aor. 2 (S, Mṣb, K) and 3, (Mgh, Mṣb, K,) inf. n. حَسْرٌ (S, Mṣb, K) and حَسْرٌ, (TA,) *He removed it, put it off, took it off, or stripped it off, (Mgh, K, TA,) from عَنْ شَيْءٍ from a thing which it covered or concealed. (TA.)* حَسِرَ is said of anything as meaning *It was removed, put off, taken off, or stripped off, from a thing which it covered or concealed. (A.)* You say, حَسَرَ كِفَاهَهُ عَنْ ذِرَاعِهِ He removed his sleeve from his fore arm. (S, A.) And simply حَسَرَ عَنْ ذِرَاعِهِ He uncovered his fore arm. (Mṣb.) And حَسَرَ عِمَامَتَهُ عَنْ رَأْسِهِ He removed, or took off, his turban from his head. (A.) And حَسَرَتْ دِرْعَهَا, (A, Mṣb,) aor. 3, (Mṣb,) *She (a woman) took off her shift (A, Mṣb) from her body: (A:) and حَسَرَتْهَا her head-covering. (Mṣb.)* — [Hence,] حَسَرَتِ الرِّيحُ † [The wind removed the clouds from the

sky]. (A.) And **حَسَرَ قِنَاعَ الْهَرِّ عَنِّي** † [He, or it, removed the covering of anxiety from me]. (A.) — Also, (K,) inf. n. **حَسَرَ**, (TA,) *He peeled a branch of a tree.* (K, TA.) — And *He swept a house or chamber.* (K, TA.) — And **حَسَرُوهُ**, aor. 2, inf. n. **حَسَرُوا** and **حَسَرُوا**, † *They begged of him and he gave them until nothing remained in his possession.* (TA.) — **حَسَرَ**, (S, A, K,) aor. 2, and 2, (TA,) inf. n. **حَسَرَ** (S, TA) and **حَسَرُوا**; (TA;) and **حَسَرَ**, (S, K,) inf. n. **حَسَرَ**; and **حَسَرَ**, inf. n. **حَسَرَ**; (TA;) *He, (a man, S, A,) and it, (a journey, TA,) tired, fatigued, or jaded, (S, A, K,) a beast, (A, TA,) or a camel: (S;) and he drove a camel until he tired, fatigued, or jaded, him.* (K.) And **حَسَرَتِ الدَّابَّةُ** *The beast was fatigued so that it was left to remain where it was.* (AHeyth.) — And **حَسَرَ**, aor. 2, † *It (the distance to which it looked, and the indistinctness of the object,) fatigued the eye.* (TA.) And **حَسَرَ بِطُولِ النَّظَرِ** † [The eye was fatigued by the length of looking: see a similar meaning of **حَسَرَ** and **حَسَرَ**, below]. (A.) — See 7, with which **حَسَرَ** is syn. — [Hence,] **حَسَرَ**, (ISk, A, Mgh, Mṣb,) aor. 2, (TA,) † *It (water) sank and disappeared; or became low; or retired: (ISk, A, Mgh:) it sank and disappeared, or retired, from its place: (Mṣb:) properly, it became removed from the shore: (Mgh:) and it (the sea, or great river,) sank, or retired, from (عِن) El-'Irāq, and from the shore, so that the ground which was beneath the water appeared: (TA:) you do not say, in this sense, **انحسَرَ**. (Az. [But this latter is sometimes used, as, for instance, in the Mṣb art. جَزِير.] Hence, in a trad., **كُلُّ مَا حَسَرَ عَنْهُ الْبَحْرُ**, [Eat thou that from which the sea retires, and leave what floats upon it]. (Mgh.) — **حَسَرَ**, aor. 2, (S, A, K,) inf. n. **حَسَرَ** (S, A) and **حَسَرَ**; (TA;) and **حَسَرَ**, aor. 2, (A, K,) inf. n. **حَسَرَ**; (TA;) and **حَسَرَ**, (S, K,) and **حَسَرَ**; (S;) *He (a camel, S, or a beast, A) became tired, fatigued, or jaded, (S, K, TA,) by travel: (TA:) [or] the last signifies he (a camel) fell down from fatigue.* (Ham p. 491.) [Hence,] it is said in a trad., **أَدْعُوا اللَّهَ وَلَا تَسْتَحْسِرُوا** † *Supplicate ye God, and be not weary: and a similar instance occurs in the Kur xxi. 19. (TA.) — [Hence also,] **حَسَرَ**, aor. 2, (S, K,) or 2, (Mṣb,) inf. n. **حَسَرَ**; (S, Mṣb, K;) and **حَسَرَ**, aor. 2; (A;) † *It (the sight) was, or became, dim, dull, or hebetated; (S, Mṣb, K;) and it failed; (S, K;) [or became fatigued;] by reason of length of space [overlooked], (S, Mṣb, K,) and the like; (S, Mṣb;) or by long looking. (A.) — **حَسَرَ عَلَيْهِ**, aor. 2, inf. n. **حَسَرَ** (S, Mṣb, K) and **حَسَرَتْ**, (S, K,) or the latter is a simple subst., (Mṣb,) and **حَسَرَ**, (TA,) *He grieved for it, or at it; or regretted it; he felt, or expressed, grief, sorrow, or regret, on account of it; syn. تَلَبَّفَ; (Mṣb, K;) as also **حَسَرَ**: (S, K;) or the former, he grieved for it, or regretted it, (تَلَبَّفَ عَلَيْهِ, S, A, or عَلَيْهِ, TA,) namely, a thing that had escaped him, most intensely. (S, A, *TA.) [See **حَسَرَتْ**.]****

2. **حَسَرَ**, inf. n. **حَسَرَ**: see 1. — Also *He des-*

*pired another: he annoyed, or vexed, him: (K:) he drove him away. (TA.) — He caused him to experience, or fall into, grief, or regret: (Mgh, Mṣb, K:) or to grieve for, or to regret, most intensely, a thing that had escaped him. (S.) — **حَسَرَتِ الطَّيْرُ**, (S,) inf. n. as above; (S, K;) and **انحسرت**, (A, TA,) and **انحسرت**; (TA;) *The birds moulted; shed their feathers.* (S, A, K, *TA.)*

4: see 1. — Also **احسر القوم** *The people, or party, experienced fatigue.* (TA.)

5. **تَحَسَّرَ** *It (the plumage of a bird, A, and the fur, or soft hair, of a camel, S, K) fell off; (S, A, K;) when relating to the fur, or soft hair, of a camel, [said to be] by reason of fatigue; (K;) but this restriction is not necessary; for its falling off is sometimes occasioned by diseases; though it may be said that the former cause is the more common. (TA.) You say also, **تَحَسَّرَ الوَبْرُ عَنِ البعير** *The fur, or soft hair, fell off from the camel: and in like manner one says of the plumage from the birds: (A:) and of the hair from the ass. (TA.) See also 2. — **تَحَسَّرَتْ بَيْنَ يَدَيْهِ** [She uncovered herself, or her head and forehead, or her head, or her face, before him: (see **حَسَرَ**:) or] she sat before him with her face uncovered. (TA from a trad.) — See also 1, in two places.**

7. **انحسر** *It became removed, put off, taken off, or stripped off, from a thing which it covered or concealed; (S, A, Mgh, Mṣb;) as also **حَسَرَ**, (K,) which occurs in poetry, (TA,) inf. n. **حَسَرَ**. (K.) [See also 5.] — *It (the darkness) became removed, or cleared away; (A, Mṣb;) عَنْهُ [from him, or it]. (A.) — See also 1: — and 2.**

10: see 1, in two places.

حَسَرَ: see **حَسَرَ**.

حَسْرَةٌ *Grief, or regret; syn. تَلَبَّفَ, (Mṣb, K,) and تَأْتَفَ, (Mṣb,) or نَدَامَةٌ, (Jel in ii. 162 and viii. 36 and xxxix. 57,) or غَمٌّ and نَدَمٌ: (Bḍ in viii. 36:) or intense lamentation or expression of pain or of grief or of sorrow; syn. شِدَّةُ التَّأَلُّفِ: (Jel in vi. 31 and xxxvi. 29:) or most intense grief or regret (أَشَدُّ التَّلَبُّفِ, S, or أَشَدُّ النَّدَمِ, Zj) for a thing that has escaped one, (S,) so that he who feels it is like a beast that is tired, or fatigued, or jaded, (حَسِير) and of no use: (Zj in xxxvi. 29 of the Kur:) pl. حَسَرَاتٌ. (Mṣb.) You say, **يَا حَسْرَتَا عَلَيْهِ** [O my grief, or regret, &c., for it!] (A.)*

حَسْرَانٌ: see what next follows.

حَسِيرٌ *Tired, fatigued, or jaded, (S, K,) by much travel; (TA;) applied to a camel, (S, K,) alike to the male and the female; and so **حَسِيرَةٌ** and **حَسِيرَةٌ**, applied to a horse or the like: (TA:) and **حَسِيرٌ** a camel fatigued, or jaded; emaciated by fatigue, or made to exert himself beyond his strength in a journey: (Ham p. 208:) pl. of the first **حَسِيرَى**. (S, K.) — † *Sight that is dim, dull, or hebetated, and failing, by reason of length of space [overlooked] (S, Mṣb, K, TA) and the like; (S, Mṣb;) as also **حَسِيرٌ**; (S,**

K;) or [fatigued] by long looking. (A.) — Also, (S, K,) and **حَسِيرٌ** and **حَسْرَانٌ**, (TA, [but whether the latter be with or without tenween is not shown,]) *Grieving, or regretting: (K:) or grieving, or regretting, most intensely, on account of a thing that has escaped one. (S, TA.)*

حَسْرٌ *A man having no مَغْفَر [or covering for the head, made of mail, &c.,] (S, K,) upon him; (S;) nor a coat of mail; (S, K;) contr. of دَارِعٌ; (Mgh;) nor a helmet upon his head; (TA;) contr. of مَقْتَعٌ: (Mgh:) or having no حِجَّة [or defensive covering, &c.]: (K:) a man having no turban on his head: (TA:) a man having his head uncovered: (A:) pl. **حَسْرٌ**, and pl. **حَسْرُونَ**; the latter a form used by one of the poets; the former pl. applied to foot-soldiers in war, because they uncover their arms and legs, or because they have not upon them coats of mail nor helmets; occurring in this sense in a trad. (TA.) Also, without ة, *A woman who has taken off her shift from her person: (ISd, Mṣb, TA:) who has taken off her clothes from her person: who has uncovered her head and her fore arms: who has taken off her head-covering: and, with ة, a woman having her face uncovered: pl. **حَسْرٌ** and **حَسْرٌ**. (TA.) — **ابنوا المساجد حَسْرًا** [in a trad. of 'Alee, means Build ye mosques, or oratories, with bare walls, with no شُرَف [or acroterial ornaments or crestings]. (TA.) — See also **حَسِيرٌ**.**

مَحْسَرٌ † *The internal, or intrinsic, state or quality, (S, A, K,) of a person; (S, A;) as also **مَحْسَرٌ**: (K:) and the latter, [or both,] the nature, or natural disposition. (K, TA.) You say, **فُلَانٌ كَرِيمٌ المَحْسَرِ** † *Such a one is generous, or noble, in respect of his internal, or intrinsic, state or quality: (S, A:) or المَحْسَرِ, meaning as above: or in respect of his nature, or natural disposition: or face, or countenance. (TA.)**

مَحْسَرٌ *The face, or countenance: (K:) [or a part, of the person, that is uncovered:] the pl., **مَحْسَرٌ**, signifies the parts, of the person of a woman, that are exposed to view; namely, the face, arms, and legs. (Az.) You say **أَمْرَأَةٌ حَسَنَةٌ المَحْسَرِ** [A woman beautiful in respect of the parts, of the person, that are exposed to view]. (A.) — [Hence, † *An elevated, plain tract, bare of herbage or trees]. You say **أَرْضٌ عَارِيَةٌ المَحْسَرِ** † *Land bare of herbage: (A:) and in like manner, **فَلَاةٌ عَارِيَةٌ المَحْسَرِ** a desert without any covering of trees; its **مَحْسَرٌ** meaning its elevated and plain tracts of ground that are uncovered by plants [or trees]. (T, TA.) — See also **مَحْسَرٌ**, in two places.***

مَحْسَرَةٌ *An instrument for sweeping; a broom, or besom. (S, K.)*

مَحْسَرٌ: see **حَسِيرٌ**. — Also *Annoyed; vexed: and despised: (S, K:) applied to a man. (S.) It is said in a trad. that the companions of a man who is to come forth in the end of time, to be called **أَمِيرُ الغَضَبِ**, or, as some say, **أَمِيرُ الغَضَبِ**,*

shall be **مُحْسَرُونَ**, (TA,) meaning *despised*; (S, TA;) i. e. *annoyed, or vexed, and caused to grieve or regret, or to grieve or regret most intensely: or driven away, or outcasts, and fatigued*; from **حَسَرَ** signifying "he fatigued" a beast. (TA.)

مَحْسُورٌ [pass. part. n. of **حَسَرَهُ**; *Removed; put, taken, or stripped, off: &c.* — And hence,] † A man who has given all that he had, so that nothing remains in his possession: thus it is said to mean in the **Qur** xvii. 31. (TA.) — See also **حَسِيرٌ**.

حسك

1. **حَسَكَ عَلَيَّ**, (S, K,) aor. **حَسَكْتُ**, (K,) inf. n. **حَسْكٌ**, (S,) † *He bore rancour, malevolence, malice, or spite, against me; and enmity: (S:) or he was angry with me.* (K, TA.)

2. **حَسَكَ**, inf. n. **تَحْسِيكٌ**, † *He was, or became, niggardly, tenacious, or avaricious.* (Sh, IAth.)

4. **أَحْسَكَتِ النَّفْلَةَ** *The plant of the species termed* **نَفْلٌ** [q. v.] *put forth a حسكة, i. e. a prickle.* (TA.)

حَسَكٌ [is applied, app. in the classical language, as it is in the present day, to *Various species of thistle, and other prickly plants: also to the heads of thistles and the like: and particularly to the caltrop, or tribulus: and hence the explanations here following:*] the **حَسَكٌ** [or *prickly heads*] of the [plant called] **سَعْدَانٌ**: (S:) or a certain herb, (Aboo-Ziyád, Mgh, TA,) *inclining to yellowness*, (Aboo-Ziyád, TA,) *having [a head of] prickles of rounded form: (Aboo-Ziyád, Mgh, TA:) seldom, or never, does any one walk upon it, when it has dried up, without putting upon his feet boots or sandals: and the ants transport its produce [or heads] to their nests: (Aboo-Ziyád, TA:) a certain plant, the produce [or head] whereof (which is rough [or prickly], TA) clings to the wool of sheep, (K,) and to the fur of camels, in their places of pasturing: (TA:) its leaves are like those of purslane (الرَّجَلَةُ), or narrower, and at its leaves are compact and hard prickles, having three forks: [hence it seems to be a species of three-horned caltrop: or for "three," we should perhaps read four: (see another application of the word in what follows:)] the drinking [of an infusion] thereof has the effect of crumbling the stone of the kidneys and bladder; and the drinking of the expressed juice of its leaves is good for the venereal faculty, and for difficulty in the discharge of urine, and for the bite of vipers; and the sprinkling it in the dwelling kills fleas: (K:) also, accord. to Aboo-Nasr, the produce of the [plant called] **نَفْلٌ**: (TA:) and sharp, hard prickles or thorns: (TA in art. **مَسَكَ**;) n. un. with **حَسَكٌ**: (S, Mgh:) which some hold to apply to any fruit, or produce, of a plant, that is of the kind termed **عُقْدَةٌ** [i. e. forming a compact and roundish head]; and hence, to the pod of the cotton-plant: and it also signifies a prickle, or thorn. (TA.) [Hence,] † *Verily he is rough.* (A, TA.) And † *Verily they are strong: and of one person you say مَرِسٌ حسكة.* (TA.) And *He is courageous: (K and TA**

in art. **مَسَكَ**;) and of a number of persons you say **حَسَكَ مَسَكٌ**. (TA in that art., q. v.) [See also **حَسَكٌ**.] — See also **حَسِيكَةٌ**. — Also [+Caltrops, as meaning] a kind of instrument used in war, (S, K,) *made like the حسك mentioned in the first sentence of this paragraph, (S,) or like the prickles of the حسك, (K,) of iron, (S, K,) or of canes, (K,) and sometimes of wood, (TA,) and cast, (K,) or set up, (TA,) around the army, (K, TA,) in the ways of the horses.* (TA.) — And † *Rancour, malevolence, malice, or spite; and enmity; (K, TA;) as also حسكة, (K,) and حسكة and حسكة.* (S, K. [The last in the CK written حسكة; but expressly said in the TA to be with damm, and so written in copies of the S and K.]) You say, **فِي صَدْرِهِ عَلَيَّ حَسِيكَةٌ** and **حَسَاكَةٌ** [In his bosom is rancour, &c., against me]. (S.)

حَسَكٌ + *Affected with rancour, malevolence, malice, or spite; and enmity: (TA:) or angry.* (K.) You say, **إِنَّهُ لَحَسَكَ الصَّدْرَ عَلَيَّ فُلَانٌ** + *Verily he is affected with rancour, &c., of the bosom against such a one.* (TA.) — **حَسَكٌ مَرِسٌ** + *Courageous [and strong]; not to be attempted [in fight].* (A, TA.) [See also **حَسَكٌ**.]

حَسَكَةٌ: see **حَسَكٌ**, (of which it is properly the n. un.,) in four places.

حَسِيكَةٌ: see **حَسِيكَةٌ**.

حَسَاكَةٌ: see **حَسَكٌ**, last two significations.

حَسِيكَةٌ: see **حَسَكٌ**, last two significations. — Also, (S, IF, K,) and **حَسِيكٌ**, (K,) so accord. to Az, on the authority of Lth, but in the 'Eyn, and also in the Moheet, as Sgh says, **حَسَكٌ**, which (SM says) is probably a mistranscription, (TA.) The hedge-hog: ('Eyn, S, K:) or a large hedge-hog. (TA.)

حسل

8. **احْتَسَلَ** *He hunted, caught, snared, or entrapped, the [young lizards termed] حسول, pl. of حسل.* (O, K.)*

حَسْلٌ *The young one of the [kind of lizard called] حسل, (AZ, S, Mgh, K,) when it first comes forth from its egg: (AZ, S, K:) it is next called غَيْدَاتٌ; then, مَطْبِخٌ; then, خَضِرٌ; and then, حَسْبٌ: (S and L voce مَطْبِخٌ: [but see this word:]) pl. [of pauc.] أَحْسَالٌ (K) and [of mult.] حَسَلَةٌ (S, K) and حسلان, with kesr, and حسلة, (K, TA,) with kesr and then fet-h. (TA. [In the CK حسلة.]) [Hence,] **أَبُو الحَسْلِ**, (S,) or **أَبُو حسل**, and **أَبُو حَسِيلٍ**, (K,) *The [lizard called] حسل, (S, K.) [Hence also,] **لَا آتِيكَ سِنَّ الحَسْلِ**, (S, K,) i. e. *I will not come to thee ever, (S, K,) until thy death: (S:) because the tooth of the حسل does not fall out: (S, K:) a prov. (S.)***

حَسِيلٌ: see **حَسْلٌ** [of which it is the dim.].

حسور

1. **حَسَرَهُ**, (S, Mgh, K,) aor. **حَسَرَ**, (Mgh, K,) inf. n. **حَسْرٌ**, (Mgh, Mgh,) *He cut it; or cut it off:*

(S, Mgh, K:) *he cut it off entirely.* (Mgh, Mgh.) — Hence, **حَسَرَ العِرْقَ**: (S:) *you say, حَسَرَ العِرْقَ, (K,) inf. n. as above, (TA,) He cut the vein, and then cauterized it to prevent the flow of the blood: (K:) or this is an elliptical expression, originally حَسَرَ دَمَ العِرْقِ, meaning he stopped the flow of blood from the vein by cauterization. (Mgh.) And hence, (Mgh,) **أَقْطَعُوهُ ثُمَّ أَحْسَمُوهُ**, (S, Mgh,) or **أَقْطَعُوا يَدَهُ ثُمَّ أَكْوَمُوا** [Cut ye off his hand, then cauterize it], (S, *Mgh, *TA,) in order that the blood may stop. (S, Mgh, TA.) You say also, **حَسَمْتُ الدَّابَّةَ**, meaning *I cauterized the beast by successive operations.* (Bd in lxix. 7.) — [Hence, also,] **حَسَرَ الدَّاءَ**, (K,) inf. n. as above, (TA,) *He stopped the disease by a remedy.* (K.) And **حَسَمَتْ أُمُّ الرِّضَاعِ**, and **الغذاءُ**, *His mother stopped his sucking, and his food: (TA:) and حَسَرَ رِضَاعَهُ* [His sucking was stopped]; (K;) said of a child. (TA.) And **حَسَرَ فُلَانًا الشَّيْءَ**, (K,) inf. n. as above, (TA,) *He prevented such a one from attaining the thing.* (K.) And **أَنَا أَحْسِرُ عَلَيَّ فُلَانٌ** *I cut off from him the thing, so that he cannot attain aught thereof.* (TA.) See also **حَسُومٌ**, below. — You say also, **حَسَمَهُمُ**, aor. **حَسَمَ**, inf. n. **حَسُومٌ**, *It caused them to pass away, come to an end, cease, perish, or come to nought.* (Zj, TA.) See, again, **حَسُومٌ**, below. — **حَسَرَ فِي العَمَلِ**, (TK,) inf. n. **حَسُومٌ**, (Yoo, K,) *He strove, laboured, toiled, or exerted himself, and wearied himself, in work.* (Yoo, K, TK.)*

7. **انحسر** *It was, or became, cut, or cut off:* (S, Mgh, K:) [or it was, or became, cut off entirely: see 1, of which it is the quasi-pass.]

حَسَامٌ *A sword; because it cuts that upon which it comes: (Mgh:) or a sharp sword; (S, K, TA;) and in the same sense applied to a [knife such as is termed] مَدْيَةٌ: (TA:) and (so in the S, but in the K "or") the edge of a sword, with which one strikes.* (S, K.) — **لَيْلَةٌ حَسَامٌ** *A lasting night: (K:) or a night of lasting evil, especially.* (TA.)

حَسُومٌ *Unluckiness, or inauspiciousness.* (S, *K, *TA.) Some explain it thus in the passage here following. (S, *TA.) — **سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا**, in the **Qur** lxix. 7, means *He sent it (the wind) upon them by force, (Jel,) or made it to prevail against them by his power, (Bd,) [seven nights and eight days] consecutively; (T, S, Bd, K, Jel;) an expression taken from the repetition of the act of cauterization, (T, Bd, Jel.) i. e. the act of the حسور; (Jel;) whence this word (حاسر) is applied to anything made consecutive; (T, TA;) and حسوم is its pl.: (T, Bd, TA:) or حسوم signifies the making consecutive. and, as an epithet, consecutive, and continuous from first to last: (Fr, TA:) or, accord. to some, **الْأَيَّامُ الحُسُومُ** means *the days that are consecutive with evil especially; and such ISd thinks to be the meaning: (TA:) or اللَّيَالِي الحُسُومُ means the nights that cut off good, or prosperity, (تَحْسِيرٌ) from their people: (S, *K: [and the like is said by Bd in lxix. 7:]) or حُسُومًا in the Qur means causing them to pass away, come to an**

end, cease, perish, or come to nought: (Zj, T:) or it may be an inf. n., meaning for the purpose of cutting off: or an inf. n. of a verb meant to be understood, as a denotative of state; i. e. **تَحْسِينًا** [agreeably with the explanation of Zj]; and this is confirmed by the reading with fet-h [i. e. **حُسُومًا**, though this is a very rare form of inf. n.]: (Bd:) you say **أَيَّامَ حُسُومٍ**, (K,) in which case the latter word is an inf. n. used as an epithet, meaning cutting off, or preventing, good, or prosperity; (TA;) and **أَيَّامَ حُسُومٍ**, which has a similar meaning. (K, TA.)

حَاسِرٌ; pl. **حُسُومٌ**: see this latter word.

مَحْصِيَةٌ A cause, or means, of cutting off, or stopping; (T, K, TA;) syn. **مَقْطَعَةٌ**. (T, TA.) So in the saying, **هَذَا مَحْصِيَةٌ لِلدَّاءِ** This is a cause, or means, of cutting off, or stopping, the disease. (K, TA.) And hence, (TA,) **عَلَيْكُمْ بِالصُّومِ فَإِنَّهُ** عَلَيْكُمْ بِالصُّومِ فَإِنَّهُ **مَحْصِيَةٌ لِلعُرْقِ وَمَذْهَبَةٌ لِلأَشْرِ** meaning [Keep ye to fasting, for it is] a cause, or means, of stopping venereal intercourse, [and a cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire:] (TA:) or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion, &c. (T, TA.)

مَحْسُومٌ A child (TA) whose suckling is stopped: (K, TA:) and whose food is stopped. (TA.) And A child badly fed. (S, K.) Hence the prov., **وَلَعَّ جُرْبِي كَانَ مَحْسُومًا** [The lapping of a little puppy that had been badly fed]: said on the occasion of a greedy person's taking much of a thing that he had not been able to obtain, and that he had become able to obtain; or in ordering one to take much when able. (TA. [See Freytag's Arab. Prov. ii. 817; where another reading is given, namely, **مَحْسُومًا** in the place of **مَحْسُومًا**, as well as the reading here given.]

حسن

1. **حَسَنٌ**, (S, Mgh, Mṣb, K, &c.,) which may also be written and pronounced **حَسْنٌ**, with the ḍammeh suppressed, (S,) and **حَسَنِ**, (K,) aor. ², (TA,) inf. n. **حَسِنٌ** (S, * Mṣb, K, * TA) and **حَسِنِي**, (Ham p. 657, and Bd in ii. 77,) He, or it (a thing, S, Mṣb), had, or possessed, the quality termed **حَسَنٌ** [which see below; i. e., was, or became, good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.; and **تَحْسِينٌ** often signifies the same, as in the phrase **تَحْسِنَ عِنْدَهُ** it was, or became, good, &c., in his estimation]: (S, K, TA:) and [in like manner] **زَيْدٌ أَحْسَنُ** means Zeyd became possessed of **حَسَنٌ**. (Mughnee in art. **ب**.)—One may not say **حَسَنٌ**, transferring the ḍammeh of the **س** to the **ح** and making the former letter quiescent, except in one case; because it is [virtually, together with its agent expressed or implied, in this case,] a predicate: [see I'Ak p. 234:] this is allowable only in the case of a verb of praise or dispraise; **حَسَنٌ**, in respect of the transference of the medial vowel, being likened to **نَعِمٌ** and **بَشِي**

which are originally **نَعِمٌ** and **بَشِي**: and thus one does in all verbs like these two in meaning: a poet says,

* **لَمْ يَمْنَعْ النَّاسُ مِنِّي مَا أُرِدْتُ وَمَا**

* **أَعْطَيْهِمْ مَا أَرَادُوا حَسَنٌ ذَا أَدَبًا**

[Men have not withheld from me what I have desired, nor do I give them what they have desired: good, or very good, is this as a mode of conduct!]: meaning **حَسَنٌ هَذَا أَدَبًا**. (S, TA.) You say also, **حَسَنٌ زَيْدٌ**, [meaning Good, or goodly, &c., or very good &c., is Zeyd! or] meaning **أَحْسَنُ بِهِ** [i. e. how good, or goodly, &c., is Zeyd! or] also **مَا أَحْسَنَهُ**. (B, TA in art. **ب**.)

2. **حَسَنَةٌ**, (S, K,) inf. n. **تَحْسِينٌ**, (S,) He made it, or rendered it, **حَسَنٌ** [i. e. good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.]; (K;) he beautified, embellished, or adorned, it; (S, TA;) as also **أَحْسَنَهُ**. (TA.) You say, **أَحْسَنُ الحَلَّاقُ رَأْسَهُ** The shaver beautified, or trimmed, his head. (TA.) And **الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ** [Who hath made good, or goodly, everything that He hath created], in the Kur [xxxii. 6], means **حَسَنٌ خَلَقَ كُلَّ شَيْءٍ** [hath made good, or goodly, the creation of everything]. (TA.)—[See also **تَحْسِينٌ**.]—And see 10.

3. **إِنِّي أَحْسَنُ بِكَ النَّاسِ** (S, TA) Verily I contend with men for thy superiority in **حَسَنٌ** [i. e. goodness, or goodliness, &c.]. (TA.) [حَسَنٌ followed by an accus. is rendered by Golius, as on the authority of J, who gives no explanation of it, "Bene tractavit et egit."]

4. **أَحْسَنُ** as an intrans. v.: see 1.—Also He did that which was **حَسَنٌ** [meaning good, comely, or pleasing; he acted well]; (Mṣb;) he did a good deed: (Er-Rághib, TA:) [for **إِحْسَانٌ** is the contr. of **إِسَاءَةٌ**: (K:) it differs from **إِنْعَامٌ** in being to oneself and to another; whereas the latter is only to another: (TA:) and it surpasses **عَدْلٌ**, inasmuch as it means the giving more than one owes, and taking less than is owed to one; whereas the latter means the giving what one owes, and taking what is owed to one. (Er-Rághib, TA.) You say, **أَحْسَنْتُ إِلَيْهِ** and **بِهِ** [I acted, or behaved, with goodness, well, or in a good or comely or pleasing manner, towards him; did good to him; benefited him; conferred a benefit, or benefits, upon him]: both signify the same: (S, TA:) and hence, in the Kur [xii. 101], **قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ** meaning **إِنِّي** [i. e. He hath acted well towards me, when he brought me forth from the prison]: (AHeyth, Az:) or, accord. to some, the verb in this case is made to import the meaning of **لَطْفٌ** [which is trans. by means of **ب**, i. e. He hath acted graciously with me]. (Mughnee in art. **ب**.)—**الإِحْسَانُ** is also explained as meaning **الإِخْلَاصُ** [i. e. The being sincere, or without hypocrisy; or the asserting oneself to be clear of believing in any beside God]; which is a condition of the soundness, or validity, of **الإِيمَانُ** and **الإِسْلَامُ** together: and as denoting watchfulness, and good obedience: and as meaning

the continuing in the right way, and following the way which those [of the righteous] who have gone before have trodden; this last being said to be the meaning in the Kur ix. 101. (TA.)—

As a trans. v.: see 2, in three places.—**أَحْسَنُهُ** also signifies †He knew it: (S, K, TA:) [or] he knew it well; (Er-Rághib, Mṣb;) and so **بِهِ** **أَحْسَنُ**, as in the saying, **هُوَ يُحْسِنُ بالعَرَبِيَّةِ** †He knows well the Arabic language. (M.A.) Hence the saying of 'Alee, **قِيَمَةُ المرءِ مَا يُحْسِنُهُ** [The value of the man is what he knows, or knows well]. (TA.) meaning †Men are named, or reputed, in relation to what they know, and to the good deeds that they do. (TA.)—**مَا أَحْسَنُ بِهِ** and **أَحْسَنُهُ**: see 1, last sentence. You say also, **مَا أَحْسَنَهُ** [i. e. How very good, or goodly, &c., is he!]; using the dim. form; like **مَا أَمِيلُحَهُ** [q. v.]. (S and K in art. **م**.)—Also **He** (a man, IAḡr) sat upon a high hill, or heap, of sand, such as is termed **حَسَنٌ**. (IAḡr, K.)

5. **تَحْسَنُ**: see 1.—Also **تَجَمَّلَ** [i. e. He beautified, embellished, or adorned, himself: and he affected what is beautiful, goodly, or comely, in person, or in action or actions or behaviour, or in moral character, &c.]. (TA.) [**تَحْسَنَتْ**, said of a woman, occurs, in the former sense, in the S and K in art. **ر**, and in the TA in art. **ن**, &c.]—**دَخَلَ الحَمَّامَ فَتَحَسَّنَ** He entered the hot bath and was shaven. (TA.)

6. **تَحَاسَنُ** [He affected to be **حَسَنٌ** (i. e. good, goodly, beautiful, comely, &c.), not being really so]. (A in art. **ص**.) [See 6 in that art.]

10. **استَحْسَنَهُ** He counted, accounted, reckoned, or esteemed, him, or it, **حَسَنٌ** [i. e. good, goodly, beautiful, comely, pleasing, &c.; he approved, thought well of, or liked, him, or it]; (S, K;) as also **حَسَنَهُ**, inf. n. **تَحْسِينٌ**. (Har p. 594.) Hence the saying, **صَرَفَ هَذَا اسْتِحْسَانًا وَالْمَنْعَ قِيَامًا** [The making this word perfectly declinable is approvable, but the making it imperfectly declinable is agreeable with analogy]. (TA.)

حَسَنٌ (S, K, &c.) and **حُسْنٌ**, which is of the dial. of El-Hijáz, and **حَسَنٌ**, (MF, TA,) Goodness, or goodliness, [generally the latter,] beauty, comeliness, or pleasingness; contr. of **قُبْحٌ**: (S:) i. q. **جَمَالٌ**: (K:) but accord. to Aḡ, [when relating to the person,] **حُسْنٌ** is in the eyes, and **جَمَالٌ** is in the nose: (TA:) symmetry; or just proportion of the several parts of the person, one to another: (Kull:) or anything, moving the mind, that is desired, or wished for; such as is approved by the intellect; and such as is approved by natural desire; and such as is approved by the faculty of sense: in the common conventional language, mostly applied to what is approved by the sight: in the Kur, mostly to what is approved by mental perception: it is in accidents as well as in substances: (Er-Rághib, TA:) the pl. is **مَحَاسِنٌ**, (S, K,) like **مَلَامِحٌ** pl. of **نَمِيحَةٌ**, and **مَشَابِهٌ** pl. of **شَبَهٌ**, &c., (Har p. 9,) contr. to rule, (S, K,) as though pl. of **مَحْسِنٌ** or **مُحْسِنٌ**: (S accord. to different copies:) or, accord. to Lh

and Eth-Tha'álibee, **مَحْسَنٌ** has no proper sing. (TA.) **وَقُولُوا لِلنَّاسِ حُسْنًا**, in the *Kur* [ii. 77], means *And say ye to men a saying having in it goodness* (قَوْلًا ذَا حُسْنٍ): or **حَسَنًا** may mean **حَسَنًا**: (Zj, TA.) and some read here **حَسَنًا**: and some, accord. to the dial. of El-Hijáz: and some, **حَسَنًا**, as an inf. n., like **بَشْرِي**: (Bd:) but AHát and Zj disallow this; the former saying that **حَسَنًا** is like **فَعَلِي** [as fem. of **أَفْعَلٌ** denoting the comparative and superlative degrees], and therefore should have the article **ال**. (TA.) **وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا**, in the *Kur* [xxix. 7], means [in like manner] *And we have enjoined man to do to his two parents what is good* (مَا يَحْسَنُ حُسْنًا): (TA.) and here [also] some read **حَسَنًا**; and some, **إِحْسَانًا**. (Bd.) [See another ex. of a similar kind, from the *Kur* xviii. 85, voce **إِمَامًا**, near the beginning of the paragraph.] — **بِثِّ الْحَسَنِ** [The convolvulus cairicus of Linn.; abundant in the gardens of Cairo;] a certain plant that twines about trees and has a beautiful flower. (TA.) — See also **حَسَنٌ**.

حَسَنٌ Having, or possessing, the quality termed **حَسَنٌ** [which see above; good, or goodly, (generally the latter,) beautiful, comely, pleasing or pleasant, &c.]; (Mṣb, K, TA.) either intrinsically, as when applied to belief in God and in his attributes; or extrinsically, as when applied to war against unbelievers, for this is not good in itself: said to be the only epithet of its measure except **بَطْلٌ**: (TA.) and **حَسِينٌ** signifies the same, (IB, K,) because from **حَسَنٌ**, like **عَظِيمٌ** and **كَرِيمٌ** from **كَرَمٌ**, (IB, TA,) and **حَسَانٌ**, (K,) but this is an intensive epithet, [signifying very good or goodly &c.], (IB, TA,) and **حَسَانٌ**, (K,) also an intensive epithet, (S, IB,) and **حَسِينٌ**, (K,) [properly signifying being, or becoming, good or goodly &c.], cited by Lh as used in a future sense, (TA,) and **حَسِينٌ** as applied to a face: (K:) the fem. is **حَسَنَةٌ**, and **حَسَنَةٌ**, applied to a woman, (S, Mṣb, K,) though the corresponding masc. of this latter, namely, **أَحْسَنٌ**, is [said to be] not used (S, K) as applied to a man [in the sense of **حَسَنٌ**], (S,) [but the phrase **هُوَ أَحْسَنُهُمْ وَجْهًا** as meaning **بِهِض**, is mentioned in the S in art. **بِهِض**, (see also the pl. **أَحْسَانٌ** in what here follows,) and **حَسَانَةٌ**: (S, K:) the pl. masc. is **حَسَانٌ**, (Mṣb, K,) pl. of **حَسَنٌ** used as an epithet; but when **حَسَنٌ** is used as a [proper] name, its pl. is **حَسَنُونَ**; (Mṣb;) and **حَسَانٌ** may also be pl. of **حَسِينٌ**; (TA;) and **حَسَانُونَ**, (Sb, K,) pl. of **حَسَانٌ**, which has no broken pl.: (Sb:) and **حَسَانِ الْقَوْمِ** means **حَسَانُهُمْ** [the good, or goodly, &c., of the party, or company of men]: (K:) the pl. fem. is **حَسَانٌ**, (K,) like the masc., pl. of **حَسَنَةٌ**, and the only instance of its kind except **عَجَافٌ**, pl. of **عَجْفَاءٌ**. (TA.) You say **رَجُلٌ حَسَنٌ** [A man very good or goodly &c.], using **حَسَنٌ** as an imitative sequent [for the purpose of corroboration]. (S.) — [A **حَدِيثٌ حَسَنٌ** A tra-

dition of good authority; generally applied to one transmitted in the first instance by two or more relaters. — Also meaning *Good, comely, good-humoured, pleasing, or pleasant, discourse or talk.* — **الْحَسَنُ** The bone that is next to the elbow; as also **الْحَسَنُ**: (K:) or the extremity of the bone of the upper half of the arm next the shoulder-joint, because of the abundance of flesh that is upon it; the extremity of that bone next the elbow being called **الْقَبِيحُ**: (TA in art. **قَبِيحٌ**;) or the upper part of that bone; the lower part thereof being called **الْقَبِيحُ**. (Fr, TA in that art.) — A kind of tree, of beautiful appearance, (K, TA,) also called the **أَلَاءُ**, that grows in rows upon a hill, or heap, (**كُتَيْبٌ**;) of sand; so called because of its beauty; whence the **كُتَيْبُ** is called **نَقَا الْحَسَنِ**: thus described by Az, on the authority of 'Alee Ibn-Hamzeh. (TA.) — [And hence, perhaps,] **حَسَنٌ** signifies also *A high* **كُتَيْبٌ** [or hill, or heap, of sand]: (IAṣr, K:) whence it is used as a [proper] name of a boy. (IAṣr, TA.) — See also **حَسَنٌ**, first sentence.

الْحَسَنُ: see **أَحْسَنٌ**.

حَسَنٌ: see **حَسَنٌ**, first sentence.

حَسَنَةٌ A ledge (**رَيْدٌ**) projecting from a mountain: pl. **حَسَنَاتٌ**. (K.)

حَسَنَةٌ fem. of **حَسَنٌ** [q. v.]. (S, Mṣb, K.) — Also, [used as a subst., or as an epithet in which the quality of a subst. is predominant, *A good act or action*;] an act of obedience [to God]; often particularly applied to an *alms-deed*: (Ksh and Bd in iv. 80:) and the reward [of a good action]: (Er-Rághib, TA:) a good, benefit, benefaction, boon, or blessing: (Ksh and Bd ibid. :) *contr. of سَيِّئَةٌ* [in all these senses]: (S, K:) as *contr. of this latter word, it signifies any rejoicing, or gladdening, good or benefit &c. that betides a man in his soul and his body and his circumstances*: (Er-Rághib, TA:) pl. **حَسَنَاتٌ**: (K, and *Kur* vii. 167, &c. :) it has no broken pl. (TA.) Hence, in the *Kur* iv. 80, it means *Abundance of herbage, or of the goods, conveniences, and comforts, of life; ampleness of circumstances; and success*: and **سَيِّئَةٌ** there means the *contr. of these*. (Er-Rághib, TA.) In the *Kur* xi. 116, **الْحَسَنَاتُ** is said to mean *The five daily prayers*, as expiating what has been between them. (TA.) — As an epithet, [fem. of **حَسَنٌ**,] it is applied to an accident as well as to a substance. (Er-Rághib, TA.)

حَسِينٌ: see **حَسَنٌ**, and **أَحْسَنٌ**; the latter, in three places.

حَسَنَةٌ: }
حَسَانٌ: } see **حَسَنٌ**.
حَسِينٌ: }

حَسِينٌ [dim. of **حَسَنٌ**. — Also] *A high mountain*: whence it is used as a [proper] name of a boy. (TA.)

حَسِينِيٌّ One's utmost, [or rather one's best,] or the utmost of one's power or ability or deed or

case: so in the saying, **حَسِينَاهُ أَنْ يَفْعَلَ كَذَا** [His utmost, or best, &c., is, or will be, the doing such a thing]: and **حَسِينَاؤُهُ** means the same. (K, *TA.)

حَسِينَةٌ: see what next precedes. — Also *A kind of tree, with small leaves.* (K.)

حَسَانٌ; and its fem., with **ة**: see **حَسَنٌ**, in three places.

حَسِينٌ: see **حَسَنٌ**. — [Hence,] **الْحَسِينُ** The moon. (AA, S.)

أَحْسَنٌ, fem. **أَحْسَنَةٌ**, pl. **أَحْسَانٌ**: see **حَسَنٌ**. — **الْأَحْسَنُ** denotes the comparative and superlative degrees [of **حَسَنٌ**]; as in the phrase **هُوَ الْأَحْسَنُ** [He, or it, is the better, and best; or the more, and most, goodly or beautiful or comely &c.]: (K:) **الْحَسِينِيٌّ** is the fem.; as in the phrase **الْحَسِينِيَّةُ الْأَسْمَاءُ** The best names; those of God; which are ninety and nine: (Jel in vii. 179:) it signifies the *contr. of السُّوءِي*: (S, K:) the pl. of **الْأَحْسَنُ** is **الْأَحْسَانُ**. (K.) In the saying, in the *Kur* [vi. 153 and xvii. 36], **وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ** [And approach ye not the property of the orphan, to make use of it,] except by that act which is best to be done with it, the meaning is, such an act as the taking care of it, and increasing it: (Bd:) or, as some say, the meaning is, the taking, of his property, what will [suffice to] conceal those parts of one's person that should not be exposed, and stay one's hunger. (TA.) [The fem.] **الْحَسِينِيٌّ** is applied to accidents only: not to substances. (Er-Rághib, TA.) It means also, [as an epithet in which the quality of a subst. predominates, *That which is better, and that which is best.* And hence,] *The good final or ultimate state or condition* [appointed for the faithful]: (K:) so, it is said, in the *Kur* xli. 50. (TA.) And *The view, or vision, of God*; (K:) accord. to some: but it is said that in the *Kur* x. 27, it means *Paradise*; and **زِيَادَةٌ**, which there follows it, means the view, or vision, of the face of God. (TA.) And *Victory: and martyrdom*: (Th, K:) whence, [in the *Kur* ix. 52,] **إِحْدَى الْحَسِينَيْنِ** [one of the two best things]; (K:) *victory or martyrdom*. (Ksh, Bd, Jel.) And *The saying لَا إِلَهَ إِلَّا اللَّهُ*. (Jel in xcii. 6 and 9.) The pl. of **الْحَسِينِيَّةُ** and **الْحَسِينُ**, (K, [the latter like **رُجْعٌ** pl. of **رُجَعِيٌّ**, but misunderstood by Freytag as syn. with **الْبَحْسَانُ**, which next follows it in the K,]) neither of which is used without the article **ال**. (TA.)

مَا أَحْسِينُهُ: see 4, last sentence but one.

تَحْسِينٌ a subst. of the measure **تَفْعِيلٌ**; (K;) or rather an inf. n. used as a subst.; (TA;) pl. **تَحْسِينَاتٌ**: whence **كِتَابُ التَّحْسِينِ** (K) [Calligraphy; or] *deliberate, orderly, and regular writing*; (TK;) [or close and compact writing, without spaces, or gaps, and without elongation of the letters;] *contr. of المَشَقُّ*. (K. [See **كِتَابُ مَشَقِّ**].)

مَحْسِنٌ: see **حَسَنٌ**, and **مَحْسِنٌ**.

حَسُنَ: see مَحْسُنٌ.

مَحْسِنٌ *Doing, or who does, that which is حَسَنٌ* [meaning *good, comely, or pleasing*]; (K, TA;) as also مَحْسَانٌ (K:) or the latter [is an intensive epithet, meaning *doing, or who does, much that is good, comely, or pleasing: or*] means *constantly doing that which is حَسَنٌ*. (TA.) — إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ, in the Kur xii. 36, means † *Verily we see thee to be of those who know, or know well, the interpretation of dreams: (Ksh, Bd, TA:*) or † of those endowed with knowledge: or of the doers of good to the prisoners: (Ksh, Bd:) or of those who aid the weak and the sufferer of wrong, and visit the sick.* (TA.)

مَحْسِنَةٌ [A cause of good: pl., app., مَحْسِنٌ; like as مَسَاوٍ, originally مَسَاوِيٌّ, is said to be pl. of مَسَاةٌ, originally مَسَوَاةٌ]. You say, هَذَا الطَّعَامُ مَحْسِنَةٌ لِلْجِسْمِ [This food is a cause of good, i. e. *beneficial, to the body*]. (S.)

حَسُنَ: see مَحْسِنٌ.

مَحْسِنٌ: see مَحْسَانٌ.

مَحَابِنٌ The beautiful places [or parts] of the body: (K:) accord. to some, (TA,) the sing. is مَحْسِنٌ: or it has no sing.: (K:) the former opinion is disapproved by ISd.: the latter is the opinion of the grammarians and of the generality of the lexicologists: and therefore, says Sb, the rel. n. is مَحَابِنِيٌّ; for if مَحَابِنٌ had a sing., it would be restored to the sing. in forming the rel. n. (TA.) You say, فَلَانَةٌ كَثِيرَةٌ الْمَحَابِنِ Such a woman has many beautiful places [or parts] of the body. (TA.) And مَحَابِنُ الْوَجْهِ وَمَسَاوِيهِ [The beauties of the face, and its defects]: (K in art. لِمَح:) [for] مَحَابِنٌ signifies the contr. of مَسَاوٍ. (S.) — [As contr. of مَسَاوٍ, it signifies also *Good qualities of any kind: and also good actions; like حَسَنَاتٌ: agreeably with an explanation in the KL, نِيكُوْنِيَّاتٌ*.] — See also حَسُنَ: — and مَحْسِنَةٌ.

مَحَابِنِيٌّ: see the next preceding paragraph.

حسو

1. حَسَا (S, Mṣb, K,) aor. يَحْسُو (Mṣb,) inf. n. حَسْوٌ (S, Mṣb,) and some say that حَسْوَةٌ also is an inf. n., (Mṣb,) [but this is properly an inf. n. of un.,] *He (a man) supped, or sipped, or drank by little and little, (K,) soup, or broth, (S, K,) or سَوِيْقٌ, and the like; (Mṣb;) as also أَحْسَى (S, K) and أَحْسَى (K,) or the last means, in a leisurely manner.* (Sb, S.) You say also, حَسَوْتُ حَسْوَةً [I supped, or sipped, one sup, or sip]. (S.) And حَسَوْتُ as meaning *I drank [or supped or sipped] what is termed حَسْوَةٌ and حَسَاً*. (ISK, TA.) [Hence,] أَحْسَوْتُ كَأْسَ الْهَيَاةِ [They sipped the cup of death; lit., *deaths*]: and أَحْسَوْنَا فِي الْإِنَاءِ حَسْوَةً [They sipped the draughts of sleep; meaning *they took naps*]. (TA.) — One says also of a bird, حَسَا الْهَيَاةَ (Mṣb, K,) aor. as above,

(Mṣb,) inf. n. حَسْوٌ (Mṣb, K,) like as one says of a man, شَرِبَ; (TA;) [*He sipped the water:*] one should not say, in this case, شَرِبَ. (Mṣb, K.)

Hence the prov., (Mṣb,) نَوْمٌ كَحَسْوِ الطَّيْرِ [A sleeping like the sipping of the bird]; i. e., of short duration; (S, M, Mṣb, TA;) likened, in its quick ending, to a bird's swallowing water: (Mṣb:) in the copies of the K, يَوْمٌ [a day]; and so in [some copies of] the S, and in the A. (TA.) And the saying, نِمْتُ نَوْمَةً كَحَسْوِ الطَّيْرِ [I slept [a sleep like the sipping of the bird; meaning,] a short sleep. (T, Mṣb.*)

2: see 4, in two places.

3. [حَسَاهُ] *He supped, or sipped, with him soup, or broth, &c.*] You say, حَسَيْتُهُ كَأْسًا مَرَّةً [I supped, or sipped, with him a bitter cup]. (TA.)

4. إِحْسَاءٌ (S, K,) inf. n. أَحْسَيْتُهُ الْمَرْقَ (S, K,) *I made him, or gave him, to sup, or sip, the soup, or broth; (S,* K;) as also حَسَيْتُهُ (K,) inf. n. تَحْسِيَةٌ. (TA.)* It is said in a prov.,

لِيُثَلِّبَهَا كُنْتُ أَحْسَيْتُكَ الْحَسَى

[For the like thereof I used to give thee the mouthfuls of soup to sup, or sip;] meaning † for the like of this case I used to act with goodness to thee. (A, TA. [See also Freytag's Arab. Prov. ii. 437; where we read أُحْسَيْتَهَا.]

5: see 1.

6. تَحَسَّوْا (TA) *They supped, or sipped, [soup, or broth, &c.,] one with another.* (KL.)

8: see 1, in three places. — [Hence also,] أَحْسَى سَيْرَ الْفَرَسِ, and أَحْسَى سَيْرَ الْجَمَلِ, and التَّاقَةَ, † *He elicited, or exacted, the utmost pace, or power of going on, of the horse, and of the he-camel, and of the she-camel.* (TA.)

حَسَاً: see حَسَاً.

حَسْوٌ, inf. n. of 1. — See also حَسَاً.

حَسْوَةٌ A single act of supping or sipping; (S,* K;) as also حَسْوَةٌ; but the former is the more chaste: (K:) some say that these are dial. vars., like نَغْبَةٌ and نَغْبَةٌ, and جَرَعَةٌ and جَرَعَةٌ; but accord. to Yoo, the former denotes the act, and the latter is the [proper] subst. (TA.) See also what next follows.

حَسْوَةٌ A sup, or sip; i. e. a small quantity of what is supped, or sipped: (K:) or as much as is supped, or sipped, (يَحْسَى,) at once: (S:) or a mouthful of what is supped, or sipped; and some say that حَسْوَةٌ is a dial. var.; but others, that this is an inf. n. [of un.]: (Mṣb:) pl. حَسْبِي [for an ex. of which see 4] (Mṣb, TA) and حَسَوَاتٌ or حَسَوَاتٌ or حَسَوَاتٌ (Mṣb) and [of pauc.] أَحْسِيَةٌ and أَحْسِيَةٌ [in some copies of the K, erroneously, أَحْسِيَةٌ], and pl. pl. أَحْسَائِي [or rather أَحْسَائِي], (K,) which ISd thinks to be rather a pl. of حَسَاً, contr. to rule. (TA.) You say, فِي الْإِنَاءِ حَسْوَةٌ [In the vessel is a sup, or sip]. (S, Mṣb.) See also حَسْوَةٌ.

حَسَاً A well-known kind of food; (S;) soup;

i. e. *what is supped, or sipped; (K;) thin cooked food, (Sh, IAth, Mṣb,) that is supped, or sipped, (IAth, Mṣb,) such as is prepared for one who has a complaint of his chest, (Sh,) made of flour and water and oil or grease, and sometimes sweetened: (IAth:) also called حَسْوَةٌ (Sh, S, Mṣb, K) and حَسْبِيَّةٌ (Sh, K) and حَسَاً and حَسْوٌ; (K;) the last two, the latter of which is like the inf. n., mentioned by IAṣr, but regarded by ISd as of doubtful authority. (TA.)* See also حَسْوَةٌ.

حَسْوٌ: see what next precedes. — Also One who sups, or sips, much: (S, K:) an epithet applied to a man. (S.)

حَسَاً: see حَسْبِيَّةٌ.

حَابِي الذَّهَبِ [act. part. n. of 1. Hence,] *حَابِي الذَّهَبِ* [lit. The supper, or sipper, of gold;] a surname of Ibn-Judh'an, because he had a vessel of gold from which he supped, or sipped. (S, CK.)

مَحْسَى [The mouth; lit. the place of supping, or sipping]. One says of him who is short, هُوَ قَرِيبٌ مِنَ الْمَحْسَى [He has the mouth near to the anus]. (TA.)

حسى

1. حَسَيْتُ الْخَبَرَ: see 8. حَسَى حَسِيًّا i. q. حَسَيْتُ [i. e. *I knew the news certainly; or knew somewhat of the news; see 4 in art. حَس*]; as also أَحْسَيْتُ الْخَبَرَ (S, TA.) And حَسَى مَا فِي نَفْسِهِ *He knew what was in his mind; as also هَلْ أَحْسَيْتُ مِنْ، مِنْ،* (K.) One says also, مِنْ، مِنْ، قُلَانٌ شَيْئًا, meaning *Hast thou found, or discovered, [or learned,] anything from such a one?* (Az, TA.)

4: see 1.

8. حَسَى *He dug out the sand from a جُنَى to procure the water beneath: (S:) he dug out the earth for the water to come forth: (TA:) and أَحْسَى حَسِيًّا (T, K) he fetched out, by digging, the water of a جُنَى; so as heard by Az from more than one of Benoo-Temeem: (TA:) or he dug a جُنَى; as also حَسَاهُ. (K.)* — [Hence,] † *He asked, or sought, information, news, or tidings.* (TA.) — See also 1, in two places.

حَسَى: see what next follows.

حَسَى (T, S, K) and حَسَى (Ahmad Ibn-Yahya, AAF, K) and حَسَى, accord. to the K, but this is unknown, and the correct word is حَسَاً, [or rather حَسَى,] mentioned by IAṣr, (TA.) *Water which the earth imbibes from sand [above it], and which, when it reaches what is hard, is arrested thereby: one digs out the sand from over it, and draws it forth: (S:) or accumulated sand, beneath which is hard rock, so that, when the sand is rained upon, it imbibes the water of the rain, which, reaching the rock beneath, is arrested thereby, and the sand prevents the heat of the sun from drying up the water; wherefore, when the heat is vehement, the upper portion of the sand is dug out from over the water, and it wells*

forth, cold and sweet, and is taken by little and little: (Az, TA:) or soft, or plain, ground, in which water remains and collects: or rugged ground, over which is sand, that collects the rain-water; so that whenever a bucketful is drawn forth, another collects: (K, TA:) so in the M: (TA:) pl. [of pauc.] أَحْسَاءُ (S, K) and [of mult.] حَسَاءُ: (K:) أَحْسَاءُ is syn. with كِرَارٌ. (S.) [See also حَشْرَجٌ.] — حَسِيٌّ also signifies *A small quantity of water*; and so حَسَاءٌ. (Th, TA.)

حَسِيٌّ : }
 حَسِيٌّ : } see حَسِيٌّ.
 حَسَاءٌ :

حش

1. حَشٌّ, (Mṣb, K,) aor. ʔ, [contr. to general rule in the case of an intrans. v. of this class, unless the sec. pers. of the pret. be حَشَّتْ, which seems to be not improbable,] inf. n. حَشٌّ, (Mṣb,) *It* (a plant, or herbage, Mṣb, or a shoot of a palm-tree cut off from the mother-tree, or plucked forth from the ground, and planted, K) *dried, or dried up.* (Mṣb, K.) [Accord. to my copy of the Mṣb, the same is said of a well; but I incline to think that بئر is here written by mistake for تين (meaning straw) or some similar word.] You say also, حَشَّ الْوَلَدُ, (IAḡr, S, A, K,) aor. and inf. n. as above, (TA,) or inf. n. حَشُّوْشٌ, (IAḡr,) and, as some say, حَشٌّ; (A'Obeyd, S;) and استَحَشَّ (TA;) *The child, or young one,* (S, A, K,) of a she-camel, (IAḡr,) *dried up in the belly,* (S, A, K,) or womb, (TA,) the time of the birth having been exceeded. (TA.) And حَشَّتِ الْيَدُ, (A, K,) and حَشَّتْ, (Yoo,) and حَشَّتْ, (S, K,) and استَحَشَّتْ, (Yoo, K,) *The arm, or hand, dried up;* (S, A;) and *became unsound in its veins or ducts, and so rendered motionless;* syn. شَلَّتْ: (S, K:) or, as some say, *became slender and small.* (TA.) — حَشَّهُ, (S, Mṣb, K,) aor. ʔ, [in this case agreeable with general rule,] inf. n. حَشٌّ, (Mṣb, TA,) *He cut it, namely, حَشِيْشٌ [or dry herbage]:* (S, Mgh, Mṣb, K:) and *he collected it;* as also حَشَّه: (TA:) or the former has the former signification [only]; and the latter signifies *he sought it, and collected it.* (S, K, TA.) You say also, حَشَّ لِبَعِيْرِهِ *He collected dry herbage (حَشِيْشٌ) for his camel.* (TA in art. بقل.) And حَشَّ عَلَى دَابَّتِهِ *He cut dry herbage (حَشِيْشٌ) for his beast.* (TA.) And حَشَّ عَلَى غَنَمِهِ *He beat the branches of the trees so that its leaves became scattered [for, or upon, his sheep or goats];* like هَشَّ. (TA.) — Also, (S, K,) aor. as above, (S, A, K,) and so the inf. n., (TA,) *He thren to him (namely a horse) حَشِيْشٌ [or dry herbage];* (S, K;) *he fed him therewith.* (A, TA.) Az says, I have heard the Arabs say to a man حَشَّ فَرَسَكَ *[Feed thou thy horse with dry herbage].* (TA.) Hence the prov., أَحَشُّكَ وَتَرَوْنِي *[I feed thee with dry herbage and thou dungest upon me]:* (S, A, K:) and if it were said with س, أَحَشُّكَ, “I curry thee,” it would not be strange: (S:) ap-

plied to him who does evil to one who does good to him: (Az, K:) or to any one to whom a benefit has been done and who requites it with the contrary thereof, or is not grateful for it nor profits by it: and thus the prov. is related in the T and S and M and A [and K]; but by 'Abd-es-Selám El-Baṣree, أَحَشُّكَ وَتَرَوْنِي. (TA.) — Hence, (A,) حَشَّ النَّارَ, (S, A, K,) aor. and inf. n. as above, (S,) and Az adds بِالْحَطْبِ, (TA,) † *He kindled the fire; or made it to burn, or to burn fiercely;* (S, A, K;) and *fed it with firewood, like as one feeds a beast with حَشِيْشٌ:* (A, TA:) or *he collected to it what was scattered of the firewood:* (TA:) and *he stirred it.* (K.) — And حَشَّ الْحَرْبَ, aor. and inf. n. as above, † *He kindled, and excited, or provoked, war, or the war.* (TA.) — And حَشَّ فَلَانًا † *He improved, or made good, the condition, (A, K,) or property, (O,) of such a one.* (A, O, K.) — And حَشَّ مَالَهُ † *He multiplied his property, or made it to be much, (A, K,*)* by [adding to it] the property of another: (A:) or حَشَّ بِهِ مَالًا *he put property into, or among, his property:* (Skr:) or *he strengthened him with property.* (El-Báhilee.) — And حَشَّ سَهْمَهُ, (S, A, O,) aor. and inf. n. as above, (TA,) † *He feathered his arrow:* (A, O:) or *stuck the feathers upon the sides of his arrow:* (S:) or *mounted them upon his arrow.* (TA.)

4. احشَّ *It* (herbage) *became in such a state that it might be cut* (Ish, K) *and gathered, (TA,) being dried up.* (Ish.) — أَحَشَّتِ الْيَدُ: see حَشَّتْ. — Also احشَّتْ *She* (a woman, S and K, and a camel, TA) *had her child, or young one, dried up in her belly.* (S, K.) — أَحَشَّ اللَّهُ يَدَهُ = أَحَشَّ *May God make his arm, or hand, to dry up; or to become unsound in its veins or ducts, and so rendered motionless;* is a form of imprecation used by the Arabs. (TA.) — احشَّ فَلَانًا *He cut (K) and collected (TA) حَشِيْشٌ [or dry herbage] with such a one;* (K:) as though he helped him in doing so. (TA.)

8. احشَّه: see حَشَّهُ, in two places.

10. استَحَشَّ الْوَلَدُ; and استَحَشَّتِ الْيَدُ: see حَشَّتْ; and حَشَّتْ.

حَشٌّ (S, Mgh, Mṣb, K) and حَشُّ (S, Mṣb, K,) but the former is the more common, (Mṣb,) and حَشٌّ, (K,) *A garden:* (El-Farábee, S, Mgh, Mṣb, K:*) or *a garden of palm-trees:* (AHát, Mṣb:) pl. حَشَّانٌ (S, Mṣb) and حَشَّانٌ. (Mṣb.) — Hence, † *A privy;* (El-Farábee, S, A, Mgh, Mṣb, K;) likewise called بَيْتُ الْحَشِّ or الْحَشِّ: (Mṣb:) because they used to ease themselves in the gardens: (S, Mgh, Mṣb, K:) then, when they made privies, they applied thus this appellation: (Mṣb:) and in like manner, مَحَشٌّ; but accord. to the Abridgment of the 'Eyn., this is proper, not tropical: (Mṣb:) or this last, also written مَحَشٌّ, signifies the same; (TA;) or a place in which human ordure has become collected: (K:) the pl. of حَشٌّ as applied to a privy

is حَشُّوْشٌ (S, Mgh, K) and حَشُّوْنٌ. (Ibn-'Abbád, K.) — See also مَحَشَّةٌ.

حَشٌّ: see حَشٌّ, in two places: — and see حَشِيْشٌ.

حَشٌّ: see حَشٌّ.

حَشَّاشٌ: see مَحَشٌّ: — and see حَشَّاشَةٌ.

حَشَّاشٌ: see مَحَشٌّ.

حَشُّوْشٌ جَنِيْنَهَا [Having her foetus dried up in her womb]. (L from a verse of Ibn-Muḡbil.)

حَشِيْشٌ *Dry herbage;* (Mṣb;) *dry pasture, or fodder:* (El-Farábee, S, Mgh, Mṣb, K:) of the measure فَعِيْلٌ in the sense of the measure فَاعِلٌ: (Mṣb:) what is fresh is not so called: (S, Mṣb:) but عُشْبٌ is applied to what is fresh and what is dry: this, says ISd, is the opinion of the generality of the lexicologists: some [he adds] assert that حَشِيْشٌ is *green pasture or herbage, as well as dry:* but he says that this is not correct; [and the like is said in the Mṣb;] for this word is properly applied to denote dryness and contraction: ISh says that it is applied to all *herbs, or leguminous plants, fresh as well as dry;* as also عَلْفٌ and خَلِيٌّ: Az says that when they use it unrestricted, the Arabs mean thereby حَلِيٌّ, [which is the herb called نَصِيٌّ when it has become dry and white,] in particular; and that this is the best kind of fodder; that horses thrive upon it, and it is one of the best pastures for camels, or for camels and sheep and goats; a good supply in years of scarcity: (TA:) or it signifies *cut herbage or pasture;* and is of the measure فَعِيْلٌ in the sense of the measure مَفْعُوْلٌ: (Mṣb:) the n. un. is with ʔ, signifying a fascicle, or wisp, of حَشِيْشٌ: (TA:) [and sometimes a herb of any kind: the pl. is حَشَّاشٌ.] — [It is also applied, in the present day, to *Hemp*, used for its intoxicating property; both *fresh and dry:* app. what is termed حَشِيْشٌ الحَرَفِيْشِ in the K, voce بَنَجٌ, q. v.: and also termed حَشِيْشَةُ الْفُقَرَاءِ: see De Sacy's “Chrest. Arabe,” sec. ed., vol. i. pp. 210—283. — حَشِيْشَةٌ السُّلْطَانِ: see خَرْدَلٌ.] — حَشِيْشٌ also signifies *A child, or young one, that has dried up in the belly of its mother;* (Mgh, Mṣb, TA;) and so حَشٌّ and حَشُّوْشٌ and حَشُّوْشٌ: (TA:) or حَشٌّ [and the rest], *a child, or young one, that perishes in the belly of its mother.* (K.) It is said in a trad., فَالْقَتْ حَشِيْشًا *And she cast forth a child, or young one, dried up.* (Mgh.) And you say, أَلْقَتْ وَوَلَدَهَا حَشِيْشًا *She* (a camel) *cast forth her young one dried up.* (Mṣb.)

حَشَّاشَةٌ The [last] *remains of the spirit* (S, A,* Mṣb, K) *in the heart, (TA,) [or of life;] in a sick man,* (S, Mṣb, K,) and *in one who is wounded;* (K;) as also حَشَّاشٌ, (S, Mṣb, K,) the ʔ being sometimes elided. (Mṣb.) — And † *Any remains, or relic.* (TA.) You say, مَا بَقِيَ مِنَ الْمَرْوَةِ إِلَّا حَشَّاشَةٌ تَتَرَدَّدُ فِي أَحْسَاءٍ مُخْتَصِرٍ *[There remained not, of manliness, save a last relic going to and fro, or wavering, in the entrails of one at the*

point of death]. (A, TA.) And مَا بَقِيَ مِنَ الشَّمْسِ إِلَّا حَشَاةٌ نَازِعَةٌ [There remained not, of the sun, save a last departing relic]. (A, TA.)

[حَشَاةٌ One skilled in the knowledge of herbs: so in modern works. — Accord. to Golius, as on the authority of the KL, but not in my copy of that work, A collector of hay; a forager.]

حَشَاةٌ, [pl. of حَشَاةٌ,] Cutters, or cutters and collectors, of حَشِيش [or dry herbage]: (TA:) or seehers and collectors thereof. (S.) — See also مَحْشٌ.

حَشَاةٌ: see its pl. حَشَاةٌ.

أَحْشُوشٌ: see حَشِيشٌ, last signification.

مَحْشٌ (S, A, TA,) or مَحْشٌ (K), [but this seems to be a mistake occasioned by the accidental omission of وَالْمَحْشِ, as is indicated by the addition of وَيَكْسُرُ shortly after, referring to the word in a sense different from that which is here next mentioned,] A place, (S,) or land, (K,) in which is much حَشِيش [or dry herbage]; (S, K;) as also مَحْشَةٌ (K:) or a place in which one cuts حَشِيش: (A:) and the first (مَحْشٌ) a place in which are much pasture, or herbage, and wealth, or good things. (K.) You say, هَذَا مَحْشٌ صَدِيقٌ, meaning This is a [good] region abounding in حَشِيش. (TA.) And إِنَّكَ بِمَحْشٍ صَدِيقٍ فَلَا تَبْرَحْهُ, Verily thou art in a place abounding in good things, therefore do not quit it: so in some copies of the S; and accord. to this explanation, the word is tropically used: in other copies of the S, in a place abounding in حَشِيش. (TA.) — See also حَشٌ. — Also the former, A thing in which حَشِيش is put; and so مَحْشٌ; but the former is the more chaste; (A 'Obeyd, S, K;) and مَحْشَةٌ (K,) and مَحْشَةٌ, which is more chaste; so in some copies of the K; (TA:) and حَشَاةٌ, like غُرَابٌ; of which the pl. is أَحْشَاةٌ: (TA:) the first two of these words are applied to a woollen كِسَاء [q. v.] in which حَشِيش is put: (IAth:) and حَشَاةٌ, with kesr, signifies a [sack of the hind called] جَوَالِقٌ in which is حَشِيش. (K.) — See also مَحْشٌ.

مَحْشٌ A woman, (S, K,) and a she-camel, (TA,) whose child, or young one, dries up in her belly. (S, K, TA.) — An arm, or a hand, (يد,) drying up; or becoming unsound in its veins or ducts, and so rendered motionless: or becoming slender and small. (TA.)

مَحْشٌ An instrument with which حَشِيش [or dry herbage] is cut; (A 'Obeyd, S;) as also حَشَاةٌ, like رَمَانٌ: (TA:) or a plain [i. e. not serrated] مَنَجَلٌ [or reaping-hook] with which حَشِيش is cut; as also مَحْشٌ; but the former is the more chaste; (K;) or, accord. to the L, the latter is the better. (TA.) — See also مَحْشٌ, in two places. — Also An iron instrument with which a fire is stirred; and so مَحْشَةٌ: (S, K:)

pl. مَحْشٌ. (A.) — [Hence, † A kindler, an exciter, or a provoker, of war: or] a courageous man. (K.) Of such one says, نَعَرَ مَحْشٌ الْكَتِيبَةَ, † [Excellent is the exciter of the army, or troop].

(S, A.) And مَحْشٌ حَرْبٌ signifies † A kindler and an exciter of war: (K, TA:) or a conductor of war. (Ham p. 14.) You say, هُم مَحْشُ الْحُرُوبِ, † They are the kindlers and exciters of wars. (A.) — See also حَشٌ.

مَحْشَةٌ: see مَحْشٌ, in two places. — Also † The podex: or anus: (S, Mgh, Mṣb, * K:*) and so حَشٌ: (TA:) pl. of the former مَحْشٌ; (S, Mgh, K;) and of the latter حَشُوشٌ: (TA:) the former also occurs written with س. (S, Mgh.)

مَحْشَةٌ: see مَحْشٌ: — see also مَحْشٌ. — Also A staff, or stick: or a rod, wand, or twig. (TA.)

مَحْشُوشٌ: see حَشِيشٌ, last signification.

حشب

4. أَحْشَبَهُ He angered him. (K.)

8. احْتَشَبُوا They collected themselves together; congregated. (El-Muarrij, K.)

حَشَبٌ: see what next follows.

حَشِيبٌ A thick, coarse, or rough, garment or piece of cloth; (Abou-Semeyda' El-Aarabee, K;) as also حَشِيبٌ and حَشَبٌ. (TA.) — See also حَوْشَبٌ.

حَشِيبِي: see what next follows.

حَوْشَبٌ The fetlock-joint (مَوْصِلُ الْوَطِيفِ) in the pastern (رُسْغ) of a beast: (S, K:) or, (K,) as also حَشِيبٌ and حَشِيبِي, (so in the TA,) a bone in the inside of the hoof, between the tendons (عَصَب) and the وَطِيف [or shank; app. the lower pastern-bone]: (K:) or the contents (حَشْو) of the hoof: (AA, TA:) or a small bone, like a سَلَامِي [or finger-bone, a description aptly applying to either of the pastern-bones, the upper of which seems to be here meant], at the extremity of the وَطِيف, between the head thereof and the place where the hoof is set on, (Aṣ, S, K,) entering into the جَبَّة: (Aṣ, S: [see this last word (جَبَّة), to which various significations are assigned; here said in the TA to be that which contains the حَوْشَب and دَخِيس (both of which words seem to be syn.), between, or amid, the flesh and the tendons:]) or the bone of the رُسْغ [or pastern]: (T, K:) or a name applied to each of the two bones of the pastern (رُسْغ) of a horse. (TA.) — Lean, and lank in the belly. (K.) — And Big-bellied: or big in the sides: (TA:) or swollen, or inflated, in the sides: (S, K:) or swollen in the belly, and short: (Skr p. 57: [see an ex. in a verse cited voce مَجْرُوبٌ in art. جرو:] bearing two contr. significations: (K:) fem. with ة: (TA:) pl. حَوَاشِبٌ. (Skr, S.) — The male hare: (K, * TA:) and [so in the K; but accord. to the TA, "or"] the calf. (K.) Also, accord. to the K, the "male fox:" but this is a mistake, occasioned by the occurrence of the words حَوْشَبٌ and قَعْتَبٌ to-

gether in a verse: the latter of these two signifies the "male fox." (TA.) — A company of men; as also حَوْشَبَةٌ: (El-Muarrij, K:*) a large number of men collected together. (TA.)

حَوْشَبَةٌ: see what next precedes.

حشد

1. حَشَدٌ, aor. ² (A, Mṣb, K) and ², (Mṣb, K,) inf. n. حَشَدٌ, (A, Mṣb, K,) He collected together (A, Mṣb, K) people, or a company of men. (A, Mṣb.) — [Hence,] بِتُّ فِي لَيْلَةٍ تَحْشُدُ عَلَيَّ الْبُيُوتَ, [I passed a night that brought anxieties crowding together upon me]. (A, TA.) — حَشَدُوا, (S, A, Mṣb,) aor. ², inf. n. حَشَدٌ, (S,) or حَشُودٌ; (A;) and حَشَدُوا, and حَشَدُوا; (S, A;) They collected themselves together, or assembled, (S, A, Mṣb,) and came round about (حَفُوا [but see what follows]) aiding one another: (A:) or حَشَدُوا signifies they were prompt, or active, [instead of حَفُوا, in the K, I read حَفُوا, as in the L,] in aiding one another: or they complied quickly, when called, or summoned: (L, K:) the verb is thus generally used in relation to a collective number: seldom in relation to one: (L:) or they collected themselves together, or assembled, for one thing or affair; as also حَشَدُوا, and حَشَدُوا, and حَشَدُوا. (L, K.) And حَشَدُوا عَلَيْهِ, (L,) and حَشَدُوا عَلَيْهِ, They collected themselves together, aiding one another against him. (A.) And احْتَشَدُوا الْقَوْمَ لِفُلَانٍ The people, or party, collected themselves together to such a one, and prepared, equipped, or furnished, themselves [for action]. (TA.) — حَشَدُوا لَهُ They combined for him, [or on his account,] and took pains, or exerted themselves, in treating him with courtesy and honour; and so حَفَلُوا لَهُ. (Fr, L.) And They showed honour, and gave a hospitable entertainment, to him; namely, a guest. (L.)

4: see 1.

5: see 1.

6: see 1, in two places.

8: see 1, in three places. — احْتَشَدَ لَهُ فِي كَذَا He prepared himself for him [in such a case, or in such an affair]. (A.) — احْتَشَدَ فِي الضِّيَافَةِ and احْتَشَدَ فِي الضِّيَافَةِ He strove, laboured, or exerted himself, in, and for, the entertainment of a guest or guests. (A.)

حَشَدٌ (S, K,) originally an inf. n., (S,) and حَشَدٌ (K,) An assembly, or a collected or congregated body or party, (S, K,) of men. (S.)

حَشَدٌ: see what next precedes.

حَشْدٌ One who does not leave [unemployed] any endeavour or aid or property that he possesses; as also مَحْشَدٌ; (L, K;) and حَشَادٌ, pl. حَشَدٌ. (L.) — وَادٍ حَشْدٌ A valley similar to land such as is termed حَشَادٌ: (K:) a valley which a small and an inconsiderable quantity of water causes to flow. (TA.)

أَرْضٌ حَشَادٌ Land that does not flow with water save in consequence of much rain: (S:) or in

consequence of [lasting, or continuous, rain, such as is termed] دِيمَةٌ (K:) or that flows with water in consequence of the least rain; (ISk, M, K;) as also زَهَادٌ and شَحَاحٌ and نَزْلَةٌ (ISk:) or such as is the quickest to flow with water: (AA in a marginal note in a copy of the S:) or حَشَادٌ signifies a water-course of which the ground is hard, quickly flowing with water, having many minor water-courses (شَعَابٌ) pouring into its bed and uniting one with another. (ISh.)

حَاشِدٌ [A people collecting themselves together, or assembling, &c. (see 1)]: pl. حَشَدٌ, occurring in a trad., followed by وَقَدْ. (L.) — جَاءَ فُلَانٌ حَاشِدًا and حَاشِدًا مُخْتَشِدًا and حَاشِدًا مُخْتَشِدًا Such a one came [full of energy,] prepared, furnished, equipped, or accoutred. (S.) See also حَشْدٌ.

مَحْشُودٌ A man with whom is an assembly, or a collected body, or party, of men: (L:) or one to whom others collect themselves together; who is served, or waited on: (A:) or obeyed by others, (S, K,) among his people, (TA,) and whom they are prompt [instead of يَخْفُونَ, in most of the copies of the K, I read يَخْفُونَ, as in others and in the S,] to serve, (S, K,) and to whom they collect themselves together. (TA.)

مَحَاشِدٌ Places where people are collected to go forth: or it is a pl. of حَشْدٌ, contr. to rule, like مَشَابِهٌ [pl. of شَبَهٌ] and مَلَامِحٌ [pl. of لَمَحَةٌ]. (L from a trad.) [See مَخَاطِبٌ.]

حَاشِدٌ: see حَشْدٌ, and حَاشِدٌ.

حشر

1. حَشَرَ, aor. ʿ and ʾ, (S, Mṣb, K,) the former of which aors. is found in the seven readings of the Kur, (Mṣb,) inf. n. حَشْرٌ, (S, Mṣb, K,) He congregated, or collected together, (S, Mṣb, K,) men: (S, Mṣb:) or he congregated them, or collected them together, and drove them: (Mṣb, TA:) he made them to go forth, collected together, from one place to another: (Bḍ in lix. 2:) he, or it, compelled them to emigrate: (K,* TA: [in the CK الحَلَاةُ is put by mistake for الجَلَاةُ, the explanation of the inf. n. :]) and [simply] he drove towards a place or quarter. (TA.) Hence يَوْمَ الْحَشْرِ † [The day of congregation, &c.; meaning] the day of resurrection: (S,* TA:) [see also مَحْشَرٌ:] and سُورَةُ الْحَشْرِ † [The Chapter of the Compulsion to emigration; which is the fifty-ninth chapter of the Kur-an]. (TA.) It is said by most of the expositors of the Kur that the wild animals and other beasts, and even the flies, will be collected together (تُحْشَرُ) for retaliation; and they cite a trad. on this subject. (TA.) So in the Kur [lxxxix. 5], وَإِذَا الْوُحُوشُ حُشِرَتْ And when the wild animals shall be collected together, (Bḍ, Jel,) from every quarter, (Bḍ,) after resurrection; (Jel;) or raised to life, (Bḍ,) for the purpose of their retaliating, one upon another; after which they shall return to dust: (Bḍ, Jel:) or the meaning is, shall die, (Az, S,) in the present world; accord. to some: (Az:) and thus says 'Ikrimah, (S, TA,) on the authority of I'Ab, (TA,) as is related by Sa'eed

Ibn-Masrook: (S, TA:) but accord. to some, the two meanings are nearly the same; for each denotes collection. (TA.) حَشْرٌ also signifies The going forth with a people fleeing or hastening or dispersing themselves in war; when used absolutely. (TA.) — حَشْرُ السَّنَةِ, aor. ʿ and ʾ, (Lth,) inf. n. حَشْرٌ, (K,) † The year of dearth destroyed their camels and other quadrupeds; because it causes the owners to collect themselves from the various quarters to the cities or towns: (Lth:) or it caused them to go down to the cities or towns: (A:) or it distressed them; app., because of their collecting themselves together from the desert to the places of settled abodes: (Abu-ṭ-Ṭeiyib:) and حَشْرَتِ السَّنَةِ مَالُ فُلَانٍ The year of dearth destroyed the camels &c. of such a one. (S, K,*) — حَشْرَةٌ, (S, A,) inf. n. حَشْرٌ, (S, K,) † He made it (a spear-head, S, A) thin, or slender: (S, A, K:) he made it (a spear-head, and a knife,) sharp, or pointed, and thin, or slender: (TA:) he made it small, and thin, or slender: (Th:) he pared it; namely, a stick: (TA:) he pared it, and made it sharp, or pointed. (S.)

7. انْحَشَرُوا They (people) became collected together from the desert to the places of settled abodes. (Abu-ṭ-Ṭeiyib.)

حَشْرٌ † Anything thin, or slender, or elegant. (TA.) You say اذُنٌ حَشْرٌ † A thin, or an elegant, ear; (Lth, ISk, S, A, K;) as though it were pared, (Lth, S,) and made sharp: (S:) or small, elegant, and round: (Lth:) or thin at the end: (Th:) or sharp-pointed: (TA:) and the epithet is the same for the dual also and the pl.: (K:) [J says that] it does not admit the dual form nor the pl., because it is originally an inf. n., and the expression above mentioned is like مَاءٌ غَوْرٌ and مَاءٌ سَكْبٌ but اذُنٌ حَشْرَةٌ is sometimes said: (S:) and the pl. حَشْرٌ occurs in a verse of Umeiyeh Ibn-Abee-'Aidh: (TA:) and you also say اذُنٌ حَشْرٌ. (TA.) حَشْرٌ is also applied in the same sense as an epithet to other things. (S.) You say قِدَّةٌ حَشْرٌ † A thin, or an elegant, feather of an arrow; (Lth, S, A, K;) as though it were pared: (Lth:) or sharp-pointed. (TA.) Also سِنَانٌ حَشْرٌ † A thin, or slender, spear-head: (S, K:) or sharp, or sharp-pointed: and سَتِينٌ حَشْرٌ in like manner: and حَرْبَةٌ حَشْرَةٌ: (TA:) and سَهْمٌ حَشْرٌ, and وَرْدٌ and وَرْدٌ and وَرْدٌ like جَوْنٌ and جَوْنٌ, and سَهْمٌ حَشْرٌ (Akh, S:) or سَهْمٌ حَشْرٌ signifies an arrow having straight, or even, feathers; and so مَحْشُورٌ † سَهْمٌ حَشْرٌ; and حَشْرٌ, of the same measure as كَتْفٌ, an arrow having good feathers attached to it. (TA.) You also say بَعِيرٌ حَشْرٌ الِاذُنِ † A camel having a thin, or an elegant, ear. (TA.)

حَشْرٌ: see حَشْرٌ.

حَشْرَاتٌ and حَشْرَةٌ, (K,) each being a coll. n. without a sing.; (TA;) or the former is sing. of the latter; (S, Mṣb;) Any small animals that creep or walk upon the earth; (S, Mṣb, K;) as jerboas and hedgehogs and lizards of the kind called صَبٌّ and the like: (TA:) or the former, (Mṣb,) or latter, (Mṣb,) is applied to rats or mice, and jerboas, and lizards of the kind above mentioned, (Mṣb, Mṣb,) collected together: (Mṣb:)

or any venomous or noxious reptiles or the like, such as scorpions and serpents; syn. هَوَامٌّ; (Aḡ, K;) as also أُحْرَاشٌ and أُحْنَاشٌ. (Aḡ.) — Also the former, Whatever is captured, snared, entrapped, hunted, or chased, of wild animals or the like, birds, and fish, &c.; (K;) whether small or great: (TA:) or the great thereof: or what is eaten thereof: (K:) thus in all the copies of the K; but the pronoun [in the latter case] does not refer to the animals &c. above mentioned: it is expressly said in the T and M that the word signifies whatever is eaten of herbs, or leguminous plants, of the earth, such as the دُعَاعٌ and قَتٌّ. (TA.)

حَاشِرٌ One who congregates, or collects together, people. (TA.) With the article ال, applied to Mohāmmad; (S, K;) because he collects people after him (S, IAth) and to his religion. (IAth.) — A collector of spoils: (El-Hulwānee, Mgh:) and [its pl.] حَشَارٌ signifies collectors of the tithes and poll-tax. (TA.)

مَحْشَرٌ (S, K) and مَحْشَرٌ (K) A place of congregation: (S, K:) a term used when people are collected together to a town or country, and to an encampment, and the like. (TA.) Hence, يَوْمَ الْمَحْشَرِ [The day of the place of congregation; meaning the day of judgment]. (TA.)

مَحْشُورٌ; and its fem., with ة: see حَشْرٌ.

حشرج

Q. 1. حَشْرَجَةٌ, (TA,) inf. n. حَشْرَجَةٌ, (S, K, TA,) He rattled in the throat, in dying: he made his breath, or spirit, (نَفْسُهُ, or نَفْسُهُ, accord. to different copies of the S and K,) to reciprocate: (S, K:) said also of the chest: or he made the sound of his breath to reciprocate in his throat, or fauces, without uttering it with his tongue. (TA.) Also said of an ass, He made his voice to reciprocate in his throat: (S, K, TA:) or uttered his voice from his chest. (TA.)

حَشْرَجٌ Water that is beneath the ground, unperceived, in the wide water-channels that contain small pebbles, and which, when one has dug to the depth of a cubit, gushes forth abundantly: waters of this description are called by the Arabs أَحْسَاءٌ حَشْرَجٌ and حَشْرَجٌ [pl. of حَشْرَجٌ] and حَشْرَجٌ [pl. of حَشْرَجٌ] and حَشْرَجٌ [pl. of حَشْرَجٌ] and حَشْرَجٌ [pl. of حَشْرَجٌ]: and حَشْرَجٌ, of the water of a حَشْرَجٌ: (Az, TA:) or water that runs, clear and shallow, over pebbles, or over small pebbles: (TA:) what is termed حَشْرَجٌ, among pebbles: (ISk, S, K:) or what is termed حَشْرَجٌ, having pebbles in it: (K accord. to the TA:) or what resembles that which is termed حَشْرَجٌ, in which waters collect: or a small, or round, hollow, or cavity, in a mountain, in which water becomes clear, (Az, K, TA,) after collecting: (Az, TA:) or water in a small, or round, hollow, or cavity, in a mountain. (A.) — Soft foraminous stones (كُدَّانٌ) of the ground: n. un. with ة. (K.) — A small, (A, TA,) or thin, (K,) and clean, (TA,) حَشْرَجٌ [or mug], (A, K, TA,) in which water is cooled, (A,) of the manufacture of El-Heereh. (K.) — The cocoon. (Kr, TA.)

حَشْرَجَة inf. n. of **حَشْرَجَ** [q. v.].—[The rattles;] the voice of a sick person reciprocated in the throat, or fauces. (A.)

حشِف

1. **حَشَفَ**, said of a she-camel's dug, *Its milk became drawn up or withdrawn or withheld, or it went away, from it.* (IDrd, L, TA. [See also 4 and 10.]

2. **حَشَفَ عَيْنَهُ**, inf. n. **تَحْشِيفٌ**, *He (a man, TA) contracted his eyelids, and looked through the interstices of their lashes.* (IDrd, K.)

4. **احشَفَ**, said of a she-camel's udder, *It became contracted, and like an old worn-out water-skin or milk-skin.* (TA. [See also 1 and 10.] — **احشفت النخلة** *The palm-tree bore dates such as are termed حَشَفٌ.* (S, Mgh, Mṣb.)

5. **حَشَفَ** *He wore old and worn-out clothing,* (O, L, KL, TA,) *such as is termed حَشِيفٌ:* (O, L, TA:) in the copies of the K, erroneously, **استحشف**. (TA.)

10. **استحشف**, said of an udder, (Jm, K,) *It became contracted:* (Jm:) or *became dried up and contracted.* (K. [See also 1 and 4.]) And **استحشفت الأذن** *The ear became dried up* (Mgh, Mṣb, K) and *contracted.* (K.) And **استحشف الأنف** *The cartilage of the nose became dried up from want of natural motion.* (Mṣb.)— See also 5.

حَشَفٌ *Dry bread.* (K.)

حَشَفٌ *The worst kind of dates; (S, Mgh, Mṣb, K;) that dry up without ripening, so that they have no flesh: (Mṣb:) or dates without firmness, having no stones; (K;) like شِيبٌ: (TA:) or dry, or tough, bad dates; (K;) for when they dry up, they become hard and bad, without taste and without sweetness: (TA:) or of which the lower portion has become bad and rotten, while in its place: (IAqr, TA in art. حَشُو:) n. un. with ة. (Mṣb.) [Hence,] **أَحْشَفًا وَسَوْءَ كَيْلَةً**, a prov., (S, Meyd, O,) meaning *Dost thou combine the worst of dates and bad measure?* applied to him who combines two bad qualities. (Meyd, O.)— **A worn-out udder; (S, K;) as also حَشَفٌ: (K:) or an udder of which the milk has dried up, so that it has become contracted.*** (EM p. 67.) — **A thing that is lean, and dry, or withered.** (KL.)

حَشِفٌ: see **حَشَفٌ**.— **تَمَرٌ حَشِفٌ** *Dates having many such as are termed حَشَفٌ.* (TA.)

حَشْفَةٌ *The head [or glans] of the penis: (TA:) or the part of the penis, (S, K,) [i. e.] the part of the head of the penis, (Mgh,) that is above [i. e. beyond] the place of circumcision: (S, Mgh, K:) [accord. to the latter explanation, somewhat more than the glans:] the mulct for the cutting off of which is the whole price of blood.* (TA.)

حَشِيفٌ *Old, and worn-out: applied to clothing or a garment.* (S, K, TA.)

نَخْلَةٌ مَحْشَفٌ [*A palm-tree that bears dates such as are termed حَشَفٌ.*] (S and L voce مِعْرَازٌ.)

مَتَحَشَفٌ *A man clad in old and worn-out clothing [such as is termed حَشِيفٌ]: (S, TA:) a man in evil condition; slovenly in his person; threadbare, shabby, or mean, in the state of his apparel: or dried up, and shrivelled: or having his garment tucked up.* (TA.)

حشَك

1. **حَشَكَتِ الدَّرَّةُ**, aor. -, inf. n. **حَشَكٌ** and **حَشُوكٌ**; for the former of which, **حَشَكٌ** is used by poetic license: (S:) or **حَشَكَتِ**, aor. -, (TA,) inf. n. **حَشَكٌ** (K, TA) and **حَشُوكٌ**: (TA:) *The flow of milk became full: (S:) or became vehement in the udder: or collected quickly therein: (K, TA:) but accord. to Lth, حَشَكٌ and حَشُوكٌ are like نَقَضٌ and نَقَضٌ, and نَقَضٌ and نَقَضٌ; the former being an inf. n., and the latter a subst. [in the proper sense of the term, app. signifying milk collected, or collected quickly, in the udder]. (TA.)— [Hence,] **حَشَكَتِ السَّحَابَةُ**, (K,) aor. -, inf. n. **حَشَكٌ**, (TA,) † *The cloud had much water.* (K, TA.) And **حَشَكَتِ السَّمَاءُ**, aor. -, inf. n. **حَشَكٌ**, † *The sky let fall a rain such as is termed حَشَكَةٌ.* (AZ, S.) And **حَشَكَ الوَادِي**, † *The valley poured (دَفَعٌ) with water.* (TA.)—And **حَشَكَتِ النَّخْلَةُ** † *The palm-tree bore much fruit.* (Yaḥkoob, S, K, TA.)—And **حَشَكَ القَوْمُ**, (S, K,) inf. n. **حَشَكٌ**, or, accord. to Th, **حَشَكٌ**, (TA,) † *The people collected themselves together, or assembled.* (Th, S, K.)—**حَشَكَتِ لَبَنًا**, inf. n. **حَشَكٌ** and **حَشُوكٌ**, *She (a camel) collected her milk.* (K.)—**حَشَكَ النَّاقَةَ**, (S, K,) aor. -, (K,) inf. n. **حَشَكٌ**, (TA,) *He left milking the she-camel until her milk collected* (S, K, TA) *in her udder.* (TA.)*

حَشَكٌ: see 1.

حَشَكَةٌ † *A rain exceeding such as is termed حَشَكَةٌ; like حَشْفَةٌ and غَيْبَةٌ.* (S.)

جَاؤُوا بِحَشَكْتِهِمْ, (K,) or, as in the Moheet, **جَاءَ فُلَانٌ بِحَشَكْتِهِمْ**, (TA,) means † [*They came, or such a one came,*] *with their company.* (K, TA.)

حَشَاكٌ, (IDrd, S, Sgh,) thus correctly written, like **كِتَابٌ**, but in [most of] the copies of the K like **سَحَابٌ**, (TA, [in the CK like سَحَابَةٌ,]) *A piece of wood which is put in the mouth of a kid, (S, K,) across, (S,) and tied (S, K) at the back of his neck, (S,) to prevent him from sucking: (S, K:) also called شِبَامٌ.* (IDrd, S.)

حَشُوكٌ *A she-camel collecting milk in her udder* (S, K) *quickly.* (S.)

حَاشِكٌ [act. part. n. of **حَشَكَ**]. You say **شَاءَ حَاشِكَةً** *A sheep, or goat, abounding with milk.* (TA in art. لَجِب.) [And hence,] **نَخْلَةٌ حَاشِكَةٌ** † *A palm-tree bearing much fruit.* (Yaḥkoob, S, K.)—Also † *Consecutive, or uninterrupted.* (Ibn-'Abbád, K.)

حشِر

1. **حَشِرٌ**, aor. -, (Mṣb, K,) inf. n. **حَشِيرٌ**, (Mṣb,) *He was, or became, angry; (Mṣb, K;) as also*

أَحْشِرٌ: (Mṣb:) or the latter signifies *he became angered.* (TA.)—And *He was, or became, confounded and stupified by shame; or ashamed and confounded or stupified, and remained speechless and motionless.* (Mṣb.) See also 8. — **حَشِيَهُ**, aor. -, inf. n. **حَشِيرٌ**; (Mṣb;) or **حَشِيَهُ**, aor. -; (K;) *He angered him; (Mṣb, K;) as also حَشِيَهُ, (S, Mṣb, K,) aor. - and -, (K,) *He annoyed him, (S, Mṣb, K,) and said to him what he disliked, (K,) and angered him; (S, Mṣb;) namely, a man sitting with him.* (S, Mṣb, K.) An Arab of chaste speech is related to have said, **ذَلِكَ مِمَّا يُحْشِرُ بَنِي فُلَانٍ**, meaning *That is of the things that anger the sons of such a one.* (S.)— Accord. to IAqr, (S,) **حَشِيَهُ** signifies *He caused him to become confounded and stupified by shame; or to become ashamed and confounded or stupified, and to remain speechless and motionless; (S, K;) as also حَشِيَهُ: (S, Mṣb, K:) and both signify *it caused him to be affected with shame, shyness, or bashfulness; or to shrink; as in the saying, to one shrinking from food, مَا أَدَى حَشِيكَ, or **أَحْشِيكَ**, *What caused thee to be affected with shame, &c.?* (TA.)— **حَشِرٌ**, aor. -, inf. n. **حَشِيرٌ**, *He became fat, or in a good condition of body, after leanness.* (K.) And **حَشِمَتِ الدَّابَّةُ فِي أَوَّلِ الرَّبِيعِ**, (K,) aor. -, inf. n. **حَشِرٌ**, (TA,) or **حَشِيرٌ**, (TK,) *The beast obtained somewhat of the [herbage called] رِبِيعٌ, in the beginning thereof, and became fat, and in good condition, and large in the belly, (K, TA,) and goodly: (TA:) or, as En-Nadr says, حَشِمَتِ الدَّوَابُّ the beasts became in good condition.* (S.)— **مَا حَشِرَ مِنْ طَعَامِنَا** *He ate not of our food* (K, TA) *ought.* (TA.)— **مَا حَشِرَ الصَّيْدَ** *He hit not, or obtained not, or found not, the game, or object of the chase.* (K.)— **حَشِرٌ**, inf. n. **حَشِيرٌ** (TA) and **حَشِيرٌ**, (K,) *He was, or became, fatigued, tired, or wearied.* (K, TA.) The Arabs say, **الْحَشِيرُ يُوْرُثُ الحَشِيرَ** *Labour, or toil, occasions fatigue.* (Yoo, TA.)***

2: see 1.

4: see 1, in four places.

5: see 8. — You say also, **هُوَ يَتَحَشَّرُ البَحَائِرَ** *He guards against things forbidden.* (TA.)

8. **احشِر**: see 1. — Also *He felt, or had a sense of, or was moved or affected with, shame, or shyness, or bashfulness.* (Mṣb.) **احشِر مِنْهُ** (S, Mgh, K) and **عَنْهُ**, (K,) and **احشِرُهُ**, (S, Mgh,) or this last is not allowable except when **مِنْ** is meant to be understood, (TA,) signify the same; (S, Mgh;) i. e. *He was ashamed of it, or abashed at him; or was ashamed to do it, or shy of doing it: (Mgh, K:) or it signifies, (Mgh,) or signifies also, (K,) he shrank from it, or him: (Mgh, K:) or, as some say, thus used it is vulgar; for حَشِيَهُ, with the Arabs, is only anger: (Mgh:) but IB cites, from Kutheiyir,*

* **إِنِّي مَتَى لَمْ يَكُنْ عَطَاؤُهُمَا** *

* **عِنْدِي بِمَا قَدْ فَعَلْتَ أَحْشِرٌ** *

as meaning [*Verily I, when the gift of them two*

el-Insán:”) [see also, for other meanings, its dial. var. حشى, in art. حشى:] the word belongs to this art. and to art. حشى; the dual being حشوان and حشيان. (TA.) — A side, (Mṣb, TA.) region, quarter, or tract. (Mṣb.) You say, أَنَا فِي حَشَا فُلَانٍ I am in the quarter and protection of such a one: pl. as above. (Ḥar p. 61.) [See, again, حشى, in art. حشى.]

حشو, like the inf. n., (TA.) Stuffing; (PS;) [i. e.] what is put into a pillow, or cushion, &c.: (K, TA:) and [hence] cotton: and the seeds used for seasoning food, [and the rice &c.,] with which the belly of a lamb is stuffed: pl. مَحْشَى, deviating from rule. (TA.) — †The soul of a man. (K, TA.) — †[A parenthesis;] a redundant part, or portion, of speech, or of a sentence, (K, TA.) upon which nothing is syntactically dependent. (TA. [See Ḥar pp. 85 and 86.]) — †[A digression.] — †The portion of either hemistich of a verse that is comprised between the first and last foot. (KT, &c.) — †Small, or young, camels, (S, K,) among which are no great, or old, ones; (S, TA;) as also حاشية: (S, K:) so called because they enter, or occupy the spaces, among the latter; or because they go against the sides of the latter: (TA:) accord. to ISk, (S,) حاشيتان signifies [the camel termed] ابن المَخاض and [that termed] ابن اللبون (S, and K in art. حشى:) the pl. [of حاشية] is حواش. (TA.) It is said in a trad. respecting the poor-rate, اَمْوَالِهِمْ حَوَاشِيٌّ, i. e., accord. to IAth, †Take thou of the small, or young, of their camels; such as those termed ابن المَخاض and ابن اللبون. (TA. [But see another explanation of this saying voce حاشية in art. حشى.]) — And حشو and حاشية signify also †The like of mankind; (S;) [i. e.] حاشية signifies †the lower or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind, or of the people; (TA in art. حشى, and Ḥar p. 61;) as also حشو [which is of frequent occurrence in this sense]; (KL;) and حشوة; (S, TA;) such as servants and the like. (Ḥar ubi suprā, in explanation of حاشية. [See also this word in art. حشى.]) You say, †جَاءَ فُلَانٌ مَعَ حَاشِيَتِهِ, †Such a one came with those who were in his quarter and protection: but this may be from حشا signifying “a region, quarter, or tract;” servants and followers being in the quarter and protection of their master. (Ḥar ubi suprā.) And فُلَانٌ فُلَانٍ مِّنْ حَشْوَةٍ, †Such a one is of the lower or lowest, &c., of the sons of such a one. (S.) — See also حشوة. — Also A stuffed garment. (Mgh.)

أَرْضٌ حَشَاءٌ †Black land, in which is no good. (K, TA.)

حشوة and حشوة: for each, see حشا, in two places: — and for the latter, see also حشو, in two places. — You say also, مَا أَكْثَرَ حَشْوَةَ أَرْضِهِ, and دَغَلَهَا وَحَشْوَهَا, i. e. †How many are the thickets, or the like, that obstruct the tracts of his land!]. (Lh, K, TA.)

حشى Herbage that has become dry in its lower part, and rotten: (IAṣr, K:) or dry: (Aṣ, S, K:) like حشى [q. v.]. (S, TA.)

حشاية A stuffed bed: (K:) pl. حشايا. (TA.) [‘Antarah says that a saddle was to him what the حشاية, or stuffed bed, is to others: see EM p. 229.] — Also, (K,) and مَحْشَى, (S, K,) A pillow, (K,) or the like, (S,) with which a woman makes her posteriors (S, K) or her body (K) to appear large: (S, K:) pl. of the former as above; (TA;) and of the latter مَحْشَى. (S, TA. [In the S, it is only said of the former that it is the sing. of حشايا.]) — [Also the former, The pad of a رَحْلٍ (or camel’s saddle): see مَرَبِطَةٌ.]

حاشية, and its dual and pl.: see حشو, in six places. — See also art. حشى.

مَحْشَى The place of the food in the belly. (K.) [See also حشأ, and مَحْشَاءٌ.]

حشية: see مَحْشَى.

مَحْشَاءٌ [The rectum;] the lowest of the places of the food, (Aṣ, TA,) [i. e.] the portion of the intestines which is the lowest of the places of the food, (IAth, TA,) leading [immediately] to the place of egress; (Aṣ, TA;) in a beast, i. q. مَبْعَرٌ: (TA: [explained in the K in art. حشى, to which it does not belong:]) pl. مَحْشَى. (IAth, TA.) Hence, إِبْرَاهِيمُ وَإِسْحَاقُ فِي مَحْشَيْهِمْ فَإِنَّ كُلَّ مَحْشَاءٍ حَرَامٌ. (TA.)

مَحْشَاءٌ A coarse [garment of the kind called] كِسَاءٌ, (Aṣ, S, TA,) that abrades the skin: (TA:) pl. مَحْشَى. (Aṣ, S.) [But accord. to some, a garment of this kind is called مَحْشَأٌ or مَحْشَاءٌ.]

مَحْشَى Filled, or stuffed. [مَحْشَوٌ and مَحْشَوٌ]

مَحْشَى pl. of مَحْشَى, (S, TA,) and of مَحْشَاءٌ, (IAth, TA,) and of مَحْشَاءٌ, (Aṣ, S,) and irreg. pl. of حشو, q. v. (TA.)

حشى

1. حشى, [aor. يَحْشَى,] inf. n. حَشَى, He (a man walking quickly, and one speaking with sharpness, or hastiness, of temper, TA) breathed short, or unintermittedly; panted for breath; or was out of breath. (S, K, TA.) — See also 3.

2. حشى, (TA,) inf. n. تَحْشِيَةٌ, (KL, TA,) He made a حاشية to a garment, or piece of cloth. (KL.) — And [hence,] †He wrote a note or comment, or notes or comments, upon the margin, or margins, of a book: (KL, TA:) in this sense it is vulgar [or post-classical]. (TA.) — [Also, app., He, or it, caused one to breathe short or unintermittedly, to pant for breath, or to be out of breath: see مَحْشِيَةُ الْكِلَابِ, below.]

3. مُحَاشَاةٌ, (IAmb, K, &c.,) inf. n. مُحَاشَاةٌ, (KL,) He set him aside as excluded from the description of them; [excluded him from them;]

did not include him among them: (IAmb, TA:) from حشى meaning the “side” of a thing: (Aṣ, TA:) he excepted him from them; as also تَحْشَاهُ. (Lh, K, TA.) You say, شَتَمْتُهُمْ وَمَا حَاشَيْتُ مِنْهُمْ, i. e. [I reviled them and] I did not say [of any one of them] حَاشَى لِفُلَانٍ [Far is such a one from being included among those of whom I speak! or from any cause of reproach!]; or I did not except, of them, any one. (Lh, TA. [The same saying is repeated in the TA, in the supplement to this art. of the K, but with the substitution of حشيت for حاشيت; perhaps by a mistake of the copyist: or it may be inferred from a statement of Fr and IAmb, which will be found below, that one also says ما تَحْشَيْتُ.]) And En-Nábigah [Edh-Dhubyánee] says, (Mbr, S.)

* وَلَا أَرَى فَاعِلًا فِي النَّاسِ يُشْبِهُهُ *
* وَمَا أَحَاشِي مِنَ الْقَوْمِ مِنْ أَحَدٍ *

[And I shall not see an actor among mankind resembling him; and I do not except, of the companies of men, any one]: which shows حاشى to be a verb perfectly inflected. (Mbr, S, Mughnee.) And hence the trad. of the Prophet, قَالَ أُسَامَةُ، أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَى فَاطِمَةَ، i. e. [He said, Usámeḥ is the most beloved of men to me:] he did not except Fáṭimeḥ: ما being here a negative; not, as Ibn-Málik imagines, supposing this clause to be of the words of the Prophet, the ما which, with a verb following it, conveys the meaning of an inf. n. (Mughnee.) — حاشى also denotes exception as a particle, or as a verb (S, Mughnee) having but one tense and no inf. n., (Mughnee,) according as it governs a gen. or an accus. case. (S.) You say, ضَرَبْتُهُمْ حَاشَى زَيْدًا [I beat them, except Zeyd], using it as a particle; and ضَرَبْتُهُمْ حَاشَى زَيْدًا, using it as a verb. (S, I’Aḳ* p. 169.) And sometimes one says, قَامَ الْقَوْمُ مَا حَاشَى زَيْدًا [The party stood, except Zeyd]; (Mughnee, I’Aḳ p. 169;) like مَا خَلَا; though Ibn-Málik [like Sb] disallows it: (I’Aḳ:) this being shown to be allowable by the saying of the poet,

* رَأَيْتُ النَّاسَ مَا حَاشَى قُرَيْشًا *
* فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَلَا *

[I have seen mankind, except Kureysh, that we are the most excellent of them in conduct]. (Mughnee, I’Aḳ p. 170.) The agent of حاشى [used as a verb having but one tense and no inf. n.] is a pronoun implied, relating to the inf. n. of the preceding verb, or to its act. part. n., or to a portion of what is meant by the [preceding] general noun: so that when one says, قَامَ الْقَوْمُ حَاشَى زَيْدًا, the meaning is, [The party stood, but] their standing, or the stander of them, or a portion of them, was apart from Zeyd. (Mughnee.) [In the K, its use as a verb of this kind is not mentioned; but it is there said to govern the gen. case, like حشى.] — It also denotes remoteness from imperfection or the like, or freedom therefrom; as in the phrase حَاشَى لِلَّهِ [I ascribe unto God remoteness from every imperfection or the like, or freedom therefrom; generally implying wonder or admiration, so that it may be rendered, how

far, or how free, is God from every imperfection!]: (Mughnee:) or this phrase means *مَعَاذَ اللَّهِ* [I seek protection by God; or, as often used by late writers, and in the present day, God forbid!]; as also *حَاشَ لِلَّهِ*; (S, K;) the former being the original expression: (S:) it occurs, read in both these ways, in the Kur xii. 31 and 51; where it implies wonder at the power of God as manifested in the creation of such a person as Joseph. (Ksh, Bd.) Mbr and IJ and the Koofees hold that it is a verb; and that, in the [latter] verse the meaning is, Joseph hath kept aloof from disobedience for the sake of God; but such an interpretation as this is not suitable in the case of [the former verse,] *حَاشَ لِلَّهِ مَا هَذَا*: the truth is, that it is a noun, syn. with *بَشْرًا*: the truth is, that it is a noun, syn. with *التَّزْيِيبِ* or *الْبِرَاءَةِ*, [accord. to different copies of the Mughnee, meaning *تَنْزِيهَا* or *بِرَاءَةً*,] as is shown by another reading, *حَاشَا لِلَّهِ*, with tenween, like *بِرَاءَةَ اللَّهِ*; and by the reading of Ibn-Mes'ood, *حَاشَ لِلَّهِ*, like *مَعَاذَ اللَّهِ*: some assert that it is a verbal noun, meaning *أَتَبَّرًا* [I assert myself to be free, or clear, to God], or *تَبَرَّاتٌ* [I have asserted myself &c.]; but its being decl. in some dials. contradicts this. (Mughnee.) One says also, *حَاشَاكَ* and *حَاشَى لَكَ* [Far art thou from being included among those of whom I speak! or from any cause of reproach! or the like]; both meaning the same. (S, K.) And some of the Arabs say *حَاشَى*, (Fr, IAmb, TA,) dropping the *l*. (IAmb, TA.) — Sb says, (S, Mughnee,) with most of the Bagrees, (Mughnee,) that it is only a particle governing the gen. case, (S, Mughnee,) syn. with *إِلَّا*; (Mughnee;) because, if it were a verb, it would be allowable to make it a connective to *مَا*, like *خَلَا*; and this he asserts to be not allowable. (S.) Mbr says that it is sometimes a verb; as is shown by the verse of En-Nábigah cited above; and by the saying *حَاشَى لَزَيْدٍ*, because a particle cannot be made to precede immediately another particle; and because it suffers elision, as in the phrase *حَاشَى لَزَيْدٍ*, seeing that elision takes place in nouns and verbs only, exclusively of particles: (S, Mughnee*) and IJ and the Koofees say the like: but Mbr also holds, in common with El-Jarmee and El-Mázinee and Zj and Akh and AZ and Fr and Aboo-Amr Esh-Sheybánee, that it is often a particle governing the gen. case, and seldom a trans. verb having but one tense and no inf. n., because syn. with *إِلَّا*. (Mughnee.) — See also 5, in two places.

5. *حَاشَى* [He went aside, apart, or aloof, or he removed, withdrew, or retired to a distance,] is from *الْحَاشِيَةِ*; like *التَّاحِيَةِ* from *تَنَحَّى*: (TA:) and [*حَاشَى* has a similar meaning:] you say, *حَاشَى لَكَ* [I kept aloof from, shunned, or removed myself far from, such a thing; from *الْحَاشَا* [or *الْحَشَى*] meaning *التَّاحِيَةِ*. (Har p. 194.) — And *حَاشَى مِنْهُ*; (IAar, K;) and *حَاشَى مِنْهُ* (Har p. 294,) inf. n. *مُحَاشَاةٌ*; (KL;) *He abstained, or refrained, (IAar, K, KL, Har,) from him, (IAar, K, Har,) or it, (IAar, KL,) through disdain and pride; or he disdained, or scorned, or was ashamed of, him, or it. (IAar, K, Har.)*

— And *يَتَحَشَى*, (El-Báhilee, TA,) and *يُحَاشَى*, (Har p. 294,) *He will not care, mind, heed, or regard. (El-Báhilee, Har, TA.)* — See also 3, in two places, first and second sentences.

6: see 5.

حَاشَى, for *حَاشَى*: see 3.

حَاشَى, [in some copies of the S written with a final *l*, (see *حَاشَا* in art. *حشو*)] The contents of the ribs; or what the ribs enclose: (S:) or the contents of the belly, below the *حِجَاب* [or diaphragm], consisting of the liver and the spleen and the *كَبِد* [or stomach, properly that of a ruminant, but also applied to that of a man,] and what succeeds to this: or the portion between the shortest rib, which is in the extremity of the side, and the hip, or haunch: or the exterior of the belly: (K: [in the CK, *الْبَطْنِ* or *الْبَطْنِ* is erroneously put for *الْبَطْنِ*]) and, accord. to the copies of the K, the *حِضْنِ*: [in the CK, *والْحِضْنِ*]: but correctly, the *خَصْر* [or waist]: (TA:) the dual is *حَشَايِنِ*, (Az, TA,) and the dual of *حَاشَا* is *حَشَوَانِ*: (TA in art. *حشو*:) and the pl. [of both these sings.] is *أَحْشَاءٌ* [generally meaning the bowels, or intestines]. (S, TA.) [It is often used as meaning The belly: and the waist.] You say *رَجُلٌ خَبِيصٌ حَشَى* A man lank in the belly. (S and K in art. *خبيص*.) And *هُوَ لَطِيفٌ حَشَى* He is slender in the waist: and of a woman, *هِيَ ضَامِرَةٌ حَشَى*: and of women, *هُنَّ ضَوَامِرُ الْأَحْشَاءِ*. (TA.) — A side, quarter, region, or tract: (S, K:) a vicinage, or neighbourhood: shelter, or protection. (Z, K,* TA.) You say, *أَنَا فِي حَشَاءِ* I am in his quarter, vicinage, or protection: (Z, K:) [see also *حَاشَا*, in art. *حشو*:] and *هَؤُلَاءِ حَاشِيَتُهُ* These are in his quarter, or vicinage, and shadow, or protection. (TA.) — Also inf. n. of *حَشَى* [q. v.]. (S,* K.)

حَشَى A man having a complaint of his *حَشَى* [q. v.]. (Az, TA.) — Also, and *حَشِيَانٌ*, *Breathing short, or unintermittedly; panting for breath; or out of breath; (S, K, TA;) applied to a man; (S;) in walking quickly, and in speaking with sharpness, or hastiness, of temper: (TA:) fem. [of the former] حَشِيَةٌ and [of the latter] حَشِيًا, (K,) of the measure *فَعْلَى*. (TA.)*

حَشِيَانٌ: see what next precedes.

حَاشَى لِلَّهِ and *حَاشَا لِلَّهِ* and *حَاشَى لِلَّهِ*: see 3.

حَاشَى as a particle, and as a noun; as in *حَاشَى لَكَ* and *حَاشَى لَكَ* and *حَاشَاكَ* and *حَاشَى لَكَ*: see 3, in four places.

حَاشِيَةٌ [The selvage, or selvedge, i. e.] the side, (Mgh, Msh, TA,) or each of the two sides that have no unwoven extremity, (M, TA,) or each of the two long sides that have at their two ends the unwoven threads, (T, TA,) of a garment, or piece of cloth: (S, T, M, Mgh, Msh, K:) and in like manner, of other things; (K, TA;) as, for instance, †the side of a tract of herbage, and of the mirage; and †the extremity of the *مَقَام* [app. meaning *مَقَامُ إِبْرَاهِيمَ* in the Temple of Mekkeh]:

(TA:) pl. *حَوَاشِي*. (S, Mgh, Msh.) — †The margin of a book or writing. (TA.) — †A writing, or writings, upon the margin [or margins] of a book: (TA:) [i. e. a marginal note, or marginal notes; an annotation, or a comment, scholium, or gloss: and hence, a series of annotations, comments, scholia, or glosses; a commentary on particular words and passages of a book; distinguished from a *شَرْح*, which is an exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds.] — †An indefinite portion of property, or of cattle: (Msh:) [or a portion from the side; not selected: for, accord. to some,] the saying, *خُذْ مِنْ حَوَاشِي أَمْوَالِهِمْ* means †Take thou from the sides of their collections of cattle, [for the poor-rate,] without choosing [the best]: this meaning being from *حَاشِيَةٌ* as used in relation to a garment, or piece of cloth, meaning the “side.” (Mgh. [But see another explanation of this saying voce *حَشُو*].) — *حَاشِيَةُ النَّسَبِ* †The collateral relation or relations; such as the paternal uncle, and his son: as though from *حَاشِيَةٌ* as meaning the “side” of a garment, or piece of cloth. (Msh.) — *حَاشِيَةٌ رَجُلٍ* †A man's family and dependents, (K, TA,) who are under his protection. (TA.) — See also *حَاشِيَةٌ* and its dual and pl. voce *حَشُو*, in six places. — And see *حَشَى* (in the present art.), last sentence but one. — *رَجُلٌ رَقِيقٌ الْحَوَاشِي* †A man gentle, gracious, or courteous, to his associates. (TA.) — *عَيْشٌ رَقِيقٌ الْحَوَاشِي* †A plentiful, easy, life. (S, TA.) — *جَمْعٌ كَثِيفٌ الْحَوَاشِي* †A congregated body crowding close together, side against side. (Har p. 294.)

مُحَشِيَةُ الْكَلَابِ [She that causes the dogs to pant for breath;] applied to the hare; meaning that the dogs run after her until they are out of breath. (ISk, S. [In one copy of the S, erroneously, *مُحَشِيَةٌ*].)

حص

1. *حَصَّ*, aor. *حَصَّ*, (TA,) inf. n. *حَصٌّ*, (A, K,) *He, or it, shaved it off; namely, hair. (A, K, TA.)* You say also, *حَصَّتِ الْبَيْضَةَ رَأْسَهُ* (S, A) [The helmet rubbed off his hair: or] rendered his hair scanty. (S.) — *He cut off from it, either with the مَشَارَةٌ, [a word for which I do not find any apposite meaning, and which is perhaps a mistranscription,] or with the shears: (Er-Rághib, as quoted in the TA:) whence, accord. to some, the word حَصَّةٌ. (TA.)* — *حَصَّوْا بَيْنَهُمْ رَحِمًا* †They cut, or severed, a tie of relationship between them. (TA.) — *جَاءَتْ سَنَةٌ فَحَصَّتْ كُلَّ شَيْءٍ* †[There came a dearth, or drought, or a year of drought, and] it did away with, or consumed, or destroyed, everything. (TA, from a trad.) — *حَصَّ الْجَلِيدُ التَّبَّتَ* †The hoar-frost, or rime, nipped, shrunk, shrivelled, or blasted, (lit. burned, the plant, or plants, or herbage: (AHn:) a dial. var. of *حَصَّ*, q. v. (TA.) — *حَصَّ*, quasi-pass. of *حَصَّ* in the first of the senses

diminished and they die, (S,) الأَحْصَان signifies † *The slave and the ass.* (S, A, K.) — † [A man] who cuts, or severs, the tie of relationship. (TA.) — زَجَرَ حَصَاةً: see حَاصَةٌ. — حَصَاةً حَصَاةً (S, A, K.) † *A sterile year, in which is no good:* (S, K:) or a year of drought, in which is little herbage: or a year in which is no herbage. (TA.) — † *A day intensely cold.* (TA.) It was said to a man of the Arabs, “Which of the days is the most cold?” and he answered, الأَحْصُ الْأَزْبُ; (TA;) the former meaning, † *The day whose sun rises (K, TA) the horizon being red,* (TA,) and its sky (سَمَاوَةٌ), accord. to the copies of the K, but correctly its north wind (شَمَالُهُ), (TA,) being clear, (K, TA,) and such that a touch is not felt by reason of the cold; and it is that in which there are no clouds, and of which the cold does not abate: and the latter meaning, *the day in which blows the wind called النَّكْبَاءُ, driving along clouds in which is no water, wherein no sun rises, and in which is no rain.* (TA.) Z says, (TA,) it was said to one of them, “Which of the days is the coldest?” and he answered, الأَحْصُ الْوَرْدُ وَالْأَزْبُ الْهَلَوْتُفُ, i. e., *The clear, [in which the horizon is red,] and the cloudy, in which blows the wind called النَّكْبَاءُ.* (A, TA.) — رِيحٌ حَصَاةً † *A wind that is clear, without dust.* (K, TA.)

حَاصَةٌ: see حَصِيصٌ; and أَحْصُ; and حَاصَةٌ.

حَصَبٌ

1. حَصَبَةٌ (S, A, Mgh, K,) aor. = (S, A, Mgh) and 2, (Mgh,) inf. n. حَصَبٌ, (Mgh, TA,) *He threw at him, or pelted him with, pebbles,* (S, A, *K,) or small pebbles. (Mgh.) And hence, in a general sense, *He pelted him.* (Har p. 234.) And حَصَبَتِ الرِّيحُ بِالْحَصَبِ [The wind cast, or drove along, or tore up, the pebbles, or small pebbles]. (A.) — Also, (A,) or حَصَبَةٌ, inf. n. حَصَبٌ, (S,) or both, (Mgh, K,) but the latter has an intensive signification, (Mgh,) *He spread pebbles in it,* (A, K,) namely, a mosque, (A,) or a place; (K;) *he strewed it, namely, a mosque,* (S, Mgh,) &c., (Mgh,) with pebbles, (S,) or with small pebbles. (Mgh.) — حَصَبَ بِه النَّارَ *He threw it (anything) into the fire.* (AO, S.) — حَصَبَ النَّارَ *He threw حَصَبٌ [or firewood, &c.] into the fire.* (A.) [Also,] inf. n. as above, *He kindled the fire, or made it to blaze or flame, with حَصَبٌ.* (TA.) — حَصَبُوا عَنْهُ † *They hastened from him, or it, in flight.* (A, TA.) — حَصَبَ عَنْ صَاحِبِهِ † *He turned away from his companion; as also حَصَبَ فِي.* (K.) — حَصَبَ فِي الأَرْضِ † i. q. ذَهَبَ فِيهَا [which has two meanings: *he went away in, or into, the country, or land: and he discharged his excrement: the former seems to be here meant.*] (S.) — حَصَبٌ; (K;) [in a copy of the A حَصَبٌ, but this is probably a mistranscription, as appears to be indicated by its being there added that the part. n. is مَحْضُوبٌ;] and حَصَبٌ, aor. =, (K,) inf. n. حَصَبٌ, (KL,) or حَصَبٌ; (TK, and indicated in the K;) [and

app. حَصَبٌ also; (see مَحْضُوبٌ;)] *He broke forth with حَصَبَةٌ [i. e. measles, or spotted fever].* (K, KL.) The second of these verbs signifies as above, said of a person's skin. (S.)

2. حَصَبَةٌ: see 1. — Also حَصَبٌ, (T, TA,) inf. n. تَحْصِيبٌ, (T, Mgh, K,) *He (a pilgrim) slept [or stopped to sleep] in El-Mohassab (الْمَحْصَبُ),* (T, Mgh, *K,) which is the name of the way between the mountains opening upon the part called الأَبْطَحُ, (T, K,) between Mekkeh and Minè, (T, Mgh,) so called from the pebbles in it, (T, TA,) and also called حَصَبَاءُ, (Mgh,) for an hour, or a short time, (سَاعَةٌ) of the night, (T, Mgh, K,) in returning from Minè to Mekkeh: (T, Mgh, *TA:) this was formerly done in imitation of Mohammad; but it is said to be voluntary; not obligatory. (T, TA.) Also *He slept at that place after going forth from Mekkeh.* (TA.) حَصَبٌ is also the name of the place where the pebbles are cast in Minè; (As, S, A, Mgh, Mgh, K;) also called حَصَابٌ. (TA.) — حَصَبٌ: see 1.

4. احْصَبَ, (S, A, K,) inf. n. احْصَابٌ, (TA,) *He (a horse, S, A, or other beast &c., TA) struck up the pebbles in his running.* (S, A, K.) — See also 1.

6. احْصَبُوا They pelted one another with pebbles. (A, K.)

حَصَبٌ Stones; as also حَصَبَةٌ, n. un. حَصَبَةٌ, which is extr. [as n. un. of حَصَبَةٌ, but not of حَصَبٌ]. (K.) — *A stone that is thrown; like حَصَبٌ in the sense of مَنْفُوسٌ.* (TA.) — *Firewood, (K,) in a general sense; (TA;) in the dial. of El-Yemen: (Fr, TA:) or what is thrown into a fire, (A 'Obeyd, S, K,) of firewood and of other things; (TA;) in the dial. of Nejd: (Fr, TA:) or firewood prepared for fuel: (Mgh:) or firewood with which a fire is lighted; firewood not being so called until it is thus used.* (K.) حَصَبٌ حَصَبٌ, in the Kur [xxi. 98], signifies, in the Abyssinian language, accord. to 'Ikrimah, *The firewood [or fuel] of Hell.* (TA.)

حَصَبٌ [Pebbly]. You say أَرْضٌ حَصَبَةٌ and حَصَبَةٌ (T, S, A, K) *A land containing, (T, S,) or abounding with, (A, K,) pebbles.* (T, S, A, K.) And حَصَبٌ مَكَانٌ حَصَابٌ *A place containing pebbles.* (TA.) — See also حَصَابٌ.

حَصَبَةٌ [A single throwing of pebbles]. — [Hence, app., because immediately following the day of the last throwing of pebbles in the Valley of Minè,] لَيْلَةُ الحَصَبَةِ *The night [next] after the days called أَيَّامُ التَّشْرِيقِ [which are the 11th and 12th and 13th of Dhu-l-Hijjah].* (K.) — See also حَصَبٌ. — Also, (S, A, Mgh, K,) and حَصَبَةٌ, (S, Mgh, K,) and (sometimes, S) حَصَبَةٌ, (S, K,) [Measles, or spotted fever;] a certain cutaneous eruption: (S, A, Mgh, K:) by some, [contr. to general authority,] said to be small-pox. (Mgh.)

حَصَبَةٌ: see حَصَبٌ, and حَصَبَاءُ; — and see also حَصَبَةٌ.

حَصَبَةٌ: see حَصَبَةٌ.

حَصَبَاءُ Pebbles: (S, A, K:) or small pebbles: (Mgh:) accord. to Sb, a quasi-pl. n.: (TA:) sing. حَصَبَةٌ. (K.) — See also 2.

حَصَابٌ: see 2.

حَاصِبٌ [A thrower, or peltor, of stones]. You say, هُوَ حَاصِبٌ لَيْسَ بِصَاحِبٍ [He is a peltor of stones (app. meaning a calumniator): he is not a friend]. (A, TA.) [Hence also,] حَاصِبٌ, (S, K,) or رِيحٌ حَاصِبٌ, (A,) *A violent wind that raises the pebbles; (S, A,*) as also حَصَبَةٌ: (S:) or a wind that bears along the dust (K, TA) and pebbles: (TA:) and a wind casting down pebbles from the sky: or a wind that tears up the pebbles.* (TA. [See the Kur liv. 34, &c.]) — And hence, † *A punishment from God.* (TA.) — Dust containing pebbles. (IAqr, TA.) See also حَصَبٌ. — Clouds (سَحَابٌ) casting down snow and hail: (K:) or clouds (سَحَابٌ), because of their casting down snow and hail. (TA.) — Pebbles [borne] in the wind. (Ish, TA.) You say, كَانَ يَوْمَنَا ذَا حَاصِبٍ [Our day was one in which pebbles were blown about by the wind]. (TA.) — Small particles of snow and hail scattered about. (K.) — A large number of men on foot. (Az, TA.)

مَحْصَبَةٌ: see حَصَبٌ.

مُحْصَبٌ: see مَحْضُوبٌ: — and see also 2, in two places.

مَحْضُوبٌ Affected with the cutaneous eruption termed حَصَبَةٌ [i. e. measles, or spotted fever]; (A, K;) as also مُحْصَبٌ. (TA.)

حَصَدٌ

1. حَصَدَ, (S, A, Mgh, &c.,) aor. 2 and =, inf. n. حَصْدٌ (S, Mgh, Mgh, K) and حَصَادٌ (Lh, Mgh, K) and حَصَادٌ, (Lh, K,) *He reaped, or cut (A, Mgh, K) with the مَنجَلُ, (K,) seed-produce, (S, A, Mgh, Mgh, K,) and plants, or herbage; (S, *K;) originally used in relation to seed-produce; (TA;) as also احتصد.* (K.) — [Hence,] حَصَدَهُمُ بِالسِّيفِ † [He reaped, or mowed, them down with the sword]: (A:) *he slew them: or he exerted his utmost power or ability, or exceeded the ordinary bounds, in slaying them: (TA:) he exterminated them [with the sword].* (Mgh, TA.) — And مَنْ زَرَعَ الشَّرَّ حَصَدَ التَّدَامَةَ † [He who sows evil reaps repentance]. (A.) — حَصَدَ, (L,) [aor. =,] inf. n. حَصْدٌ, (L, K,) *It (a rope, and a bow-string,) was, or became, strongly twisted, and firmly, or compactly, made; (L, K,*) as also احتصد: (S, *A, L, K,*) and it (a coat of mail) was, or became, [close in its rings, (see حَصْدٌ,) and] firm, and compactly made.* (L, K,*)

4. احْصَدَ It (seed-produce) attained to the proper time for its being reaped; as also احتصد: (S, Mgh, Mgh, K:) or the latter, † *it invited the act of reaping.* (TA.) — *He twisted a rope (S, K) firmly.* (TA.) — [He made firm, in a general sense. (Golius as from the KL; but not in my copy of that work.)]

8: see 1.

10: see 4: = and see also 1. — [Hence,] † *It* (the affair, or state, of a people) *became established, or settled, firmly, soundly, thoroughly, or well.* (TA.) — *It* (a people, or party) *collected together, or assembled, and rendered mutual aid.* (S, K.) — *He was, or became, angry:* (K:) or *violently angry.* (TA.)

حَصِدٌ: see حَصِيدٌ.

أَحْصَدُ and حَصِدٌ (S, K) and حَصِيدٌ (K) *A rope strongly twisted, and firmly, or compactly, made:* (S, K:) and وَتْرٌ *a bow-string strongly twisted:* (TA:) and حَصِيدَةٌ *a coat of mail close in its rings, compact and strong.* (L, K.)

حَصَادٌ *The time, or season, of reaping; as also حَصَادٌ.* (K, TA. [In the CK, each is erroneously made to be with ة.]) One says, [also, using each as an inf. n.,] هَذَا زَمَنُ الْحَصَادِ (S, A,) or أَوَانُ الْحَصَادِ (Msb,) and الْحَصَادِ (S, Msb) [This is the time, or season, of reaping: for] both are also inf. ns. of حَصَدٌ in the first of the senses explained above. (Lh, K.) = See also حَصِيدٌ. — Also *What remains upon the ground, of seed-produce, among the lower parts of the stalks of that which has been reaped; and so حَصَائِدُ*, pl. of حَصِيدٌ and حَصِيدَةٌ. (Mgh.) — And *What falls off, and becomes scattered, of seeds of wild leguminous plants when they dry up.* (L.) — And *The fruit, or produce, of any tree.* (L.)

حَصَادٌ: see حَصَادٌ, in two places.

حَصِيدٌ *Reaped seed-produce;* (S, A, Mgh, Msb, K;) as also حَصِيدَةٌ (S, Mgh, K) and حَصِيدٌ (S, Msb, K) and حَصَادٌ, which last is originally an inf. n.: (Mgh:) pl. of the first, (A, Mgh,) and of the second, (Mgh,) حَصَائِدٌ. (A, Mgh.) And حَبُّ الْحَصِيدِ [see Kur 1. 9] *Grain that is reaped:* (L:) *grain of wheat and of barley and of anything that is reaped; as though for حَبُّ النَّبْتِ الْحَصِيدِ:* (Zj:) or *grain of reaped wheat.* (Lth.) — See also حَصَادٌ. — It is also said to signify *Seed-produce torn up and carried away by the wind.* (L.) — Also † *Slain [or mowed down] with the sword, like seed-produce reaped.* (Jel in xxi. 15.) — حَصَائِدُ أَلْسِنَتِهِمْ, occurring in a trad., means † *The words that their tongues utter, and [as it were] cut off, against others;* (S, A, *L;) being words wherein is no good: the tongue being likened to a reaping-hook; and the words that it utters, to reaped seed-produce: حَصَائِدُ, here, is pl. of حَصِيدَةٌ. (L.) — See also what next follows.

حَصِيدَةٌ: see حَصِيدٌ, in two places: — and حَصَادٌ. — Also *The lower parts of seed-produce, which the reaping-hook does not reach.* (K.) — Also *A place of seed-produce:* (K:) or حَصِيدٌ has this signification; such a place being so called because it is reaped: حَصِيدَةٌ, accord. to Az, signifies *a field of which all the produce has been*

reaped: the pl. is حَصَائِدٌ. (L.) — *A place of reaping.* (Msb.)

حَاوِدٌ *A reaper:* pl. حَصَادٌ and حَصَادٌ. (K.)

أَحْصَدُ; fem. حَصِيدَةٌ: see حَصِيدٌ, in three places.

— Also حَصِيدَةٌ شَجَرَةٌ *A tree abounding with leaves [and therefore compact].* (K.)

مُحَصَّدٌ: see حَصِيدٌ. — [Hence,] مُحَصَّدُ الرَّأْيِ

† *A man whose judgment, or opinion, is well, or rightly, directed, (S, K,) and sound, or firm.* (TA.) = *What has dried up while standing [of seed-produce].* (K.)

مُحَصَّدٌ *Seed-produce that has attained to the proper time, or season, for its being reaped; as also مُسْتَحَصَّدٌ.* (Mgh, Msb.)

مُحَصِّدٌ *A reaping-hook, syn. مَنَحَلٌ, (S, K,) with which seed-produce is cut.* (TA.)

مَحْصُودٌ: see حَصِيدٌ.

مُسْتَحَصَّدٌ: see مُحَصَّدٌ = and see حَصِيدٌ. —

[Hence,] رَأْيٌ مُسْتَحَصَّدٌ † *Sound, or firm, judgment or opinion.* (TA.)

حصر

1. حَصْرَهُ (S, A,) aor. ٺ (S, K) and ٺ, (K,) inf. n. حَصَرَ (S, K,) *He, or it, straitened him;* (S, A, K;) so in the Kur ix. 5; (TA;) and *encompassed, or surrounded, him.* (S, A.) You say حَصْرَهُ (S, Msb,) or حَصَرَ بِهِ (K,) aor. ٺ, (S, Msb,) inf. n. حَصَرَ (Msb,) *It* (a hostile party, ISk, S, Msb, or a people, K) *encompassed him, or surrounded him, (Msb, K,) and prevented him from going to his business:* (Msb:) or *straitened him, and encompassed or surrounded him;* as also حَصْرَهُ, inf. n. حَصْرَةٌ and حَصَارٌ. (ISk, S.) The حَصْرَةُ of an enemy is well known. (K.) You say حَصْرَهُ الْعَدُوَّ, inf. ns. as above, [The enemy besieged, or beset, them;] and بَقِيْنَا فِي حَصْرِهِ يَوْمًا *We remained in the state of siege some days; or in the place of confinement; and حَصْرُوا مُحَاصِرَةً شَدِيدَةً [They were besieged, or beset, vehemently].* (A.) — Also حَصْرَهُ (S, A, K, &c.) aor. ٺ (Mgh, K) and ٺ, (K,) inf. n. حَصَرَ (A, Mgh, K,) *He, (Akh, S, A,) or it, (S,) confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented, him;* (AO, Abou-Amr Esh-Sheybānee, Akh, S, A;) as also حَصْرَهُ: (Abou-Amr Esh-Sheybānee, S:) or a distinction should be made between these two forms, as will be seen in what follows. (TA.) And *It* (a hostile party, and a disease, ISk, Th, Msb) *detained, restrained, withheld, or prevented, him* (ISk, Th, Msb, K) *from journeying &c.;* (K;) as also حَصْرَهُ: (AO, *ISk, Th, Msb, K:) or the latter signifies it (disease) *prevented him from journeying, or from a thing that he desired:* so in the Kur ii. 192: (ISk, S:) or [more properly] it (disease, or urine, [&c.]) *made him to restrain himself:* (Akh, S, K:) or حَصْرٌ signifies *the being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease, or the like:* (IAth:) or حَصْرٌ is said when

a man is turned back from a course which he desired: and حَصْرٌ, when he is confined, or restrained, or the like: (Yoo:) or, accord. to Fr, the Arabs say, of him whom fear or disease prevents from accomplishing his pilgrimage or his عمرة [q. v.], (Mgh, *TA,) and of any one that is not forcibly constrained, as by imprisonment, or by enchantment or the like, (TA,) أَحْصَرَ: and of him who is imprisoned or restrained by a Sultān, or by one who overpowers, حَصْرٌ: this distinction is observed by them: (Mgh, *TA:) but if you mean that the constraining power of the Sultān is a preventing cause, and you do not refer to the act of the agent, it is allowable for you to say, قَدْ أَحْصَرَ الرَّجُلُ: and if you say of him whom pain or disease makes to restrain himself, that the disease, or fear, restrains him, it is allowable for you to say, حَصَرَ: or, as Abou-Is-hāk the Grammarian says, the correct rule, accord. to the lexicologists, is, that one says of him whom fear and disease prevent, أَحْصَرَ: and of him who is confined or restrained by another, حَصَرَ: and thus it is because he who refrains from conducting himself freely in an affair restrains himself: and thy saying حَصْرَتُهُ means that thou hast restrained him; not that he has restrained himself: so that it is allowable to say in this case [when you do not mention the agent], أَحْصَرَ. (TA.) [Accord. to Z,] حَصَرَ عَنْهُ and دُونَهُ [lit. *He was withheld from it*] is said when a man is ashamed at a thing, and leaves it, or abstains from it, or when he is unable to effect a thing, or finds his wish difficult of attainment. (A. [See also حَصَرَ, in what follows, in this paragraph.]) حَصْرَتُ الْفَرَمَاءِ فِي الْمَالِ means حَصْرَتُ قِسْمَةِ الْمَالِ فِي الْفَرَمَاءِ [I restricted the division of the property among the creditors]: for the prevention is not against them, but against others, from their being sharers with them in the property: the phrase is inverted, like أَدْخَلْتُ الْقَبْرَ الْمَيْتَ. (Msb.) — Also حَصْرَهُ (K,) aor. ٺ, inf. n. حَصَرَ (TA,) *He took the whole of it; (K;) [appropriated it to himself exclusively;] acquired it; took it to himself.* (TA.) — And حَصَرَ (S, A, Mgh, K,) and أَحْصَرَ (S, A, K,) or حَصَرَ حَصْرٌ عَلَيْهِ خَلَاؤُهُ, and أَحْصَرَ, (Ks,) or حَصْرٌ, aor. ٺ, inf. n. حَصَرَ [and حَصْرٌ, or this latter is a simple subst.], (Ibn-Buzurj,) *He* (a man, S, A) *suffered suppression of the feces, or constipation of the bowels:* (Ks, Ibn-Buzurj, S, A, Mgh, K:) [distinguished from أَسْرَ: (see حَصْرُ:) or] حَصْرٌ عَلَيْهِ بَوْلُهُ signifies *he suffered suppression of his urine.* (Ibn-Buzurj.) — حَصْرَتْ, [intrans.,] with fet-h [to the ص], and أَحْصَرَتْ, *She* (a camel) *had a narrow orifice to the teat.* (S.) And حَصَرَ, aor. ٺ; and حَصَرَ, aor. ٺ; and أَحْصَرَ (K,) or أَحْصَرَ; (so in the TA;) *It* (the orifice of her teat) *was, or became, narrow.* (K, *TA.) — And حَصَرَ, aor. ٺ, inf. n. حَصَرَ, *He was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech;* (S, Mgh, K, Expos.

of the "Mufassal" of Z;) by reason of shame and confusion of mind, or other [accidental] cause; wherein, only, it differs from عَجِي. (Expos. of the "Mufassal" of Z.) And also, (Msb, K,) or حَصَرَ فِي الْقِرَاءَةِ, (S,) He faltered, or became impeded, and was unable to proceed, in reading, or recitation. (S, Msb, K.) And حَصَرَ. aor. -, He was ashamed, and cut short, as though the affair straitened him like as the prison straitens the prisoner. (TA.) And حَصَرَ عَنْهُ He became impeded, and was unable to do it. (S.) And حَصَرَ عَنِ الْمَرْأَةِ, aor. -, [inf. n. حَصَرَ,] He abstained from sexual intercourse with the woman, (K, TA,) though able to enjoy it: (TA:) or حَصَرَ عَنِ أَهْلِهِ, (S,) or عَنِ النِّسَاءِ, (Az,) he was prevented by impotence from having sexual intercourse (Az, S) with his wife, (S,) or with women. (Az. [See حَصُورٌ.] — Also حَصَرَ, (Mgh, TA,) or حَصَرَ صَدْرَهُ, (S, Msb, TA,) aor. -, (Msb,) inf. n. حَصَرَ, (S, Msb, K,) He became straitened in his bosom; his bosom became straitened. (S, Mgh, Msb, K,* TA.) In the Kur [iv. 92], أَوْ جَاؤُوكُمْ حَصْرَتٌ means حَصْرَةٌ صُدُورُهُمْ أَنْ يَقَاتِلُوكُمْ [Or who come to you, their bosoms being contracted so that they are incapable of fighting you; or their bosoms shrinking from fighting you]: (TA:) Akh and the Koofees allow that the pret. here may be a denotative of state; but Sb does not allow this use of the pret. unless with قَدْ; and he makes حَصْرَتٌ صُدُورُهُمْ to be an imprecation [meaning may their bosoms become contracted]: (S:) accord. to Fr, the Arabs say, أَتَانِي فَلَانٌ ذَهَبَ عَقْلُهُ, meaning حَصْرَتٌ أَعْلَهُ: Zj says, Fr makes حَصْرَتٌ a denotative of state; but it is not so unless with قَدْ: Th says that if قَدْ be understood, it approximates to a denotative of state, and becomes like a noun; and some read حَصْرَةٌ صُدُورُهُمْ: AZ does not allow this use of the pret. [as a denotative of state] unless preceded by وَ or قَدْ. (TA.) — And حَصَرَ, alone, He vomited. (Mgh.) — And He became affected with a disease, or malady, by a thing. (TA.) — Also, (S, K,) aor. -, inf. n. حَصَرَ, (K,) He was, or became, niggardly, tenacious, penurious, or avaricious. (S, K.) One says, شَرِبَ الْقَوْمُ فَحَصَرَ عَلَيْهِمْ فَلَانٌ, (AA, S, L,) not expending upon those who drank with him. (L.) — [Hence,] حَصَرَ بِالسِّرِّ He concealed the secret; (K;) refrained from divulging it. (TA.) — حَصَرَ الْبَعِيرَ, aor. 2 and -, (TA,) inf. n. حَصَرَ, (K,) He bound a حَصَارٌ, (K, TA,) or a مَحْصَرَةٌ, (TA,) upon the camel; (K, TA;) as also حَصَرَ: (S, K, TA;) and he made for, or put to, the camel a حَصَارٌ: as also حَصْرَهُ. (TA.)

3: see 1, in three places.

4: see 1, in eleven places.

7. انحصر He, or it, was, or became, restrained, withheld, or prevented. (KL.)

8: see 1, last sentence.

حَصَرَ (S, Mgh, K, &c.) and حَصَرَ (A, and Expositions of the Fg) Suppression of the feces; or constipation of the bowels: (Yz, As, S, A,

Mgh, K:) suppression of the urine is termed حَصْرٌ: (Yz, As, Mgh:) or حَصْرٌ signifies also suppression of the urine, like حَصْرٌ. (Ibn-Buzurj.)

حَصَرَ [inf. n. of حَصَرَ, q. v., passim. — Also] Suppression of the flow of milk of a camel, from a heaviness, or heaving, of the stomach, or a tendency to vomit; and unwillingness to yield a flow of milk. (TA.)

حَصَرَ A man unable to express his mind; to say what he would; to find words to express what he would say; (Mgh, TA;) by reason of shame and confusion of mind, or other [accidental] cause: (TA: [see حَصَرَ:]) and one who is impeded, and unable to proceed, in reading, or recitation: (Msb, TA:) and so حَصِيرٌ and مَحْصُورٌ, in both these senses. (TA.) — Contracted in the bosom; having the bosom contracted; (Mgh, TA;) as also حَصِيرٌ and حَصُورٌ. (K.) In the Kur iv. 92, some read حَصْرَةٌ صُدُورُهُمْ [Their bosoms being contracted]. (TA. [See 1, latter part.]) — Affected with vomiting. (Mgh.) — Niggardly, tenacious, penurious, or avaricious; (K;) as also حَصِيرٌ and حَصُورٌ: (S, K;) and حَصِيرٌ one who will not drink wine, by reason of niggardliness: (K;) and حَصُورٌ one who will not expend upon those who drink with him: (L:) and one who [by reason of niggardliness] does not take part in the game called الميسر. (Sub.) — Also, (S,) or حَصَرَ بِالْأَسْرَارِ, (A,) and حَصُورٌ [alone], (K,) A strict concealer of secrets: (S:) or [simply] a concealer of secrets. (A, K.) — حَصْرَةُ الشَّخْبِ A she-camel whose flow of milk is suppressed. (TA.)

حَصَرَ: see حَصَرَ.

حَصْرَاءُ Impervia eöunti mulier; syn. رَتْقَاءُ. (A, K.)

حَصْرِي [and حَصْرِي, which latter is now the more common,] A maker, or seller, of حَصَرَ [or حَصَرَ, i. e. mats, pl. of حَصِيرٌ]. (Ibn-Khillikán, p. 19 of vol. i. of De Slane's ed.)

حَصَارٌ: see the next paragraph.

حَصَارٌ: see حَصِيرٌ. — [A fortress; a fort; a castle.] — Also, (S, K,) and حَصَارٌ, (K,) A kind of pillow, cushion, or pad, which is put upon a camel, and of which the hinder part is raised so that it is made like the آخِرَةُ of a camel's saddle, the fore part being stuffed so that it is made like the قَادِمَةٌ [or rather وَاسِطَةٌ or وَاسِطَةٌ] of a camel's saddle, and which is ridden upon; and so مَحْصَرَةٌ: (K;) or a kind of saddle upon which those who break, or train, beasts ride: or a [piece of stuff of the kind called] كِسَاءٌ, which is thrown upon the back of the camel, behind the rider: (TA:) or مَحْصَرَةٌ (K) and حَصَارٌ (TA) signify a small [saddle of the kind called] قَتَبٌ, (K, TA,) which is bound upon a camel, and upon which is thrown the apparatus of the rider. (TA.)

حَصُورٌ One who has no sexual intercourse with women, (S, Mgh, K,) though able to have it, (K,) abstaining from them from a motive of

chastity, and for the sake of shunning worldly pleasures: (TA:) or who is prevented from having it, (K, TA,) by impotence: (TA:) or who does not desire them, (IAar, A, Msb, K,) nor approach them: (IAar, K:) applied also to a horse, i. q. عَجِينٌ. (IAar, TA in art. عَجَز.) In the Kur [iii. 34], applied to John the Baptist. (TA.) — Castrated; (K;) having the penis and testicles amputated. (TA.) — Very fearful or cautious; who abstains, or refrains, from a thing through fear. (K.) — See also حَصَرَ, in four places. — Also A she-camel having a narrow orifice to the teat. (S, K.)

حَصِيرٌ: see مَحْصُورٌ, in two places: — and see حَصَرَ, in four places. — Also A king: (S, A, K:) because he is secluded: (S, A:) or because he prevents those who have access to him. (TA.) — A prison; (S, A, Mgh, Msb, K;) as also حَصَارٌ. (TA.) So [accord. to some] in the Kur xvii. 8. (S, ISd.) — A mat woven of reeds [or of rushes] (Msb, K) or of palm-leaves; (IDrd and K voce تَدْرَعٌ, &c.;) syn. بَارِيَةٌ; (Msb, K;) vulgarly حَصِيرَةٌ: (Msb:) or a thing woven, [سَفِيغَةٌ, in the L and TA erroneously written سَفِيغَةٌ,] made of بَرْدِي [or papyrus] and of أَسَل [or rushes], and then spread upon the ground like a carpet: (TA:) pl. حَصْرٌ (Msb, TA) and, by contraction, حَصْرٌ. (TA.) Hence the prov., حَصِيرٌ عَلَى حَصِيرٍ [A captive upon a mat]. (TA.) And بَنَاتُ الْحَصِيرِ Bugs; syn. بَقِي. (TA in art. بَقِي.) — Anything woven. (K.) — A garment, or piece of cloth, ornamented and variegated, which, when spread out, captivates hearts in a manner peculiar to it, by its beauty. (K.) So, accord. to some, in the trad. of Hodheyfeh, تُعْرَضُ عَلَى الْفَتَنِ عَلَى الْقُلُوبِ عَرْضُ الْحَصِيرِ [expl. in art. عرض, conj. 1]. (B.) — A bed; or a thing spread to lie upon; as though it were a mat: so, accord. to El-Hasan, in the Kur xvii. 8, referred to above. (TA.) — A sitting-place; syn. مَجْلِسٌ: (K, and so in two copies of the A:) MF thinks it to be a mistake for مَحْبِسٌ [a prison, or place of confinement]. (TA.) — The surface of the ground: (Msb, K:) whence, accord. to some, it is applied to that which is spread upon the ground [i. e. a mat]: (TA:) pl. [of pauc.] أَحْصَرَةٌ and [of mult.] حَصْرٌ. (K.) — Water. (K.) [Perhaps because its surface, when rippled by the wind, is likened to a thing woven: see تَسْحُجٌ.] — The diversified wavy marks, streaks, or grain, (فَرْنَدٌ) of a sword, (K, TA,) resembling the tracks of ants: (TA:) or its حَصِيرَانِ are its two sides. (K,* TA.) — A road, or way. (IAar, K.) — A row of men, and of other things. (K.) — A certain vein extending across upon the side of a beast, towards the belly: (K:) so, accord. to some, in the trad. of Hodheyfeh mentioned above: (TA:) or a portion of flesh so situate; (K;) i. e., from the shoulder-blade to the flank; as also حَصِيرَةٌ, explained in the K as a portion of flesh lying across in the side of a horse, which one sees when he is made lean by scanty food: (TA:) or the former signifies the sinew that

is between the part called the *صفاق* and the part where the false ribs end; (K, TA;) which is the end of the side: (TA:) or the part that is between the vein that appears in the side of the camel and horse, lying across, and what is above it, to the part where the side terminates: (Aḡ, Ṣ;) or the *حصير* of the side is what appears of the upper parts of the ribs. (Ibn-Es-Seed.)—Also The side itself. (Az, Ṣ, K.) Hence the phrase, *دابة عريض الحصيرين* A beast having wide sides. (A, TA.) And *أوجع الله حصيريه* [May God make his sides to ache; meaning] may he be severely beaten. (A, TA.) A certain elegant scholar says, *أثر حصير الحصير في حصير الحصير* The mat of the prison made marks upon the side of the king. (MF.)

حصيرة: see *حصير*, in two places.—Also A place in which dates are dried: (Ṣ, K:) or, accord. to Az, it is with *ض*. (TA.)

محصور: see *محصور*.

محصرة: see *حصار*, in two places.

محصور Straitened: [encompassed, or surrounded:] besieged, or beset, in a fortress. (TA.) Confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented; (Akh, Ṣ, TA;) as also *حصير*. (Ibn-Es-Seed.) Detained, restrained, withheld, or prevented, from journeying &c.; as also *حصير* and *محصور*: (TA:) [or this last signifies made to restrain himself: see I.] See also *حصير*.—Suffering suppression of the feces, or constipation of the bowels: (Ibn-Buzurj, Mgh, K:) [distinguished from *مأسور*: (see *حصير*: or] it also signifies suffering suppression of the urine. (Ibn-Buzurj.)—A camel having upon him [or furnished with] a *حصار*. (K.)

حصير

Q. 1. *حصير*, [inf. n. *حصيرة*,] He braced his bow, making the string tight, or tense. (Ṣ, K.)—He twisted a rope strongly. (K.)—He filled (Aḡn, K) a vessel, (Aḡn, TA,) or a skin: (K:) or he filled a skin so that it became strait [or tense]. (TA.)—He pared and shaped a reed for writing. (K.)—[Golius has added the signification "Excitavit," as on the authority of the KL; but in my copy of that work, I find, as the inf. n. of the verb having this signification, *حصيرة*, which immediately follows the significations of *حصيرة*, and hence appears to have been omitted in the copy of the KL used by Golius.]

Q. 2. [*تحصير* app. signifies It (a grape) became in the state in which it is termed *حصير*. And hence,] *تربب قبل أن يتحصير* [app. meaning † He did the latter part of an affair before the first; as when a man writes a book before he has qualified himself by preparatory study]: a prov. (TA.)—*تحصير* said of butter [in the process of formation] means It became disordered, or separated [into clots], by reason of intense cold; and did not coalesce; as also *تخضور*. (TA.)

حصير: see the next paragraph.

حصير The first of grapes, (Ṣ, Mgh, Mṣb, K,) such as are crude and sour, (Mgh,) as long as they remain sour, (Mṣb,) or as long as they remain green: (K:) or grapes when hard: (Az, TA:) or, accord. to Aḡn, grapes when they have become organized and compacted: or, as he says on one occasion, [the n. un.] *حصيرة* signifies a grape when it germinates. (TA.) The rubbing of the body in the bath with bruised, or pulverized, *حصير* dried in the shade prevents the origination of [the cutaneous disorder termed] *حصف* in the year in which this is done, and strengthens the body, and cools it. (K.)—Dates, or fruit, (*تمر*, or *تمر*, accord. to different copies of the K, the latter being the reading in the M, TA,) not yet ripe. (M, K, TA.)—Fruit plucked from the tree called the *مط*, (K,) i. e. the wild pomegranate. (TA.)—In the "Jemā et-Tefāreek," it is said to signify Grape-stones: but this requires consideration. (Mgh.)—What is lean, dry, or withered, (syn. *حشيف*), of anything. (AZ, Mṣb, K.)—And hence, (Mṣb,) † A niggardly man; (ISk, Ṣ, Mṣb, K;) narrow in disposition; as also *محصير* (Ṣ, TA) and *محصير*: (K, TA:) or *محصير* means having little, or no, good. (TA.)—Short; (K;) and *فاحش* [app. as meaning evil in disposition]; as also *حصير*. (TA.)—And An iron [hooked] instrument with which the bucket is extracted from a well; (K;) also called *عودق*. (TA.)

حصيرة [inf. n. of Q. 1, q. v.]—Also Niggardliness, tenaciousness, or avarice. (K, TA.)

[*حصير* Omphacine. (Golius, on the authority of Meyd.)]

حصيرة Soup made [or flavoured] with unripe grapes or dates, or with the juice thereof. (MA.)

محصير Butter disordered, or separated [into clots], by reason of intense cold; not coalescing; (K;) [as also *محصير*: see Q. 2.]—A scanty, or small, gift. (TA.)—Anything straitened, or scantied. (TA.)—See also *حصير*, in two places.

محصير i. q. *محصير*, (K,) which is the more common term; meaning A poet that lived in the time of paganism and in that of El-Islām. (TA.)

محصير: see *محصير*: — and *حصير*.

حصف

1. *حصف*, aor. *حصفت*, (Ṣ, K,) inf. n. *حصافة*, (Ṣ, TA,) [app., in its primary and proper sense, It was, or became, compact, or firm and close; said of a rope, and of a web, and the like: see its part. n., *حصيف*; and see also 10. — And hence,] † He (a man, TA) was, or became, firm, or sound, in intellect or sense; (Ṣ, K, TA;) or strong in intellect, and good in judgment. (TA.)—*حصف*, aor. *حصفت*, inf. n. *حصف*, It (the skin, Ṣ, TA, or the body, or person, Mṣb) was, or became, affected with dry mange or scab: (Ṣ, K, TA:) or broke out with small pustules, (Mṣb, TA,) like the small-pox, (Mṣb,) generating matter, or thick purulent matter, and not becoming large; sometimes

coming forth in the soft parts of the belly in the days of heat. (TA.)

4. *احصف*, (K,) inf. n. *احصاف*, (Ṣ,) He twisted a rope firmly, strongly, or compactly. (Ṣ, K.) And *احصف نسجه* [He made his weaving, or his web, compact; or firm and close; or close in texture, and strong: see the pass. part. n. below]: said of a weaver. (TA.)—[Hence,] † He established, or settled, or he did, performed, or executed, an affair, firmly, solidly, soundly, or well. (Ṣ, K, TA.)—† He (a man, and a horse,) passed, went, or went along, quickly, or swiftly: (Ṣ, K:) or raised the pebbles in his running: (Ṣgh, K:) or went with short steps, but quickly: (ISk, K:) or he (a horse) ran quickly, with short steps, at the utmost rate of the pace termed *حصير*. (AO, TA.)—*احصفه الحر*, inf. n. as above, The heat caused pustules [such as are termed *حصف*] to come forth upon his body, or person. (TA.)

10. *استحصف* It (a thing, Ṣ, TA) was, or became, firm, strong, compact, sound, or free from defect: (Ṣ, K, TA:) properly said of a rope, as meaning it was, or became, firmly, strongly, or compactly, twisted: and—tropically said of judgment [as meaning † it was, or became, firm, strong, sound, or good]: and of an affair [as meaning † it was, or became, established, or settled, or done, performed, or executed, firmly, solidly, soundly, or well]. (TA. [See also *حصف*].) —† It (the vulva) was, or became, narrow, and firm, or tough, on the occasion of *جماع*. (K, TA.) The quality thus denoted is approved; and the woman possessing it is termed *مستحصفة*. (TA.)—† It (time, or fortune,) pressed hardly, or severely, (Ṣ, K, TA,) upon him. (Ṣ, TA.) —† It (a company of men) collected, or congregated. (TA.)

حصف Dry mange or scab: (Ṣ, K:) or small pustules, [like the small-pox, (see *حصف*)] that generate matter, or thick purulent matter, and do not become large; sometimes coming forth in the soft parts of the belly in the days of heat. (TA.)

حصف: see *حصيف*.—Also part. n. of *حصف*. (Mṣb.)

حصيف Anything firm, strong, compact, sound, and free from defect. (TA.) A garment, or piece of cloth, compactly, or firmly and closely, woven: (TA:) or dense; concealing [what is within it]: (Kf, TA:) and *محصف* [in like manner] signifies dense and strong. (TA.)—[Hence,] † Firm, or sound, in intellect or sense; (Ṣ, K, TA;) and *حصف* signifies the same; and firm in judgment; [or possessing firmness, or soundness, of intellect and judgment; for] it is a possessive epithet: and the former is said to signify strong in intellect, and good in judgment. (TA.) *حصيف العقدة*, occurring in a letter of 'Omar, means † [Firm] in judgment, and in the management, conducting, ordering, or regulating, of affairs. (TA.)

حصف: see *حصيف*.—[Hence,] *بينهما حبيل* † Between them two is a firm tie of brotherhood. (TA.)

مُحَصَّفٌ A horse that goes in the manner denoted by the verb **حَصَفَ**; (K;) as also **مُحَصَّفٌ** (S, K) and **مُحَصَّفٌ**; (K;) [or] the last is applied to a she-camel: (S:) the fem. of the first is with *ة*. (TA.)

مُحَصَّفٌ } see what next precedes.
مُحَصَّفٌ }

مُتَّحِفٌ A narrow **فَرْجٌ** [or vulva]. (S.) See also 10.

حَصَلَ

1. **حَصَلَ**, (Mṣb, K, &c.) aor. *حَصَلَ*, (TA.) inf. n. **حَصُولٌ** (Mṣb, K, &c.) and **مُحَصَّوْلٌ**, (K,) like **مَعْتَمِرٌ** and **مَعْتَمِرٌ** and **مَعْتَمِرٌ**, (TA.) [It was, or became, produced, educed, extracted, taken forth, or fetched out; as gold or silver from the stone of the mine, and the kernel from the shell, and wheat from the straw: (see 2:)] it came out, it became apparent: (KL:) it was, or existed, or came into being or existence; it became realized; syn. with the complete [i. e. attributive] **كَانَ**: (Mṣb in art. **كَانَ**;) [it presented itself: it was, or became, prepared, or ready: it became attained, obtained, gotten, or acquired:] it came, came to pass, happened, took place, betided, befell, or occurred; said of an event; syn. with **وَقَعَ**, (TA in art. **وَقَعَ**;) which is also syn. with the complete [or attributive] **كَانَ**; (Mṣb in art. **كَانَ**;) likewise syn. with **جَاءَ**: (Er-Rághib, TA in art. **جَاءَ**;) [it resulted; and particularly as a sum; and as a product; and as a quotient: it ensued: it arose, originated, proceeded, came, supervened, or accrued: in which senses, also, it is syn. with the attributive **كَانَ**, and with **جَاءَ**, followed by **مِنْ**:] it remained, and continued, when the rest had gone, or passed away; (K, TA;) relating to a reckoning, and to an action, and the like: (TA:) and i. q. **وَجِبَ** and **تَبَيَّنَ**; as in the saying, **حَصَلَ لِي عَلَيْهِ كَذَا** [Such a thing, or sum, was, or became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt to me]. (Mṣb.) = **حَصَلَ**, [aor. *حَصَلَ*,] inf. n. **حَصَلٌ**, He (a horse) had a complaint of his belly from eating the earth of the herbage: (S:) or **حَصَلَتِ الدَّابَّةُ**, aor. *حَصَلَتِ*, (M, K,) inf. n. as above, (TA,) the beast ate earth, (M, K,) or pebbles, (K,) and they remained in its inside, (M, K,) fixed: (M:) or **حَصَلَ** signifies a horse's taking into the mouth earth from the herbs, some of which earth, collecting in his belly, kills him: and the horse so killed is said to be **حَصَلَ**: (T, TA:) or a camel's having pebbles [which he has swallowed] remaining in the omasum, so as not to come forth in the cud when he ruminates; and when this is the case, they sometimes kill: or a young camel's eating earth, and in consequence not ejecting the cud; which sometimes kills it. (TA.)—Said of a boy, it signifies **فِي وَقَعَتِ الحَصَاةُ** (K) or **فِي وَقَعَتِ الحَصَاةُ** (O, K) [app. meaning The stones, or the stone, fell, or descended, in his scrotum: Freytag, following the TK, in which **فِي انْتَبِيهِ** is con-

sidered (I know not on what authority) as meaning **فِي مَنَاتِهِ**, renders it "laboravit lapidibus in vesica urinæ orientibus"].

2. **حَصَلَ**, inf. n. **تَحْصِيلٌ**, a trans. verb; (S, Mṣb;) i. e. trans. of **حَصَلَ**, primarily signifying, accord. to IF, (Mṣb,) He produced, educed, extracted, took forth, or fetched out, gold [or silver] from the stone of the mine; (Mṣb, Er-Rághib, TA;) and in like manner, the kernel from the shell; and [the grain of] wheat from the straw: (Er-Rághib, TA:) he made a thing apparent; (Az, Er-Rághib, TA;) as, for instance, the kernel from the shell; and the **حَاصِلٌ** [or result] of a computation: (Er-Rághib, TA:) [he brought into being, or existence; he realized:] he prepared, or made ready: (PS:) he separated, discriminated, or distinguished, (Az, K,) what remained and continued, when the rest had gone, or passed away: (K: [in the CK, **مَا يَحْصَلُ** is erroneously put for **مَا يَحْصُلُ**]) he perceived a thing: he attained, or obtained, a thing: syn. **أَدْرَكَ** [in both these senses: and also as meaning he overtook]: (Abul-Baḳà, TA:) he took, or got, or acquired, advantage, or profit; (KL;) i. q. **أَخَذَ**, and **حَازَ**: (B and TA in art. **أَخَذَ**;) he collected: (Az, Er-Rághib, TA:) and [hence, app.,] **تَحْصِيلُ كَلَامٍ** signifies The reducing a sentence, or the like, to its **مَحْصُولٌ** [here meaning its essential import, or its sum and substance]: (S, TA:) and **حَصَلَ الكَلَامُ كَذَا** [The sentence, or speech, comprehended, or comprised, within its scope, such a thing]. (Mṣb in explanation of **تَضَمَّنَ**.) **وَحَصَلَ** **مَا فِي الصُّدُورِ**, in the Kṣur [c. 10], means And what is in the breasts, or minds, [of men] shall be made apparent: (Az, Er-Rághib, TA:) or discriminated: (Az, Bd, TA:) or collected, (Fr, Az, Bd, Er-Rághib, TA,) in the registers. (Bd.) = See also 4, in two places.

4. **أَحْصَلَ التَّخْلُ**; (S, K;) and **حَصَلَ**, inf. n. **تَحْصِيلٌ**; (K;) The palm-trees had **حَصَلَ**; i. e., dates that had not yet become hard, (S, K,) and of which the **ثَفَارِيقُ** [or bases] had not yet appeared; (S;) or dates that had become hard and round: and also, had **حَصَلَ** as meaning **سَدِجٌ** (طَلَع) that had become yellow: (K:) or **أَحْصَلَ البَلْحُ** the dates came forth from their **ثَفَارِيقُ**, small: and **حَصَلَ** they became round. (TA.)—**أَحْصَلَ القَوْمُ** The people had unripe, or ripening, dates appearing upon their palm-trees. (TA.)

5. **تَحَصَّلَ** It became collected, and remained, or continued. (K, TA.)

Q. Q. 1. **حَوَّصَلَ** He (a bird, S) filled his **حَوْصَلَةٌ** [i. e. stomach, or crop]. (S, K.) You say [to a bird], **حَوَّصِلِي وَطَيْرِي** [Fill thy stomach, or crop, and fly]. (S.)

حَصَلَ: see what next follows: — and see **حَصَالَةٌ**.

حَصَلَ (S, K) and **حَصَلَ**, (M, K,) the latter used by poetic license, (ISd, TA,) Dates before they have become hard, (S, K,) and before their **ثَفَارِيقُ** [or bases] have appeared; n. un. **حَصَلَةٌ**: (S:) or when they have become hard and round.

(IAgr, K.) And The spadix of the palm-tree (**طَلَعٌ**) when it has become yellow. (K.) Also, the former, What fall, and become scattered, of the produce of a palm-tree, green and fresh, like small green beads. (Aboo-Ziyád, TA.)—See also **حَصَالَةٌ**.

حَصَلَ: see **حَصَلَ**.

حَصِيلٌ A certain plant. (S, M, O, K.)

حَصَالَةٌ What remains, of grain, in the place where it has been trodden out, after the removal [of the bulk] of the grain: (S, O:) or, as also **حَصَلَ** (K, TA) and **حَصَلَ**, (K,) what remains, of barley and wheat, in the place where it has been trodden out, after the bad thereof has been removed: and what comes forth from wheat, and is thrown away, such as [the weed called] **زُرْزَانٌ**, (K, TA,) and **دِنَقَةٌ** [i. e. **دِنَقَةٌ** or **دِنَقَةٌ**] and the like: or what comes forth from barley and wheat, and is thrown away, when it is somewhat grosser than dust, or earth, and than what are termed **دُقَاقٌ** [q. v.]: (TA:) or the remains of wheat in the sieve, after the sifting, with what are mixed therewith; as also **حَصَالَةٌ**; but the former word is the more known. (JK and TA in art. **حَصَلَ**.) [See also **حَصَالَةٌ**.]

حَصِيلَةٌ: see **حَصَلَ**.

حَوْصَلَةٌ: see **حَوْصَلَةٌ**.

حَاصِلٌ (T, S, M, Mṣb, K, KL) and **حَصِيلَةٌ** (S, K, &c.) and **مَحْصُولٌ** (S, Mṣb, K) [and **مُحَصَّلٌ**] Produce; or what is produced, educed, extracted, taken forth, or fetched out: what is made apparent: profit, advantage, gain, or acquisition: (KL in explanation of the first word [but applying to all]:) [the result of a thing:] a remain, remainder, remaining portion, remnant, relic, residue, or the remains, of a thing; (S;) what remains, and continues, of anything, when the rest has gone, or passed away: (K:) it is of a reckoning, or computation, and of actions, and the like: (T, M, TA:) pl. of the second **حَصَائِلٌ**. (S, TA.) The first also particularly signifies What is cleared, or purified, of silver [and of gold] from the stone of the mine. (TA.) [And The produce, or net produce, of land &c.; of anything that is a source of revenue; as also the third. The result of an arithmetical process; the sum, the product, and the quotient. The sum, or sum and substance, or essential import, of a sentence or the like; as also the third (see 2) and the fourth. And the result, end, conclusion, event, issue, ultimate consequence or effect, or ultimity, of anything.] = See also **حَوْصَلَةٌ**.

حَوْصَلٌ A depressed place where water rests in a meadow, where the herbage is the latest to dry up: whence the **حَوْصَلَةٌ** of a bird, as being the resting-place of what it eats. (Az, TA.)—The place where water rests, or remains, in the furthest part of a watering-trough or tank; (K;) as also **حَوْصَلَةٌ**. (ISd, K.)—See also **حَوْصَلَةٌ**.—Also A sheep or goat large in the part of the belly above the navel. (M, K.) = A certain plant. (TA.)

حَيْضَل The [plant called] **بَادَنْجَان** [q. v.] (K.)
حَوْصَلَة: see **حَوْصَل**, in two places. — The
حَوْصَلَة of a bird (S, Mgh, K) is [The stomach; the
triple stomach, consisting of the crop, or craw,
the second stomach, and the gizzard, or true
stomach: and often, particularly, the first of these
three: see **جَرِيَّة** and **جَرِيَّة**:] that which, to a
bird, is like the **مَعْدَة** to a man; (K;) also called
حَوْصَلَة (Mgh, K) and **حَوْصَلَة** and **حَوْصَل**:
(K;) and of an animal having a cloven hoof or a
حَف, i. q. **مَصَارِين** [q. v.]: (Az, TA:) pl. **حَوَاصِل**.
(S, TA.) — Hence the **حَوَاصِل** [i. e. † Store-
rooms, or magazines,] of kháns: [also meaning
† the cells of prisons:] of which the sing. is
حَوْصَلَة: not, as the vulgar say, **حَاصِل**. (TA.)
— Also, the sing., The lower part of the belly,
as far as the pubes, (K, TA,) of a man, (TA,)
and of any animal: (K, TA:) or the place where
the feces collect, below the navel: or the part be-
tween the navel and the pubes. (TA.) — **نَاقَة**
ضَخْمَة الحَوْصَلَة A she-camel big in the belly.
(TA.)

حَوْصَلَة: see **حَوْصَلَة**.

حَوْصَلَة: see **حَوْصَلَة**. — Also A thing resem-
bling a **حَقَّة** [q. v.], made of baked clay; vulgarly
called **حَصَالَة**. (TA.)

حَاصِل: see **حَاصِل**.

مُحَصِّل One who clears, or purifies, silver [and
gold] from the stone of the mine. (TA.) And
مُحَصِّلَة A woman who separates (**تُحَصِّل**) the
earth of the mine [for the purpose of extracting
the gold or silver]. (S, K.)

مُحَصِّوْل: see **حَاصِل**: and see also 2.

مُحَوِّصِل (K) and **مُحَوِّصِل**, (K, TA,) or
مُحَوِّصِل, (so in my MS. copy of the K,) or
مُحَوِّصِل, (so in the CK.) One who is protuberant
in his lower part [of the belly], next his navel,
like her who is pregnant: (K:) so in the M.
(TA.)

مُحَوِّصِل, or **مُحَوِّصِل**: see what next
precedes.

حصن

1. **حَصَن**, (Mgh, Mgh, K,) aor. ², (K, TA,)
inf. n. **حَصَانَة**, (S, Mgh, Mgh, TA,) said of a **حَصْن**
[or fortress], (S,) or of a place, (Mgh, Mgh, TA,)
i. q. **مَنْع**, [for which the CK erroneously substi-
tutes **وَمَنْع**, after **كُرْم**, as though the verb were
حَصَن and **حَصَن**,] (K, TA,) [i. e.] It was, or
became, **مَنْع** [meaning inaccessible, or unap-
proachable, or difficult of access]; it was, or be-
came, unattainable, by reason of its height; (Mgh;) it
was fortified, or protected against attack, so
that one could not gain access to what was within
it. (Mgh.) — Hence, (Mgh,) **حَصَّنَتْ**, (S, Mgh,
K,) aor. ², (K,) inf. n. **حَصْن** (S, Mgh, K) and
حَصْن and **حَصْن** (K) and **حَصَانَة**; (S, Mgh, TA;) and
أَحَصَّنَتْ, (S, Mgh, K,) inf. n. **أَحْصَان**; (Mgh;) and
تَحَصَّنَتْ; (K;) said of a woman,

She was, or became, continent, or chaste; or she
abstained from what was not lawful nor decorous;
syn. **عَفَّت**: (S, Mgh, Mgh, K:) or she was, or
became, married; or she had a husband; (K;) as
also **حَصَّنَتْ** and **أَحَصَّنَتْ**: (Ham p. 101, in
which **حَصَّنَتْ** is likewise mentioned in this sense:)
or **أَحَصَّنَتْ** signifies she was, or became, pregnant;
(K;) as though pregnancy protected her from a
man's going in to her. (TA.) — **حَصَّنَهُ**, inf. n.
حَصْن, He preserved, or guarded, him, or it, in
places inaccessible, or unapproachable, or difficult
of access, as in a **حَصْن** [or fortress]. (TA.)
[See also 2 and 4.]

2. **حَصَّنَهُ**, [inf. n. **تَحَصَّن**]; and **أَحَصَّنَهُ**; He
made it, or rendered it, inaccessible, or unap-
proachable, or difficult of access; (Mgh, K;) he
made it, or rendered it, unattainable, by reason
of its height; (Mgh;) he fortified it, or protected
it against attack, so that one could not gain ac-
cess to what was within it; (Mgh;) namely, a
place. (Mgh, Mgh.) **حَصَّنْتُ الْقَرْيَةَ** I built a wall
around the town, or village. (S.) — For the
former verb, see also 4. — And see 5.

4. **أَحَصَّنَهُ**: see 2. — Also He, (God,) or it,
(a coat of mail [or the like],) protected, or de-
fended, him. (Fr, Mgh, TA.) — **الْعَقَّة تَحَصَّنَ**
مِنَ الرَّيْبَةِ [Continnence, or chastity, preserves
from suspicion, or evil opinion]. (Mgh.) —
الَّتِي أَحَصَّنَتْ فَرْجَهَا, in the Kur [xxi. 91 and lxvi.
last verse], means Who preserved her pudendum
from that which is unlawful or indecorous; (Zj,
Mgh, TA;) who abstained from what is unlaw-
ful or indecorous; or was continent, or chaste.
(Mgh.) — **أَحَصَّنَ الْمَرْأَةَ** He (her husband) caused the
woman to abstain from that which is unlawful or
indecorous, or to be continent or chaste; (S, Mgh,
K,*) as also **حَصَّنَهَا**. (K.) And **أَحَصَّنَ التَّزْوِجَ**
[Marriage caused him to abstain from that which
is unlawful &c.]. (K.) — [Also He married the
woman; i. e. gave her in marriage.] See **أَحَصَّنَتْ**
above, in the first paragraph. In the Kur iv. 30,
some read **فَإِذَا أَحَصَّنَ**, meaning And when they
are married. (S, TA.) And a poet says,

* أَحَصَّنُوا أُمَّهْرَ مِنْ عَيْدِهِرْ *
* تِلْكَ أَعْمَالُ التَّزْوِجِ الْوَكْعَةِ *

i. e. They married [their mother to their slave:
such are the deeds of the mean, the base]. (S.) —
أَحَصَّنَتْ, intrans.: see 1, in two places. — In the
Kur iv. 30, some read **فَإِذَا أَحَصَّنَ**; and accord.
to Ibn-Mes'ood, this, said of female slaves, means
And when they are Muslimehs. (TA.) Accord.
to Aboo-Haneefeh, **الإِحْصَان** in a case of stoning
involves six conditions; The being a Muslimeh,
and free, and of sound intellect, and of the age of
puberty, and validly married, and having had her
marriage consummated: and in a case of charging
with adultery, the being a Muslimeh, and free,
and of sound intellect, and of the age of puberty,
and continent, or chaste. (Mgh.) — And **أَحَصَّنَ**
هِيَ (a man, S, Mgh) married, or took a wife.
(S, Mgh, K.) — With the lawyers, **إِحْصَان** means

The act of *coitus conjugalis* in a case of valid
marriage; and accord. to Esh-Sháfi'ee, by a free
man who has attained to puberty, and in the case
of a free woman who has attained to puberty,
among the Muslims and the believers in a plu-
rality of gods; meaning, in a case of valid mar-
riage. (Mgh.)

5. **تَحَصَّنَ**, said of the enemy, (S, TA,) [He
fortified himself: or] he entered the [or a] **حَصْن**
[or fortress]: or protected himself by it: or took
it, or made it, as a place of abode. (TA.) — And
hence, He guarded, or protected, himself in any
way. (TA.) — See also 1. — Also He (a horse,
TA) became a **حِصَان**, (K,) i. e. a stallion, or fit
to cover: (TA voce **رَاح**): or affected to be so:
(Az, TA:) [and so **حَصَّنَ** or **حَصَّنَ**; for] a horse
in this case is said to bear evidence of **التَّحَصُّن**
وَالْتَحَصُّن. (S, K, TA.)

حَصْن [A fortress; a fort; a fortified place;]
a place of which the interior is inaccessible; (K;) any
place that is fortified, or protected against
attack, so that one cannot gain access to what is
within it; (Mgh;) a place that is unattainable,
by reason of its height; (Mgh;) a fortified city:
(TA:) pl. [of mult.] **حَصُون** (S, Mgh, K) and
حَصْنَة and [of pauc.] **أَحْصَان**. (K.) [Hence,]
أَبُو الحَصْن: see **أَبُو الحَصْن**, below. [Hence,
also,] **حَيْلُ الْعَرَبِ حَصُونَهَا وَإِنَائِهَا** [The
horses of the Arabs are their **حَصُون**; the males
thereof and the females thereof]. (TA.) A man
said to 'Abd-Allah Ibn-El-Hasan, "My father
has left the third of his property for the **حَصُون**:"
and he replied "Buy thou horses:" so in the A:
in the M, "Buy thou therewith horses, and mount
[men] on them [to fight] in the cause of God."
(TA.) — [Hence, also,] † **أَرْمَسَ** (K, TA.) You
say, **جَاءَ بِحَيْلٍ حَصْنًا** † He came bearing arms.
(TA.) — Also The [new moon; or the moon
when it is termed] **هَلَال**: in the K, **الهِلَال** is er-
roneously put for **الهِلَال**. (TA.)

حَصَانَة: see what next follows.

حَصَان (S, Mgh, Mgh, K) and **حَاصِن** (S, Mgh,
K) and **حَاصِنَة** (K) and **حَصْنَة** (S, K) and
مُحَصَّنَة (Th, S, Mgh, Mgh, K) and **مُحَصَّنَة**,
(Th, S, Mgh, K,) applied to a woman, Continent,
or chaste; or abstaining from what is not lawful
nor decorous, (Th, S, Mgh, Mgh, K,) or from that
which induces suspicion or evil opinion: (Sh and
TA in explanation of the first of these epithets:) or
married; having a husband: (K:) or **حَصَان** has
both of these significations: (Ham p. 101:) and
accord. to Th, (S,) **مُحَصَّنَة**, with fet-h only, has
the latter signification; (S, Mgh, Mgh,*) and
means caused to be continent or chaste, or to ab-
stain from that which is unlawful or indecorous,
by her husband: (Mgh: [and the same is implied
in the S:]) and this epithet is also applied to a
woman emancipated: and to one having become
a Muslimeh: (Az, TA:) [certain particular ap-
plications of **مُحَصَّنَة** have been implicatively
shown above: see 4:] the pl. of **حَصَان** is **حَصْن**

and **حَصَانَاتُ**: and the pl. of **حَاصِنٌ** and **حَاصِنَةٌ** is **حَاصِنَاتُ** and **حَاصِنَاتُ**: the former of which (**حَاصِنَاتُ**) also signifies *pregnant*, (**ك**;) applied to women: (TA:) the pl. **مُحَصِّنَاتُ**, in the first instance of its occurrence in ch. iv. [verse 28] of the **Qur**, is read by all **مُحَصِّنَاتُ**, (A 'Obeyd, TA,) meaning *having husbands*; (A 'Obeyd, Mgh, Mṣb, TA;) because when such women are made captives, their marriage-tie is cut: but in other instances, some read thus, understanding it in the sense last explained; and others read **مُحَصِّنَاتُ**, as meaning *that have become Muslimehs*: (A 'Obeyd, TA:) in the **Qur** iv. 29, it means *free women*: and in the **Qur** v. 7, *continent, or chaste, women*: (Mgh: [in the Mṣb, it is said to have the latter of these last two meanings in iv. 29, and the former of them in v. 7:]) **مُحَصِّنَاتُ** is the more common in the language of the Arabs. (Fr, TA.) — **حَصَانٌ** also signifies *A pearl, or a large pearl*; syn. **دُرَّةٌ**: (**ك**;) because it is protected in the interior of the shell that contains it. (TA.)

حَصَانٌ A generous, or high-bred, horse, (Mṣb, **ك**;) of whose seed one is niggardly: (**ك**;) or a male horse: (Mgh, **ك**;) or this latter is a secondary meaning, originating from frequency of usage: (**س**, Mṣb:) or a stallion horse; or one fit to cover: (TA voce **رَاحٌ**;) the **حَصَانٌ** is so called because he preserves his rider: (TA:) or because his back is like the **حَصْنٌ** to his rider; (Mgh, Mṣb;) wherefore horses are called **حَصُونٌ**: (Mgh:) or because one is niggardly of his seed, so that he is not made to cover any but a generous mare: (**س**, Mgh, Mṣb:) pl. **حَصِينٌ**. (Mgh, Mṣb, **ك**.)

حَصِينٌ, applied to a place, (Mṣb, TA,) or to a **حَصْنٌ** [or fortress], (**س**;) *Inaccessible, or unapproachable, or difficult of access*; syn. **مَنْعِيٌّ**; (Mṣb, **ك**;) [unattainable, by reason of its height; fortified, or protected against attack, so that one cannot gain access to what is within it; (see **حَصْنٌ**, of which it is the part. n. ;)] a building that protects him who has recourse to it for refuge. (Sb, TA.) — **هُوَ الْحَصِينُ أَنْ يُرَامَ**, meaning *from which one cannot gain access to what is within it*; see (near its end) the first paragraph in art. **ال**. — **دِرْعٌ حَصِينٌ** (**ك**;) and **حَصِينَةٌ** (Sh, **ك**;) *A coat of mail firmly, strongly, or compactly made*: (**ك**;) or *trustworthy, or trusted in, having the rings [for the **خَلْقُ** in the L and TA, I read **الْحَلَقُ**,] near together; such that weapons produce no effect upon it*: (Sh, L, TA:) so called because it is [as] a **حَصْنٌ** to the body. (Er-Rāghib, TA.)

أَبُو الْحَصِينِ dim. of **حَصِينٌ**. — Hence, [**أَبُو الْحَصِينِ**] *The fox*; syn. **التَّعْلَبُ**; (**س**, **ك**;) so called because of his protecting himself from causes of harm by his acuteness; (Har p. 663;) as also **أَبُو الْحَصِينِ**. (M, **ك**.)

حَاصِنٌ and **حَاصِنَةٌ**: see **حَصَانٌ**, in four places. — The latter also signifies *A man's wife*: and so **حَاصِنَةٌ**. (TA.)

أَحْصَنُ [More, and most, strongly fortified, or

protected against attack]. (TA in art. **لومر**.) See also **حَصِينٌ**.

مُحَصَّنٌ Wheat stored up. (TA in art. **عسى**.) — A man caused, by marriage, to abstain from that which is unlawful or indecorous, or to be continent or chaste; expl. by **قَدْ أَحْصَنَهُ التَّزْوُجُ**. (**ك**.) And A man married, or having a wife; (**س**, Mṣb, **ك**;) as also **مُحَصَّنٌ**: (Zj, Mṣb:) the former anomalous [if **أَحْصَنُ** be not allowable as meaning, like **أَحْصَنُ**, "he married," or "took a wife:" but see 1 and 4]. (**س**, Mṣb.) For the fem., **مُحَصَّنَةٌ**, and its pl., **مُحَصَّنَاتُ**, see **حَصَانٌ**, in four places.

مُحَصَّنٌ: see **مُحَصَّنٌ**: and for the fem., **مُحَصَّنَةٌ**, and its pl., **مُحَصَّنَاتُ**, see **حَصَانٌ**, in three places.

مُحَصَّنٌ A lock; syn. **قُفْلٌ**. (**ك**.) — The piece of iron that extends upwards upon the nose of the horse, having its base in the **كِعَامَةٌ**, which is the iron thing that embraces, or clasps, (**تَلْتَمِرٌ**) the muzzle of the horse. (IDrd in his book on the Saddle and Bridle, pp. 8-9.) [Jac. Schultens, as cited in Freytag's Lex., explains it as *Ferramentum quoddam in fræno equi et frænium ipsum.*] — A [basket of the kind called] **زَبِيلٌ**: (**ك**;) one should not say **مُحَصَّنَةٌ**. (TA.)

حصى and حصو

1. **حَصَا**, (**س**, TA,) [aor. **يَحْصُو**] inf. n. **حَصْوٌ**, i. q. **مَنْعٌ** [as meaning *He denied, or refused*]: (**س**, **ك**;) doubly trans., as in the phrase **حَصَوْتَنِي حَقِي** [Thou deniedst me, or refusedst me, my right, or due]. (**س**, TA.) = **حَصَيْتُهُ**, (**ك**, TA,) inf. n. **حَصَى**, (TK,) *I cast a pebble, or small stone, at him, or it*: (TA:) or *I smote him, or it, with a pebble, or small stone*. (**ك**.) = **حَصَيْتُ** **الأَرْضُ**, (**ك**;) aor. **تَحْصَى**, (TA,) [inf. n. **حَصَى**] *The land, or ground, abounded with pebbles, or small stones*. (**ك**.) = **حَصَى** [He had a stone in his bladder or kidneys: or] he had a hardening of the urine in the bladder so that it became like a pebble, or small stone: (Lth, **ك**;) said of a man: part. n. **مَحْصَى**. (Lth, TA.)

4. **أَحْصَا**, (inf. n. **أَحْصَاءٌ**, TA,) *He numbered, counted, calculated, reckoned, or computed, it*: (**س**, Mṣb, **ك**;) or *he reached the last number thereof*: (Ham p. 297:) or *he collected it into an aggregate by numbering*: from **حَصَى**; because they used pebbles in numbering like as we use the fingers; (Er-Rāghib;) or because they used to divide a thing upon the pebbles, and when nothing remained they said, **أَحْصَيْنَا**, i. e. *We have come to the pebbles*; or because they used to reckon the spoils, and to divide among themselves, and then to take the pebbles, and put marks upon them, and when they ended the reckoning, and came to the marks, they said, **أَحْصَيْنَا**: (Ham ubi suprâ:) or *he retained it in his memory*: (**ك**, TA:) or *he understood it*. (**ك**.) — *He registered, or recorded, its number*: (Ksh and Bḍ in xvi. 18, and TA:) and [simply] *he registered it, or recorded it*. (Bḍ and Jel in

xxxvi. 11 and lxxviii. 29.) — *He was able to number it, and to register it or record it*: (TA:) and *he was able to do it*. (Mṣb, TA.) — *He comprehended it, or knew it altogether*: (TA:) or [simply] *he knew it*. (Mṣb.) You say of God, **أَحْصَى كُلَّ شَيْءٍ بِعِلْمِهِ** *He hath comprehended everything by his knowledge, nothing escaping Him thereof, small or great*. (TA.) And you say [of a man], **أَحْصَى عِلْمَهُ** [*He had, or attained, a comprehensive and complete knowledge of it*]. (**ك** in art. **حوط**.) [In the **CK**, erroneously, **عِلْمِهِ**.]

حَصَى Pebbles, or small stones: (**ك**;) *things that one throws, like the dung of sheep or goats*: (ISh, TA:) n. un. **حَصَاةٌ**: (**س**, Mṣb, **ك**;) pl. **حَصَايَاتُ** (**س**, **ك**;) and **حَصَى** (**ك**;) and **حَصَى**, thus, also, in [some of] the copies of the **K**. (TA.) [Hence,] **طَرُقَ الْحَصَى** [*Pessomancy; also termed [the] a certain kind of divination*]. (**س**, Mṣb, **ك**;) and **الضَّرْبُ بِالْحَصَى** [*a certain kind of divination*]. (Har p. 655.) And **بَيْعَ الْحَصَاةِ** *The bargaining by one of the two persons' saying, When I throw the pebble to thee, the sale is binding, or settled, or concluded: or by his saying, I sell to thee, of the commodities, that upon which thy pebble shall fall when thou throwest it: or I sell to thee the portion of the land extending to the place which thy pebble shall reach: all of which practices are forbidden*. (TA. [See also 3 in art. **نَبَذَ**].) And **حَصَاةُ الْقَسْرِ** *A pebble which is put into a vessel, into which is then poured as much water as will cover it; this being done when they are journeying and have but little water, which they thus apportion*. (**ك** in art. **قسر**.) — **حَصَى لُبَانٍ** is a vulgar term for **عَسَلٌ اللُّبْنِيُّ**, (**ك** in art. **عسل**;) i. e. **الْبَيْعَةُ** [generally applied to *Storax, or styrax*], which is sometimes used for fumigation. (TA in art. **لبن**.) [In the present day, pronounced **لُبَانٌ حَصَى**, and applied to *Frankincense: or the coarser tears thereof; manna thuris*. Also to *The officinal rosemary; rosmarinus officinalis*.] = *A number*: (**س**, **ك**;) or *a great number*; (**ك**;) as being likened to the pebbles in multitude. (TA.) You say, **نَحْنُ أَكْثَرُ مِنْهُمْ حَصَى** *We are more than they in number*. (**س**.)

حَصَاةٌ n. un. of **حَصَى** [q. v.]. (**س**, Mṣb, **ك**.) — Also [*A stone in the bladder or kidneys: or] a hardening of the urine in the bladder so that it becomes like a pebble, or small stone*. (**ك**.) — **حَصَاةٌ مُسْكٌ** *A hard piece that is found in the vesicle of musk*: (**س**, TA:) or *any piece of musk*. (Lth, TA.) = *Intelligence, or understanding*, (**س**, **ك**;) and *judgment, or mental perception*; (**ك**;) as also **أَصَاةٌ**. (TA.) You say, **فُلَانٌ ذُو حَصَاةٍ** *Such a one possesses intelligence, or understanding*, (**س**, TA,) and *judgment, or mental perception*: (TA:) [or] *is prudent, or discreet, and wont to conceal his secret*. (Aḡ, TA.) Or **حَصَاةٌ** was used by the Arabs not as meaning *intelligence, or understanding*; but as meaning *Gravity, staidness, and forbearance, or clemency*. (Har p. 537.) And **حَصَاةُ اللِّسَانِ** means *Gravity, or staidness, in respect of the tongue*. (TA.) =

The act of numbering, counting, calculating, reckoning, or computing: a subst. from *الإحصاء*. (Az, IB, TA.)

نَهْرٌ حَصَوِيٌّ : }
أَرْضٌ حَصِيَّةٌ : } see *أَرْضٌ مَحْصَاةٌ*.

حَصِيٌّ Possessing full, sound, and strong, intelligence or understanding. (K, TA.)

حَصَاوِيٌّ Bread made upon the pebbles: but this is a vulgar term. (TA.)

المُحْصِي one of the [ninety and nine] best names of God; *He who comprehendeth everything by his knowledge; nothing escaping Him thereof, small or great.* (TA.)

مُحْصِيٌّ: see 1, last sentence.

أَرْضٌ مَحْصَاةٌ A land containing pebbles, or small stones: (S;) or abounding therewith; (K;) as also *أَرْضٌ حَصِيَّةٌ*: and in like manner, نَهْرٌ حَصَوِيٌّ a river, or rivulet, or the like, abounding therewith. (TA.)

حَض

1. حَضَّهُ, (S, A, Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. حَضٌّ (S, Mṣb, K) and حَضُّ (IDrd, K,) or this latter is a simple subst., (S, K,) and حَضِيٌّ (K,) or this also is a simple subst., (S, TA,) and حَضِيٌّ (K,) or this also is a simple subst., and is the only instance of the measure *فَعِيلِيٌّ* and of these last two, the former is the more approved; (TA;) [both of these, accord. to some, have an intensive signification;] *He excited, incited, urged, or instigated, him; syn. حَضَّهُ*; (T, S, A, K;) or *حَضَّهُ*; (Mṣb;) and *roused him to ardour*; (K;) *to do it*; (K;) i. e. *عَلَى الْخَيْرِ* to do the thing; (Mṣb;) or *عَلَى الْقِتَالِ* to fight; (S;) or it is used as relating to pace, and to driving, and to any other thing; (M, TA;) and El-Hareere says, on the authority of Kh, that *حَضَّهُ* is used peculiarly in relation to pace, or journeying, or marching: (TA in art. حَضَّ:) and *حَضَّهُ*, (T, S, K,) inf. n. *تَحَضُّضٌ*, (T, Mṣb,) signifies the same; (K;) or has a more intensive signification; (Mṣb;) or i. q. *حَرَضَهُ* [which is equivalent to *حَضَّهُ* with the addition given above from the K]; (T, S;) and this is used as relating to fighting: (T, TA;) or *تَحَضُّضٌ* signifies the asking, or requiring, with urgency. (Mughnee voce الأ.) It is said in the Kur [lxxxix. 19], accord. to the reading of the people of El-Medeeneh, *وَلَا يَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ*; and accord. to that of El-Hasan, *تَحَضُّونَ*; [Nor do they, or ye, excite one another to feed the poor, or destitute]: (TA:) or *nor do they, or ye, command to feed the poor, &c.*: (Fr, TA:) and there are other readings thereof: see 3 and 6. (TA.) The grammarians apply to the particles *هَلَّا* and *أَلَّا* and *لَوْلَا* and *تَوَلَّى* the term *حُرُوفٌ* *التَّحَضُّضِ* [Particles of exciting]; and say that

when they are followed by a future, they denote exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing. (Mṣb.)

2. حَضَّهُ, inf. n. *تَحَضُّضٌ*: see 1, in two places.

3. حَضَّهُ, (TK,) inf. n. *مَحَاةٌ*, (S, K,) *He excited him, &c., as above, being excited, &c., by him.* (S, K, TK.) In the Kur ubi suprā, among the various readings are these two: *وَلَا يَحْضُونَ* and *وَلَا تَحْضُونَ*, meaning, accord. to Fr, *Nor are they, or ye, mindful.* (TA.)

6. *تَحَضُّوا* They excited, &c., one another. (S, K.) In the Kur ubi suprā, some read *وَلَا تَحْضُونَ* (Fr, S, TA) *Nor do ye excite one another.* (Fr.)

حَضٌّ, said to be a subst.: see 1.

حَضِيٌّ A depressed piece (قَرَار) of ground at the place where a mountain ends; (S;) or a depressed piece (قَرَار) of ground at, or by, the سفح [i. e. foot, or bottom, or lowest part,] of a mountain; or in, or at, the lower, or lowest, part thereof, (في أسفله,) the سفح being behind the حَضِيٌّ; the حَضِيٌّ being in the part next the سفح, and the سفح being ذلك [which seems to be virtually a repetition, signifying behind that part, or it may mean above that part]: (TA:) or i. q. سفح: (K in art. سفح:) or a depressed piece (قَرَار) of ground: (A:) or a tract (حِجْر) [in the CK, erroneously, حجر], and a depressed piece (قَرَار), in land or ground: (K:) and any low piece (سافل) of land or ground: (TA:) and the ground [in an absolute sense]: (S:) pl. [of pauc.] أَحْضَةٌ and [of mult.] حَضَضٌ. (K.) It has the last of the above-mentioned significations in a certain trad., in which it is related that a present being brought to Mohāmmad, he, not finding anything upon which to put it, said, ضَعْنِي بِالْحَضِيضِ, meaning *بالأرض*; [i. e. Put thou it upon the ground;] adding, for I am only a servant; I eat as the servant eateth. (S.)

حَضِيٌّ and حَضِيٌّ, said to be substs.: see 1.

حَضَّ

1. حَضَّ النَّارَ, (S, K,) aor. ʔ, (K,) *He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame*: (S, K:) or *he opened it*, (K,) i. e. *stirred it*, (TA,) in order that it might blaze, or flame; as also *أَحْضَاهَا*. (K.) It is also without ʔ. (S. [See art. حَضَو.] = *حَضَّتْ النَّارُ* The fire became lighted or kindled; or it burned, burned up, &c. (K.)

8: see above.

أَبْيَضٌ حَضِيٌّ, (K,) so accord. to the correct copies of the K, but in some copies حَضِيٌّ, (TA,) *Very white.* (K.)

مَحْضًا A stick, or piece of wood, with which a fire is stirred; as also *مَحْضًا*; (S, K;) the latter accord. to those who pronounce the verb without ʔ. (S.)

حَضَرَ

1. حَضَرَ, aor. ʔ; (S, A, Mṣb, K, &c.) and حَضِرَ, (AA, Kh, Lth, Fr, S, Mṣb, K, &c.) aor. as above, (Kh, Lth, Fr, Az, S, Mṣb, &c.) not ʔ, as is implied in the K; but the latter form of the pret. is disallowed by some; (MF;) and, with its aor., is an instance of the intermixture of dialects; (Mṣb;) and is like *فَضَلَ*, aor. ʔ, and *نَعِمَ*, aor. ʔ; which are said by IKoot to be the only instances of the kind; (MF;) inf. n. حَضُورٌ (S, Mṣb, K) and حَضَارَةٌ; (K;) and *احتضر*, and *تحضر*; (K;) *He was, or became, present; contr. of غَاب*: (S, K:) *he came after having been absent.* (Mṣb.) — *حَضَرَتِ الصَّلَاةُ*, (Lth, A, L, Mṣb,) and, as the people of El-Medeeneh say, *حَضَرَتْ*, but all say *تَحَضَّرَ*, (Lth, L,) originally *حَضَرَ وَقْتُ الصَّلَاةِ*, *The time of prayer came, or arrived.* (Mṣb.) — [حَضَرَ also signifies *† He, or it, was, or became, ready, or prepared.* See 4; and see also *حَاضِرٌ*.] — *حَضَرَهُ*, (AA, Fr, A, Mgh, K, &c.) and *حَضَرَهُ*, (AA, Fr, &c.) aor. and inf. ns. as above; (TA;) and *احتضره*, (Mgh, TA,) and *تحضره*; (K;) *He was, or became, present with him; attended him; came into his presence; came to him*: (K, &c.) and *he was, or became, present at it, or in it; namely, a place.* (Mgh.) One says, *حَضَرَتِ الْقَاضِيَّ امْرَأَةً*, (Az,) and *حَضَرَتْ*, (Fr, S,) and *حَضَرَ*, in which the ت is elided because *القاضي* intervenes between the verb and *امرأة*, (Sh,) but the first is the most approved, (Az,) [*A woman came into the presence of, or presented herself before, or came to, the judge.*] And *حَضَرْتُ مَجْلِسَ الْقَاضِي*, aor. ʔ, inf. n. حَضُورٌ, *I was present at, or attended, the court of the judge.* (Mṣb.) [And *حَضَرَ دَرْسًا* *He attended a lecture.*] And *حَضَرُوا الْمِيَاهَ* *They stayed, or dwelt, by the waters.* (S. [See *حَاضِرٌ*].) — *أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ* [in the Kur xxiii. 100] means [*I seek thy protection, O my Lord,*] from their (the devils') bringing evil upon me: (S;) or [from their being present with me: or] hovering around me. (Ksh, Bd.) — *الْجِنُّ تَحْضُرُ اللَّبَنَ*, (S, K,) or *تَحْضُرُهُ*, (T, TA,) + [*The jinn, or genii, come to, and taint, the milk.*] — *حَضَرَ*, (A,) and *أَحْضَرَ*, (A, Mgh, K,) i. q. *حَضَرَهُ الْمَوْتُ*, (A, K,) i. e. *† [He was visited by the angel of death;] he became at the point of death; in the agony of death; as also أَحْضَرَهُ الْمَوْتُ*: (Mṣb;) or *he was visited by death, or by the angels of death; meaning he died*: (Mgh:) or *أَحْضَرَ* means *he died a youth.* (S and TA voce أجزر, q. v.) — *حَضَرْنَا عَنْ مَاءٍ كَذَا* *† We removed from such a water.* (K, TA.) — *حَضَرْتُ الْأَمْرَ* *† I was present at the affair, or event.* (A.) — *حَضَرْتُ الْأَمْرَ بِخَيْرٍ* *† I formed a right opinion, or judgment, respecting the thing, or affair.* (A.) — *حَضَرَهُ الْبُحْرُ*, and *احتضره*, and *تحضره*, *† [Anxiety befell him.]* (S, A.) — *حَضَرَنِي كَذَا* *† Such a thing occurred to my mind.* (Mṣb.) And *يَحْضُرُكُمْ* *† [Say ye what is in your minds; or] what is ready with you.* (TA from a trad.) — *حَضَرَ*,

(Msb,) inf. n. **حَضَارَةٌ**, (AZ, S, K,) or **حَضَارَةٌ**, (A, S, A,) or both, (Msb,) [see **بَدَا**, the contr. of **حَضَرَ**, in art. **بَدَو**,] *He resided, dwelt, or abode, in a region, district, or tract, of cities, towns, or villages, and of cultivated land*; (S, Msb, K;) [as also **تَحَضَّرَ**: or this latter signifies *he became an inhabitant of such a region, district, or tract*:] you say **يَتَحَضَّرُ بَدْوِيٌّ** [an inhabitant of the desert who becomes an inhabitant of a region, district, or tract, of cities &c.]; and [contr.] **حَضْرِيٌّ يَتَبَدَّى**. (A.) [See also 8.]

3. **حَاضِرَتُهُ**, (A, TA,) inf. n. **مُحَاضِرَةٌ**, (TA,) *I witnessed it; saw it, or beheld it, with my eye.* (A, TA.) = **مُحَاضِرَةٌ** between people is *One's giving to another the answer, or reply, that presents itself to him*: and **حَاضِرُ الْجَوَابِ** signifies *He gave the answer, or reply, readily, or presently.* (Har p. 189.) — **حَاضِرَتُهُ**, (S,) inf. n. as above, (K,) [also] signifies *I sat with him, with my knee to his knee, each of us sitting upon his knees, in contending or disputing,* (**جَاتِيَّتُهُ**, S, K,*) *in the presence of the Sultan*: (S, K:) the meaning is similar to that of **مُغَالِبَةٌ** and **مُكَاتِرَةٌ**, (S,) or **مُكَابِرَةٌ** [which seems to be the right reading]. (TA.) — [And **حَاضِرُهُ بِكَذَا** *He disputed, debated, or bandied words, with him respecting such a thing.*] — And **حَاضِرُهُ بِحَقِّهِ**, (Lth, TA,) inf. n. as above, (Lth, K,) *He contended, or disputed, with him for his (the latter's) right, or due, and overcame him, and went off with it*: (Lth, K:) and **مُجَادَلَةٌ**, also, [which is one of the explanations assigned to **مُحَاضِرَةٌ** in the K,] is syn. with **مُحَاضِرَةٌ** as the inf. n. of the verb in this sense [unless it be a mistranscription for **مُجَادَلَةٌ**, which I think not improbable]. (TA.) = Also **حَاضِرَتُهُ**, (S, A,) inf. n. as above, (K,) *I ran with him*: (S, K:) or *I vied, or contended, with him in running*; syn. **عَادِيَّتُهُ**; from **الْحَضْرُ**. (A.)

4. **احْضَرَهُ**, (S, A, K,) [inf. n. **اِحْضَارٌ**,] *He caused him, (S, A,) or it, (K,) to be present; he brought him, or it.* (S, K.) [It is also doubly trans.] You say, **احْضَرَهُ إِيَّاهُ** *He caused him, or it, to be present with him, to attend him, to come into his presence, or to come to him; or he brought him, or it, to him.* (K.) And **طَلَبْتُ فَلَانًا فَأَحْضَرَنِيهِ** [I demanded such a one, and his companion caused him to come to me, or brought him to me]. (A.) [Hence,] **أَحْضُرْ ذَهْنَكَ** [Summon thine intellect; have thy wits about thee]. (A.) — Also † *He made it ready, or prepared it*; syn. **أَعَدَّهُ**. (TA in art. **عَد**.) = **احْضُرْ**, (S,) inf. n. **اِحْضَارٌ**; (S, A, K, &c.); and **احْتَضَرَ**; (S;) *He (a horse, S, K, and a man, Kr) ran*; syn. **عَدَا**: (S:) or *rose in his running*; [app. meaning trotted;] syn. **ارْتَفَعَ فِي عَدْوِهِ**. (K.)

5: see 1, in five places.

8: see 1, in seven places. = [احتضر] also signifies *He came to a region, district, or tract, of cities, towns, or villages, and of cultivated land.* See **مُحْتَضِرٌ**, voce **حَاضِرٌ**; and see also **حَضَرَ**, last signification. = See also 4.

10. **استحضره** *He desired, or demanded, his*

presence. (A.) [*He desired, or required, or requested, that he, or it, should come, or be brought.*] = *He made him (a horse) to run*; syn. **أَعَدَّاهُ**. (S.)

حَضُرٌ *The intruding uninvited at feasts.* (IAar, K.)

حَضُرٌ (Az, S, K) and [in poetry] **حَضْرٌ** (Ham p. 277) and **حَضَارٌ** (Az, TA) *A run, or running*; syn. **عَدْوٌ**: (S:) or the rising of a horse in running; [app. meaning trotting;] syn. **ارْتِفَاعٌ فَوْسٍ** *vehement running.* (Ham p. 277, in explanation of **حَضُرٌ**.) It is said in a trad., **أَقْطَعَ ابْنُ الزُّبَيْرِ حَضْرَ فَرْسِهِ بِأَرْضِ الْمَدِينَةِ** [*He assigned to Ibn-Ez-Zubeyr the extent of his horse's run in the land of El-Medeeneh*]. (TA.)

حَضْرٌ: see **حَضْرَةٌ**. = Also, (S, A, Msb, K,) and **حَاضِرَةٌ** (S, A, K) and **حَضْرَةٌ** and **حَضَارَةٌ** and **حَضَارَةٌ**, (K,) [or the last two are app. only inf. ns. of **حَضَرَ** as contr. of **بَدَا**,] *A region, district, or tract, of cities, towns, or villages, and of cultivated land*; (S;) *contr. of بَدَوٌ* (S, A, Msb) and **بَادِيَةٌ**: (S, K:) pl. [of the second] **حَوَاضِرٌ**. (A.) You say, **هُوَ مِنْ أَهْلِ الْحَضْرِ** (A) and **الْحَاضِرِ** (S, A) and **الْحَوَاضِرِ** (A) *He is of the people of the region, or regions, &c., of cities, towns, or villages, and of cultivated land*; (S, A;*) *contr. of أَهْلِ الْبَادِيَةِ*. (S.) — And the first signifies also *Residence at home*; *contr. of سَفَرٌ*. (M and K in art. **سَفَرٌ**.)

حَضْرٌ: see **حَضِرٌ**: — and **حَاضِرٌ**.

حَضْرٌ *One who intrudes uninvited at feasts; a smell-feast; a spunger*; (TA;) *one who watches for the time of (يَتَحَيَّنُ) the feeding of others, in order that he may attend it*; as also **حَضْرٌ**, (K,) and **حَضْرٌ**. (IAar, K, TA.) = *A man unfit for journeying*: (T, S:) or *one who does not desire journeying*: or i. q. **حَضْرِيٌّ**. (K.)

حَضْرٌ: see **حَضِرٌ**: — and **حَضْرٌ**.

حَضْرَةٌ, originally an inf. n., signifying *Presence*: and afterwards applied to signify † *a place of presence* [as also the several forms occurring in the following phrases]. (MF.) You say, **كَلِمَتُهُ** **كَانَ ذَلِكَ بِحَضْرَتِهِ**, (S, A, *Msb,) and **بِحَضْرَةِ فَلَانٍ**, (K, *TA,) and **حَضْرَتِهِ** and **حَضْرَتِهِ** (S, K) and **حَضْرَتِهِ** (Yaakoob, S, Msb, K) and **حَضْرَتِهِ** (K) and **مَحْضَرُهُ**, (S, A, Msb, K,) all syn. expressions, (K,) meaning † [I spoke to him, and that was or happened,] *in the presence, i. e. the place of presence, of such a one.* (S, A, Msb.) And **فُلَانٌ حَسَنَ الْحَضْرَةِ** (S, M, A, K) and **الْحَضْرَةِ** (S, M) † *Such a one is a person whose presence is attended by good.* (K.) And **عَطِ إِنَّكَ بِحَضْرَةِ**

عَطِ إِنَّكَ بِحَضْرَةِ † [Cover thy vessel in the presence of the flies, lest they taint it.] (A, TA.) [Or perhaps this is a mistranscription, for **يَحْضُرُهُ الدُّبَابُ**, meaning, if thou do not, the flies will come to it, and taint it.] — It is also applied as a title, by writers of letters and the like, to any great man

with whom people are wont to be present; [and sometimes to God; and meaning † *The object of resort*;] as in the phrase, **الْحَضْرَةُ الْعَالِيَةُ تَأْمُرُ بِكَذَا** † [The exalted object of resort commands such a thing]. (MF.) [It is similar to **الْجَنَابُ**; but is generally considered as implying greater respect than the latter. It is often prefixed to the name of the person to whom it is applied, or to a pronoun: as **حَضْرَةُ فَلَانٍ** † *The object of resort, such a one*: and **حَضْرَتُكَ** † *The object of resort, thyself*.] — Also † *The vicinity of a thing, (T, A,) and of a man.* (S. [So accord. to two copies of the S; but **الرَّجُلِ** is there an evident mistranscription, for **الرَّجُلِ**, “of the house,” or “abode:” see what follows.] You say, **كُنْتُ بِحَضْرَةِ الدَّارِ** † *I was in the vicinity of, or near to, the house.* (T, A.) And **كُنَّا بِحَضْرَةِ مَاءٍ** † *We were by a water.* (TA from a trad.) And **بِحَضْرَةِ الْمَاءِ** † *In the vicinity of, or near to, the water.* (A.) — Also **رَجُلٌ فَنَاءٌ**. (S. [So accord. to two copies of the S; where it is said, **حَضْرَةُ الرَّجُلِ قُرْبُهُ وَفَنَاءُهُ**: but the right reading is evidently **الرَّجُلِ**: so that the second of the two meanings thus explained is, *The court, or yard, in front, or extending from the sides, of a house, or an abode.*]) = And † *Apparatus for building, such as baked bricks, and gypsum-plaster*: so in the saying, **جَمَعَ الْحَضْرَةَ** † [He collected the apparatus, such as the baked bricks, &c., desiring to build a house]. (A.) = See also **حَضْرٌ**.

حَضْرَةٌ: }
حَضْرَةٌ: } see **حَضْرَةٌ**, in five places.
حَضْرَةٌ: }

حَضْرِيٌّ *An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land*; (S, A, *Msb;) opposed to **بَدْوِيٌّ**. (S, A.) [See also **حَضْرٌ**.]

حَضَارٌ [an imperative verbal n.] *Be thou present.* (A.) = Also *A certain star, (S, K,) upon the right hoof of Centaurus*: upon his other fore leg is **الْوَزْنُ**. (Kzw.) It is said, **حَضَارٌ وَالْوَزْنُ** [Hadari and El-Wezn are two causes of swearing]: they are two stars that rise before Canopus (Suheyl); and when either of them rises, it is thought to be Canopus, because of their resemblance to it: (AA, S:*) they are termed **مُحْلِفَانِ** because of the disagreement of their beholders when they rise; one swearing that the one rising is Canopus, and another swearing that it is not. (AA, TA.) Th says that it is a *dim, distant, star*; and cites this verse:

* أُرَى نَارَ لَيْلَى بِالْعَقِيقِ كَأَنَّهَا *
* حَضَارٌ إِذَا مَا أَعْرَضَتْ وَقُرُودَهَا *

I see the fire of Leyla, in El-Akeek, dim in the distance, as though it were Hadari, when it appears, with its Furud, which are dim stars around Hadari. (TA.) = **حَضَارٌ**: see what next follows.

حَضَارٌ (S, K) and حَضَارٌ (K) *White*: (Sh, T:) or *excellent and white*: (S, K:) or *red*: (K:) but this requires consideration: (TA:) applied to camels, and to a single camel: (S, K:) or having no sing. (K.) And the former, A she-camel *combining strength with excellence of pace*: (El-Umawee, T, S, K:) but Sh says that he had not heard it used in this sense; and that it only signifies "white," as applied to camels. (TA.) — See also حَضْرٌ.

حَضِيرٌ † One who always forms right opinions, or judgments, respecting things, or affairs. (A.) — See also حَضِيرَةٌ, in three places.

حَضَارَةٌ and حَضَارَةٌ: see حَضْرٌ.

حَضِيرَةٌ The *collective body* of a people: (Fr, K:) so in the following ex., (Fr.) from a poem of Selmâ El-Juhaneeyeh, in which she bewails the death of her brother As'ad, and celebrates his praises: (S:)

* يَرُدُّ الْبِيَاهَ حَضِيرَةً وَنَفِيضَةً *

نَفِيضَةٌ signifying the same: (Fr:) [so that the meaning is, *Coming to the waters in a collective and congregated body*:] or the former signifies *waters by which people are dwelling, or staying*; and the latter, "by which there is not any one:" (IAqr, Sh:) or the former, *people dwelling, or staying, by the waters*; and the latter, men "going before an army as scouts, or explorers:" (Aq:) but what IAqr says, mentioned above, is better: (Az:) or the former, *a company of seven, or eight, men*; and the latter, "one;" and also men "who explore a place thoroughly:" (A'Obeyd:) or the former, *a company of four, or five, men*, (S, K,) engaged in a warring and plundering expedition: (S:) or seven: (TA:) or eight: or nine: (K:) in some copies of the K "seven;" but the former is the right reading: (TA:) or ten: or a company of men not more than ten (نَفْرٌ) with whom one goes on a warring and plundering expedition: (K:) or, accord. to AAF and the M and K, the foremost, or preceding, portion of an army: and accord. to IB, نَفِيضَةٌ signifies "a party sent to a place to discover whether there be there an enemy or any cause of fear:" (TA:) pl. حَضَائِرٌ. (S.) — A place where dates are dried: (El-Bâhilee, ISk, Az, Mgh, Mṣb, K:) because frequented: pl. as above. (Mgh.) [See also حَضِيرَةٌ and حَضِيرَةٌ.] — Also, (S,) or حَضِيرٌ, (K, TA,) *What collects in a wound*, (S, K,) of thick purulent matter. (S.) — And the former *What collects in the membrane that encloses the foetus, of the [fluid called] سُخْدٌ*, (S,) and the like. (TA.) You say, *أَلْقَتِ الشَّاةُ حَضِيرَتَهَا* The ewe, or she-goat, ejected her سُخْدٌ and water and blood, after having brought forth. (S.) — And *What a woman emits after childbirth and [after] the stopping of her blood*: and حَضِيرٌ is its pl. [or a coll. gen. n.]. (K. [Or, accord. to some copies of the K, and the TA, The stopping of her blood, or its ceasing to flow, is a signification distinct from what precedes it.]) — And *What a she-camel emits after bringing forth*: or, accord.

to AO, the membrane that envelops the foetus. (TA.) — And (K, TA, [in the CK "or"]) † the latter signifies *Thick blood which collects in the membrane that encloses the foetus*. (K,* TA.)

حَاضِرٌ A man present: (A, K:) pl. [حَاضِرُونَ and] حَاضِرٌ and [more commonly] حُضُورٌ, (S, K,) which last is originally an inf. n. (S.) You say, *فَعَلْتَهُ وَقَلَانَ حَاضِرًا* I did it such a one being present. (A.) And *هُوَ مِنَ حَاضِرِي الْمَلِكِ* [He is of those who are in the presence of the king]. (A.) — So, too, applied to a time: and you say, *وَقْتَنَا حَاضِرٌ*, for *الضَّلَاةُ حَاضِرَةٌ*, † The time of prayer is come. (Mṣb.) — [Also † Ready, or prepared: often used in this sense in the lexicons &c., as in modern Arabic. See 4.] You say, *قُولُوا مَا هُوَ حَاضِرٌ عِنْدَكُمْ* † Say ye what is ready with you [or in your minds]. (TA.) And *هُوَ حَاضِرٌ بِالْجَوَابِ* † [He is ready with the answer, or reply]; and *بِالنَّوَادِرِ* † [with rare words or expressions]; (A;) as also حَضْرٌ: (TA:) which latter word, alone, signifies a man *having the quality of perspicuity of speech, and intelligence*; syn. *ذُو الْبَيَانِ* and *وَالْفَقْه*. (K.) — A visiting angel: and حَاضِرَةٌ is applied to a class or company [of visiting angels]. (TA.) — One coming to a region, district, or tract, of cities, towns, or villages, and of cultivated land; *contr. of بَادٍ*; (S, K:) as also مُحْتَضِرٌ. (S.) — A man staying, residing, dwelling, or abiding, *بِمَوْضِعٍ* in a place. (S.) — [A man, or people,] *staying, or dwelling, by water*; (S,* TA;) *contr. of بَادٍ*: (K:) pl. حُضُورٌ (TA) and حَاضِرٌ and حَضْرَةٌ: (S:) one says, *مَا عَلَى الْمَاءِ حَاضِرٌ* [There is not any one staying, or dwelling, by the water]: and *مَحَاضِرٌ* and *هُؤُلَاءِ قَوْمٌ حَضَارٌ* [which is pl. of مُحْتَضِرٌ, a syn. of حَاضِرٌ in this sense; i. e. *These are a people staying, or dwelling, by water*]: (S:) or حَاضِرٌ signifies any people that have alighted and taken up their abode by a constant source of water, and do not remove from it in winter nor in summer, whether they have alighted and taken up their abode in towns or villages, and cultivated land, and houses of clay, or pitched their tents by the water, and remained there, and sustained their beasts with the water and herbage around them: (TA:) or حَاضِرٌ, without ة, signifies a tribe that has alighted and is abiding by a constant source of water: (T, TA:) and حَاضِرُونَ and حَاضِرَةٌ, a people staying, or dwelling, by waters; alighting there in the hottest time of summer: when the weather becomes cool, they migrate from the constant sources of water, and go into the desert, seeking the vicinity of herbage; and then they are termed *بَادِيَةٌ* and *بَادُونَ*. (T in art. *بدو*.) — Also A great tribe (S, K) or company of men: (TA:) or a tribe, (ISd,) or company of men, (Mgh,) when staying, or dwelling, in the abode which is their place of assembling; (ISd, Mgh;) as also حَاضِرَةٌ. (Mgh.) One says *حَاضِرٌ طَيِّيٌّ* The great tribe of Teiyi. (S.) It is a pl., (S,) or coll. n., (ISd,) [or quasi-pl. n.,] like *سَامِرٌ* and *حَاجٌّ* (S, ISd) for *سَمَارٌ* and *حُجَّاجٌ*. (S.) — Also, of the measure

in the sense of the measure مَفْعُولٌ, (TA,) A place where people are present; or where people stay, or dwell, by waters: syn. *مَكَانٌ مَحْضُورٌ*: one says, *نَزَلْنَا حَاضِرَ بَنِي فُلَانٍ* [We alighted and took up our abode, or sojourned, at the place where the sons of such a one were present; or were staying, or dwelling, by waters]. (El-Khatṭābee.) [See also مُحَضَّرٌ.]

حَاضِرَةٌ: see حَاضِرٌ, in three places: — and see حَضْرٌ, in two places.

مَحْضَرٌ A place where people are present, or assembled. (K,* TA.) See also حَضْرَةٌ. — A place to which people return (مَرْجِعٌ [here a n. of place, agreeably with analogy,]) to the waters, (S, K,) or to the constant sources of water; (T, TA;) *contr. of مَبْدَى*: (T and S in art. *بدو*;) a place to which one goes (مَذْهَبٌ) in search of herbage is called مَتَجِّعٌ; and every such place is called مَبْدَى, of which the pl. is مَبَادٍ: watering-places (مَنَاهِلٌ) are called مَحَاضِرٌ [pl. of مُحَضَّرٌ] because of the congregation and presence of men at them. (T, TA.) [See also حَاضِرٌ, last signification.] — [People present, or assembled; an assembly: so in the present day.] — A people dwelling, or staying, by waters: (K,* TA:) [pl. مَحَاضِرٌ:] see حَاضِرٌ. — The record of a *ḥadee* (or judge), in which his sentence is written, syn. *سِجْلٌ*: (S, K:) or what is written when a person brings a charge against another: when the latter makes his reply, and proves it, it [the writing] is [called] سِجْلٌ; and when judgment is given, سِجْلٌ. (Kull p. 352.) This is thought by MF to be a recent conventional term; but it has been heard from the Arabs [of the classical times], and is mentioned by ISd and others. (TA.) — Also A signature (خَطٌّ) that is written at the end of the record of the signatures (خَطُوطٌ) of the witnesses, in testimony of the truth of the contents of what precedes. (K. [In the CK, *واقعة* is erroneously put for *واقعة*; and *خطوط*, for *خطوط*].) But this is a recent conventional application. (MF, TA.) — *Such a one is a person who speaks well of the absent*. (S.)

مَحْضَرٌ: see مُحَضِّرٌ.

اللَّيْنُ [pass. part. n. of حَضْرَةٌ]. [Hence,] *فَعَطَ مَحْضُورٌ* (S, A, K,) and *مُحْتَضِرٌ*, (S, A,) *مَحْضُورٌ*, (S,) † Milk is much subject to taint, or much tainted; [lit. come to [and tainted; i. e.,] by the jinn, or genii, (Aq, T, S, K,) and beasts, &c.; (Aq, T;) [therefore cover thou thy vessel.] And (in like manner [one says], K) *الْكَنْفُ مَحْضُورَةٌ* † [Privies are haunted by jinn, or genii]. (S, K.) It is said in a trad., *إِنَّ هَذِهِ الْحَشُوشَ مُحْتَضِرَةٌ* † [Verily these privies are haunted by jinn]. (TA.) And in another trad., *إِنَّهَا مَشْهُودَةٌ مَحْضُورَةٌ* Verily it (the prayer of daybreak) is attended by the angels of the night and the day. (TA.) — Also, (Mṣb,) and مُحْتَضِرٌ, (Mgh, Mṣb,) † At the point of death; in the agony of death: (Mṣb:) [visited by death; or by the angel, or angels, of

death: (see 1:)] or the latter, near to death. (Mgh.)

مُحَضِّرٌ, applied to a horse, (S, A, K, &c.,) and to a mare, (S, M,) That runs much, or vehemently; syn. كَثِيرُ الْعَدْوِ (S,) or شَدِيدُ الْحَضْرِ (M;) as also مُحَضَّرٌ, applied without ة to a mare; (M;) or this latter is not allowable; (S, K;) or is of weak authority: (K:) pl. [of both] مُحَضِّرَاتٌ. (A.)

مُحْتَضِرٌ: see مَحْضُورٌ, in three places. Also †A man afflicted by demoniacal possession, or insanity, or madness. (TA.) كُلُّ شَرِبٍ مُحْتَضِرٌ, in the Kur liv. 28, Every share of the water shall be come unto in turn, means, the water shall be come to by the people on their day, and by the she-camel on her day: (Jel:) or it means, the people shall come to their shares of the water, and the she-camel shall come to her share thereof. (K.)

حَاضِرٌ: see مُحْتَضِرٌ.

حَضَنَ

1. حَضَنَ الصَّبِيَّ (K,) aor. ʔ, (TA,) inf. n. حَضْنٌ and حَضَانَةٌ, He put the child in his حَضْنٌ [i. e. under his arm, or in his bosom]: or he nourished him, reared him, fostered him, brought him up, (K, TA,) and took care of him; (TA;) as also احتضنه. (K, TA.) And وَلَدَهَا وَحَضَّنَتْ, (S, Mgh,) aor. ʔ, (Mgh, TA,) inf. n. حَضَانَةٌ, (Mgh,) said of a woman, (S, Mgh, TA,) She put her child in her حَضْنٌ, and [thus] carried him [under her arm,] on one of her two sides: (TA:) it has a similar meaning to the phrase next following: (S:) or it means she had charge of her child, and carried him, and reared him, or fostered him. (Mgh.) — حَضَنَ بَيْضَهُ (S, Mgh, Mgh, K,) and عَلَى بَيْضِهِ (TA,) aor. ʔ, (S, Mgh,) inf. n. حَضْنٌ (Mgh, Mgh) and حَضَانَةٌ (Mgh, K) and حَضَانٌ and حَضُونٌ (K,) said of a bird, (S, Mgh, Mgh, K,) He pressed, or compressed, his eggs (S, Mgh) to himself, (S,) beneath his wing, (S, Mgh,) or beneath his two wings; (so in some copies of the S;) he sat upon his eggs, protecting them with his two sides (بِحَضْنَيْهِ); (Mgh;) he brooded upon his eggs to hatch them: (K:) as also احتضن. (KL.) — حَضَنَ بَيْضَةً تَحْتَ دَجَاجَةٍ (KL.) — احتضن. (KL.) — He put an egg beneath a hen belonging to him, and made her to sit [or brood] upon it [until it became hatched], if remembered to have been heard [from any of the Arabs of pure speech], is a tropical usage of the verb, like as when one says "The Emeer built the city:" otherwise, it is correctly [حَضَنَ] with tashdeed. (Mgh.) — حَضَنَهُ عَنْ كَذَا, inf. n. حَضْنٌ and حَضَانَةٌ, †He made him to turn away, withdraw, or retire, from such a thing, and had it to himself exclusively; (S, K, TA;) as though he put him aside from it, or by its side: he excluded him from participation in it; in which sense منه أَحَضَنَهُ is disapproved: (TA:) he impeded him, or debarred him, from it. (ISd, TA.) It is related in a trad. of Ibn-Mes'ood

that, when he made his will, he said, وَلَا تُحَضَّنْ وَلَا تُحَضَّنْ, meaning †And Zeyneb (his wife) shall not be precluded from looking into that and executing it; namely, his will: or shall not be precluded from it, nor shall any matter [relating to it] be decided without her. (TA.) And you say also, حَضَنَهُ عَنْ حَاجَتِهِ He withheld him from the object of his want; as also احتضنه. (S, ISd, K.) And حَضَنَ مَعْرُوفَهُ (K,) and حَدِيثَهُ (TA,) and مَعَارِفِهِ (TA,) inf. n. حَضْنٌ (K,) + He turned his beneficence, (K, TA,) and his discourse, (TA,) from his neighbours, (K, TA,) and his acquaintances, to others: on the authority of Lh. (TA.) — حَضَّنَتْ, aor. ʔ, inf. n. حَضَانٌ (K,) or this is a simple subst., (A'Obeyd, TA,) She (a ewe [or goat], and a camel, and a woman,) had one of her teats, or breasts, larger than the other. (K.) [See حَضُونٌ.]

2: see 1.

3. فَلَانٌ يُحَاضِنُ النِّسَاءَ [Such a one indulges himself with women in mutual embracing or pressing to the bosom]. (IAqr, TA in explanation of the epithet عَقْرَةٌ, q. v.)

4. احضن الطائر البيض He made the bird to sit [or brood] upon the eggs. (Mgh.) — أَحَضَنَهُ أَحَضَنَهُ: see 1. — احضن بحقى †He went away with, or took away, my right, or due; (K, TA;) as though he put it by his side. (TA.) — احضن الرجل, (AZ, S, K,*) and احضن به (K,) i. q. + [He held him in little, or light, or mean, estimation, or in contempt; &c.]. (AZ, S, K.)

6. تحاضوا They embraced one another, or pressed one another to the bosom. See also 3.

8. احتضنه He put it (a thing) in his حَضْنٌ [i. e. under his arm, or in his bosom]: (S, Mgh:) he took it up, and put it in his حَضْنٌ, like as a woman takes up her child, and carries him [in her حَضْنٌ or] on one of her two sides. (TA.) — See also 1, in three places.

حَضْنٌ: see what next follows.

حَضْنٌ The part beneath the armpit, (S, Mgh, Mgh, K,) extending to the كَتِفٌ [or flank]: (S, Mgh, K:) or the bosom, or breast; syn. صَدْرٌ: [الصدر in the CK should be الصدر:] and the upper arms with what is between them: (K:) and مُحْتَضِنٌ signifies the same: (S:) pl. of the former أَحَضَانٌ (Mgh, K*) [and accord. to Freytag's Lex. حَضُونٌ also]. — The side of a thing, (S, K,) and of a man: (Mgh:) the lateral, or adjacent, part of a thing: pl. أَحَضَانٌ. (S, K.) حَضْنًا الْمَفَازَةَ means The two borders [the nearer border and the further] of the desert. (M, TA.) And حَضْنًا اللَّيْلُ †The two sides [or first and last portions] of the night. (TA.) And [as the حَضْنٌ of a man or woman is often a place of concealment,] one says, مَا زَالَ يَقْطَعُ أَحَضَانَ اللَّيْلِ †[meaning He ceased not to traverse the shades of the night]. (TA.) عَلِيٌّ بِالْحَضْنَيْنِ, in a trad. of 'Alee, means [Keep ye to] the two wings of the

army. (TA.) You say also, أَخَذَ فَلَانٌ حَقَّهُ عَلَى حَضْنِهِ, i. e. Such a one took his right, or due, by force. (TA.) — Also †The quantity that is carried in the حَضْنٌ. (A.) — Also, (S, K,) and حَضْنٌ (K,) The hole, or den, or subterranean habitation, of the hyena: (S, K:) or the place of hunting, or of capture, of the hyena. (IB, TA.) — And, both these words, The circuit, or surrounding part, of a mountain: or its base; or lower, or lowest, part. (K.) Accord. to Az, حَضْنًا الْجَبَلِ means The two lateral, or adjacent, parts of the mountain. (TA.)

حَضْنٌ Ivory: (ISk, S, K:) the tusk of the elephant. (T, TA.)

حَضَانٌ The state, or condition, of a ewe, or she-goat, (S, TA,) and of a she-camel, and of a man in respect of his testicles, and of the pudendum muliebre, (TA,) denoted by the epithet حَضُونٌ. (S, TA.) [See also حَضَّنَتْ.]

حَضُونٌ A ewe, and a she-camel, and a woman, having one of her teats, or breasts, larger than the other: (K:) or, applied to a ewe or she-goat, i. q. شَطُورٌ; i. e. having one of her teats longer than the other: (S:) or a she-camel, and a she-goat, of which one of her طَبِيَانٌ [meaning either two mammae or two teats] has gone. (A'Obeyd, TA.) — Also A man having one of his testicles larger than the other. (K.) — And A pudendum muliebre having the edge of one of its labia majora (i. e. having one of its شَفْرَانِ) larger than the other. (K.)

حَضَانَةٌ and حَضَانَةٌ [The office, or occupation, of carrying and rearing or fostering a child: the latter, accord. to the K and the Mgh, is an inf. n.: (see 1, first two sentences:) but accord. to Fei,] each is a subst. from حَاضِنٌ applied to a man, and حَاضِنَةٌ applied to a woman. (Mgh.)

حَاضِنٌ A man who has the charge of [carrying and] rearing, or nourishing, or fostering, a child: (Mgh, TA:) and حَاضِنَةٌ A woman who has the charge of a child, (S, Mgh, Mgh, K, TA,) who carries him, (Mgh,) and takes care of him, (TA,) and rears, or nourishes, or fosters, him: (S, Mgh, TA:) pl. of the former حَضَانٌ (TA) [and حَضْنَةٌ (as in a phrase below), agreeably with a general rule: and pl. of the latter, also agreeably with a general rule, حَوَاضِنٌ]. — [Hence,] هُوَ حَمَامَةٌ حَاضِنٌ, i. e. علمته [a mistranscription for عَلِمْتَهُ, meaning He is of the servants of learning, or science]. (TA.) — حَمَامَةٌ حَاضِنٌ (Mgh, Mgh, TA) and حَاضِنَةٌ (Mgh) A pigeon sitting [or brooding] upon its eggs, protecting them with its two sides; (Mgh;) or pressing, or compressing, its eggs beneath its wing. (Mgh.) — [Hence,] سَفْعٌ حَوَاضِنٌ [pl. of حَاضِنَةٌ] †Three stones for supporting a cooking-pot, cleaving to the ground, (K, TA,) with the ashes. (TA.) — حَاضِنَةٌ also signifies A man's wife: and so حَاضِنَةٌ. (TA.) — And a palm-tree (نَخْلَةٌ) having short racemes: (K, K:) or one of which the racemes have come forth, and quitted their spathes, and are short in their fruit-stalks. (AHn, K.)

مَحَضْنُ and **مَحَضْنُ** The place in which a bird broods upon its eggs to hatch them: (K:) pl. **مَحَاضِنُ**. (TA.) See also what next follows.

مَحَضَنَةٌ A shallow bowl, made of clay, for the pigeon (K, TA) [to lay its eggs therein, and] to brood therein upon its eggs: (TA:) **مَحَاضِنُ** [is its pl.], accord. to rule, pl. of **مَحَضْنُ** [&c., and] signifies the places, in pigeon-towers, in which the pigeons lay their eggs. (Mgh.) [See what next precedes.]

مَحَضْنُ: see **حَضْنُ**.

حَضَو

1. **حَضَا النَّارَ**, (K,) first pers. **حَضَوْتُ**, (S,) inf. n. **حَضْوٌ**, (K,) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame: (S:) or he stirred the live coals of the fire after they had become [partially] extinguished. (K. [حَمْدٌ, there, seems to be a mistake for حَمْدٌ.]) It is also with **ا**. (S, TA. [See art. **حَضَا**.])

مَحَضَى i. q. **كُورٌ** [as meaning either A blacksmith's fire-place, or the skin with which he blows his fire]. (K.)

مِحْضَةٌ A stick, or piece of wood, with which a fire is stirred; as also **مِحْضًا**; the latter accord. to those who pronounce the verb with **ا**. (S.)

حَطَّ

1. **حَطَّهُ**, (S, Mṣb, TA,) aor. **حَطَّ**, (Mṣb, TA,) inf. n. **حَطٌّ**, (Mṣb, K, TA,) He put it down, syn. **وَضَعَهُ**, (K, TA,) and **أَنْزَلَهُ**, (Mṣb, TA,) from a high to a lower place; (Mṣb;) namely a load, or any other thing from a back; (TA;) a camel's saddle, (S, Mṣb, TA,) or other thing; (Mṣb;) a horse's saddle; and a bow; (S, TA;) as also **حَطَّ الْأَحْمَالَ عَنِ الدَّوَابِّ** He put down the loads from the beasts. (L.) And **حَطَّ عَنْهُ وَزْرَهُ** [He put down from him his heavy burden: or †his heavy burden of sin]: (S, K, TA:) if a real load be intended, this is proper; but if an ideal thing, it is tropical; (TA;) [as when you say,] **حَطَّ عَنَّا ذُنُوبَنَا** [†Put Thou down from us the burden of our sins]. (K.) And **حَطَّ رَحْلَهُ** [lit. He put down his camel's saddle;] meaning †he stayed, or abode. (TA.) And **حَطَّ** alone, [elliptically,] †He alighted; or alighted and abode; (S, TA;) **حَطَّ فِي مَكَانٍ** in a place. (TA.) — He threw it down; namely a thing. (TA.) [He paid it down; namely money.] — He made it to descend, or to go down, or downwards, or down a declivity, (S, K, TA,) from above to below. (K, TA.) Imra-el-Kays says, [describing a horse in motion,]

* **كَجَلْمُودٍ صَخْرٍ حَطَّهُ السَّيْلُ مِنْ عَلٍ** *
[Like a mass of rock which the torrent has made to descend from above]. (TA.) — [†He lowered him, or degraded him.] — **حَطَّ مِنَ الثَّمَنِ كَذَا** †He abated of the price so much; syn. **أَسْقَطَ**; (Mgh, Mṣb;) **حَطَّ لَهُ** (Mṣb.) And **حَطَّ مِنْهُ**

†[He made a large abatement of it]. (TA.) [See **حَطَّيْتَهُ**.] And **حَطَّطْتُ مِنَ الدَّيْنِ** †I abated [somewhat] of the debt. (Mṣb.) [See also 10.] — **حَطَّهُ** is also syn. with **حَتَّهُ**: as in a trad. where it is said of Moḥammad, that he sat by a dry branch of a tree, **وَحَطَّ وَرَقَهَا**, **فَقَالَ بِيَدِهِ وَحَطَّ وَرَقَهَا** [And he made a sign with his hand, and removed its leaves]; meaning, scattered its leaves. (AA, TA.) And so in the phrase, **الزُّبْدُ يُحَطُّ عَنِ اللَّبَنِ** [The froth is removed, or skimmed off, from the milk]. (TA.) — **حَطَّ السَّعْرُ**, aor. **حَطَّ**, (L, TA, [but I think it more probable that the aor. is **حَطَّ**, agreeably with analogy, like as some say of **قَطَّ**, which, accord. to Sh, signifies the same, or nearly so, but accord. to others, the contr. of **حَطَّ**] inf. n. **حَطٌّ** and **حَطُوبٌ**, (L, K,) †The price was, or became, low, or cheap; (L, K, TA;) it abated; (Fr, TA in art. **قَطَّ**;) and so **انْحَطَّ**. (Fr ubi supra, S, TA.) — **حَطَّ الْبَعِيرُ**, (S, K,) **فِي السَّبْرِ**, (S,) inf. n. **حَطَّاطٌ**, (S, K,) †The camel bore upon his nose-rein (S, K) towards one side, (K,) in going; (S;) as also **انْحَطَّ**: (K:) or, accord. to AA, **انْحَطَّتِ النَّاقَةُ فِي سَيْرِهَا** signifies †the she-camel was quick in her pace; (S, TA;) and so **حَطَّتْ**: (TA:) and **حَطَّاطٌ** also signifies †vehement running. (TA.) [From what next follows, it seems that the verb in this sense is of the measure **فَعَّلَ**, aor. **حَطَّ**.] — The poet 'Amr-Ibn-El-Ahtam uses the phrase, **حَطَّيْتُ فِي هَوَايَ**, meaning †Rest thou upon my love, and incline my way. (TA.) And it is said in a trad., **فَحَطَّتْ إِلَى الشَّابِّ** †And she inclined with her heart towards the youth. (TA.) — **حَطَّ فِي عَرَضِ فُلَانٍ** †He launched forth into, or pressed on in, the reviling of such a one. (TA.) — **حَطَّ فِي الطَّعَامِ** †He ate the food; (K, TA;) as also **حَطَّطَ**, (Sgh, K,) inf. n. **حَطَّيْتُ**: (TA:) or he ate much of the food. (A, TA.) — **حَطَّ الْجِلْدَ**, inf. n. **حَطٌّ**, He polished, or smoothed, the skin; and figured, or decorated, it; (K, TA;) and ruled it, or made lines upon it; (TA;) with the **مِحْطَ**. (K, TA.)

2: see 1; last sentence but one.

7. **انْحَطَّ**, quasi-pass. of **حَطَّهُ**; It was, or became, put down; (S, TA;) said of [a load, or any other thing from a back;] a camel's saddle; a horse's saddle; (TA;) [&c.] — He, or it, descended; went down, or downwards, or down a declivity; from above to below. (S, TA.) You say, **انْحَطَّ فِي حَدَرٍ** [He descended a declivity]. (S and TA in art. **حَدَرٌ**, from a trad.) — [†He became lowered, or degraded.] — Said of a price: see 1. — Said of a camel: see 1. — Also †He, or it, went back, or backward: went away: perished. (TA.) — See also R. Q. 1.

8: see 1; first signification.

10. **اسْتَحَطَّهُ وَزْرَهُ** He asked him to put down from him [his heavy burden: or †his heavy burden of sin]: (K, TA:) if a real load be intended, this is proper; but if an ideal thing, it is tropical. (TA.) — **اسْتَحَطَّنِي مِنَ الثَّمَنِ**, (S, Mṣb,) or **مِنْ ثَمَنِهِ**, (K,) **شَيْئًا**, (S, K,) or **كَذَا**,

(Mṣb,) †He asked, demanded, or desired, of me an abatement, a lowering, a diminution, or a lessening, of somewhat, or so much, of the price. (S, Mṣb, K.) — **اسْتَحَطَّ** †He deserved to be lowered, or degraded. (Ḥar p. 258.)

R. Q. 1. **انْحَطَّ** i. q. **انْحَطَّ** [but in what sense is not pointed out]: (Ibn-'Abbād, K:) said of a thing. (Ibn-'Abbād, TA.) — He was, or became, quick, (IDrd, K,) in his walk, or going, and in his work. (IDrd, TA.)

حِطَّةٌ [A petition for the putting down of a heavy burden from one: or, †of the heavy burden of sin: or merely a putting down thereof:] a subst. from **وَضَعَهُ وَزْرَهُ**, explained above; as also **حَطَّيْتُ**. (K.) It is said in the **Ḳur** [ii. 55, and vii. 161], **وَقُولُوا حِطَّةً**; i. e. they were told to say **حِطَّةً** for the purpose of asking thereby for the putting down of their heavy burdens from them, and they should be put down from them: (Ibn-Isrāel, TA:) the meaning is, **And say ye, Put Thou down from us our heavy burdens**, (S, TA,) or †our sins: (Ibn-'Arafah, K:) or [and say ye,] **Our petition is حِطَّةٌ**; i. e. **that Thou wouldest put down from us our sins**: (Abū-Isḥāq, K:) or, accord. to some, **حِطَّةٌ** is a word which the children of Israel were commanded to say; and if they said it, their heavy burdens, or sins, were put down: (S, TA:) accord. to IAḡr, it is the saying **لَا إِلَهَ إِلَّا اللَّهُ**: (TA:) or it means forgiveness: (I'Ab:) or our affair is an alighting and abiding in this town: (Bḡ in ii. 55:) and there is another reading, **وَقُولُوا حِطَّةً**, which is explained in two ways; either by making the verb to govern the noun, as though he had said, **and say ye a saying which shall put down from you your heavy burdens, or †sins**; or by making the noun to be in the accus. case as an inf. n. meaning supplicating and petitioning [that God may put down from you your heavy burdens, or †sins]; i. e. **أَحْطَطُ اللَّهُمَّ أَوْزَارَنَا حِطَّةً**: (TA:) but they changed this saying, (Fr, Sgh, K,) using for it a Nabathean expression; (Fr, TA;) saying **هَطِّي سِهَانًا**, i. e. "red wheat," (Sgh, K,) accord. to Es-Suddee and Mujāhid; or, accord. to IAḡr, **حِطَّةٌ شَمَقِيَا**, i. e. "good wheat." (Sgh, TA.) You say also, **سَأَلَهُ الْحِطَّيْتِي**, i. e. **الْحِطَّةُ** [He asked of him the putting down of his heavy burden from him: or †his sin]. (TA.) And it is said in a trad., that when God tries a person with a trial in his body, **هُوَ لَهُ حِطَّةٌ**, i. e. **It is to him a mode of putting down from him his sins**. (TA.) **الْحِطَّةُ** is also A name of the month of Ramaḍān, in the Gospel, or some other book: (Az, K, TA:) because it puts down somewhat of the sin of him who observes the fast thereof. (Az, TA.) — Also †A decrease, or state of diminution, in respect of rank, or station: (TA:) [or low, or the lowest, rank, or station: for] **الْحِطَّةُ**, (K, TA,) which is its pl., (TA,) is explained as signifying, (K, TA,) on the authority of IAḡr, (TA,) **مَرَائِبُ السَّيْلِ**, or correctly **مَرَائِبُ السَّيْلِ**: (K, TA:) the latter [meaning †the ranks, or stations, of the lowest, or meanest, of mankind,] is the right reading, as verified by Az. (TA.)

حَطَبٌ: see حَطَّة, last sentence. — Also †Smooth, or sleek, bodies; (IAar, K, TA;) as though polished with the مَحَطَّة. (TA.)

حَطُوبٌ A declivity, or declivous place; a place of descent, or by which one descends: (S, TA:) a hill (أَكْبَةٌ) that is difficult of descent: or, accord. to IDrd, a difficult أَكْبَةٌ. (TA.) — †An excellent, swift she-camel; (S, K;) as also †مَنْحَطَةٌ. (TA.)

كَعَبٌ حَطِيبٌ †An ankle-bone covered with flesh and fat so that it is not apparent. (TA.)

حَطِيبَةٌ †What is abated, or diminished, of a price: (Mgh, Msh, K, TA:) pl. حَطَائِبٌ. (TA.)

You say, حَطِيبَةٌ كَذَا وَكَذَا مِنَ الثَّمَنِ †[The portion that is abated is so much and so much of the price]. (S.) And طَلَبْتُ مِنِّي حَطِيبَةً †[He sought, or demanded, of me an abatement of price]. (TA.)

حَطِيبِي: see حَطَّة; first sentence; and again, in the latter half of the paragraph.

بَعْرٌ حَاطِبٌ †A low, or cheap, price; as also †مَحَطُوبٌ. (TA.)

أَحَطٌ †Smooth in the مَتَانِ [or two portions of flesh and sinew next the back-bone, on each side]. (IAar, K.) [See also مَحَطُوبٌ.]

مَحَطٌ [A place where loads, &c., are put down. — And hence,] †A place where one alights, or alights and abides; (S, TA;) as also †مَحَطَّة: pl. [of either] مَحَاطٌ and [of the latter] مَحَطَّاتٌ. (TA.) — [Hence also,] مَحَطٌّ سَفِينٌ [A place for unloading of ships]. (S and K in art. فَرَسٌ.) — [Hence also,] هَذَا مَحَطُّ الْكَلَامِ †[This is the meaning, or intent, of the saying, or sentence: used in this sense in the present day]. (TA.)

مَحَطٌّ (S, O, K) and †مَحَطَّة (K) An instrument of iron, (O, K,) or of wood, prepared (K, in some copies of which, for مَعْدَةٌ, we find مَعْدَلَةٌ, which is a mistake, TA,) for the polishing, or smoothing, of skins, (O, K,) to make them soft and beautiful; (O;) and for figuring, or decorating, them; (K;) [and for ruling them, or making lines upon them: see 1; last sentence:] or an instrument with which tattooing is performed: or an iron instrument used by sewers of boots &c., with which they figure, or decorate, the leather: (S:) or an instrument (T, A, TA) with a pointed extremity, (T, TA,) used by binders of books, (T, A, TA,) and by others. (A, TA.)

مَحَطَّة: see مَحَطٌّ.

مَحَطَّة: see مَحَطٌّ.

مَحَطُوبٌ [originally, Put down; applied to a load, &c. See 1. — And hence,] applied to a price: see حَاطِبٌ. — Leather polished, or made smooth [&c.: see 1; last sentence]. (TA.) — †A sword made thin. (TA.) — مَحَطُوبَةٌ

أَيْةٌ مَحَطُوبَةٌ [or protuberant buttocks]; (K, TA;) as though it were smoothed (حَطَّتْ) with the مَحَطُّ. (TA.) And جَارِيَةٌ

مَحَطُوبَةٌ المَتَانِ †A girl having the مَتَانِ [or two portions of flesh and sinew next the back-bone, on each side,] extended [or long]; as though they were smoothed with the مَحَطُّ: (TA:) or having them extended [or long] and even (S, TA) and beautiful. (AZ, TA.) And مَحَطُوبَةُ الكَشِيعِ may mean †A woman whose flank is as though it were smoothed with the مَحَطُّ: but it is better explained as meaning elevated, or protuberant, in the posteriors, and depressed in the flank. (Ham p. 141.) [See also أَحَطُّ.]

مَنْحَطٌ †A shoulder-joint (K, TA) neither high nor low, (TA,) of the most beautiful hind. (K, TA.) — See also حَطُوبٌ.

حط

1. حَطَأَ He cast, or threw; syn. رَمَى [and, like this, trans. by means of ب]. (K.) [Hence,] حَطَأَ بِهِ الأَرْضَ, (AZ, S, K,) aor. -, (K,) inf. n. حَطْأٌ, (S,) He cast him, or threw him, down prostrate upon the ground: (AZ, S, K:) or, with violence: one says, اِحْتَمَلَهُ فَحَطَأَ بِهِ الأَرْضَ [He raised him upon his back, and threw him down violently upon the ground]. (Lth, TA.) And حَطَأَتْ بَوْلَدَهَا She (a woman) cast forth her child from her womb. (TA in art. زَكَبَ.) And حَطَأَتْ القَدْرَ بَزَيْدَهَا The cooking-pot cast forth its froth, or scum, (S, TA,) in boiling. (TA.) And حَطَأَ بِسَلْجِهِ He cast forth his excrement, or ordure. (S.) And حَطَأَ [alone], aor. - and -, He cast forth his excrement, or ordure, at once, (K, TA,) quietly, or gently. (TA.) And حَطَأَ, (K,) or حَطَأَ بِهَا, (S,) He broke wind, with a sound. (S, K.) — حَطَأَ بِهِ عَنْ رَأْيِهِ He turned him back from the opinion, or judgment, that he had formed. (IAth, K.) — حَطَأَهُ He struck him, or slapped him, on the back with his open hand: (S, K:) or struck him gently on the back with the palm of his hand: (S in art. لَطَحَ) or slapped him on the back, or between the shoulders, or on the upper part of the side, or on the chest; (Khálid Ibn-Jembeh, TA;) or on the back of the head: (AZ, TA:) and he struck him, or beat him, (Sh, K,*) with his hand; (Sh, TA;) but it is said that the meaning is, he struck him on the back of the neck: (TA:) it also occurs without . (TA.) — حَطَأَهَا He lay with her. (S, K,*)

حَطَأَةٌ A slap on the back [&c. (see the verb)] with the open hand. (S, TA.) It also occurs without ., written حَطْوَةٌ. (TA.)

حَطِيٌّ, applied to a man, Low, ignoble, mean, or sordid. (AZ, S, K.) You say also حَطِيٌّ بَطِيٌّ, using the latter word as an imitative sequent. (S.)

حَطِيئَةٌ, applied to a man, Ugly; or contemptible; or ugly in aspect and small in body: (Th, S, K:) or short. (S, K.)

حطب

1. حَطَبَ, (S, A, K,) aor. -, (K,) inf. n. حَطْبٌ,

(TA,) He collected حَطَبٌ, (S, A, K,) i. e. firewood; (A, K;) as also †احتطب: (S, A, K:) [and] so حَطَبَ الحَطْبُ, (Mgh, Msh,) aor. and inf. n. as above; and †احتطب. (Msh.) — [Hence,] حَطَبَ فِي حَبْلِهِ, (A,) or فِي حَبْلِهِ, (K,) [lit. He collected firewood in his, or their, rope; meaning] †he aided, or assisted, (A, K,) him, (A,) or them. (K.) One says, إِنَّكَ تَحْطِبُ لِي فِي حَبْلِهِ وَتَجِئُ إِلَيَّ بِهَوَاهُ †[Verily thou aidest him, and inclinest to his desire]. (A, TA.) — And حَطَبَ عَلَيْهِ بِخَيْرٍ (A, Mgh) †He brought to him خَيْرٌ, (Mgh,) meaning wealth, or property. (A.) — And فَلَانٌ يَحْطِبُ عَلَيَّ فَلَانٌ †Such a one incites, urges, or instigates, [others] against such a one. (Har p. 209.) — And حَطَبَ بِهِ †He calumniated him, or slandered him. (A, Mgh, Msh, K. [See حَطْبٌ, below.]) — حَطَبَهُ, (S, K,) aor. -, (TA,) He collected firewood for him: (K:) or he brought firewood to him: (S, K:) as also †احتطب. (TA.) You say, فَلَانٌ يَحْطِبُ لِي حَطْبَهُ وَيَسْقِيهِمْ [Such a one collects firewood for, or brings firewood to, his companions, and gives them to drink]. (A, TA.) — Also He collected for him a thing as firewood. (TA.) — حَطَبُوا كَرْمَهُمْ, inf. n. حَطْبٌ, [and app. also حَطَابٌ, which see below, or this may be a simple subst.,] †They cut off the حَطْبُ of their grapevine; (A;) i. e. the dry portions thereof, that were of no use but for fire. (Mgh.) — حَطَبٌ and †احتطب It, (a place, K,) or he, (a man, TA,) abounded with firewood. (K, TA.) — حَطَبٌ He was, or became, lean, or meagre. (A.)

4. احتطب: see 1. — Also †It (a grape-vine) attained to the time for having its حَطْبُ [q. v.] cut off from it: (S:) or †attained to the time of bearing grapes and for the cutting off of what required to be cut off; as also †استحطب: (A:) or the latter, it required to have its upper, or uppermost, portions cut off, (K,) or somewhat of those portions. (TA.)

8. احتطب: see 1, in three places. — Also †It (rain) tore up the roots, or stems, of the trees [as though it made firewood of them]. (K.) — †He (a camel, TA) fed upon the small and dry parts of the branches. (K, TA.) This a camel does only by reason of soundness, and of surpassing strength. (TA.) — احتطب عَلَيْهِ فِي الأَمْرِ i. q. احتقَب [app. meaning †He took upon himself a burden, or a responsibility, in the affair; as though he bound it like a bundle of firewood upon his back]. (K.)

10: see 4.

حَطْبٌ Firewood; the portions of trees that are prepared for fuel: (M, A, K:) pl. أَحْطَابٌ. (Msh.) — And hence, because enmity is kindled with it like as fire is with حَطْبُ [properly so called], (Har p. 209,) †Calumny, or slander; (A, Mgh, TA;) also termed الرُّطْبُ الحَطْبِ. (TA.) The former is said to have this meaning in the Kur cxi. 4: (Mgh, TA:) or to mean thorns, which the woman there spoken of is related to have been in the habit of throwing in the way of Moḥammad. (TA.) You say, يَحْطِبُ النَّاسُ الحَطْبَ بَيْنَ النَّاسِ, meaning †He goes about

with calumny, or slander, among, or between, the people. (A.) — Also †The prunings of a grape-vine; (S, *A;) and so †حَطَابٌ: (A:) the dry portions of a grape-vine that are of no use but for fire: (Mgh:) †the latter is explained by ISh as meaning the prunings that are cut off each year from the upper, or uppermost, portions of a grape-vine. (TA.)

حَطَبٌ, applied to a man, (S,) [and app. to cattle, (see حَسْبُ)], †Very lean or meagre; as also †حَطَبٌ: (S, K:) or the latter means unlucky, or unfortunate; syn. مَشْوُومٌ; (K;) in some copies of the K مَوْسُومٌ; (TA;) and its fem. is حَطْبَاءٌ. (K.)

حَطَابٌ [app. an inf. n., see 1,] †The pruning of a grape-vine until reaching the part in which the sap runs. (K.) — See also حَطَبٌ, in two places.

حَطِيبٌ, (S, Mṣb, K,) fem. with ة, (K,) A place, (S, Mṣb, K,) or land, (K,) abounding with firewood. (S, *Mṣb, K.)

حَطْوَبَةٌ A handful, or bundle, of firewood. (K, *TA.)

حَطَابٌ: see حَاطِبٌ. — Also †A camel that feeds upon the small and dry parts of branches: (K, TA:) fem. with ة. (TA.) [See 8.]

حَاطِبٌ A collector of firewood: (Mṣb, TA:) and so †حَطَابٌ, (A, Mṣb,) but in an intensive sense: (Mṣb:) or the latter, one who collects and sells firewood: (TA:) and حَطَابَةٌ a company of collectors of firewood: (S, Mgh:) and إِمَاءٌ حَوَاطِبٌ [pl. of حَاطِيبَةٌ] female slaves who collect firewood. (A, TA.) — [Hence,] †هُوَ حَاطِبٌ لَيْلٍ †He is one who confuses in his speech, (A, K,) and in his affair: (TA:) or one who speaks what is bad and what is good: (S, TA:) like him who collects firewood by night; (TA;) for this person sees not what he collects in his rope, (S, TA,) so he collects bad and good. (TA.) Az says, one who acts unjustly towards himself is likened to a collector of wood by night, because the latter may chance to put his hand upon a viper, and be bitten by it: and so is one who does not restrain his tongue, but censures others; by doing which a man sometimes occasions his own death. (TA.) It is said in a prov., †الْبُكَارُ حَاطِبٌ لَيْلٍ †The loquacious is [like] a collector of firewood by night. (A'Obeyd, TA.)

حَطَبٌ: see حَطِبٌ.

مِحْطَبٌ †A pruning-knife. (K, TA.)

مِحْطَابَةٌ †A she-camel that eats dry thorns. (S, K.)

مِحْطَبٌ †A small creeping thing that goes along upon the ground with pieces of wood, or stick, clinging to it. (Ḥam p. 207.)

حطرب

1. حَطِرٌ, aor. -, inf. n. حَطِرٌ, It broke, or became broken, in pieces; as also †انْحَطِرٌ (Mṣb) and †تَحَطِرٌ: (TA:) or these two, (S, K,) or [correctly] the former [only], (TA,) it broke, or became broken: (S, K, TA:) or they are

peculiarly said of that which is dry, or tough; (K, TA;) as a bone and the like. (TA.) — [Hence,] حَطِيتِ الدَّابَّةُ †The beast became aged [and emaciated and weak, or broken with age: see حَطِرٌ, below]. (S.) — And †The beast had a disease (termed حَطِرٌ) in his legs. (TA.) — حَطِيبَةٌ, (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. حَطِرٌ, (S, Mṣb, K,) He broke it: (S, K:) or it applies peculiarly to that which is dry, or tough; (K, TA;) as a bone and the like: (TA:) as also †حَطِيبَةٌ, (K,) inf. n. تَحَطِيرٌ: (S:) or the latter signifies he broke it in pieces, (S,) and so the former; (Mṣb;) or the latter, he broke it much. (Mṣb, TA.) — He, or it, crushed it, or bruised it; as, for instance, a lion, that which he devours; and as a camel and a sheep or goat, the ground with his feet or hoofs, and the trees and herbs in eating them; and as the wind, that upon which it blows [vehemently]. (TA.) It is said in a trad., رَأَيْتُ جَهَنَّمَ يَحْتَرِبُ بَعْضُهَا بَعْضًا [I saw Hell-fire, one part thereof crushing another: or, as though pressing upon another; from what next follows]. (TA.) One says of people crowding together, يَحْطِرُ بَعْضُهُمْ بَعْضًا [They crush, bruise, or press upon, one another]. (TA.) And of a vehement driver, يَحْطِرُ النَّالَ [He bruises the cattle, or camels &c.]. (A, TA.) — One says also, لَا تَحْطِرْ عَلَيْنَا الْمَرْتَعُ, meaning †Spoil not thou to us the pasturage by pasturing upon it. (TA.) — And حَطِرٌ فَلَانٌ أَهْلُهُ †His family rendered such a one a broken old man; as though they loaded him with their burdens. (TA.) And حَطِيبَتُهُ السِّنُّ (S) †Age rendered him infirm. (TA.)

2: see 1.

5: see 1. You say also, تَحْطِرُ الْبَيْضُ عَيْنَ الْفَرَاخِ [The eggs broke in pieces so as to disclose the young birds]. (TA.) And تَحْطَمَتِ الْأَرْضُ يَبْسًا †The ground, or earth, crumbled by reason of excessive dryness. (TA.) And تَحْطِرُ النَّاسُ †The people crowded together, crushing, bruising, or pressing upon, one another. (TA.) And †انْحَطِرٌ †The people pressed together, or crowded, upon it, or him. (ISd, TA.) — And تَحْطِرُ عَلَيْهِ †He became inflamed with wrath, or rage, against him. (K, *TA.)

7: see 1: — and 5.

حَطِرٌ inf. n. of حَطِرٌ [q. v.]. (Mṣb.) — Also A certain disease in the legs of a beast. (K.)

حَطِرٌ A thing (Mṣb) breaking in pieces of itself. (S, Mṣb, K.) — †A horse broken by age: (S:) or a horse weak by reason of leanness and old age: (Az, TA:) or an aged beast. (Mṣb.)

حَطِرٌ One who breaks the ranks on the right and left; and حَطَارُ الصُّفُوفِ [signifies the same]. (TA.) — See also حَطِيبَةٌ, in five places.

حَطِرٌ: see حَطِيبَةٌ.

حَطِيبَةٌ The crowding, thronging, or pressing, of men; and their pushing one another. (TA.) — The tide (دَفْعَةٌ) of a torrent; like طَحِيبَةٌ.

(S.) — The havoc of a lion among cattle. (TA.) — †Dearth, drought, or sterility; or a year of dearth, &c.; (S, K, TA;) because it breaks (تَحْطِرُ) everything; (TA;) as also †حَطِيبَةٌ and †حَاطُومٌ: (K:) or this last is not used except as meaning continual dearth &c. (TA.) [See also the last of these words below.]

حَطِيبَةٌ: see what next precedes.

حَطِيبَةٌ What is broken in pieces, or what one breaks, [accord. to different copies of the K, the former accord. to the reading in the TA,] of a thing that is dry, or tough; (K, TA;) as also †حَطَامَةٌ: (K:) pl. of the former حَطِرٌ: whence صَعْدَةٌ حَطِرٌ [meaning a spear, or spear-shaft, broken in pieces, as is indicated in the TA], in which the term حَطِيبَةٌ is regarded as applying to every portion. (K, *TA.) [See حَطَامٌ.]

حَطِيبَةٌ A vehement fire, (K,) that breaks in pieces everything that is cast into it. (TA.) Hence, (S, TA,) الحَطِيبَةُ a name of Hell, (K,) or of Hell-fire: (S, K:) or, as some say, the fourth stage of Hell: (Ḥar. p. 347:) or a gate of Hell. (K.) — †A man who eats much; (S, TA;) as also †حَطِرٌ; who breaks everything in eating: (Ḥar p. 580:) and the latter, and †حَطِرٌ, an insatiable man. (TA.) — †A large number of camels, (T, S, K,) and of sheep or goats: (T, K:) because they break, or crush, (T, S, TA,) the herbage, (T, TA,) or everything, (S, TA,) or the ground with their feet or hoofs, and the trees and herbs in eating them. (TA.) — Also, and †حَطِرٌ, (S, K,) †A pastor having little mercy upon the cattle; (S, TA;) or who acts injuriously towards them; (K, TA;) causing them to crush, or bruise, one another; (S, K, TA;) or as though he crushed, or bruised, them by his vehement driving: (A, TA:) or the former signifies a pastor who does not allow his beasts to avail themselves of the plentiful pasturages, nor let them disperse themselves in the pasturage: and †the latter, one who is ungentle, or rough; as though he broke, or crushed, or bruised, them when driving them or pasturing them: and †سَوَاقٌ حَطِرٌ signifies a man who drives beasts vehemently, crushing them, or bruising them, by reason of his vehement driving; but it is used by way of comparison, as meaning †cunning and versatile. (TA.) Hence, شَرُّ الرِّعَاءِ الحَطِيبَةُ [The worst of pastors is the ungentle, who causes the beasts to crush, or bruise, one another]: (S, K:) accord. to the S, a prov.: accord. to Sgh and the K, not a prov., but a trad.: but many of the trads. are reckoned among provs.: it is applied to him who governs, or manages, ill. (MF, TA.) Hence also what is related in a trad. of 'Alee, that Kureysh, when they saw him in war, or battle, used to say, احْذَرُوا الحَطِرَ احْذَرُوا الحَطِرَ [Beware ye of the rough one! Beware ye of the rough one!]. (TA.)

حَطِيبَاتٌ Coats of mail; so called from a maker thereof named حَطِيبَةٌ: or such as break the swords: or such as are heavy and wide: (K:) the first of which explanations is the most probable. (TA.)

حَطَامٌ What is broken in pieces, of a thing that

is dry, or tough. (S, K. [In the CK, by the accidental omission of وَكُفْرَابِ, this signification and the next here following, from the K, are assigned to حَطِيرٌ. See حَطِيمَةٌ, which, accord. to some copies of the K, is syn. with حَطَامٌ in the sense explained above.]) And *Fragments* of eggs; (A, TA;) or of an egg-shell; so in a verse of Et-Tirmidh: (TA:) or the *shell* of the egg. (K.) — [See a tropical usage of it in an ex. cited, from a trad., voce ثَمَارٌ.] — *حَطَامُ الدُّنْيَا* + *The frail, or perishing, goods, or possessions, of the present world*: accord. to Z, from حَطَامٌ signifying the "fragments" of eggs: (TA:) or [simply] *the goods of the present world*. (TA in art. عرض.)

حَطُورٌ The lion, (K,) that crushes, or bruises, everything that he devours; (TA;) as also حَطَامٌ and مَحَطِيرٌ. (K.) And A wind (ريح) that crushes everything. (TA.)

حَطِيرٌ Herbage remaining from the preceding year: (Lh, K:) because dry, and broken in pieces. (Lh, TA.) — *الحَطِيرُ* The حجر [q. v.] (Msb, K) of Mekkeh, (Msb,) [i. e.] of the Ka'beh; (K;) which is excluded from the Ka'beh; said in the M to be of the part next the spout; and in the T, to be that in [or rather over] which is the spout: so called because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time: (TA:) or the wall of the حجر of the Ka'beh; (I'Ab, S, K;) the wall over which is the spout of the Ka'beh; (Ham p. 710;) the wall that [partly] encloses the حجر of the Ka'beh, on the western [or rather north-western] side: (Har p. 389:) or the part between the angle [of the Black Stone] and [the well of] Zemzem and the Ma'hám [-Ibraheem] and, some add, the حجر: or from the Ma'hám to the door: (K:) or the part between the black angle and the door and the Ma'hám, where the people crowd together to offer up their supplications, so that they crush, or bruise, or press upon, one another: (K, TA:) and there the pagans used to confederate. (K.)

حَطَامَةٌ: see حَطِيمَةٌ.

حَطَامٌ: see حَطُورٌ: and حَطِيرٌ.

حَطُورٌ: see حَطِيمَةٌ. — Also †A digestive; syn. هَاضِمٌ. (K, TA. [In the CK, erroneously, هَاضِومٌ.]) It is implied in the K that this is also a signification of حَطِيمَةٌ and حَطِيمَةٌ; which it is not. (TA.) One says, نَعْمَ حَطُورِ الطَّعَامِ البَيْطِخِ, †[Excellent, or most excellent, is the digestive of food, the melon, or water-melon]. (A, TA.)

حَطِيرٌ: see حَطُورٌ.

حظ

حَظٌّ, seo. pers. حَظَّطَتْ, (S, K,) aor. يَحْظُطُ, (S,) inf. n. حَظٌّ, (K,) He was, or became, fortunate, or possessed of good fortune, (S, K,) فِي الأَمْرِ in the affair; (K;) as also أَحْظُ: (K, TA:) or †the latter signifies he was, or became, rich,

wealthy, or opulent; or in a state of, or possessed of, competence, or sufficiency; in no need; without wants; or with few wants. (O, TS.) Lth says, I have not heard any verb from حَظٌّ: but it has a verb, transmitted from the Arabs, which Lth did not know, and had not heard: and AHeyth says, in writing to Ibn-Buzurj, هُمُ يُحْظُونُ بِهِمْ, and يُجَدُونَ بِهِمْ, (Az, TA,) meaning *They become possessed of good fortune, and riches, or competence, or sufficiency*. (L in art. جد.)

4: see 1, in two places. — أَحْظِيئَهُ عَلَيْهِ [I preferred him above him] may be from the same root as the other words of this art.; the second ظ being changed into ي; [like as أَمَلَيْتُ is, accord. to some, formed from أَمَلَيْتُ]; or it may be from حَظُورَةٌ. (TA.)

حَظٌّ Fortune; or particularly good fortune; syn. جَدٌّ (S, Nh, Msb, K) and بَخْتٌ: (Nh:) and a share, portion, or lot: (S, Msb, K:) or particularly a share, portion, or lot, of something good or excellent: (Lth, K:) some of the people of Himṣ say حَنْزٌ; but when they form a pl., they return to the original, saying حَظُورٌ: and the ن is regarded by them as a nasal sound, not as a radical letter: and in like manner they do in the case of every word having a doubled letter, such as رَزٌّ and أَرْجٌ, saying رَنْزٌ and أَرْجٌ: (Lth, L:) the pl. (of pauc., S) is أَحْظُ (S, K) and (of mult., S) حَظُورَةٌ (AZ, S, Msb, K) and حَظُورَةٌ (Ibn-'Abbád, K) and حَظَاظٌ (IJ, K) and حَظٌّ (AZ, K) and أَحَاطٌ, (S, L, K, [in the CK, erroneously, أَحَاطٌ,]) irregularly, as though it were pl. of أَحْظُ, (S, L,) or it is regularly formed from أَحْظُ, which latter is [irregular, being] originally أَحْظُطٌ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is حَظَاظٌ, (L, [and so in the TA as from the K, but in several copies of the K حَظَاظٌ, which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from حَظَاظٌ] by a change of the second ظ [into ي, and then into ء]. (L.) — See also حَظِيظٌ.

حَظَاظٌ and حَظَاظٌ: see حَظٌّ.

حَظِيٌّ, or حَظِيٌّ: see what next follows.

حَظِيظٌ and حَظِيظٌ (S, K) and حَظِيٌّ, as a relative n., accord. to [most of] the copies of the K, or as a defective word, [i. e. حَظِيٌّ, with a single ظ, as we find it in the CK,] accord. to Az, who says that it is originally حَظٌّ, (TA,) and حَظُورٌ, (AA, S, Msb, K,) *Fortunate; or possessed of good fortune; (S, Msb, K;) possessing a good share (حَظٌّ) of the means of subsistence: (TA:) or the first, accord. to Fr, possessing competence, or sufficiency; or rich, or wealthy, or opulent: (TA:) the pl. [accord. to analogy of حَظِيظٌ] is أَحْظَاظٌ. (So in the L: [in the TA written أَحْظَاظٌ, which I think a mistake, though it seems to be there implied that it is pl. of حَظٌّ,*

and if so, we must suppose it to be originally أَحْظَاظٌ, like as حَظَاظٌ, a pl. of the subst. حَظٌّ, if correct, is originally حَظَاظٌ.]

حَظٌّ فَلَانٌ أَحْظُ مِنْ فَلَانٍ Such a one is more fortunate than such a one. (S, Msb, TA.)

أَحَاطٌ said to be an irreg. pl. of حَظٌّ, q. v.

حَظِيظٌ: see حَظِيظٌ.

حظير

1. حَظِيرَةٌ, (Msb, K,) and حَظِيرٌ عَلَيْهِ, (K,) aor. حَظَّرَ, (Msb,) inf. n. حَظَّرَ (S, A, Msb) and حَظَارٌ, (TA,) *He forbade it; prohibited it; interdicted it*. (S, A, Msb, K.) The Arabs say, لَا حَظَارَ عَلَى الأَسْمَاءِ, *There is no prohibition against names; i. e., no one is forbidden to be named, or to name himself, as he pleases*. (TA.) — *حَظَّرَ الشَّيْءَ عَلَيْهِ* It (anything intervening) *debarred the thing from him*. (L.) And *حَظَّرَ عَلَيْهِ كَذَا* Such a thing was debarred from him, by something intervening. (A.) — Also حَظِيرَةٌ, (Msb, K,) inf. n. حَظَّرَ, (Mgh,) *He took it to, or for, himself; (Mgh, Msb, K, TA;) as though he withheld it from others*. (TA.) — And حَظَّرَ, (K,) aor. حَظَّرَ, (TA,) *He confined cattle in a حَظِيرَةٌ. (K.)* And *حَظَّرَ عَلَى نَعْبِهِ* He confined his cattle in a حَظَارٌ. (Az.) — And حَظَّرَ, (K,) [aor. app. as above,] inf. n. حَظَّرَ; (TA;) أَحْظَرُ; (A, Msb, K;) *He made a حَظِيرَةٌ: (A, Msb, K:) or the former, (Mgh,) or أَحْظَرُ inf. n. أَحْظَرُ, (TA,) he made a حَظِيرَةٌ for another: and أَحْظَرُ he made a حَظِيرَةٌ for himself*. (Mgh, TA.)

2. [حَظَّرَ, inf. n. حَظِيرٌ, app. signifies *He made a limit of separation, or the like*. For حَظِيرٌ (used as an era, Mgh) points to what 'Omar did, in dividing Wádi-l-Kurà among the Muslims and Benoo-'Odrah, after the expulsion of the Jews: (Mgh, K, TA:) as though he assigned to every one a limit of separation. (TA.)

4: see 1.

8: see 1, in two places. — Also أَحْظَرُ بِهِ †*He protected, or defended, himself by means of him, or it*. (TA.)

حَظِيرٌ Trees with which a حَظِيرَةٌ is made. (A, K.) — And *فِي الحَظِيرِ* (K.) *He fell into that to which he was not equal, (K, TA,) is a prov., originating from the fact of the Arabs' collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein*. (TA.) And *جَاءَ بِالحَظِيرِ الرُّطْبِ* †*He came with, or brought, a large number of cattle, and of men: or an odious lie: (K:) [or calumny, or slander, and falsehood:] is said of a calumniator, or slanderer, and liar, who kindles by his calumnies the fire of enmity, and makes it to burn up*. (A.) And *أَوْقَدَ فِي الحَظِيرِ الرُّطْبِ* †*He uttered calumny, or slander: (K:) or he went about with calumny, or slander, and foul conduct*. (TA.)

حَاطٌ (Sh, T, K) and حَظَارٌ (T, K) i. q. حَاطٌ

[A wall, or wall of enclosure, &c.]: (Sh, T, K:) and anything intervening between a person and a thing, or between two things, and forming a barrier, an obstruction, a partition, or a fence. (TA.) See also the next paragraph, in two places.

حَظِيرَةٌ An enclosure of a thing, of wood, or of canes or reeds: (K:) [a kind of pen:] an enclosure for camels, (S, Mgh,) made of trees, to protect them from the cold and wind; (S;) as also **حَظَائِرُ**: (S, K:) an enclosure for sheep or goats, &c., made of trees, to confine and protect them: pl. **حَظَائِرُ** and **حَظَارٌ**: (Mṣb:) Az heard the Arabs apply the term **حَظَارٌ**, with fet-h [to the ح], to a wall made of trees placed one upon another to form a protection for camels or sheep or goats from the cold of the north wind in winter. (TA.) The pl. **حَظَائِرُ** is met. applied, by the poet El-Marrār Ibn-Munkidh, to † [Enclosures of] palm-trees. (TA.) [Hence,] **حَظِيرَةُ الْقُدْسِ** + Paradise: (K:) occurring in a trad. (TA.) And **حَظِيرَةُ الْحَظِيرَةِ** † **هُوَ نَكِدُ الْحَظِيرَةِ** He is a person of little good, or of no good: (S, K:) or niggardly, tenacious, penurious, or avaricious. (A.) — Also A place in which dates are dried: (K:) of the dial. of Nejd: as also **حَصِيرَةٌ** and **حَصِيرَةٌ**. (TA.)

مَحْظُورٌ Forbidden; prohibited; interdicted: (S, Mgh, K:) confined to one class of men, exclusively of others; thus in the Kur xvii. 21. (K.)

مُحْتَظَرٌ: see what next follows.

مُحْتَظِرٌ A maker of a **حَظِيرَةٌ**. (S, Mṣb.) In the Kur liv. 31, some read, **كَبِشِيرِ الْمُحْتَظِرِ**; and others, **الْمُحْتَظِرِ**: (S, TA:) the former meaning Like the dry fragments of plants, or trees, which the maker of a **حَظِيرَةٌ** collects: the latter, like the dry fragments of plants, or trees, of a **حَظِيرَةٌ**. (TA.)

حظل

1. **حَظَلَهُ**, (Mṣb,) or **حَظَلَ عَلَيْهِ**, (S, K, TA,) aor. ʔ (S, Mṣb, K) and ʔ, (K,) inf. n. **حَظَلٌ** (S, Mṣb, K) and **حَظَلَانٌ** and **حَظَلَانٌ**, (K,) He forbade, prohibited, or interdicted, him, (S, Mṣb, K, TA,) like **حَظَرَهُ**, (Mṣb, TA,*) or particularly (TA) from free action, and motion, (S, K, TA,) and walking, (K,) [or walking out,] or somewhat from walking. (TA.) **حَظَلٌ** also signifies A man's regarding his wife with jealousy, and forbidding her, or preventing her, from free action, and from walking [out]: (TA:) and **يَحْظِلُ**, he straitens, and withholds, restrains, or debars: (Fr, IAḡr, TA:) or **يَحْظِلُهَا**, he prevents her, or restrains her, from appearing [in public]. (TA.) — **حَظَلَ الْمَشَى**, (S, K,) aor. ʔ, (S,) inf. n. **حَظَلَانٌ**, He checked, or restrained, somewhat of his walking: and the inf. n. signifies the walking of him who is angry. (S, K.) El-Marrār Ibn-Munkidh says,

* وَحَشَوْتُ الْغَيْظَ فِي أَضْلَاعِهِ *
* فَهُوَ يَمْشِي حَظَلَانًا كَالْبَقَرِ *

[And I stuffed wrath within his ribs, so that he walks checking somewhat his pace, like the **نِقْرٌ**]; (ISK, S;) i. e., like the ram that has a vein, or nerve, twisted in his hock; so that he somewhat checks his walk. (TA.) — **حَظَلٌ**, aor. ʔ, signifies also He walked on one side, by reason of some complaint: (Az, TA:) and **حَظَلَانٌ**, a man's being lame. (TA.) — **حَظَلَتْ**, aor. ʔ, (M, K,) inf. n. **حَظَلٌ**, (TA,) She (a ewe or a goat) limped, or was slightly lame, and her colour changed, in consequence of a tumour in her udder: (M, K:) or, said of a she-camel, and of a ewe or she-goat, her udder became swollen, and her milk became bad. (AḤei, TA.) — **حَظَلٌ**, (S, K,) aor. ʔ, (K,) inf. n. **حَظَلٌ**, (TK,) He (a camel) ate much of **حَظَلٌ** [or colocynths]: (S, K:) or became sick from eating **حَظَلٌ**: (AḤei, TA:) but seldom does he eat them. (TA.)

4. **حَظَلٌ** It (a place) abounded with **حَظَلٌ** [or colocynths]. (R, TA.)

حَظَلٌ A parsimonious man, who reckons with his family, or calls them to account, for what he expends upon them; as also **حَظَالٌ** (S, M, Sgh, K) and **حَظُولٌ**: (M, K:) which last also signifies [simply] niggardly, or avaricious. (TA.) — A camel eating much of **حَظَلٌ** [or colocynths]: (S, K:) or that eats **حَظَلٌ**: (Mṣb:) or that pastures upon **حَظَلٌ**, and becomes sick in consequence thereof: (AḤn, TA:) but it is seldom that he eats them: (TA:) pl. **حَظَالِي**. (S, K.)

حَظَلَانٌ The quality of parsimony, and reckoning with one's family, or calling them to account, for what one expends upon them. (S, K.)

حَظُولٌ: see **حَظَلٌ**. — Also A ewe, or she-goat, that limps, or is slightly lame, and changed in colour, in consequence of a tumour in her udder: (M, TA:) or a she-camel, and a ewe or she-goat, having her udder swollen, and her milk bad. (AḤei, TA.)

حَظَالٌ: see **حَظَلٌ**.

حَظَلٌ [act. part. n. of **حَظَلَ**; Forbidding, &c.: —] accord. to Az, Walking on one side, by reason of some complaint: and accord. to AḤei, flagging in his walking, by reason of pain or anger. (TA.)

حَظَلٌ, accord. to some derived from **حَظَلٌ**, the last verb in the first paragraph of this art.: see art. **حَظَلٌ**. (TA.)

حظو

1. **حَظَيْتَ عِنْدَ زَوْجِيهَا**, (S, K, TA,) aor. ʔ, (K,) inf. n. **حَظْوَةٌ** and **حَظْوَةٌ** and **حَظَلَةٌ**, (S, TA,) She was, or became, fortunate, or happy, with her husband; near to his heart; in favour with him, or beloved by him; (K, TA;) as also **احْتَضَتْ**: and **حَظِي هُوَ عِنْدَهَا** [he was, or became, fortunate, or happy, with her; &c.]; as also **احْتَضَى**. (K, TA.) And **حَظِي عِنْدَ النَّاسِ**, aor. and inf. n. as above, He was, or became, in favour with, or beloved by, and in high estimation with, the people, or men. (Mṣb.) And **حَظِي عِنْدَ الْأَمِيرِ**

and **احْتَضَى بِهِ** [He was, or became, in favour, and high estimation, or an occupant of a high place, with the prince, or commander:] both signify the same. (S, TA.) And **حَظِي بِكَذَا** He was, or became, fortunate by means of such a thing. (MA.) [In the vulgar dial., He acquired, or obtained, such a thing.] — **حَظَا**, aor. **يَحْظُو**, (K,) inf. n. **حَظُوٌ**, (TA,) He went in a gentle, or leisurely, manner, such as is termed **حَظِيًا**. (K.)

4. **احْظَاهُ** It [or he] caused him [to be fortunate or happy, to be in favour or to be beloved, or] to occupy a high place or rank [in the estimation of another or others]. (Ḥar p. 379.) — [He favoured him, **بِكَذَا** with such a thing: for] **احْظَى** also signifies **تَفَضَّلَ** trans. by means of **عَلَى**. (Ḥar p. 687.) — And **أَحْظَيْتُهُ عَلَى فُلَانٍ** I preferred him above such a one. (S, TA.) [See also 4 in art. **حَظ**.]

8: see 1, in three places.

حَظَةٌ:
حَظُوٌ, or **حَظْوٌ**: } see **حَظْوَةٌ**.

حَظِيٌ: see **حَظِيٌ**.

حَظِيٌ, or **حَظَاٌ**; see **حَظْوَةٌ**.

حَظْوَةٌ: see **حَظْوَةٌ**. — Also, (S, K,) and **حَظْوَةٌ** (K) and **حَظْوَةٌ**, (MF, TA,) A small arrow, (S, K,) a cubit in length, (S,) with which children play, (K,) and with which they learn to shoot: (TA:) and any rod, or twig, growing upon the stock (أَصْل) of a tree, that has not yet become strong: (K:) pl. (in both senses, TA) **حَظَاٌ** and **حَظَوَاتٌ**. (S, K.) The dim. **حَظِيَّةٌ** signifies Such an arrow having no head: the pl. is **حَظِيَّاتٌ**: (S:) and [hence,] **إِخْدَى حَظِيَّاتِ لُقْمَانَ** One of the [small headless] arrows of Luqman, the son of 'Ad, is a prov., applied to him who is known for evil conduct, and from whom proceeds (S, K) something, (S,) or some good act. (K. [See Freytag's Arab. Prov. i. 52.]])

حَظْوَةٌ and **حَظْوَةٌ** (K) and **حَظْوَةٌ** (Th, MF) and **حَظَلَةٌ**, (K,) [all, except the third, said to be inf. ns. of **حَظَى** and **حَظَيْتَ**, A state of fortunateness or happiness; nearness to the heart; a state of favour, of being beloved, or of being in high estimation; (see 1:)] high rank or standing, in the estimation of another or others; (K, TA;) and ideal nearness: or rank, station, or dignity, and advancement in the favour of a man of power or authority, and the like: (TA:) and a good share of the means of subsistence: (K:) pl. **حَظَاٌ** and **حَظَاٌ**: (K:) and **حَظِيٌ** [or **حَظَاٌ**] signifies the same as **حَظْوَةٌ**; (IAmb, TA;) or the same as **حَظْوٌ**, (so in some copies of the K, in art. **حَظِيٌ**,) or **حَظْوٌ**, (so in other copies of the K and in the TA,) mentioned by Sgh, on the authority of Fr, (TA,) i. e. the same as **حَظْوَةٌ** [good fortune, &c.]: (Ibn-Buzurj, K:) pl. **أَحْظُ**, and pl. pl. **أَحْظَاٌ**. (K.) Accord. to AZ, one says, **عِنْدَهُنَّ** [Verily he is a possessor of fortunateness, &c., among them and

in their estimation; i. e., among those women and in the estimation of those women]; and he adds that one does not say this except in relation to a state subsisting between men and women: (TA:) and the mullà 'Alee, in his "Námoos," [an Expos. of the Kámoos,] says that حظوة seems to apply peculiarly to the case of a woman, as it does in the common conventional language: but it is of common application, agreeably with the explanations in the K, as is expressly asserted on the authority of Th and others. (MF.) = See also حظوة.

حظوة: see حظوة: = and see also حظوة.

حظي part. n. of حظى (Msb.) [Fortunate or happy,] in favour with, or beloved by, and in high estimation with, others; (S, Msb, TA;*) occupying a high place or rank [in the estimation of another or others]; (S, TA;) and حظ signifies the same: (Har p. 623:) fem. حظية (S, Msb, K,) applied to a woman in favour with, or beloved by, and in high estimation with, her husband; (Msb;) pl. حظايا (S, TA.) You say, هي حظيتي [She is my favourite], and إحدى حظاياي [one of my favourites]. (S, TA.) For حظية, the vulgar say, erroneously, محظية; [meaning thereby A concubine; in which sense حظية is used by late writers;] and making the pl. محظيات, which is also wrong. (TA.) Hence the prov., إنا حظية فلا ألبية (S, K, TA,) explained in art. الو. الحظي also is applied to The eighth of the horses that are started together in a race. (Ham p. 46.)

حظية: see what next precedes, in three places.

حظوة: see حظوة.

حظيا A certain gentle, or leisurely, manner of going. (K.)

هو أحظي منه He is nearer to him, [or more in favour with him, more beloved and esteemed by him,] and more fortunate or happy [with him]. (TA.) [It may also mean He is nearer, or more in favour, &c., than he.]

محظية: see حظي.

ح ف

حَفَّوْهُ (Ksh and Bd in xviii. 31,) or حَفَّوْهُ (S, K,) or حَفَّوْهُ (Msb, and W p. 153, [and so in the present day, because syn. with احاطوا به and اطافوا به and استداروا به, &c.,]) but the verb is properly trans. by itself, (W ibid.,) aor. حَفَّ, (S,) inf. n. حَفٌّ (S, TA) and حَفَّافٌ; (TA [accord. to a meaning there assigned to it];) and حَفَّفُوا and حَفَّفُوا; all signify the same; (K, TA;) They went round about, circuted, compassed, or surrounded, it, or him. (S, Ksh, Bd, Msb, TA.) You say, حَفَّفَ الْقَوْمَ بِالْبَيْتِ, [or rather حَفَّفَ حَوْلَ الْبَيْتِ] The company of men went round about the House [called the House of God, i. e. the Ka'beh]. (Msb.) And it is said in a trad., فَيَحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ And they circuit round about them

with their wings. (TA.) And in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ us, and minds, or manages, our affairs, (K, TA,) and treats us with honour; (TA;) or [in the K "and"] serves us, (S, K,) and guards us, defends us, or takes care of us, and regards us, or behaves towards us, with benevolence and solicitude; (S, TA;) or [in the K "and"] praises us; (A 'Obeyd, K, TA;) let him [act moderately, and] not exceed the due bounds, (A 'Obeyd, K, TA,) but speak truth. (A 'Obeyd, TA.) Hence the saying, (K,) وَلَا رَأْفَ وَمَا لَهُ حَافٌ [He has not any who goes round about him, and minds, or manages, his affairs, &c.]. And ذَهَبَ مَنْ كَانَ دَهَبَ مَنْ كَانَ (S, K) [He went away, or has gone away, who used to go round about him, &c.; or] who used to give to him, and bring him corn or food: (TA:) [for] حَفَّهُ signifies also he gave to him. (Msb.) And هُوَ يَحْفُ وَيَرْفُ He stands and sits: and he acts as a sincere, or faithful, adviser, and with benevolence and solicitude. (As, TA.) [See also art. ر. ف.] One says, of persons in want, حَفَّتْهُمُ الْحَاجَةُ (S, K,) aor. حَفَّ, (S,) inf. n. حَفٌّ, (TA,) [Want beset, or encompassed, them; or has beset, &c.]; and هُمْ قَوْمٌ مَحْفُوفُونَ [They are persons beset, or encompassed, by want]. (S, K, TA.) — حَفَّهُ بِالشَّيْءِ aor. حَفَّ, (S, O, K,) He surrounded it, or him, with the thing; (K, TA;) as, for instance, a هُدُجٌ with pieces of cloth; (S, O;) and so حَفَّهُ, inf. n. حَفِّيفٌ. (S.) It is said in the Kur [xviii. 31], حَفَّفْنَا هُمَا حَفَّفْنَا هُمَا We made them, namely, the two gardens, to be surrounded by palm-trees; (Ksh, Bd;) We made palm-trees to encompass their أحنف, (K,) i. e., their sides. (TA.) And you say, حَفَّفْتُهُ بِهِ I surrounded it, or him, with them. (Ksh and Bd in xviii. 31, and TA.) And حَفَّتِ الْجَنَّةُ حَفَّتِ الْجَنَّةُ (TA) a trad., meaning Paradise is encompassed by things that one dislikes to do: these being likened to a wall, through which alone one can enter Paradise. (Gloss in a copy of the "Jámi' es-Sagheer" of Es-Suyootee.) = حَفَّ شَارِبُهُ (S, Msb, K,) and رَأْسُهُ (S, K,) and اللحية (M,) aor. حَفَّ, (S,) or حَفَّ, (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. حَفٌّ (S, M, TA,) He cut, or clipped, (S, M, Msb, K,) his mustache, (S, Msb, K,) and the hair of his head, (S, K,) and the beard, (M,) much, or short, or to the utmost degree. (S, Msb, K.) — حَفَّتْ (S, Mgh, Msb, K) حَفَّتْ (S, K,) aor. حَفَّ, (S, Msb,) inf. n. حَفٌّ (S, Msb, K) and حَفَّافٌ; (S, K;) and حَفَّتَتْ; (S, K;) said of a woman; (S, Mgh, Msb, K;) She plucked out the hair of her face: (Mgh:) or she embellished her face by removing the hair thereof: (Msb:) or she scraped off the hair of her face (K, TA) with a razor: (TA:) and حَفَّتَتْ she ordered another to pluck out the hair of her face with two threads: (K, TA:) so some say: and حَفَّتَتْ, inf. n. حَفَّتَاتٌ, signifies the same as حَفَّتَتْ. (TA.) حَفَّتَتْ, aor. حَفَّ, (S,) inf. n. حَفٌّ, His head

remained long without ointment, (As, S, K,) and its hair was shaggy, matted, frouzy, or dusty: (TA:) and حَفَّتِ اللَّحِيَّةُ, aor. and inf. n. as above, The beard was shaggy, matted, frouzy from long want of ointment, or dusty. (M, TA.) El-Kumeyt says, describing a wooden peg or stake, (S, L,) long neglected, (L,)

وَأَشَعَّتْ فِي الدَّارِ ذَا لَبَّةٍ *
يُطِيلُ الحُفُوفَ فَلَا يَقْمَلُ *

[And a wooden peg or stake, in the dwelling, having a head of battered and pendent fibres, long neglected, but not lousy: the fibres being likened to hair; and (as is said in the TA in art. شعث, where this verse is cited, but with ذى in the place of ذا,) the term اشعث being used to signify a wooden peg or stake because its head is bruised, or battered, and separated, so that the parts do not cohere]. (S, L.) — حَفَّتِ التَّرِيدَةُ The تريدة [or mess of crumbled bread moistened with broth] became dry in its upper part [by reason of paucity of broth], and cracked open in several places. (TA.) [See the part. n., حَافٌ] — [The inf. n.] حَفُّوفٌ signifies The being dry, without grease. (TA.) — And حَفَّ بَطْنُهُ His (a man's) belly became dry in consequence of his not having eaten greasy food nor flesh-meat. (TA.) — حَفَّتِ الأَرْضُ, (Msb, K,) aor. حَفَّتْ, (Msb, TA,) inf. n. حَفُّوفٌ, (TA,) The earth, or land, dried up: (TA:) or its plants, (Msb,) or its herbs, or leguminous plants, (K,) dried up, (Msb, K,) for want of water. (TA.) — حَفَّ سَمْعُهُ (IAqr, K,) inf. n. حَفُّوفٌ, (IAqr, TA,) + His hearing went away entirely. (IAqr, K.) = حَفَّ (S, K,) aor. حَفَّ, (S,) inf. n. حَفٌّ, (S, K, KL,) He (a horse) made a sound, (S, K, KL,) such as is termed ذَوِي [i. e. a confused and continued sound], (S,) with his fore and hind feet, (KL,) in his running, (S, K,) or in going along. (KL.) Said also of violent rain, It made a [pattering] sound. (As, TA.) And of a viper, It made a [rustling] sound with its skin: فَحَّ, inf. n. فَحِّجٌ, signifies "it made a sound to proceed from its mouth:" (Abou-Kheyr, K:) or حَفَّتْ, inf. n. as above, said of the female of the [kind of serpents called] أَسَاوِدُ, she made a [rustling] sound with her skin by rubbing one part thereof with another. (L.) And in like manner it is said of a tree, meaning It made a [rustling] sound (K, TA) by the blowing of the wind upon its branches. (TA.) And of a bird, meaning It made a [rustling] sound (K, TA) with its wing [or wings]: (TA:) and حَفَّفٌ signifies the same, said of the wing of a bird; and likewise, of a hyena, (IDrd, K,) as also حَفَّفَفٌ. (TA.) [Hence,] said of the [beetle called] جَعَلٌ, [because of the humming that it makes in flying,] It flew. (TA.)

2: see 1, in two places: — see also 4. = Also حَفَّفَ, inf. n. حَفَّفِيفٌ, He (a man, TA) was in a state of embarrassment, or distress, and his property became little: (K, TA:) from حَفَّتِ الأَرْضُ "the earth, or land, dried up." (TA.) حَفَّفَ occurs in a trad. [app. in the same sense]. (TA.)

4. أَحَفَّتْ, said of a woman: see 1. — أَحَفَّتْ رَأْسِي I made my head to remain long without ointment [so that the hair became shaggy, matted, frouzy, or dusty]. (Aṣ, Ṣ, K.) — [Hence, app.,] أَحَفَّتَهُ † I spoke evil of him. (Ibn-'Abbād, K, TA.) — أَحَفَّتُ الْفَرَسَ I urged the horse (Ṣ, O, L, K) to run vehemently (O, K) so as to cause him to make a sound such as is termed ذَوِي [i. e. a confused and continued sound] (Ṣ, O, L, K) in his running, [with his feet, (see حَفَّ,) (Ṣ, L,) or in his belly: (O, K:) the former is probably the right meaning. (TA.) — أَحَفَّتُ التَّوْبَ I wove the piece of cloth with the حَفَّ, i. e. the مَنَسَج; as also حَفَّتَهُ (K, TA, [in the CK حَفَّتَهُ,]) inf. n. تَحْفِيفٌ. (TA.)

8. احْتَفَا بِهِ: see 1, first sentence. — احْتَفَا بِهِ He, or it, became encompassed, or surrounded, by it: and hence, became in the midst of it. (Ḥar p. 445.) — احْتَفَّتْ, said of a woman: see 1, in two places. — احْتَفَّ النَّبْتُ He cut the herbage; syn. جَزَهُ: (so in some copies of the K, and in the TK:) or حَزَرَهُ [he computed by conjecture its quantity]: (so in other copies of the K, and in the TA:) mentioned by Ṣgh: in some copies of the K, حَزَزَهُ [he jagged it]: in one, حَزَرَهُ, which is a mistake. (TA.) — احْتَفَّتِ الْإِبِلُ الْكَلًّا The camels ate the herbage: or obtained some of it. (TA.) — And احْتَفَّ He ate up entirely what was in the cooking pot: like as اشْتَفَّ signifies "he drank up entirely" what was in the vessel. (Ṣ.)

10. اسْتَحَفَّ أَمْوَالَهُمْ He took the whole of their possessions (K, TA) in an incursion into the territory of an enemy. (TA.)

R. Q. 1. حَفَّفَ: see 1, last sentence but one. — Also † He (a man, TA) was, or became, straitened in his means of subsistence. (IAṣr, K, TA.)

حَفَّ: see حَفَّةٌ, in three places. — [It is said, accord. to the KL, to signify also What is called in Persian كوهه كوهه, app. meaning a saddle-bow: but this signification, if correct, is probably post-classical.] — Also, and حَفَّ and حَفَّافٌ, A time, or season: (L:) or i. q. أَتْرٌ [a track, &c.]. (K.) You say, جَاءَ عَلَى حَفِّ ذَلِكَ, and حَفَّفَهُ, and حَفَّافَهُ, (L, K.) He, or it, came in the time, or season, of that: (L:) or the meaning is عَلَى أَتْرِهِ [lit. in the track thereof; and hence, after, or near after, that]. (K.) — فَلَانَ حَفَّ بِنَفْسِهِ Such a one is busied with, or anxious about, himself. (TA.)

حَفَّةٌ i. q. مَنَوَالٌ; i. e. The web-beam of a loom; the wooden thing [or roller] upon which the weaver winds the web, or piece of cloth [as it is woven]: حَفَّ signifying the مَنَسَج [which generally means the weaver's loom; but explained in the TK as meaning here the stay of a weaver's loom; in the KL, said to be what is called in Persian كار چوب, but this is the حَفَّة, to which the same explanation is assigned in the KL]: (Ṣ, K:*) so accord. to Aṣ: [for] Aboo-Sa'eed [i. e. Aṣ] says, the حَفَّة is the مَنَوَال; and it should

not be called the حَفَّ; for the حَفَّ is the مَنَسَج: (Ṣ, O:) [the former is also applied to the yarn-beam, upon which the yarn is rolled: see نَيْرٌ:] in the L, it is said that the حَفَّة of the weaver is the wide piece of wood with which he arranges the woof between [the threads of] the warp: or, as some say, the three canes: and some say that it is حَفَّةٌ, with kesr: and it is said to be the thing with which the weaver strikes, like a sword: and the حَفَّ is the cans that comes and goes [or goes to and fro; app. meaning the shuttle]: Az says, thus it is with the Arabs: and its pl. [the pl. of حَفَّ] is حَفُوفٌ. (TA.) One says, مَا أَنْتَ بِحَفَّةٍ [Thou art neither a حَفَّة nor a نَيْرَة]; the نَيْرَة being the transverse piece of wood: alluding to him who neither profits nor harms; meaning that he is good for nothing. (TA.) [See also a similar saying voce نَيْرٌ.] — Also What camels have eaten, or obtained, (احْتَفَّتْ) of herbage. (TA.) — See also حَفَّافٌ.

حَفَّةٌ: see حَفَّةٌ.

حَفَّ The verge of an event, or affair. (K, TA.) You say, هُوَ عَلَى حَفِّ أَمْرٍ He is on the verge of an event, or affair. (TA.) — See also حَفَّ, in two places. — Also, (Aṣ, Ṣ, K,) and حَفُوفٌ (K,) † An evil state, or condition, of life; and paucity of property; (Aṣ, Ṣ, K, TA;) as though one were placed aloof (فِي حَفِّ, i. e. جَانِبِ,) from the means of subsistence: (Er-Rāghib, TA:) or the former signifies straitness of the means of subsistence; (IDrd, TA;) and so † the latter: (TA:) or the former, a [bare] sufficiency of the means of subsistence: (Lh, TA:) or a state in which the family, or household, is proportionate to the provisions: (Th, TA:) it is coupled with صَفَّ: and is said to signify straitness; the latter signifying "paucity of food with numerousness of the eaters thereof;" or, as some say, "food proportionate to the household:" (TA:) or the former signifies a state in which the eaters are proportionate to the property; and the latter, "a state in which the eaters are more than proportionate to the property:" (Abu-l-'Abbās, TA:) or the former, want; and the latter, "paucity [of property]:" (IAṣr, TA:) or both signify the same. (TA.) One says, مَا رَأَى عَلَيْهِمْ حَفَّ وَلَا صَفَّ There was not seen upon them a trace of want. (Ṣ.) And صَفَّ وَأَصَابَهُمْ مِنَ الْعَيْشِ حَفَّافٌ and قَشَفٌ, Straitness of the means of subsistence befell them. (Aṣ, TA.) And مَا عِنْدَ فَلَانَ إِلَّا حَفَّافٌ مِنَ الْمَتَاعِ There is not with such a one aught save a scanty supply of the necessaries of life. (TA.) And مِنْ مَالٍ حَفَّةٌ, or مَتَاعٌ, This is a scanty supply of the necessaries of life, not exceeding the wants of its people, or owners. (TA.)

حَفَّافٌ A side (Ṣ, K) of a thing; حَفَّافًا شَيْءٌ signifying the two sides of a thing: (Ṣ:) pl. حَفَّافَةٌ. (K.) — A border of hair remaining around the head of one who has become bald: (Ṣ, K:*) pl. as above. (Ṣ, K.) Dhu-r-Rummeh says, (Ṣ, TA,) describing bowls [of food], (TA.)

* لَبَنٌ إِذَا أَصْبَحَ مِنْهُرٍ أَحَفَّةٌ *
* وَحِينَ يَرَوْنَ اللَّيْلَ أَقْبَلَ جَائِيًا *

meaning They, i. e. the bowls, have a party of them surrounding them [when they are set in the beginning of the day, and when they see the night, that it has advanced, coming on]. (Ṣ, TA.) And you say, قَوْمُهُ أَحَفَّةٌ بِهِ His people are surrounding him. (TA.) — حَفَّافُ الرَّمْلِ The place where the sand ends: pl. as above. (TA.) — كَانَ الطَّعَامُ حَفَّافًا مَا أَكَلُوا The food was proportionate to what they ate. (TA.) — See also حَفَّ, in two places.

حَفُوفٌ an inf. n. [See حَفَّ رَأْسُهُ, &c.]. — See also حَفَّافٌ, in two places.

حَفِيفٌ The ذَوِي [or confused and continued sound] (Ṣ, O, K) [of the feet] of a horse in running, (Ṣ,) or of the belly of a horse in running vehemently: (O, K:) the former is probably the right meaning: (TA: [see 1 and 4:]) the sound of the feet of camels when going a vehement pace: (TA:) the [pattering] sound of violent rain: (Aṣ, TA:) the [rustling] sound of the skin of a serpent, (L, K,) caused by rubbing one part thereof with another: (L:) the [rustling] sound of the wing [or wings] of a bird: (Ṣ, TA:) the [rustling] sound of a tree agitated by the wind: the [rustling, or murmuring,] sound of the wind, in, or upon, anything by [or through] which it passes: a plaintive sound, or moaning: the [murmuring, or quivering,] sound of the flaming, or blazing, of fire; and the like: (TA:) the [rustling] sound of a stone thrown by a مَسْجُوقٌ: the [whizzing] sound of a penetrating or transpiercing arrow [app. in its passage through the air: see a verse cited voce دَلَّةٌ]: (TA:) the humming, or buzzing, (دَوِي,) of bees. (Ṣ and K in art. دَوِي.) The saying, cited by IAṣr,

* أَبْلَغَ أَبَا قَيْسٍ حَفِيفَ الْأَثَابَةِ *

is explained by him as meaning [Tell thou Aboo-Keys] that he is weak in intellect; as though he were the حَفِيف of the tree called أَثَابَةٌ when it is agitated by the wind: some say that it means [tell thou Aboo-Keys that] I will threaten him and agitate him like as the wind agitates this tree; but ISd says that this is nought. (TA.) — Dry herbage; as also حَفِيفٌ. (TA.)

حَفَّافَةٌ Hair plucked out: or what has fallen of hair plucked out. (TA.) — Remains of straw, and of [the trefoil, or dry trefoil, called] قَتٌّ. (Ibn-'Abbād, K.)

حَفَّافَةٌ [inf. n. of حَفَّافٌ]. — See فَهْرٌ.

حَفَّانٌ A full vessel: (K:) or a vessel nearly filled to [the top of] each side: (TA:) or a vessel of which the contents, measured therein, reach to [the top of] each side. (Ṣ, K.) — The young ones of an ostrich; male and female: (Ṣ, K:) or, accord. to ISd, females only: (MF, TA:) n. un. with ṣ. (Ṣ, K.) — The feathers, or plumage, of the ostrich. (TA.) — The young ones of camels: (TA:) sometimes these are thus termed:

(§ in art. حَفْن :) [app. as being likened to those of the ostrich :] or such camels as are under [i. e. younger than] those termed حَقَاق : (TA :) n. un., applied to a male and a female, as above. (§ in art. حَفْن .) — Servants : (§, K :) as though likened to the young ones of the ostrich. (TA.)

حَافٌ Going round about, circuiting, compassing, or surrounding. (§, Mṣb, K.) It is said in the Kur [xxxix. last verse], وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ (Zj, S, K*) And thou shalt see the angels surrounding the عَرْش : (Zj, TA :) or surrounding the sides thereof : (§gh, K :) or going round about on either side thereof. (Er-Rāghib, TA.) — مَا لَهُ حَافٌ وَلَا رَافٌ : see 1. — سَوِيقٌ حَافٌ [Meal of parched barley] not moistened with water or with clarified butter or the like. (Lth, K.) [حَبْرٌ حَافٌ, in the present day, means Dry bread; i. e. bread without anything savoury.] And هُوَ حَافٌ الْبَطْعَمِ He is one whose food is dry. (TA.) — See also حَافٌ, in art. حَوَف.

مَحْفُوفٌ [Encompassed, or surrounded]. You say, هُوَ مَحْفُوفٌ بِخَدَمِهِ [He is encompassed, or surrounded, by his servants]. (TA.) — هَمْرٌ قَوْمٌ مَحْفُوفُونَ : see 1.

مَحْفَةٌ, with kesr; (§, §gh, Mṣb, K ;) in the "Meshārik" of 'Iyād said to be [مَحْفَةٌ], with fet-ḥ, (MF,) A vehicle of the kind used for women, like the هَوْدَج, (§, Mṣb, K,) except that it has no قَبَّة [or dome-like, or tent-like, top], (§, K,) which the هَوْدَج has : (§ :) or a camel's saddle (رَحْل) surrounded (بِحُفٍّ [with pieces of cloth (see 1) upon a wooden frame]), upon which a woman rides : accord. to IDrd, so called because the [frame of] wood [with the pieces of cloth attached thereto] surrounds on all sides the sitter upon it. (TA.)

هُودَجٌ مُحَفَّفٌ بِدَبِجٍ [A هودج hung round with silk brocade]. (TA.)

حَفْتٌ

حَفْتٌ (§, K) and حَفْتٌ and حَفْتَةٌ (K) [A certain portion or appertenance] of the stomach of a ruminant animal, that which has طَرَائِقَ [meaning either furrows or streaks, but more probably the former], as though it, or they, (كَأَنَّهَا,) were the coverings (أَطْبَاق) of the feces in the stomach : (Az, L :) or that [part] which has coverings (أَطْبَاق) [or probably this signifies here folds, one above another,] at the lower part of the stomach of a ruminant, towards the side of the latter, from which the feces of the stomach never pass forth : [app. meaning the third stomach, or omasum; commonly called the manyplies, because of its many plies, or folds, and strata super strata; and by some, the millet; from which the food, being already ruminated, does not pass out again to the mouth, as it does from the first and second stomachs:] it pertains to the camel, and to the sheep and goat, and oxen; or, accord. to IAqr, [only] to the sheep and goat:

(L :) the حَفْت of the stomach of a ruminant ; (§ :) i. q. قَبَّة, (§, K,) or قَبَّة : (TA :) or that which is with the stomach of a ruminant, and which resembles it : (T, TA :) or that which has طَرَائِقَ, by the side of which is the قَبَّة, another thing, which has not طَرَائِقَ : it is called حَفْتٌ and حَفْتٌ and حَفْتٌ and حَفْتٌ and, as some say, نُحْفٌ and نُحْفٌ : (AA, TA :) pl. أَحْفَاتٌ. (K.) — Also the first, A certain great kind of serpent, resembling a جَرَاب [or traveller's provision-bag]. (K.)

حَفْتَةٌ : see above.

حَفَاتِيَّةٌ Big, bulky, or corpulent. (K.)

حَفَاتٌ A certain kind of serpent, that bloms, but does not hurt : (§ :) a kind of serpent larger than that called حَفْتٌ, (K, TA,) speckled with black and white, party-coloured; that eats herbs, or dry pasture, and threatens, but does not hurt any one : (TA :) or, accord. to Sh, a bulky serpent, with a large head, red, speckled with white and black, resembling that called الأَسْوَدُ, but not the same as this latter; if one irritate it, its jugular vein becomes distended : accord. to ISh, it is larger than that called الأَرْقَمُ, but is speckled with black and white in the same manner as this latter : pl. حَفَاتِيَّتٌ. (Az, TA.) [Hence,] أَحْرَنْفَشٌ حَفَاتِيَّةٌ †His external jugular veins (أَوْدَاجُهُ [likened to serpents]) became distended by rage, or anger. (TA.)

حَفْدٌ

1. حَفْدٌ, [aor. -, as appears from what follows,] inf. n. حَفْدٌ and حَفْدَانٌ (§, A) and حَفْوَدٌ (A,) He (a camel, §, A, and an ostrich, §) was quick, or went quickly; (§, A ;) was continuous in his course or pace : and some say that †احفد is syn. with حَفْدٌ, meaning he went quickly : (§ :) accord. to A'Obeyd, احفد, said of an ostrich, is syn. with حَفْدٌ, inf. n. حَفْدٌ : and it is said that حَفْدٌ, inf. n. حَفْدَانٌ, signifies he went a pace such as is termed حَبِيبٌ, quicker than that of walking : (L :) or حَفْدٌ, inf. n. حَفْدٌ (TA) and حَفْدٌ and حَفْدَانٌ ; and †احفد, inf. n. إِحْفَادٌ ; he went a pace less quick than that termed حَبِيبٌ. (K, TA.) — And حَفْدٌ (A, L, Mṣb, K,) aor. -, (L, Mgh, Mṣb, K,) inf. n. حَفْدٌ (T, §, Mgh, Mṣb, K) and حَفْدَانٌ ; (K ;) and †احفد, inf. n. إِحْفَادٌ ; (Mṣb ;) and †احفد ; (A, K ;) †He was quick (§, A, Mṣb) in an affair, and active, agile, or prompt, in performing it : (A :) or he was quick in service : (Mgh :) or he was active, agile, or prompt, in work; and quick : (K :) or he was active, agile, or prompt, in service and in work : (T :) or he was quick therein. (L.) Hence, (Mgh,) حَفْدٌ وَنَحْفٌ, (§, Mgh, L, Mṣb,) in a form of supplication, (§, L, Mṣb,) which is uttered standing, termed دَعَاءُ الْقَنُوتِ, means And we are quick in working for Thee and in serving Thee : (L :) or quick to obey Thee : (Mṣb :) or we work for Thee by obeying Thee : (Mgh :) [for] —

حَفْدٌ (A, L, Mṣb, K,) aor. -, (L,) inf. n. حَفْدٌ (L, Mṣb,) also signifies †He served (A, L, Mṣb, K) a person : (A :) [I have marked this, and the significations explained in the second sentence above, as tropical on the authority of the A : but] accord. to A'Obeyd, the primary signification of this verb is he served and worked. (L.)

4 : see 1, in three places. — احفده He made him, or incited him, (namely, a camel, §, A,) to go quickly, (§, A, K,) with a continuous course or pace. (§.)

8 : see 1.

حَفْدٌ A pace less quick than that termed حَبِيبٌ. (K.) [See 1.] — See also حَفَادٌ.

حَفِيدٌ : see حَفَادٌ.

حَفَادٌ A camel that goes quickly, with a continuous course or pace. (§.)

حَفَادٌ sing. of حَفَادٌ (L) [and of أَحْفَادٌ, a pl. of pauc.,] and of حَفْدَةٌ (§, A, L, Mṣb,) which last signifies †Assistants, helpers, or auxiliaries; and any who work, or labour, in obedience to orders, and strive together in quickness; (Ibn-'Arafah;) whatever serve thee and work for thee and assist thee; (El-Ḥasan;) assistants, helpers, or auxiliaries, and servants; (§, A, Mgh, Mṣb;) as also †حَفْدٌ, which is likewise a pl. [or rather a quasi-pl. n.] of حَفَادٌ ; (K, TA ;) [and حَفَادٌ :] and also, (A, Mgh, Mṣb, K,) hence, (A, Mgh, Mṣb,) as some say, (§,) a man's grandchildren; (§, Mgh, Mṣb, K ;) because they are like servants while young : (Mṣb :) or sons' children : (A :) or a son's children : (Mgh :) likewise pl. of حَفَادٌ : (§ :) and †حَفِيدٌ, which is said in the K to be syn. with حَفْدَةٌ as meaning "grandchildren," is a sing., of which حَفْدَةٌ and حَفْدَانٌ [and أَحْفَادٌ] are pls., (TA,) and signifies a grandchild : (L, TA :) [it is vulgarly applied to a son's son; and سِبْطٌ, to a daughter's son:] or حَفْدَةٌ signifies a man's children : (CK :) or his daughters; (K ;) by which, as some say, are meant those who serve their parents in the house : (TA :) or his children and grandchildren who serve him; accord. to Zirr and 'Ikrimah; but this is contradicted by 'Abd-Allah Ibn-Mes'ood and others : (L :) or such relations as are termed أَصْبَارُ ('Abd-Allah Ibn-Mes'ood, L, K :) or such as are termed أُخْتَانُ : (Fr :) or one's wife's sons by her former husband. (Ed-Dahḥāk.)

مَحْفَدٌ Origin, syn. أَصْلٌ (§, K,) of a man; (§ ;) or in a general sense; (L ;) i. q. مَحْتَدٌ and مَحْتَدٌ and مَحْتَدٌ. (IAqr.) — And The base, or lower part, (أَصْلُ,) of a camel's hump : (IAqr, Yaḥkoob, §, M, K :) or the hump itself. (TA.)

مَحْفُودٌ A man served, or waited on, by others; (§, A, K ;) and obeyed : (A :) one whom his companions serve and honour, and whom they hasten to obey. (TA.)

مُحْتَفِدٌ A sword quick in cutting. (§, K.) مُحْتَفِدٌ الْوَقْعُ [meaning A sword quick in falling] occurs in a verse of El-Aqshà describing a sword,

— **حَافِرٌ** is also applied to †The foot of a man, (S, TA,) when it is meant to be characterized as ugly. (TA.) — **التَّقْدُ عِنْدَ الحَافِرَةِ**, (S, A, K,) and **الحَافِرِ**, (A, K,) is a prov., (S,) meaning, †The payment in ready money is on the occasion of the first sentence spoken (Yaakoob, T, * S, K) by the seller, when he says "I have sold to thee" [such a thing]. (T.) The origin of the saying was this: horses were the most excellent (K) and precious (TA) of the things that they possessed; and they used not to sell them on credit: a man used to say the words above to another; meaning that its hoof should not remove until he received its price: (K:) and he who says **عِنْدَ الحَافِرَةِ** (since he makes **الحَافِرِ** to mean the beast, **الدَّابَّةِ**, itself, and since its use in this sense is frequent without the mention of **ذَات** [prefixed to it],) subjoins to it the sign [ة] of the fem. gender to show that **ذَاتِ الحَافِرِ** is meant by this name. (TA.) Or they used to say this on the occasion of racing and betting: and the meaning is, *when the horse's hoof first falls upon the dug ground [at the goal]:* (Abu-l-'Abbás, Az, K:) **حَافِرَةٌ**, (Abu-l-'Abbás,) or **حَافِرٌ**, (K,) signifying *dug ground*; (Abu-l-'Abbás, K;*) **ground that is dug by a horse's feet**; (Har p. 653;) like as one says **مَاءٌ دَافِقٌ**, meaning *مدفوق*. (TA.) Lth says that the saying means, when thou buyest it, thou dost not quit thy place until thou payest ready money. (TA.) This was its origin: then it came to be so often said as to be used with reference to any priority. (K.) — [Thus,] **حَافِرَةٌ** signifies †The original state or constitution of a thing; that wherein it was created: and the returning in a thing, so that the end thereof is brought back to its beginning. (K.) It is said in the Kur [lxxix. 10], **أَلَمْ نَأْتِهَا** **حَافِرَةٌ**, i. e., †Shall we indeed be restored to our first state? (S:) i. e., to life? (Fr:) or to the present world, as we were: (IAar:) or to our first creation, after our death. (TA.) IAar cites the following verse:

* **أَحَافِرَةٌ عَلَى صَاحِبٍ وَشَيْبٍ** *
* **مَعَادَ اللَّهِ مِنْ سَفِهِ وَعَارٍ** *

meaning †Shall I return to my first state, wherein I was in my youth, when I indulged in amatory conversation, and silly and youthful conduct, after hoariness, and baldness of the fore part of my head? [I beg God to preserve me from lightwittedness and shameful conduct.] (S.) One says also, **رَجَعَ إِلَى حَافِرَتِهِ**, (A,) and **حَافِرِهِ**, (TA,) †He became old and decrepit: (A, TA:) [as though he returned to his first state; or became in a state of second childishness.] And **فَاقْتَتَلُوا عِنْدَ الحَافِرَةِ** (S, A, K) and **الحَافِرِ** (A) †They met, and fought one another at the first of their meeting. (S, K.) And **فَعَلَّ كَذَا عِنْدَ الحَافِرَةِ** and **الحَافِرِ** †He did so at the first, without delay. (TA.) And **رَجَعَ عَلَى حَافِرَتِهِ** †He returned by the way by which he had come: (T, S:) or by which he had come forth. (K.)

حَافِرَةٌ: see **حَافِرٌ**, in nine places.

Bk. I.

مِحْفَرٌ (K) and **مِحْفَارٌ** (A, K) and **مِحْفَرَةٌ** (K) *A spade*; syn. **مِسْحَاةٌ**: (K:) *an implement for digging* (A, K, TA) *of the same kind as a مِسْحَاةٌ*: (TA:) pl. of the first [and last] **مِحْفَارٌ**. (Ham p. 665.)

مِحْفَرَةٌ: see what next precedes.

طُرُقٌ مِحْفَرَةٌ [app. *Roads much furrowed by the feet of beasts or men*: see **حَجِيجٌ**]. (L and K in art. **حَجِجٌ**.)

مِحْفَارٌ: see **مِحْفَرٌ**.

مِحْفُورٌ [i. q. **حَفِيرٌ** as meaning *Dug*: see the latter.] — **فَمِرْ فُلَانٍ مِحْفُورٌ** [and **مَحْفُورَةٌ**] *The teeth of such a one are affected with what is termed حَفَرٌ or حَفْرٌ*. (S, TA.) And **صَبِيٌّ مِحْفُورٌ** †*A child having a pimple, or small pustule, in the gum*. (El-Wá'ee.)

فُلَانٌ أَرُوغٌ مِنْ يَرْبُوعٍ مِحْفَارٍ *Such a one is more elusive than a jerboa that goes so deep into his hole that he cannot be dug out*. (A, TA.)

حفر

1. **حَفَزَهُ**, aor. -, (S, K,) inf. n. **حَفَزٌ**, (S,) *He hastened, or hurried, or incited, him, or it, from behind, either by driving or otherwise*: this is the primary signification. (TA.) You say, **حَفَزَهُ عَنِ الأَمْرِ** (K,) aor. and inf. n. as above, (IDrd, TA,) *He hastened, or hurried, and urged, him away from the thing or affair*. (IDrd, K, * TA.) — *He pushed him, or it, from behind*. (S, K.) [Hence,] **حَفَزَ اللَّيْلُ النَّهَارَ**, (K,) aor. as above, (S,) and so the inf. n., (TA,) †*The night urged on the day*. (S, K, TA.) — *He put in motion, and disturbed, or removed, him, or it*. (Mgh.) — *He thrust him, or pierced him, with the spear*. (S, K.) — [Hence,] **حَفَزَ** signifies also †*Invit feminam*. (Sgh, K.) — **حَفَزُوا عَلَيْنَا الخَيْلَ وَالرِّكَابَ** — *They poured upon us [the horses and the camels with their riders]*. (Shujáa El-Aarabee, TA.)

5: see 8, in two places.

8. **احْتَفَزَ** *He urged, or pressed forward, and strove, in his gait, or pace*; (IAar, K;) [and so **تَحَفَزَ**: see **الدَّوَالِيكُ**, in art. **دَلِكٌ**; and **دَوَالِيكٌ**, in art. **دَوْلٌ**.] — *He sat upright, not in an easy posture*; syn. **اسْتَوْفَزَ**; as also **تَحَفَزَ**. (K.) [See the part. n., below.] — *He drew himself together (تَضَامَرٌ) in his prostration and sitting*. (K.) It is said in a trad. of 'Alee, **إِذَا صَلَّتِ المَرْأَةُ فَلْتَحْتَفِزْ**, (S, Mgh, * TA,) and not put her arms apart from her sides, like the man. (S, TA.) — *He settled himself in a sitting posture upon his buttocks*: (En-Nadr, K:) or upon his knees, as though he would rise: (TA:) or he was uneasy, and raised himself, being vexed, or disquieted by grief: (IAth:) or he desired to rise and to lay violent hands upon a thing, while sitting. (TA.)

مِحْتَفِزٌ *Hasting*; (TA;) *sitting upright, not in*

an easy posture, (**مُسْتَوْفِزٌ**, S, Mgh, TA,) *desiring to rise, not sitting firmly upon the ground*. (TA.)

حفش

حَفْشٌ: see what follows.

حَفْشٌ *A receptacle for spindles*: (S, K:) *a سَفَطٌ [or receptacle woven of palm-leaves, in which are stowed perfumes and similar things, of the apparatus of women]*; (K;) [in the CK, **السَّقَطُ** is erroneously put for **السَّفَطُ**]; *a سَفَطٌ in which perfumes are kept*: (TA:) *a دُرُجٌ*, (K,) i. e. a small receptacle of the kind called **سَفَطٌ**, in which a woman keeps her perfumes and apparatus, or implements; (TA in art. **دُرُجٌ**;) *a woman's دُرُجٌ*: (Mgh:) pl. as below. (TA.) — †*A small بيت [or tent]*; (A' Obeyd, S, Mgh;) as being likened to a woman's **دُرُجٌ**: (Mgh:) or *a very small بيت [or tent]*, (K, TA,) *having a low roof*; so called because of its narrowness; and accord. to some, **حَفْشٌ**, and **حَفْشٌ**: (TA:) or *a very small بيت of [goats'] hair*, (K, TA,) *of the بيوت [or tents] of the Arabs of the desert*: so says Kh: pl. as below. (TA.) It is said in a trad., **دَخَلْتُ حَفْشًا**, meaning †*She entered a small بيت [or tent]*. (Mgh.) And in another trad., **هَلَّا قَعَدَ فِي حَفْشِ أُمِّهِ**, (S,) or **هَلَّا جَلَسَ العِوَاءُ**, (Mgh,) i. e. †[Wherefore did he not sit] in the small بيت of his mother? (S, Mgh:) or, accord. to some, the meaning is, *عِنْدَ حَفْشِ أُمِّهِ* [i. e., by the receptacle for the spindles, &c., of his mother]: (S:) or, as some say, *by the فَرْجِ of his mother*; for (TA) — It also signifies †*The فَرْجِ [pudendum muliebri]*. (K.) — And *Any vessels that are held in little account*, (Lth, K, TA,) *that are used as receptacles in the house, or tent, for perfumes and the like*, (Lth, TA,) *such as glass flasks, or bottles, &c.*: (Lth, K, TA:) and *an old and worn-out thing*, (K, TA,) *that is of no use*: (TA:) and *a large, old and worn-out, sack* (K, TA) *of [goats'] hair*: (TA:) pl. (in all the senses of the word, TA) **أَحْفَاشٌ** (K, TA) and **حَفَاشٌ**: (TA:) or **أَحْفَاشُ البَيْتِ** means *the furniture and utensils of the house or tent*; and *the paltry articles thereof, or such as are held in little account*. (Aboo-Sinán, K.) — And **أَحْفَاشُ الأَرْضِ** means *The [lizards called] ضَبَابٌ, and the hedgehogs, (K, TA,) and the jerboas, (TA,) of the earth*: (K, TA:) not the same as **أَحْنَاشٌ**: so says Aboo-Ziyád. (TA.)

حَفْشٌ: see above.

حفظ

1. **حَفِظَهُ**, (S, Mgh, Msh, K,) aor. -, (K,) inf. n. **حَفِظٌ**, (S, Mgh, Msh,) *He kept it, preserved it, guarded it, protected it, or took care of it*; (S, K;) namely, a thing; (S;) *he prevented it from perishing, or becoming lost*; (Mgh, Msh;) namely, a thing, (Mgh,) or property &c.; (Msh;) and hence the saying, (Mgh,) **حَفِظٌ** is the contr. of **نَسِيَانٌ**; (M, Mgh;) i. e., it signifies the taking

care, being careful; (M;) being mindful, regardful, attentive, or considerate: (M, K:) [see also 5:] and به احتفظ signifies the same as حفظه. (S, Mṣb.) [Hence,] you say, حفظ المآل He kept and tended, or pastured and defended, the camels or the like. (K.) [And حفظ حرمة صاحبه He was regardful of everything entitled to reverence, respect, honour, or defence, in the character and appertinances of his companion, or friend.] And حفظ السر He kept the secret. (TA.) [And حفظ يمينه He kept his oath; but this has also another meaning, as will be seen below.] And حفظ القرآن He kept, or retained, the Kur-ān in his mind, or memory; got it, knew it, or learned it, by heart. (S, Mṣb, K.) [See also 5.] And حفظ عن فلان [He learned by heart from such a one: and, followed by an accus. case, the same; or he retained in his memory, as learned, or heard, from such a one; or he remembered to have heard from such a one]. (TA &c. passim.) And one says of God, قد حفظ على خلقه وعياديه ما يعملون [He hath preserved from oblivion, for, or against, his creatures and his servants, what they do of good or evil]. (TA.) — Also He kept it from being used, or employed, on, or for, ordinary, mean, or vile, occasions, or purposes. (Mgh, Mṣb.) You say, فلان يحفظ نفسه فلان يحفظ نفسه ولسانه Such a one keeps himself and his tongue from ordinary, mean, or vile, employment, in that which does not concern him. (Mgh.) And hence the saying in the Kur [v. 91], واحفظوا واماكنكم, accord. to one of the modes of interpreting it; i. e. And keep ye your oaths from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes; agreeably with what is said in ii. 224 of the Kur, where ordinary and frequent swearing by God is forbidden. (Mgh.) [Another meaning of which this phrase is susceptible has been shown above.]

2. حفظت الكتاب I incited him, or urged him, [or made him,] to commit to memory, or learn by heart, the book: (S:) and [in like manner,] احفظته I made him to retain the narration, or tradition, in his mind, or memory; or to know it, or learn it, by heart. (TA in art. زكت.)

3. محافظه The defending of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend, (K, TA,) on the occasions of wars; (TA;) as also حافظ. (K, TA.) You say, حافظ حريمه He defended his wife, or wives, or the like. (TK.) [And hence,] you say, انه لذو حفاظ, and ذو محافظه, meaning Verily he is disdainful, or scornful. (S, TA.) — The being mindful, watchful, observant, or regardful: (S, and TA in art. رعى:) [see also 5:] or the keeping, attending, or applying oneself, constantly, perseveringly, or assiduously, (K, TA,) to a thing, or an affair. (TA.) You say, حافظ على الامر, (TA,) or حافظ على الشيء, inf. n. محافظه, (Mṣb,) He kept, attended, or applied himself, constantly, &c., to

the thing, or affair. (TA.) And hence the saying in the Kur [ii. 239], حافظوا على الصلوات Perform ye the prayers in their proper times: or, accord. to Az, keep ye, attend ye, or apply yourselves, constantly, or perseveringly, to the performance of the prayers in their proper times. (TA.) — حافظ, is also explained as signifying The being mindful, or observant, of a covenant, and the keeping, or fulfilling, of a promise, with forgiveness, and holding fast to love or affection. (TA.)

4: see 2. — احفظه, (S, K, TA,) and احفظه, inf. n. احفاظ, [He made him to conceive what is termed حفظه, or حفيظة;] he angered him; made him angry: (S, K, TA:) and in the same sense it is said of a speech, or word: (TA:) or only he angered him by evil, or foul, speech, (K, TA,) and making him to hear what he disliked, or hated. (TA.)

5. تحفظ He guarded himself; syn. احتراز, (K, TA,) or تحرز, (Mṣb,) and احترس, and احترس, (S and Mṣb and K in art. حرس,) from him, or it, (S in art. حرس, &c.,) عنه. (TA.) He was, or became, careful, mindful, attentive, or considerate; (TA;) watchful, vigilant, or heedful; (S, O, L, TA;) in affairs, and speech, and to avoid a slip, or fault; as though he were cautious, or careful, or fearful, of falling. (L, TA.) [See also 1, and 3.] — [In the last of the senses explained above, it is also trans.: you say, تحفظ امره He was careful, mindful, &c., of his affair, or case: see Bd in xxxiii. 52.] — تحفظت الكتاب I learned the book by heart, one part, or thing, after another. (S, TA.) [See also حفظ القرآن, in the first paragraph.]

8. احتفظ لنفسه, (K,) and احتفظ به لنفسه, (TA,) He appropriated it, took it, or chose it, to, or for, himself. (K, TA.) — احتفظ [He conceived, or became affected with, what is termed حفظه, or حفيظة;] he became angered, or angry: (S, K:) or he became angered by evil, or foul, speech. (K.)

10. استحفظه, (S, Kz, Sgh, Mṣb, K,) followed by اياه, (K,) or الشيء, (Kz, Mṣb,) or مالا, or سرا, (Sgh,) [but in the S, nothing follows it,] He asked him to keep, preserve, guard, or take care of, or to preserve from perishing or becoming lost, or to be careful of, or mindful of, or attentive to, (S, Sgh, Mṣb, K,) it, (S, K,) or the thing, (Mṣb,) or property, or a secret: (Sgh:) or he placed the thing with him for him to keep it, preserve it, guard it, or take care of it, &c.: (Kz:) or he intrusted him with the thing; intrusted it to him; or gave it to him in trust, or as a deposit. (Mṣb.) It is said in the Kur [v. 48], بما استحفظوا من كتاب الله, meaning By that which they have been required to keep, &c., of the Book of God: (Mṣb:) or by that with which they have been intrusted, of the Book of God. (Mṣb, TA.)

حفظ inf. n. of 1 [q. v.]. (S, Mgh, Mṣb.) — See also حافظ, last sentence but one.

حفيظة: see حفيظة.

رجل حفظه A man of much حفظ [app. meaning retention in the mind, or memory: see 1]. (Sgh.)

حفيظ: see حافظ, in seven places: — and see محفوظ.

حفيظة The defence of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend; a subst. from 3, in the first of the senses mentioned above: (K, TA:) pl. حفائظ. (TA.) Hence the saying, تنقض الأحقاد, (TA,) or الحفائظ تذهب الأحقاد, (S,) [The acts of defending those whom one is bound to respect or honour, and to defend, put away, or annul, rancorous feelings;] i. e., when thou seest thy relation, or kinsman, wronged, thou defendest him, though rancour be in thy heart. (S, TA.) — Also, and حفيظة, Indignation, and anger, (S, K, TA,) by reason of violence, or injury, done to something which one is bound to honour or respect, and to defend, or of wrong done to a relation, or kinsman, in one's neighbourhood, or of the breach of a covenant. (TA.) It is said in a prov., المقدره تذهب الحفيظة [Power to revenge dispels anger, or indignation, &c.]; meaning that it is incumbent to forgive when one has power [to revenge]. (A, TA.) — An amulet, or a charm, bearing an inscription, which is hung upon a child, to charm against the evil eye &c. (TA.)

حافظ and حفيظ Keeping, preserving, guarding, or taking care of, a thing; or a keeper, preserver, &c.: keeping and tending, or pasturing and defending, camels or the like; or a keeper and tender thereof: (K:) keeping a secret [and an oath]: (TA:) keeping, or retaining, the Kur-ān [&c.] in the mind, or memory; knowing it, or learning it, by heart: (K:) intrusted with a thing, (K, TA,) to keep it, preserve it, guard it, or take care of it: (TA:) [careful, mindful, attentive, or considerate: (see 1:)] and the latter, a keeper, or person mindful, of the ordinances prescribed by God: (Bd and Jel in l. 31:) pl. of the former حفظة and حفاظ: (Mṣb, K:) the latter pl. particularly applied to persons endowed with a faculty of retaining in the mind what they have heard, and seldom forgetting what they learn by heart. (TA.) You say, فلان حفيظنا i. e. حافظنا [Such a one is our keeper over you]. (TA.) It is said in the S that حفيظ is syn. with محافظ; [but this seems to be a mis-transcription for حافظ;] and hence (it is there added) the saying in the Kur [vi. 104, and xi. 88], وما أنا عليكم بحفيظ [And I am not a defender, or a watcher, or, as I rather think, a keeper, over you]. (TA.) You say also, رجل حافظ لدينه وأمانته ويمينه [A man who is a keeper, &c., of his religion and his deposit and his oath]; and حافظ ليمينه likewise: (Mṣb:) but حافظ ليمينه signifies also who keeps his oath from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes. (Mgh.) And حافظ رجل

العَيْن *A man whom sleep does not overcome:* (Lh, K:) because the eye guards the person when sleep does not overcome it. (TA.) **حَفِيفٌ** is also a name of God; meaning [The Preserver of all things;] *He from whose preservation nothing is excluded, (K,*TA,) not even a thing of the weight of a ذرة [q. v.], (TA,) in the heavens, nor on the earth; (K, TA;) who preserves from oblivion, for, or against, his creatures and his servants, what they do of good or evil; who preserves the heavens and the earth by his power, and whom the preservation of both does not burden. (TA.)* And **الحَفَظَةُ** is an appellation of *The recording angels, who write down the actions of the sons of Adam, or mankind; (S, K;) as also الحَافِظُونَ. (K.)* **حَفِيفٌ** is sometimes trans.; as in the saying, *هُوَ حَفِيفٌ عَلِمَكَ وَعَلِمَ غَيْرَكَ [He knows by heart thy science, and the science of others beside thee]. (TA.)* [القُوَّةُ الحَافِظَةُ, and simply الحَافِظَةُ, signify *The retentive faculty of the mind; retentiveness of mind; or memory; as also الحَفِظُ, for الحَفِظُ, for حَافِظٌ also signifies; A distinct and direct road; (En-Nadr, K, TA;) not one that is apparent at one time and then ceases to be traceable. (En-Nadr, TA.)*

مُحَفِّظَاتٌ *Things that anger a man, when he has his kinsman, or neighbour, slain. (TA.)* — **مُحَفِّظَاتٌ رَجُلٍ** *A man's women and others whom he protects, and for whose defence he fights [when required to do so: because they occasion his being angered when they are injured]. (TA.)*

مَحْفُوظٌ *Kept, preserved, guarded, or taken care of, because of the high estimation in which it is held; as also حَفِيفٌ. (TA.)* It is said in the Kur [lxxxv. 21 and 22], *بَلْ هُوَ قُرْآنٌ مَجِيدٌ*, (TA) [Nay, it is a glorious Kur-án, written upon a tablet preserved] from the devils and from the alteration of anything thereof: (Jel:) or, accord. to one reading, **مَحْفُوظٌ**, this epithet being thus made to relate to the Kur-án. (TA.) — [Hence, as an epithet in which the quality of a subst. predominates, and then as a subst.,] *A young child; in the dial. of Mekkeh; as a term of good omen: pl. مَحَافِظٌ. (TA.)* — [Also *Kept, or retained, in the mind, or memory; known, or learned, by heart. Hence the phrase,]* *عَرَضَ مَحْفُوظَاتِهِ عَلَى فُلَانٍ* *He showed the things which he kept, or retained, in his mind, or memory, or which he knew, or had learned, by heart, to such a one. (TA.)*

حَافِظٌ: see **مُحَافِظٌ**.

حفل

1. **حَفَلَ**, aor. **حَفَلٌ**, inf. n. **حَفْلٌ** and **حَفُولٌ** and **حَفِيلٌ**, said of water, and of milk (K) in the udder (TA) [or breast], *It collected; as also حَفَلَ and حَفِلٌ. (K, TA.)* [In the CK, **حَفَلَ** is erroneously put for **حَفَلَ**.] And **حَفَلَ** signifies *The collecting of water, i. e. its becoming collected, in its مَحْفَلٌ, meaning its place of collecting. (TA.)* — **حَفَلَ الدَّمْعُ**, (M, K,) inf. n. **حَفْلٌ**, (TA,) *The tears became copious. (M, K,*

TA.) In some copies of the K, **نَشَرَ** is here erroneously put for **حَفَلَ**. (TA.) — **حَفَلَ الوَادِي** *The valley brought the torrent so as that it filled its sides; as also حَفَلَ: (K:) or the latter signifies the valley became filled by the torrent: (S:) or حَفَلَ الوَادِي the valley became full, and flowed. (Msb.)* — **حَفَلَتِ السَّمَاءُ**, (S, M, K,) inf. n. **حَفْلٌ**, (S,) *The sky rained vehemently: (K:) or the rain fell profusely. (S,* M, TA.)* — **حَفَلَتْ**, said of a woman, *She collected the milk in her breasts. (TA.)* And of camels, one says, (K in art. شَكَر) **حَفَلَتْ مِنَ الرَّبِيعِ** [They abounded in milk, or had their udders full, from the herbage called ربيع]. (S and K in that art. [See حَافِلٌ.]) — **حَفَلَ القَوْمُ**, (S, Msb, K,) aor. **حَفَلٌ**, inf. n. **حَفْلٌ**; (Msb;) and **حَفَلُوا**; (S, Msb, K;) *The people, or party, collected themselves together (S, Msb, K) in a sitting-place: (Msb:) they collected themselves together, aiding one another, or for one thing or affair; syn. احتشدوا. (S.)* And **حَفَلُوا لَهُ** *They combined for him, [or on his account,] and took pains, or exerted themselves, in treating him with courtesy and honour; as also حَفَلُوا لَهُ. (Fr, L in art. حَشَد.)* — See also 8. — **حَفَلَهُ**: see 2. — **حَفَلْتُ بِفُلَانٍ** *I managed, or conducted, the affair, or affairs, of such a one. (Msb.)* And **حَفَلْتُ بِالْأُمُورِ** *He managed, or conducted, affairs, or the affairs, well. (IDrd, K.)* — **حَفَلْتُ كَذَا**, aor. **حَفَلْتُ**, *I cared for, minded, heeded, or regarded, such a thing. (S.)* And **حَفَلَهُ مَا**, and **حَفَلَ بِهِ مَا**, aor. **حَفَلْتُ**, (M, K,) inf. n. **حَفْلٌ**; (TA;) and **حَفَلْتُ بِهِ** *ما احتفل به* [and **لَهُ**; so in the T and TA in art. رَبَا]; *He did not care for, mind, heed, or regard, it, or him. (M, K.)* And **لَهُ تَحَفَّلُ بِهِ** *Do not thou care for, mind, &c., it, or him. (S.)* And **لَهُ تَحَفَّلُ بِأَمْرِهِ** *Do not thou ask his affair, nor be disquieted thereby. (Msb.)* — **حَفَلَهُ**, aor. **حَفَلْتُ**, (S,) inf. n. **حَفْلٌ**, (TA,) *He, or it, made it, or rendered it, clear, unobscured, apparent, plainly apparent, or conspicuous; (S, TA;) as, for instance, black hair the colour of a pearl, increasing [in appearance] its whiteness; (TA;) exposed it to view; displayed it; syn. جَلَاهُ [perhaps here signifying also he polished it]. (S, TA.)*

2. **تَحَفَّلَ**, (Mgh,* Msb, K,) inf. n. **تَحَفُّيلٌ**; (TA;) and **حَفَلَهُ**, (K,) inf. n. **حَفْلٌ**; (TA;) *He collected it, or caused it to collect; (Mgh, Msb, K;) namely, water, (K,) and milk (Mgh, Msb, K) in the udder (Mgh) of a ewe or she-goat, (Mgh, Msb,) or of a she-camel, or of a cow, in order to deceive the purchaser, that he might increase the price. (Mgh.)* Hence one says, **حَفَلَ الشَّاةُ**, (S,* Msb, K,*), or **البَقَرَةَ**, or **النَّاقَةَ**, (TA,) inf. n. as above, (S, K,) *He abstained from milking the ewe or she-goat, (S, Msb, K,*), or the cow, or the she-camel, (TA,) for some days, in order that the milk might collect in her udder, for sale, (S, K,*), or until the milk collected in her udder. (Msb.)* The Prophet forbade the doing this. (S.) — **حَفَلَ** *He adorned him, or it. (K,*TA.)*

5. **تَحَفَّلَ**: see 1, first signification. — Also, said of a sitting-place, *It abounded with company;*

had many persons in it. (ISd, K.) — **حَفَلَ** *He adorned himself; (K;) as also حَفَلَ. (TA.)* And **حَفَلَ** *Adorn thyself that thou mayest be in favour with thy husband. (TA.)* And **حَفَلَ العَرُوسُ** *The bride adorns herself. (TA.)* — **حَفَلَ**, or **حَفَلَ**, *clear, unobscured, apparent, plainly apparent, conspicuous, exposed to view, or displayed; (S;) as also حَفَلَ: (S, K:*) each is quasi-pass. of حَفَلَهُ as explained in the last sentence of the first paragraph in this art.: (S:) the latter, said of a road, means It was, or became, apparent. (As, K.)*

8. **حَفَلَ**: see 1, in five places: — and 5, in three places. — **حَفَلَ** also signifies *The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; acting egregiously, or immoderately, or extravagantly; striving, or labouring; exerting oneself, or one's power or efforts or endeavours or ability; or the like; syn. مَبَاغَةٌ; and so حَفِيلٌ [an inf. n. of حَفَلَ]. (M, K.)* — And **حَفَلَ**, said of a horse, *He showed his rider that he had attained his utmost speed of running, and yet had some remaining power. (AO, K.)*

حَفَلَ *A company of men; as in the saying, حَفَلَ عِنْدَهُ حَفْلٌ مِنَ النَّاسِ [With him, or at his abode, is a company of men]: originally an inf. n. (S.)* — **حَفَلَ** and **حَفِيلٌ** [which latter is also originally an inf. n. (see 1 and 8)] *A numerous company. (K.)* — **حَفَلَ**, (K,) and **حَفَلَهُ**, (S, K,) and **حَفَلَ**, (K,) *في أمره*, (TA,) *A man who exerts himself, or his power or efforts or endeavours or ability, or who takes pains or extraordinary pains, in that which he sets about. (S, K, TA.)* And **حَفَلَ لِلْأَمْرِ حَفَلَتَهُ** *He strove, or laboured; exerted himself, or his power or efforts or endeavours or ability; or took pains or extraordinary pains; in the affair. (Sgh, K.)*

حَفَلَ: see **حَفَانَةٌ**.

حَفَلَهُ: see **حَفَلَ**, in two places: and see also **جَاؤُوا بِحَفِيلَتِهِمْ**, below.

حَفَلَ and **دَعَاهُمُ الحَفَلَى** dial. vars. of **حَفَلَ** and **الْحَفَلَى**, (M, K,) which are more common; meaning *He invited them with their company. (M, TA.)* [See art. جَفَلَ.]

حَفَلَ *Milk collected. (IAqr, K.)* — **حَفَلَ** *A great company. (IAqr, K.)*

حَفَلَ: see **حَافِلٌ**. — Also, applied to a woman, *Beautiful, goodly, or comely; syn. جَمِيلَةٌ; (Ibn-'Abbád, TA:) pl. حَفَائِلٌ, or, as some say, حَوَائِلٌ. (TA.)*

حَفِيلٌ: see **حَفَلَ**, in two places.

حَفَانَةٌ *The bad, or vile, of anything: (As, S:) of wheat, what comes forth and is thrown away; [like حَفَانَةٌ]; (TA;) and حَفَلَ [in like manner] signifies the حَفَانَةُ of wheat: (AA, TA:) also, the former, what is thin, of the dregs of oil (K, TA) and perfume, (TA,) and of the froth of milk: (CK:) or it signifies also the froth of milk: (ISd, K, TA:) and the worthless of mankind; those in*

whom is no good; (Aḡ, Ṣ;) like حَالَةٌ; (Aḡ, Ṣ, K;) as in the saying هُوَ مِنْ حَفَالَتِهِمْ [He is of the worthless of them]. (Aḡ, Ṣ.)

جَاؤُوا بِحَفَالَتِهِمْ They came, all of them, or all together: (M, K:) in the O, بِحَفَالَتِهِمْ. (TA.) — كَان حَفِيلَةً مَا أُعْطِيَ دِرْهَمًا The utmost amount that he gave was a dirhem. (TA.)

حَافِلٌ A valley, and a small water-course (شُعْبَةٌ), flowing with a copious torrent. (Ṣ.) An udder full of milk: (Ṣ;) or having much milk: pl. حَفْلٌ (K) and حَوَائِلٌ also: (Ḥar p. 131:) it has also the latter meaning applied to a ewe or she-goat; (K;) pl. حَفْلٌ: (TA:) and so have حَافِلَةٌ and حَفْوٌ applied to a she-camel. (K.) حَفْلٌ مَدَامِغٌ Copious flowings of tears. (TA.)

الحفلى: see دَعَاغِرُ الْأَحْفَلَى.

مَحْفَلٌ A place of collecting of water. (TA.) — A place of assembling, or congregating, (T, Ṣ, Mḡb, K,) of a people; (Ṣ, Mḡb;) as also مُحْتَفَلٌ: (Ṣ, K:) or a place of assembling, or congregating, of many persons: (El-Āmidee, MF:) or a place in which is an assembly, or congregation: (El-Munáwee, TA:) and a sitting-place: (T, TA:) pl. مَحَافِلٌ. (Mḡb.) — [And The elevated platform for the مَبْلُغُونَ in a mosque; also (in Egypt) called دَكَّةٌ, vulg. دَكَّةٌ, it is surrounded by a low railing or parapet, and generally supported by small columns.]

مُحَقَّلَةٌ A ewe, or she-goat, left un milked (Ṣ, Mḡb) for some days, in order that the milk may collect in her udder, for sale, (Ṣ,) or until the milk has collected in her udder: (Mḡb:) or a ewe, or she-goat, or a she-camel, or a cow, whose milk has been made to collect in the udder, in order to deceive the purchaser, that he may increase the price: (Mḡh:) originally مَحَقَّلٌ لَبَنًا. (Mḡb.)

مُحَافِلٌ Contending for superiority in number &c. (TA.) — هُوَ مُحَافِلٌ عَلَى حَسَبِهِ مُحَافِلٌ He is one who preserves his nobility, or honourableness. (Az, K.)

مُحْتَفَلٌ: see مَحْفَلٌ. — Also The most fleshy part of the flesh of the thigh and shank. (TA.) — And The main part of an affair: (TA:) [and likewise of a place, or tract, or region; for] مُحْتَفَلٌ الْبَيْدَاءِ signifies the main part of the desert; syn. مَعْظَمُهَا and مُتَجَمِعُهَا. (TA in art. جمع.)

حفن

1. حَفْنَةٌ (Ṣ,) aor. ٤, (PS, TK,) [or ٤, as in a phrase following,] inf. n. حَفْنٌ (M, K,) He took it (a thing) with the palms of his two hands and with the fingers put together [so as to make the two hands like a bowl]: (M, K:) or he scooped it up, or out, (جَرَقَهُ) with both his hands: (Ṣ, K:) said only of what is dry, as flour, and sand, and the like. (Ṣ.) — حَفَنَ الْقَوْمَ He gave to every one of the party a حَفْنَةٌ. (TA.) — حَفَنَ لَهُ (Mḡb,)

or حَفْنَةٌ (Ṣ,) aor. ٤, (Mḡb,) inf. n. حَفْنٌ (Mḡb, K,) He gave to him a small quantity. (Ṣ, K.) — حَفَنَ الْمَاءَ عَلَى رَأْسِهِ He threw the water upon his head with his two hands [put together so as to be like a bowl]. (IAḡr, TA.)

8. اِحْتَفَنَهُ (Ṣ, K) لِنَفْسِهِ (Ṣ) He took it (a thing) for himself. (Ṣ, K.) — اِحْتَفَنَ مِنْهُ † He took much of it. (A, TA.) — اِحْتَفَنَ الشَّجَرَ † He pulled up the trees from the ground. (K.) And اِحْتَفَنَ الرَّجُلَ † He uprooted the man: (Az, Ṣ:) [or] اِحْتَفَنَهُ signifies † he put his hands, or arms, beneath his knees, and took him [by that part, i. e.] by the inner side of the knee, and then carried him, or carried him off or away. (K, TA.)

حَفْنٌ The act of turning the feet as though one were throwing the dust (كَأَنَّهُ يَحْنُو) with them, when walking. (K.)

حَفْنَةٌ (Ṣ, Mḡh, Mḡb, TA, and so, accord. to the TA, in the K,) or حَفْنَةٌ (so in copies of the K,) [but the former is that which is commonly known,] A handful: (Mḡh, K:) or the quantity that fills the two hands [when they are put together so as to be like a bowl]; (Ṣ, Mḡb;) of wheat [or the like]: (Ṣ:) pl. حَفَنَاتٌ. (Ṣ, Mḡb.) Hence, (in the saying of Aboo-Bekr, TA,) إِنَّمَا إِنَّا نَحْنُ حَفْنَةٌ مِنْ حَفَنَاتِ اللَّهِ i. e., † We shall be but little, on the day of resurrection, like a حَفْنَةٌ, in the estimation of God; (TA;) meaning we shall be but a small thing in comparison with the dominion and the mercy of God. (Ṣ, TA.) — Also The hand (كَفٌّ) itself. (Ḥar p. 296.) — See also what next follows.

حَفْنَةٌ A hollow, cavity, trench, or the like, dug, or excavated, in the ground, (Ṣ, K, TA,) wherever it be; or excavated by a torrent in rugged ground, in the channel of the water: (TA:) and a [hollow, or cavity, in the ground, such as is termed] نَقْرَةٌ (ISk, K,) having in it water, and in its bottom pebbles and earth; (ISk, TA;) as also حَفْنَةٌ: (K:) a well, or pit: (KL:) pl. of the former حَفْنٌ (Ṣ, K;) which is explained by Sh as meaning small round hollows or cavities, in which rain-water stagnates, excavated by the water, in the form of pools. (TA.) — See also حَفْنَةٌ.

حَفَانٌ n. un. with ة, belongs to art. حَف, q. v. (Ṣ, K.)

كَثِيرٌ مُحْفَنٌ applied to a man, (TA,) i. q. كَثِيرٌ الحَفْنِ [i. e. One who takes much with the palms of his two hands and with the fingers put together: or who scoops up, or out, much, with both his hands: see 1, first sentence]. (ISd, K.)

حلى and حفو

1. حَلَى (Ṣ, Mḡh, Mḡb,) aor. ٤, (Ṣ, Mḡb,) inf. n. حَلَاءٌ (ISk, Zj, IB, Mḡh, Mḡb,) like سَلَامٌ (Mḡb,) with fet-ḥ, not حَلَاءٌ, as in the Ṣ, (IB,) [for] this latter is a simple subst., (Mḡb,) He walked barefoot, without sandal and without boot; (ISk, Zj, Ṣ, IB, Mḡh, Mḡb;) as also حَلَى: (K:) [but Mḡr says,] this latter, occur-

ring in the sense of the former in a trad. of 'Omar, I have not found [elsewhere]. (Mḡh.) And حَفَى مِنْ نَعْلَيْهِ and حَفَى, inf. n. حَفْوَةٌ and حَفِيَةٌ and حَفَايَةٌ, [or all these are simple substs., He was, or became, bare of his sandals and his boot.] (TA.) — And حَفَى, inf. n. حَفَا (Ṣ, Mḡh, Mḡb, K, &c.,) His foot, i. e. a man's, (Ṣ, Mḡb, K,) and a camel's, (K,) or his solid hoof, (Ṣ, Ḥam p. 476,) or this also, (K,) was, or became, attenuated [in the sole], (Ṣ, Mḡb, K,) or chafed, abraded, or worn, (Ḥam ubi suprā, and PṢ,) by much walking or treading or travel: (Ṣ, Mḡb, Ḥam:) or it (the foot of a man [and the hoof of a horse or the like]) became attenuated [&c.] by much walking or treading or travel: (Mḡh:) and حَفَى said of a horse, his hoof became abraded, or grazed. (Ṣ.) — حَفَى بِهِ, inf. n. حَفَاوَةٌ (Ṣ, Mḡh, K) and حَفَاوَةٌ and حَفَايَةٌ and حَفَايَةٌ (K, TA,) with kesr; (TA; [in the CK حَفَايَةٌ both extr.];) and حَفَى بِهِ (Ṣ, K,) and حَفَى بِهِ (K;) He showed him much honour, (Ṣ, Mḡh, K,) and kindness, or goodness and affection and gentleness, and regard for his circumstances; (Ṣ;) regarded him, or behaved towards him, with affection, or benevolence and solicitude; (Mḡh;) and manifested joy, or pleasure; (K;) and asked, or inquired, much respecting his state, or condition; (Ṣ, K;) and was careful, or solicitous, respecting his case: (Ṣ;) or حَفَى عَنْهُ signifies he asked, or inquired, much respecting him: (Ḥar p. 284:) and حَفَى he exceeded the usual bounds in making much inquiry respecting another, and in carefulness, or solicitude, respecting his case: (Ḥar p. 348:) and حَفَى signifies the speaking and meeting in a good, or pleasing, manner; and exceeding the usual bounds in returning a salutation, and in asking, or inquiring: accord. to Zj, حَفَى بِهِ, inf. n. حَفْوَةٌ, means he acted towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: accord. to Aḡ, حَفَى بِهِ, aor. ٤, inf. n. حَفَاوَةٌ, he employed himself in the accomplishment of that which he needed, or required, and made his abode pleasant: (TA:) and حَفَاوَةٌ signifies also the being importunate, pressing, urgent, or persevering, (K, TA,) in asking. (TA.) Hence the prov., مَارَبَةٌ لَا حَفَاوَةٌ [or مَارَبَةٌ, and حَفِيَّتٌ (Ṣ, K.) — حَفِيَّتٌ, explained in art. اَرَب. (Ṣ, K.) — حَفِيَّتٌ, (accord. to different copies of the Ṣ,) I exceeded the usual bounds to him in the injunction, or charge: mentioned by A'Obeyd: (Ṣ:) and حَفَى إِلَيْهِ he exceeded the usual bounds to him in the injunction, or charge. (TA.) — حَفَاهُ بِهِ (K, TA.) — And حَفَاهُ He (a man) gave to him. (K.) — And He denied him, or refused him, or refused to give him; (IAḡr, K;) inf. n. حَفَوٌ. (IAḡr.) Thus it bears two contr. significations. (K.) You say, أَنَا نِي فَحَفَوْتُهُ He came to me and I denied him, &c. (IAḡr.) And حَفَوْتُهُ مِنْ كُلِّ خَيْرٍ, aor. ٤, inf. n. حَفَوٌ, I debarred him from, or prevented him from obtaining, all good. (Aḡ, Ṣ.) — حَفَا شَارِبَهُ: see 4.

3. **حافاه**, (inf. n. **مُحَافَاةٌ**, TA.) *He disputed with him in words; or did so vehemently, or obstinately.* (AZ, S, K.)*

4. **احفى**, said of a man, *His beast became attenuated, or chafed, or abraded, in [the sole of] the hoof.* (S.) — **احفاه** *He (God) caused him to be barefooted, without sandals or boots: and hence احدى also signifies he made his feet bare of the sandals or boots.* (TA.) — *He made his foot, i. e. a man's, and his hoof, i. e. a horse's or the like, to become attenuated, [or chafed, or worn, in the sole,] by much walking or treading or travel.* (S.) — *He repeated it; namely, a question.* (K.) — *He importuned, pressed, or urged, him, and harassed, or molested, him in so doing:* (Lth, K.) *or he asked him, and pressed him much in seeking or demanding:* (TA.) *he importuned him in asking or questioning:* (Msb.) *he harassed, or wearied, him, and went to the utmost length in asking him, or questioning him.* (TA.) See also 1. **احفاه** signifies also *The going to the utmost length in disputing.* (S, TA.) It is in asking respecting a thing, and in seeking or demanding, and in seeking or demanding from another: you say, **احفى في المسألة**, [&c.,] and **فيها تحفى**, *He exceeded the usual bounds in the question, or in asking.* (Ham p. 80.) — And hence, (Ham p. 80.) **احفى شاربته** *He clipped his mustache to the utmost degree;* (S, Ham;) *clipped it closely:* (S:) *or he clipped it much;* (Mgh, Msb, K;) as also **احفاه**. (K.) — **احفى فمه** *He examined to the utmost his [app. a horse's] teeth.* (TA.) — **احفيته** *I incited, or urged, him to inquire respecting, or to investigate, the news, or information,* (K, TA,) *to the utmost.* (TA.) — **احفيت به** *i. q. ازريت [I despised him; or I brought against him the imputation of a fault, or the like, desiring to involve him in confusion thereby; &c.].* (K.)

5. **تحفى**, inf. n. **تحف**: see 1, in three places: and see also 4. — **احفد** *i. q. اجتهد [He strove, or laboured, &c., in an affair].* (K.) — And *i. q. اقبل [app. as meaning He practised artifice, or the like].* (K.)

6. **احفنا إلى السلطان** *Each of us preferred a complaint against the other to the Sultan, (K, TA,) and he referred our case to the judge (القاضي, i. e. القاضى).* (TA.)

8. **احفى**: see 1, first sentence. — And **احفى** *به*: see 1. — **احفى** also signifies *He pulled up herbs, or leguminous plants, from the ground* (T, Mgh, K) *with the ends of his fingers, because of their shortness and paucity;* (T, Mgh;) as also **احفأ**, (T, Mgh, K,) accord. to one reading of a trad. in which it occurs; and **احفأ**, accord. to another reading of the same; but both these are disallowed by Aboo-Sa'eed. (T, Mgh.) — **احفأ** *He uprooted, or extirpated, anything.* (Aboo-Sa'eed, T.) — **احفى القوم المرعى** *The people, or party, fed their animals upon the pasturage and left not aught of its herbage: the subst. [denoting the act of doing this] is حفوة [app. حفوة].* (TA.)

10. **استحفى** *He asked, or inquired after, news,*

or tidings, (A, K,) exceeding the usual bounds in doing so. (A.)

حفا: see **حفوة**.

حف, applied to a man, (S, Mgh, Msb, K,) and a camel, (K,) and a horse or the like, (Zj, S, K, Ham p. 476,) *Having his foot, (S, Mgh, Msb, K,) or hoof, (Zj, S, K, Ham,) attenuated [in the sole], (Zj, S, Mgh, Msb, K,) or chafed, abraded, or worn, (Ham, P, S,) by much walking or treading or travel;* (S, Mgh, Msb, Ham;) as also **حاف**. (K.)

حفوة: see 8.

حفوة: see what next follows.

حفوة (S, K) and **حفوة** (K) and **حفية** and **حفاية** (S, K,) all simple substa., (K,) [but all except the second mentioned in one place in the TA as inf. ns.,] and **حفا**, (S, Msb,) a simple subst., differing from the inf. n., which is **حفا**, (Msb,) *The state of being barefoot, without sandal and without boot:* (S, Msb:) *or the state of having the foot, or hoof, attenuated [in the sole, or chafed, abraded, or worn, by much walking or treading or travel]:* (K:) [but it seems that this is a mistake, and that] the word denoting the latter meaning is **حفا** [an inf. n.: see 1]. (ISK, Zj, S, Mgh, Msb.)

حفية: } see **حفوة**.
حفا: }

حفى *Showing much honour, (Mgh, K,) and manifesting joy or pleasure [at meeting another];* as also **حاف**; (K;) *and behaving with affection, or benevolence and solicitude;* (Mgh;) *showing kindness, or goodness and affection and gentleness, and regard for the circumstances of another:* (Lth, TA:) *and asking, or inquiring, much respecting another's state, or condition;* as also **حاف**: (K:) *going to the utmost length in asking, or inquiring:* (S:) and [hence, perhaps,] *knowing in the utmost degree:* (S, K:) and *importunate, pressing, or urgent, in asking, or inquiring:* (K:) pl. **حفوا**. (Fr, K.) You say, **هو حفى به** *He is one who behaves with affection, or benevolence and solicitude, to him; who shows him much honour [&c.].* (Mgh.) **إنه كان حفى** *in the Kur [xix. 48], means Verily He is gracious [to me]:* (Zj:) *or knowing [with respect to me] and gracious [to me], answering my prayer when I pray to him:* (Fr:) *or mindful, regardful, or considerate, of me.* (TA.)

حفاية: see **حفوة**.

حاف *Walking barefoot, without sandal and without boot:* (ISK, Zj, S, Mgh, Msb:) pl. **حفاء**. (Mgh, Msb.) — See also **حاف**. — And see **حفى**, in two places. — Also *A judge;* syn. **قاض**. (K.)

حق

1. **حق**, aor. = (S, Msb, K, &c.) and ², (IDrd, Msb, K,) [the latter irregular,] inf. n. **حقة** (K,

TA) and **حُق** (IDrd, TA) and **حقوق**, (TA,) *i. q. صار حقا* [i. e., accord. to the primary meaning of **حُق**, as explained below, on the authority of Er-Rághib, *It was, or became, suitable to the requirements of wisdom, justice, right or rightness, truth, or reality or fact; or to the exigencies of the case*]: (TA:) *it was, or became, just, proper, right, correct, or true; authentic, genuine, sound, valid, substantial, or real; established, or confirmed, as a truth or fact: and necessitated, necessary, requisite, or unavoidable; binding, obligatory, incumbent, or due: syn. وجب*; (T, S, Msb, K, &c.) and **ثبت**: (Msb, TA:) *it was, or became, a manifest and an indubitable fact or event; as explained by IDrd in the Jm; (TA;) it happened, betided, or befell, surely, without doubt or uncertainty.* (K.) It is said in the Kur xxxvi. 6, **لقد حق القول على أكثرهم**, i. e. *The saying, "I will assuredly fill Hell with genii and men together," [Kur xi. 120 and xxxii. 13,] (Bd,) or the sentence of punishment, (Jel,) hath become necessitated [as suitable to the requirements of justice, or as being just or right,] to take effect upon the greater number of them; syn. وجب*, (Jel, TA,) and **ثبت**. (TA.) And this, namely, **ثبت**, is the meaning of the verb in the phrase, **حق عليك القضاء** [*The sentence was, or, emphatically, is, necessitated as suitable to the requirements of justice to take effect upon thee; or it was, or is, necessary, just, or right, that the sentence should take effect upon thee.*] (TA.) [In like manner,] one says, **يحق عليك أن تفعل كذا** *It is necessary for thee [as suitable to the requirements of wisdom or justice or the like], or incumbent on thee, or just or proper or right for thee, that thou shouldst do such a thing.* (TA.) [Thus one says,] **الحقيقة ما يحق عليك أن تحميه** [*The حقیقة is that which it is necessary for thee &c., or that which it behooveth thee, that thou shouldst defend it, or protect it.*] (S,* K.) Accord. to Sh, the Arabs said, **حق على أن تفعل ذلك** and **حق**: but accord. to Fr, when you say **حق**, you say **عليك**; and when you say **حق**, you say **لك**. (TA.) [Accordingly] one says, **حقت أن تفعل ذا** and **حقت أن تفعله** and **حق لك أن تفعل ذا**: both mean the same: (Ks, S, K:) [i. e., each has one, or the other, or both, of the meanings next following:] or the former means *It was, or, emphatically, is, rendered حق [or suitable to the requirements of wisdom or justice &c.] for thee, or necessary for thee, or incumbent on thee, or just or proper or right for thee, [or it behooved or behooves thee,] that thou shouldst do, or to do, this, or that: and [the latter, or] حقت بأن تفعل, *Thou wast, or, emphatically, art, rendered حقيق [or adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy,] that thou shouldst do, or to do, this, or that*: (A, TA:) and in like manner, **حقت** signifies in the Kur lxxxiv. 2 and 5: (Bd, Jel:*) or **حقت** **بأن تفعل حقيق** may mean *thou wast, or art, known by the testimony of thy circumstances to be حقيق* &c. (A, TA.) And **كان يحقك أن تفعله** &c.*

[virtually] means the same as مَا حَقَّ لَكَ [best rendered in this case *It did not behoove thee to do it*]. (TA.) One says also, حَقَّ أَنْ تَفْعَلَ [It was, or, emphatically, is, necessary &c. that thou shouldst do or to do such a thing]: but they did not say, حَقَّقْتَ أَنْ تَفْعَلَ. (Fr, TA.) — But عَزَّ مَا حَقَّ عَلَيَّ أَنْ تَفْعَلَ كَذَا means *Thy doing so distressed, or hath distressed, or afflicted, me; or, emphatically, distresses, or afflicts, me; like عَزَّ عَلَيَّ*. (S and K and TA in art. عَزَّ.) And in like manner, حَقَّ مَا أَنْكَ ذَاهِبٌ [or حَقَّ أَنْكَ ذَاهِبٌ] means *It is distressing to me that thou art going away*. (TA in art. عَزَّ.) And لَعَزَّ مَا is used in the same manner as لَعَزَّ مَا, q. v. (A and TA in art. عَزَّ.) You say also, حَقَّتْ الْحَاجَّةُ *Want befell, or betided, or happened, and was severe, or distressing*: (Mṣb, TA:) [which is said to be] from the phrase, حَقَّتِ الْقِيَامَةُ, aor. 2, *The resurrection included, or shall include, within its sphere [all] the created beings*. (Mṣb.) = حَقَّتْ, aor. 2, (K,) inf. n. حَقَّةٌ (S, Mṣb, K,) and حَقَّى (K,) or, accord. to ISd, it should rather be حَقَّاقَةٌ and حَقَّقَةٌ, because حَقَّةٌ is used as an epithet, [as will be seen below,] and the inf. n. in a case like this, by rule, should differ from the epithet, (TA.) *She (a camel) became a حَقَّاقٌ, or حَقَّةٌ; i. e., entered the fourth year*: (K:) and أَحَقَّى, inf. n. إِحْقَاقٌ, *he (a camel) became a حَقَّاقٌ: because, so they say, he is then fit to be laden*: (Mṣb:) and أَحَقَّتْ she (a young camel) *completed three years*: (Aboo-Málik, K;) *became a حَقَّةٌ*; (Ibn-'Abbád, K;) like حَقَّتْ. (TA.) You say, *هُوَ حَقَّاقٌ بَيْنَ الْحَقَّةِ* [He is a حَقَّاقٌ, bearing evidence of being such]: (S:) and *هِيَ حَقَّاقَةٌ* (K) and حَقَّةٌ (Mṣb, K) *بَيْنَهُ الْحَقَّةِ* [she is a حَقَّاقَةٌ or حَقَّةٌ, bearing evidence &c.]: (Mṣb:) [a phrase] to which a parallel is scarcely known, (Mṣb,) or to which there is no parallel (K) except *أَسَدٌ بَيْنَ الْأَسَدِ* [a lion bearing evidence of being like a lion in boldness]. (TA.) — حَقَّى [as inf. n. of حَقَّتْ] also signifies *A she-camel's overpassing the days [corresponding to those] in which she was covered [in the preceding year]: (K:) or her completing [the time of] her pregnancy; as also اسْتَحَقَّقْتُ*. (TA.) — And حَقَّتْ and أَحَقَّتْ and اسْتَحَقَّقْتُ *She (a camel) became fat*. (TA. [See also 8, last signification.]) = حَقَّقَهُ, (K,) aor. 2, inf. n. حَقَّقٌ, (TA.) *He, or it, rendered it [suitable to the requirements of wisdom, justice, rightness, truth, or reality or fact; or to the exigencies of the case; (see the first of the significations in this art. ;) or] necessary, requisite, or unavoidable; binding, obligatory, incumbent, or due; or just, proper, or right; syn. أُوجِبَهُ; (K;) [whence حَقَّى أَنْ تَفْعَلَ ذَا, explained above;] as also حَقَّقَهُ (K) and أَحَقَّقَهُ; (S, K;) which last some explain by صَيَّرَهُ حَقًّا [meaning as above; or he rendered it true;] or صَيَّرَهُ حَقًّا لَا شَكَّ فِيهِ [he rendered it true, so that there was no doubt*

*respecting it]; as also حَقَّقَهُ, inf. n. حَقَّقٌ: and حَقَّقَهُ signifies also he established it so that it became true and undoubted in his estimation: (TA:) or حَقَّقَهُ signifies, (S, Mṣb,) or signifies also, (K,) he assured, or certified, himself of it; he ascertained it; he was, or became, sure, or certain, of it; (A'Obeyd, S, Mṣb, *K;*) and so تَحَقَّقَهُ (A'Obeyd, S, K) and أَحَقَّقَهُ: (S, Mṣb:*) or he pronounced it, or held or believed it, to be established as a necessary truth or fact; as also أَحَقَّقَهُ: and حَقَّقَهُ has a similar, but intensive, signification: (Mṣb:) or أَحَقَّقَهُ signifies he established it as true; or he judged, or decided, it to be so: (TA: [contr. of أَبْطَلَهُ: see an ex., from the Kur viii., voce أَبْطَلُ:]) and حَقَّقَهُ, inf. n. تَحَقَّقٌ, signifies صَدَّقَهُ [as meaning he verified it, or proved it to be true or veritable; or he found it to be true or veritable; both of which significations are of very frequent occurrence]; (S, K;) as also حَقَّقَهُ, inf. n. حَقَّقٌ: and accord. to IDrd, حَقَّقَهُ signifies [also] صَدَّقَ قَائِلُهُ [he proved, or found, or pronounced, the sayer of it to be true]: and حَقَّقٌ is also said to signify he said, "This thing is the truth;" like صَدَّقَ. (TA.) You say, *حَقَّقْتُ عَلَيْهِ الْقَضَاءَ*, aor. 2, inf. n. حَقَّقٌ, *I necessitated the sentence [as suitable to the requirements of justice] to take effect upon him; or necessitated [as suitable &c.] the taking effect of the sentence upon him; syn. أُوجِبْتُهُ; as also أَحَقَّقْتُهُ, inf. n. إِحْقَاقٌ. (TA.) And أَحَقَّى أَحَقَّتْ عَلَيْكَ الْقَضَاءَ The sentence was, or, emphatically, is, necessitated [as suitable to the requirements of justice] to take effect upon thee; syn. أُثْبِتْتُ. (TA.) And حَقَّقْتُ حَذْرَهُ, (S, K,) or حَذْرَهُ, (so in one copy of the S,) aor. and inf. n. as above, (S,) [I rendered his caution, or fear, necessary; or justified it; meaning] *I did that of which he was cautious, or that which he feared; (S, K;) as also أَحَقَّقْتُ حَذْرَهُ; (S:) or, accord. to Az, the latter only is right. (TA.) And حَقَّقْتُ ظَنَّهُ; (Ks, TA;) and حَقَّقْتُهُ, (Ks, S, TA,) inf. n. تَحَقَّقٌ: (S:) both signify the same; (Ks, TA;) i. e. صَدَّقْتُ; (S;) which means *I found his opinion to be true; (Ksh and Bḍ and Jel, in xxxiv. 19;) or proved it to be true: (Ksh, ibid. :) and so قَوْلُهُ his saying: (S:) and تَحَقَّقٌ signifies [also] the strengthening, or confirming, a saying; or making it strong, or firm. (KL.) And أَنَا أَظُنُّ وَلَا أَظُنُّهُ I will know, or ascertain, the truth, or real nature, of this piece of news or information, for you. (TA.) And أَظُنُّهُ وَلَا أَظُنُّهُ [I think it, but I do not know the truth of it, or am not certain of it]. (T in art. أَظُنُّ; &c.) And حَقَّقْتُ الْعُقْدَةَ, [written in the TA without any syll. signs, so that it may be either thus or حَقَّقْتُهُ; but it is most probably the former, as the quasi-pass. is not حَقَّقْتُ, but انْحَقَّتْ: it signifies lit. *I made the knot right, or sure; meaning] I tied, or made fast, or tightened, the knot; (Ibn-'Abbád, TA;) or I tied, or tightened, firmly the knot. (A, TA.) — [He, or it, rendered him حَقَّقِي, i. e. adapted,*****

*disposed, apt, meet, suited, suitable, fitted, fit, proper, or worthy, to do a thing &c.; whence حَقَّقْتُ أَنْ تَفْعَلَ, or بِأَنْ تَفْعَلَ, explained above. — It was necessary for him, or incumbent on him, or just or proper or right for him, or it behooved him, to do a thing &c.; whence مَا حَقَّقَهُ كَانُ يَحُقُّكَ أَنْ تَفْعَلَ, explained above.] — Also, (S, K,) aor. 2, (K,) inf. n. حَقَّقٌ, (TA.) *He overcame him in disputing, or contending, for a right, or due; (S, K, *TA;) and so أَحَقَّقَهُ, (K,) inf. n. إِحْقَاقٌ, mentioned by Az on the authority of Ks, but, he adds, disallowed by A'Obeyd. (TA.) See 3. — Also He (a man) came to him, namely, another man; (A'Obeyd, S, K;) and so أَحَقَّقَهُ. (A'Obeyd, S.) [Hence, app.,] حَقَّقَنِي الشَّمْسُ *The sun reached me*. (TA.) And مَا يَحُقُّ مَا لَا يَحُقُّ فِي هَذَا الْوَعَاءِ رِطْلًا [app. يَحُقُّ] *What is in this receptacle [does not reach, or amount, to a pound; i. e.,] does not weigh a pound. (TA.) = حَقَّقٌ* (TK,) aor. 2, (TA,) inf. n. حَقَّقٌ, (TK,) *He went upon the حَقَّاقُ of the road; (K;) i. e. the middle of it: the doing of which is forbidden, in a trad., to women. (TA.) And فَلَانًا حَقَّقٌ, (K,) aor. and inf. n. as above, (TA.) *He beat, or struck, such a one in, or upon, the حَقَّاقُ of his head; (K;) i. e. the middle of it: (TA:) or in, or upon, the حَقَّقُ of his كَتِفٍ; i. e. the small hollow upon the head of his shoulder-blade: (K:) or, as some say, the head of the upper arm, in which is the وَايِلَةُ. (TA.)****

2. حَقَّقَهُ, inf. n. تَحَقَّقٌ: see حَقَّقَهُ, above, in six places. [Hence تَحَقَّقِي الْهَمْزَةَ *The uttering of the hemzeh with its true, or proper, sound; opposed to تَخْفِيفُهَا. Hence also] صَبَغْتُ الثَّوْبَ صَبْغًا تَحَقِّقًا I dyed the garment, or piece of cloth, with a saturating dyeing. (TA.) And تَحَقَّقِي signifies also *The weaving a garment, or piece of cloth, strongly, or firmly. (KL.) = حَقَّقِي فِي أَمْرِهِ He was serious, or in earnest, in his affair; contr. of هَزَلٌ. (L in art. جَد.)**

3. حَقَّقَهُ, (S, K,) inf. n. حَقَّقٌ and مُحَقَّقَةٌ, (TA,) *He disputed, litigated, or contended, with him, (S, K,) each of them laying claim to a right, or due: (S, TA:) the verb is mostly used in the third person. (TA:) You say, وَلَمْ يَحَقَّقِي وَرَبِّي حَقَّقِي فِيهِ أَحَدٌ [He disputed, &c., with me, and no one had disputed, &c., with me respecting it]. (TA.) [But] you say also, حَقَّقْتُهُ فَحَقَّقْتُهُ I disputed, litigated, or contended, with him for a right, or due, and I overcame him in doing so. (TA.) And إِنَّهُ لَنْزِقُ الْحَقَّاقِ; Verily he is one who disputes, or litigates, or contends, respecting small things. (S, K, TA.) And حَقَّقٌ وَلَا حَقَّقٌ, i. e. [He has no right, or due, to exact, in respect of him, or it, nor any cause of] disputing, or litigating, or contending. (S.) And it is said respecting women, (K,) in a trad. of 'Alee, (TA,) الْحَقَّاقِ: إِذَا بَلَغْنَ نَصَّ الْحَقَّاقِ فَالْعَصْبَةُ أُولَى: (K:) accord. to some, الْحَقَّاقِ here means the same as الْحَقَّاقَةُ: accord. to others, it properly signifies the camels thus called: and so الْحَقَّاقِ;*

this [likewise] being a pl. of **حَقَّةٌ**; or it is pl. of **حَقِيقَةٌ**. (TA. [See art. **نَص**; in which this trad. is more fully, but somewhat differently, cited; and fully explained.]) = [Also, app., *He acted seriously, or in earnest, with him in an affair: see 3 in art. **جَد**: and see also 2 above, last signification.]*

4. **اِحْتَقَّ**, [inf. n. **اِحْتِقَاقٌ**,] *He spoke truth; said what was true: [very common in this sense; contr. of **اِبْطَل**:] or he revealed, or manifested, or showed, a truth, or a right or due: or he laid claim to a right, (or to a thing, TA) and it was, or became, due to him. (Mgb.)* = See also **حَقَّ**, as an intrans. verb, in three places; relating to camels. — **اِحْتَقَّ الْقَوْمُ** *The people's cattle became fat. (TA.)* And **اِحْتَقَّ الْقَوْمُ مِنَ الرَّبِيعِ** *The people's cattle became fat by means of the [herbage called] ربيع. (AHn,* ISd, TA.)* = As a trans. verb: see **حَقَّه**, in nine places. You say also, **اِحْتَقَّتْ الْأَمْرُ**, inf. n. as above, *† I did, performed, or executed, the affair in a firm, solid, sound, or good, manner; or put it into a firm, solid, sound, or good, state. (TA.)* — **رَمَى فَأَحْتَقَّ الرَّمِيَّةَ** *† He cast, or shot, and killed on the spot the animal at which he cast, or shot. (Ibn-'Abbád, Z, K,* TA.)* — **اِحْتَقَّتْ إِبِلُنَا رَبِيعًا** and **رَبِيعًا اِحْتَقَّتْ** *† Our camels found [herbage such as is termed] ربيع full-grown, and pastured upon it. (TA.)*

5. **تَحَقَّقَ** [*It was, or became, or proved to be, a truth, a reality, or a fact.*] [Hence,] **تَحَقَّقَ عِنْدَهُ الْخَبْرُ** *The information was, or proved, true, right, correct, or valid, in his estimation. (S, K,*)* = **تَحَقَّقَهُ**: see **حَقَّه**.

6. **اِحْتِقَاقٌ** is syn. with **تَخَاصُرٌ**; and **اِحْتِقَاقٌ**, with **اِحْتِصَامٌ**; [The disputing, litigating, or contending, together;] (S, K;) [for] **تَخَاصَمُوا** and **اِحْتِصَمُوا** signify the same; (K in art. **خَصِر**;) [or rather] the meaning of [تَحَاقٌ and] **اِحْتِقَاقٌ** is [the disputing, &c., together for a right, or due;] each one's, or every one's, saying, "The right is mine," and "with me;" or demanding his right, or due. (TA.) One says, **تَحَاقُوا** [They disputed, &c., together for a right, or due]. (TK.) And **اِحْتَقَا** *They two disputed, &c., (K, TA,) each of them demanding his right, or due. (TA.)* And **اِحْتَقَّ فُلَانٌ وَفُلَانٌ** [Such a one and such a one disputed, &c., together for a right, or due]. (S.) One does not say of a single person [تَحَاقٌ nor] **اِحْتَقَّ**; like as one does not say of one only [اِحْتِصَامٌ nor] **اِحْتِصَمَ**. (S.)

7. **اِحْتَقَّتْ الْعُقْدَةُ** *† The knot became tied, or made fast, or tightened. (Ibn-'Abbád, K, TA.)*

8: see 6, throughout. = **اِحْتَقَّتْ بِهِ الطَّعْنَةُ** *† The thrust, or piercing, killed him: (AA, K,*) or † went right, or directly, into him: (Aq, TA:) or † penetrated into his belly, or inside: (L, TA:) or hit, or struck, the socket, or turning-place, of his hip, which is termed its **حَقُّ**. (K,* TA.) One says, **رَمَى فُلَانٌ الصَّيْدَ فَأَحْتَقَّ بَعْضًا وَشَرَمَ بَعْضًا** *† Such a one shot, or cast, at the objects of the chase, and killed some, and wounded some so that**

they escaped: (S:) or pierced into the bellies, or insides, of some, and wounded the skin of some without so piercing. (L.) = **اِحْتَقَّهُ إِلَى كَذَا** *He kept him, or held him, back, or retarded him, [until such a time, or such an event,] and straitened him. (TA.)* = **اِحْتَقَّ الْفَرَسُ** *The horse became lean, or light of flesh; or slender, and lean; or lean, and lank in the belly. (S, K, TA.)* — And **اِحْتَقَّ الْمَالُ** *The cattle became fat: (K: [see also the last meaning of 1 as an intrans. verb:]) but in the A and O and L, **اِحْتَقَّ الْقَوْمُ** the people's cattle became fat, and their fatness ended, or attained the extreme point. (TA.)*

10. **اِسْتَحَقَّهُ** *He demanded it as his right, or due. (TA.)* [And hence,] *He had a right, or just title or claim, to it; he was, or became, entitled to it; he deserved it, or merited it; syn. اِسْتَوْجَبَهُ: (S, Mgb, K:)* or these two verbs are nearly the same; (TA;) [the former meaning *he was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; which is the most proper meaning of the phrase **صَارَ حَقِيقًا بِهِ**, as well as of the verb **اِسْتَحَقَّ**; but this verb has also the former of these two meanings.] When a man purchases a house, and another lays claim to it, and establishes a just evidence of his claim, and the judge decides for him according to his evidence, one says of him, **قَدْ اِسْتَحَقَّهَا عَلَى الْمُشْتَرَى** [*He has a right to it in preference to the purchaser*]; meaning that he is to possess it in preference to the purchaser. (TA.) And of a camel such as is termed **حَقٌّ** one says, **اِسْتَحَقَّ أَنْ يُرَكَبَ** [*He was, or has become, fit to be ridden*], (K,) and **أَنْ يُحْمَلَ عَلَيْهِ** [*to be laden*]: (S, Mgb:) and **اِسْتَحَقَّ الصَّرَابَ** [*He was, or has become, fit for covering*]. (L, K.) — [Hence, *It (an action, and anything,) deserved it, merited it, or required it.*] And **اِسْتَحَقَّ إِثْمًا** *He did what necessitated sin; (Ksh and Bq and Jel in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner; (Ksh ibid. ;) i. q. اِسْتَوْجَبَهُ. (TA.)* And **اِسْتَحَقُّوا** *They committed sins for which he who should punish them would be excusable, because they deserved punishment; like اَوْجَبُوا, and اَعْدَرُوا, and اِسْتَلْطَؤُوا. (IAq, TA in art. لوط.)* — **اِسْتَحَقَّتْ اِبِلُنَا رَبِيعًا**: see 4, last sentence. — **اِسْتَحَقَّتْ النَّاقَةُ لِقَاحًا** *The she-camel conceived, or became pregnant; and اِسْتَحَقَّ لِقَاحًا [signifies the same]. (TA.)* — See also 1, as an intrans. verb, last two sentences.*

R. Q. 1. **حَقَّقَهُ**, inf. n. **حَقَّقَةٌ**, *He went the pace, or in the manner, termed حَقَّقَةٌ; (TA;) which means a pace, or manner of going, in which the beast is made to exert himself to the very utmost, and which is the most fatiguing to the **ظَهْرُ** [meaning the camel that is ridden, or the beast that carries one]: (S, Mgh, K:) or a journeying in the beginning, or first part, of the night; (Lth, S, K;) which is forbidden: (Lth, S, TA:) or, as some say, the fatiguing a while, and abstaining a while: (Lth, TA:) but Az says that Lth is not correct in either of his explanations of this word: (TA:) or an obstinate persisting in journeying:*

or an obstinate persisting in journeying until the camel that one is riding perishes or breaks down: (K:) or, accord. to Az, the correct meaning, confirmed by what the Arabs said, is the making the camel to go on, and urging him to that which fatigues him, and that which is beyond his power, until he breaks down with his rider: or, accord. to IAq, the judging of the weak [beast] by hard journeying. (TA.) It is related in a trad., that Mu'tarrif Ibn-Esh-Shikhkheer said to his son, when he took extraordinary pains in religious exercises, (S, TA,) and was immoderate therein, **خَيْرُ الْأُمُورِ أَوْسَطُهَا وَالْحَسَنَةُ بَيْنَ الشَّيْئَيْنِ** *خَيْرُ الْأُمُورِ أَوْسَطُهَا وَالْحَسَنَةُ بَيْنَ الشَّيْئَيْنِ وَشَرُّ السَّيْرِ الْحَقِيقَةُ [*The best of affairs, or actions, or cases, are such of them as are between two extremes; and the good action is between the two things; and the worst kind of journeying is that in which the beast is made to exert himself to the very utmost, &c.:*] (S, TA:) meaning, pursue thou the middle course in religious exercises, and burden not thyself, lest thou become disgusted; for the best of works is that which is continued, though it be small. (TA.)*

حَقٌّ *contr. of **بَاطِلٌ** [used as a subst. and as an epithet or act. part. n.]: (S, Mgb, K:) or, as an inf. n. [and used as a simple subst.], contr. of **بُطْلَانٌ**; and as an act. part. n., and a simple epithet, contr. of **بَاطِلٌ**. (Kull.)* [As a subst.,] its primary signification is *Suitableness to the requirements of wisdom, justice, right, or rightness, truth, reality, or fact; or to the exigencies of the case; as the suitableness of the foot of a door in respect of its socket, for turning round rightly: (Er-Rághib, TA:) [and particularly] the suitableness of a judgment, and of what involves, or implies, a judgment, [i. e., of a saying, and a religion, and a persuasion, or the like, (as will be shown by one of the explanations of its meanings as an epithet,)] to reality or fact; and the suitableness of reality or fact to a judgment: (Kull:) [the state, or quality, or property, of being just, proper, right, correct, or true; justness, propriety, rightness, correctness, or truth; reality, or fact; the state, &c., of being established, or confirmed, as a truth or fact; of being necessary, requisite, or unavoidable; of being binding, obligatory, incumbent, or due: (as shown above: see 1, first sentence:)] and existence in relation to substances, absolutely: and everlasting existence [in relation to God]: (Kull:) pl. **حَقَقٌ** and **حَقَقَاتٌ**: it has no pl. of pauc. (TA.) As an act. part. n. and a simple epithet, it is applied to a judgment [as meaning] *suitable to reality or fact; and to a saying, and a religion, and a persuasion, considered as involving, or implying, such a judgment: (Kull:) to that which is suitable to the requirements of wisdom, justice, right, or rightness; as when one says that every act of God is **حَقٌّ**: to a belief, in a thing, suitable to the reality of the case; as when one says that belief in the resurrection is **حَقٌّ**: and to an action, and a saying, accordant to what is requisite or obligatory, in quality and measure and time; as when one says that the action of another is **حَقٌّ**, and that his saying is **حَقٌّ**: (Er-Rághib, TA:) [thus it signifies just, proper, right, correct, or true; authentic, genuine, sound,**

valid, substantial, or real; established, or confirmed, as a truth or fact: and necessary, requisite, or unavoidable: and binding, obligatory, incumbent, or due:] also the necessarily-existing by his own essence [applied to God; as an epithet of Whom it has other meanings assigned to it by some, as will be seen below]: and anything existing, of an objective kind: (Kull:) existing as an established fact, or truth, (K, TA,) so as to be undeniable. (TA.) In the saying, هَذَا عَبْدُ اللَّهِ الْحَقُّ لَا الْبَاطِلَ [This is 'Abd-Allah, truly; not falsely], the article ال is prefixed as it is in the phrase, أَرْسَلَهَا الْعِرَاقَ; but sometimes it is dropped, so that one says حَقًّا لَا بَاطِلًا. (Sb, TA.) And in the phrase, لَحَقُّ لَا آتِيكَ, a form of oath, the nom. case is used without tenween; but when the ل is dropped, one says حَقًّا لَا آتِيكَ: (S, TA:) [the latter means Truly I will not come to thee: the former seems to be best explained by what here follows:] accord. to the A, لَحَقُّ لَا أَفْعَلُ is originally لَحَقُّ اللَّهُ لَا أَفْعَلُ [The truth, or existence, of God is that by which I swear, I will not do such a thing]; the affixed noun [الله] being suppressed, and meant to be understood. (TA.) الْحَقُّ مَعِيَ [The right is mine] and الْحَقُّ بِيَدِي [The right is with me and الْحَقُّ عَلَيْكَ The right is against thee, which last is often used as meaning thou art in fault, or in the wrong,] are said by one disputing, or contending, for a thing. (TA.) [And in like manner one says الْحَقُّ بِيَدِكَ and الْحَقُّ مَعَكَ as meaning Thou art in the right, and الْحَقُّ عَلَيَّ as meaning I am in the wrong.] One says also, حَقِّي لَقَاحِيهَا, and كَانَ ذَلِكُ عِنْدَ حَقِّي لَقَاحِيهَا † That was on the occasion of the establishment of the fact of her conception, or pregnancy. (S, A, K, TA.) And هَذَا الْعَالِمُ حَقِّي الْعَالِمِ, [like هَذَا الْعَالِمِ] This is the learned man, the extremely learned man. (Sb, TA.) And حَقِّي عَلِيمٍ means Very [or extremely] knowing. (Ham p. 139.) [Respecting the expressions الْحَقُّ الْيَقِينُ and الْحَقُّ الْيَقِينُ, see art. يقين.] — [From the primary and general signification, explained in the first sentence of this paragraph, are deduced several particular meanings here following.] — Equity, or justice. (K.) — [The right mode, or manner, of acting or being.] — Veracity (K) in discourse. (TA.) — Prudence. (K, TA.) — [A right, or due, of any kind: a just claim: a desert, or thing deserved: anything that is owed; as a fee, hire, or pay, and a price: a duty; an obligation:] the sing. of حَقُوقٌ. (S, K.) [You say, هَذَا حَقِّي This is my right, or due, &c. And هَذَا حَقِّي لِي This is a right, or due, belonging to me; or a thing due, or owed, to me: or this is a duty to me. And هَذَا حَقُّ عَلَيَّ This is a right, or due, the rendering of which is binding, obligatory, or incumbent, on me: or this is my duty. And hence, حَقُّ الطَّرِيقِ The duty that relates to the road: see art. طريق.] حَقَّةٌ is a more particular, or peculiar, or special, term. (S, K.) You say, هَذِهِ حَقَّتِي [This is my particular, or peculiar,

or special, right or due &c.: but it is explained as] meaning حَقِّي. (S.) And هَذِهِ حَقَّتِي This is my just, or necessary, or incumbent, right or due &c. (K.) — A share, or portion; as in the saying, أُعْطِ كُلَّ ذِي حَقِّ حَقَّهُ Give thou to every one to whom belongs a share, or portion, his share, or portion, that is appointed, or assigned, to him. (TA.) — Property: a possession. (K.) — [An appertenance. Hence the pl.] حَقُوقٌ signifies The مَرَافِقُ [or appertenances, or conveniences, such as the privy and the kitchen and the like,] of a house. (Msb, TA.) — [A necessary, or requisite, thing.] — A thing, or an event, that is decreed, or destined. (K, TA.) It is said to have this meaning in the Kur [xv. 8], in the words, مَا نُنزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ [We send not down the angels save with that which is decreed, or destined]: (TA:) or, as some say, it means here revelation: (Ksh, Bd:) or punishment. (Ksh, Bd, Jel.) — [And hence,] Death. (K.) So accord. to some in the Kur [l. 18], where it is said, وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ [And the confusion of the intellect by reason of the agony of death shall come with death: but other and obvious meanings are assigned to it in this instance]. (TA.) — [As an epithet,] الْحَقُّ is one of the names of God: or one of the epithets applied to Him: (K:) meaning the Really-existing; whose existence and divinity are proved to be true: (Iath, TA:) or the Creator according to the requirements of wisdom, justice, right, or rightness. (Er-Rághib, TA.) — It is also applied to The Kur-án. (K.) — And to [The religion of] El-Islám. (K.) — See also حَقِيقٌ, in two places. — And see حَقَّ, in two places.

حَقٌّ: see حَقَّةٌ. — Also The breast, or mamma, of an old woman. (TA.) — A tuber of a truffle. (TA.) — The small hollow upon the head of the shoulder-blade: (K:) or, as some say, the حَقُّ of the shoulder-blade is the head of the upper arm, in which is the وَابِلَةٌ: (TA:) or this latter is another signification of حَقٌّ. (K.) — The head, (K,) or lower part of the head, (TA,) of the hip, in which is the thigh-bone; (K, TA;) the socket, or turning-place, of the hip. (TA.) — The socket, or turning-place, of the foot of a door. (TA.) You say, لَقِيتُهُ عِنْدَ حَقِّ بَابِ الْمَسْجِدِ, meaning I met him, or found him, near to the mosque: and لَقِيتُهُ مِنْ حَقِّ بَابِ الْمَسْجِدِ [app. means the same]. (TA.) — See also حَقَّ, in two places. — Also The web of a spider. (Az, K.)

حَقٌّ A camel three years old, (S, Mgh,) that has entered the fourth year: (S, Mgh, Msb:) or a camel entering the fourth year: (K:) so called because fit to be laden (S, Msb) and made use of; (S;) or because fit to be ridden; or because fit for covering: (K:) the female is termed حَقَّةٌ, (S, Mgh, Msb, K,) and حَقٌّ also: (S, K:) the pl. (of حَقٌّ, Msb) is حَقَاتٌ (S, Mgh, Msb, K) and (of حَقَّةٌ, Msb) حَقَاتٌ, (Msb, K,) and the pl. pl., (K,) i. e. pl. of حَقَاتٌ, (S,) is حَقَاتٌ, (S, K,) and sometimes حَقَاتٌ, (S, TA,) or this is a pl. of حَقَّةٌ. (TA: see 3.) Or [so in the K, but it should rather be "and,"] حَقٌّ signifies A she-camel whose

teeth have fallen out by reason of extreme age. (K.) — One says, رَأَيْتَهَا وَهِيَ حَقَّةٌ as meaning † [I saw her when she was] like a she-camel termed حَقَّةٌ in bigness. (TA.) — And [the pl.] حَقَاتٌ is applied to The young ones of trees: (TA:) and particularly of the [species of mimosa termed] عُرْفُطٌ: (K, TA:) as being likened to the camels termed حَقَاتٌ. (TA.) — Also † The time of year in which a she-camel was covered in the preceding year; (S, TA;) and so حَقَّةٌ: (TA:) or the usual period of her gestation. (L in art. نضج.) You say, أَتَتْ النَّاقَةَ عَلَى حَقَّتِهَا † The she-camel arrived at the time of year in which she had been covered in the preceding year: (S, TA:) and أَتَتْ عَلَيْهَا حَقَّتِهَا signifies the same; or she completed her period of gestation, and overpassed by some days the time of year in which she had been covered in the preceding year, to complete the formation of the fetus. (TA.) And جَاوَزَتْ الْحَقَّ She (a camel) overpassed the year without bringing forth. (As, S.) [See also the last sentence but one in the explanations of ل as an intrans. verb.] — كَانَ ذَلِكُ عِنْدَ حَقِّي لَقَاحِيهَا: see حَقٌّ.

حَقَّةٌ: see حَقٌّ, in two places: — and حَقِيقَةٌ, also in two places: — and حَقَّ, in two places.

حَقَّةٌ A receptacle of wood, (K, TA,) or of ivory, or of some other material proper to be cut, or shaped out; (TA;) a receptacle for perfume; (Har p. 518;) [generally a small round box, used for unguents and perfumes &c.; and applied also to a small cocoa-nut used as a box for snuff &c.;] a thing well known: (S:) [also a receptacle for wine: (see تَأْمُرُ, in art. امر:)] pl. حَقَاتٌ, [or rather this is a coll. gen. n., as is indicated in the TA, and it is now used as a sing., like حَقَّةٌ,] and حَقَاتٌ, (S, K,) which latter is pl. of حَقَّةٌ, (ISd, TA,) and حَقَاتٌ (S, K) and حَقُوقٌ and [of pauc.] أَحَقَاتٌ, (K,) which three are pls. of حَقٌّ. (TA.) — And † A woman; (K, TA;) as being likened thereto. (TA.) — See also حَقَّ, in two places.

حَقَّةٌ: see هَذِهِ حَقَّتِي, voce حَقٌّ. — See also حَقٌّ, in three places.

حَقَّقٌ, in a horse, The quality of not sweating: (S, K) which is a fault. (TA.) — And, in a horse also, The putting down the hind hoof in the place [that has just before been that] of the fore hoof: (S, K) which is also a fault. (K.) [See أَحَقٌّ.]

حَقَّقٌ [app. pl. of the act part n. حَقَّ, like حَقَّقٌ pl. of بَازِلٌ, &c.,] Persons who have recently known, or been acquainted with, events, or affairs, good and evil. (TA.) — And Persons establishing a claim or claims. (TA.)

حَقِيقٌ Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; syn. حَلِيقٌ, (Sh, S, Mgh, Msb, K,) and جَدِيرٌ; (K;) as also حَقٌّ, (Ibn-'Abbád, K,) and [some say] مَحَقُوقٌ: (Sh, S, Mgh, K:) حَقِيقٌ is said to be of the measure فَعِيلٌ in the sense of the

measure مَفْعُول; but accord. to the A, it is not so, because its fem. is with *ḥ*; but is from the supposed verb حَقَّق, and is like خَلِيقٌ from خَلَقَ, and جَدِيرٌ from جَدَرَ: and حَقَّقٌ signifies [properly] rendered adapted &c.: (TA:) the pl. of حَقِيقٌ is أَحْقَاقٌ; and that of حَقَّقٌ is مَحَقَّقُونَ. (S.) You say, هُوَ حَقِيقٌ بِهِ (Sh, S, Mṣb, K) and بِهِ مَحَقَّقٌ (Sh, S, K) and بِهِ حَقٌّ (Ibn-'Abbād, K) [He is adapted, &c., for it; or worthy of it]. And to a woman, أَنْتِ حَقِيقَةٌ مَحَقَّقَةٌ لَذَلِكَ (A, TA) and أَنْتِ حَقِيقَةٌ لَذَلِكَ [Thou art adapted, &c., for such a thing and for that thing; or worthy of it]. (TA.) And أَنْتِ حَقِيقٌ بِأَنْ تَفْعَلِ (A, Mgh) and مَحَقَّقٌ بِأَنْ تَفْعَلِ (A) [Thou art adapted, &c., for thy doing such a thing; or worthy of doing it]. And هُوَ حَقِيقٌ أَنْ يَفْعَلَ كَذَا (A) [He is adapted, &c., for his doing such a thing; or worthy to do it]; (S;) in which case, ان is for بَأَنْ. (Mgh.) [And حَقِيقٌ بِكَذَا also signifies Having a right, or just title or claim, to such a thing; entitled to such a thing.] It is said in the Kur [vii. 103], حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَيَّ إِلَّا الْحَقَّ, meaning I am disposed [not] to say [of God aught save] the truth: or, as some say, I am vehemently desirous [that I should not say &c.]; for, accord. to Aboo-'Alee, أَنَا حَقِيقٌ عَلَيَّ كَذَا means I am vehemently desirous of such a thing: but one reading, that of Nāfi', is حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ, It is binding, or obligatory, or incumbent, on me [that I should not say]. (TA.)

حَقِيقَةٌ The essence of a thing as meaning that by being which a thing is what it is; [or that in being which a thing consists;] as when we say that a rational animal is the حَقِيقَةُ of a human being: (KT:) or that by being which a thing is what it is, considered with regard to its reality, is termed حَقِيقَةٌ: considered with regard to its individuality, هَوِيَّةٌ: and without regard thereto, مَاهِيَّةٌ: (KT, TA:) the ultimate and radical constituent of a thing. (Mṣb, TA.)—[Also The essence of a thing as meaning the property or quality, or the aggregate of properties or qualities, whereby a thing is what it is; the essential property or quality, or the aggregate of the essential properties or qualities, of a thing; that which constitutes the particular and distinguishing nature of a thing or of a genus or species; i. q. ذَاتِيَّةٌ: and] the truth, reality, or true or real nature or state [or circumstances or facts, the very nature, and the gist, and the pith, marrow, or most essential part], of a case, or an affair: pl. حَقَائِقٌ: see 3. (TA.) One says, بَلَغَ حَقِيقَةَ الْأَمْرِ He arrived at [the knowledge of] the truth, reality, or true or real nature or state [&c.], of the case, or affair. (TA.) And حَقِيقَةُ signifies حَقِيقَةَ الْأَمْرِ; (S, K;) as also حَقِيقَةُ. (TA.) Hence the saying, لَمَّا عَرَفَ الْحَقَّ [When he knew the truth, reality, or true or real nature or state &c., of the case, or affair, from me, he fled]. (S, TA.) And لَمَّا رَأَى الْحَقَّ مِنِّي هَرَبَ [When he saw

the truth, &c.]. (TA.) [حَقِيقَةٌ is often used as meaning In truth, or truly; in reality, or really; and in fact.] You say also, عَرَفْتُهُ حَقِيقَةَ الْمَعْرِفَةِ [I knew it with reality of knowledge]. (Mṣb in art. كنه.) And حَقِيقَةُ الْإِيمَانِ means Genuine belief or faith; reality of belief or faith. (TA.) [And you say, هَذَا شَيْءٌ لَا حَقِيقَةَ لَهُ This is a thing having no reality.] = [Also A word, or phrase, used in its proper or original, or in a proper or an original, sense;] that which is constantly used according to its original application; or a name for that whereby is meant what it was [originally] applied to denote; (TA;) contr. of مَجَازٌ: (S, K;) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ, from حَقَّ الشَّيْءُ signifying ثَبَتَ: the *ḥ* is affixed for the conversion of the word from an epithet to a subst.: (TA:) [pl. as above]. [It is also called حَقِيقَةٌ لُغَوِيَّةٌ, and حَقِيقَةٌ لُغَوِيَّةٌ; to distinguish it from what is termed حَقِيقَةٌ عُرْفِيَّةٌ, and حَقِيقَةٌ عُرْفِيَّةٌ, which is A word, or phrase, so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper; as, for instance, عَدْلٌ in the sense of "just;" it being properly an inf. n.] A مَجَازٌ, when much used, becomes what is termed عُرْفًا حَقِيقَةً. (Mz 24th نوع.) [حَقِيقَةٌ means also A proper (opposed to a tropical) signification.] = الحَقِيقَةُ also signifies That which, or those whom, it is necessary for one, or it behooveth one, to defend, or protect, (S, L, K, TA,) of the people of one's house, (L,) or such as the wife, and the female neighbour, and property, &c.: (Ḥam p. 181:) pl. as above. (L.) You say, فُلَانٌ حَامِي الْحَقِيقَةِ [Such a one is the defender, or protector, of that which, or those whom, it is necessary, &c., to defend, or protect]. (S, TA.) [See also ذِمَارٌ. And see an ex. of this signification, or of the next, in a verse cited in p. 288.]—Also † The banner, or standard: (S, K, and Ḥam ubi suprā:) this being included in the preceding meaning. (Ḥam.)—And † That which is sacred, or inviolable; that which one is under an obligation to respect, or honour. (TA.)

[حَقِيقَةٌ rel. n. of حَقِيقَةٌ, Essential, &c.]

حَقَائِقٌ [Of, or relating to, حَقٌّ as meaning justness, propriety, rightness, correctness, or truth; &c.: and hence just, proper, &c.; like حَقٌّ when used as an epithet: and of, or relating to, حَقٌّ as meaning God:] a rel. n. from حَقٌّ, like رَبَّانِيٌّ from الرَّبِّ. (TA.)

قَرَبَ حَقَائِقًا [A night-journey to water] made with labour or exertion or haste; (K;) as also قَرَبَهُ and قَرَبَاتًا; and so مَحَقَّقٌ. (TA.) [See R. Q. 1.]

صَادِقٌ حَقٌّ [as used in the phrases صَادِقٌ حَقٌّ: see art. صادق]: so in the phrase حَقٌّ الْجُوعُ [Vehement hunger]: (K;) occurring in a trad. of Aboo-Bekr: but accord. to one reading, it is حَقٌّ الْجُوعُ, without

teshdeed to the *ق*, from حَقَّ بِهِ الْبَلَاءُ, inf. n. حَقٌّ and حَقٌّ, "trial, or trouble, beset him;" and means the besetting of hunger: or it may mean حَقٌّ الْجُوعُ [besetting hunger]. (TA.) One says also, حَقٌّ الرَّجُلِ حَقٌّ الرَّجُلِ and حَقٌّ الرَّجُلِ حَقٌّ الرَّجُلِ A man perfect in manliness: and حَقٌّ الشَّجَاعِ and حَقٌّ الشَّجَاعِ perfect in courage. (K, TA.) And Az relates that he heard an Arab of the desert say, of a mark of mange, or scab, that appeared upon a camel, هَذَا حَقٌّ صَادِجِ الْجَرَبِ [This is a most sure, or a truth-telling, evidence of genuine mange, or scab]. (TA.) = Also The middle of the head; (S, K;) as also حَقٌّ: (K;) and of the back of the neck; as also حَقٌّ: (TA: [thus the latter is there written, in this instance, with damm:]) and of the eye: (TA:) and of a road: (K, TA:) and of winter. (S.) One says, سَقَطَ عَلَيَّ حَقٌّ He fell upon the middle of his head: (S, K;) and حَقٌّ عَلَيَّ حَقٌّ He fell upon the middle of the back of the neck. (TA.) And أَصَابَ حَقٌّ عَيْنَهُ He, or it, hit the middle of his eye. (TA.) And رَكِبَ حَقٌّ الطَّرِيقِ He went upon the middle of the road. (K, TA.) And جِئْتُهُ فِي حَقِّ الشِّتَاءِ I came to him in the middle of winter. (S.) And لَقِيتُهُ هُوَ فِي حَقِّ مَنٍّ — حَقٌّ مَنٍّ — حَقٌّ مَنٍّ He is in straitness by reason of such a thing. (TA.)

حَقَائِقٌ: see حَقِيقَةٌ, in two places. [In the sense in which it is there explained, its pl. is حَوَائِقٌ; and so in other senses; agreeably with analogy: see the second of the sentences here following.] — Also A severe calamity or affliction, the happening of which is fixed, or established; and so حَقَّةٌ; (K;) which signifies also, [according to another explanation,] like حَقَّةٌ, [simply,] a calamity; or a great, formidable, terrible, or momentous, thing, or event: (Az, K;) and حَاجَةٌ حَقَّةٌ a want that befalls, or happens, and is severe, or distressing. (Mṣb.)—And الحَقَائِقُ [in the Kur lxix. 1 and 2] means The resurrection: (S, Mṣb, K;) because in it shall be [manifest] the true natures (حَوَائِقُ) of things, or actions; or because in it shall be [or shall happen (Bd)] severe calamities (حَوَائِقُ الْأُمُورِ); (Fr, S, Bd, K;) namely, the reckoning and the recompensing: (Bd;) or because in it things shall be surely known (Bd, Jel) which are denied; namely, the raising of the dead, and the reckoning, and the recompensing: (Jel;) or because including within its sphere [all] the created beings. (Mṣb. [Several other reasons are assigned; but these which I have mentioned appear to be the most generally approved.]) — See also حَقٌّ, in two places.

أَحَقُّ [comparative and superlative of حَقِيقٌ]. You say, هُوَ أَحَقُّ بِكَذَا [He is more, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or more, and most, worthy, or deserving, of it: and he has a better, and the best, right to such a thing; or a more just, and the most just, title or claim

to it; or he is more, and most, entitled to it]: this phrase is used in two senses: first, as denoting the possession of an exclusive right or title, i. e., without the participation of another; as when you say, *زيدٌ أحمقٌ بآله* *Zeyd is entitled to his property exclusively of any other person*: secondly, as denoting the possession of a right or title in participation with another person, but in a superior degree; as in the saying, *الأمير أحمقٌ بنفسها*, (Mṣb,) i. e. *The woman that has not a husband and is not a virgin [is more entitled to dispose of herself than is her guardian]*; (Mgh in art. *أمر*;) meaning that they participate [in the right], but that her right is the stronger: (Mṣb:) a saying of Moḥammad, in which the *أمر* is opposed to the *بكر*, for it is added that the *بكر* is to be asked her permission: but one reading substitutes *التب* for *الأمير*. (Mgh ubi supra.) In the saying, in the *Kur* [v. 106], *لشهادتنا أحمقٌ*, it may be formed from *استحق* by rejection of the augmentative letters, so that the meaning is, [*Verily our testimony is*] more deserving of being accepted [*than the testimony of them two*]: or it may be from *حق الشيء* signifying *ثبت*, and so mean *more true, or valid*. (TA.) = Applied to a horse, *That does not sweat*. (S, K.) — And, likewise thus applied, *That puts down his hind hoof in the place [that has just before been that] of his fore hoof*. (S, *K.) [See *حَقَّق*.]

مُحَقِّقٌ Speaking truth; saying what is true; (Mṣb;) *contr. of مُبْطِلٌ*: (K:) or revealing, or manifesting, or showing, a truth, or a right or due: or laying claim to a right [or to a thing (see 4)] which is, or becomes, due to him. (Mṣb.)

مُحَقَّقٌ, [in the CK, erroneously, *حَقَّق*], applied to speech, or language, *† Sound, or compact, (S, K, TA,) and orderly*. (TA.) — And, applied to a garment, or piece of cloth, *† Firmly, or compactly, woven, (S, K, TA,) and figured with the form of حَقَّق* [pl. of *حَقَّة*, q. v.]. (TA.)

[*مُحَقَّقٌ* is often used as meaning *A critical judge in matters of literature*.]

مُحَقَّقٌ: see *حَقَّق*, in six places.

مَحَاقٌ, applied to cattle, *Such as have not brought forth, nor been milked* (*لَمْ يُحَلِّبْنَ*) [in the CK, erroneously, *لَمْ يُجَلِّبْنَ*], in the next preceding year: (Ibn-'Abbād, K:) or whose first and second milkings are of biestings. (AHāt, TA.)

طَعْنَةٌ مُحَقَّقَةٌ (in [some of] the copies of the K, erroneously, *مُحَقَّقَةٌ*, TA) *A thrust, or piercing, in which is no swerving from the right direction*. (S, A, O, L, K.)

مُحَقَّقٌ: see *حَقَّق*.

حَقْب

1. *حَقْبٌ*, (S, A, Mṣb, K,) aor. *حَقَبَ*, (A, Mṣb, K,) inf. n. *حَقَبٌ*, (Mṣb, TA,) *It (a camel's urine) became suppressed: and, elliptically, (Mṣb,) he*

(a camel) *suffered suppression of his urine, (S, Mṣb,) or had difficulty in staling, (A, K,) in consequence of the pressure of his حَقْب [or hind girth] upon his sheath, (S, A, K,) which sometimes kills the beast; as also حَقَبَ. (TA.)* And *حَقَبَتْ* *She (a camel) suffered suppression of her milk in consequence of the pressure of the حَقْب upon her udder. (A.)* — [Hence,] said of rain, (IAḡr, L, Mṣb, K,) &c., (K,) *† It was delayed; (L, Mṣb;) was withheld; (IAḡr, L, K;) as also حَقَبَ. (TA.)* And of a year (عام), *† Its rain was withheld. (S, R, A.)* And of a mine, *† [It ceased to yield; or] nothing was found in it; as also حَقَبَ. (K, TA.)* And of a gift, or benefit, *† It became little, or ceased. (TA.)* And of an affair, *† It became perverted, marred, or disordered, and impeded. (L.)* = See also 8.

4. *حَقَبَ* *He girded a camel with a حَقْب. (S.)* — *He made a person to ride behind him on the same beast; (A, TA;) as also حَقَبَ, استحقب, (A,) or حَقَبَ, q. v. (TA.)* = See also 1, in three places.

8. *حَقَبَ* *He bound a حَقْبَةٌ behind [on his camel or horse]; (Az, TA;) as also حَقَبَ: (Ḥam p. 289:) he bound anything behind the [camel's saddle called] رَحْل or قَتَب: (K:) he put on, or conveyed, a حَقْبَةٌ behind him on his horse [or camel]; as also حَقَبَ: (Mṣb:) he carried, or conveyed, a thing behind him [on his beast]; as also حَقَبَ: and he made a person to ride behind him on the حَقْبَةٌ. (TA.)* See also 4. — [Hence,] *حَقَبَ and حَقَبَ: (S, A, K) † He bore, or took upon himself the burden of, (S, A,) a thing, (S,) good, or evil; (A;) syn. حَقَبَ: (S, A:) and laid it up for the future; (A, K;) namely, good, or evil: (A:) for a man [as it were] bears his actions, and lays them up for the future [to be rewarded or punished for them]. (TA.)* And hence, *حَقَبَ الإثم* (S, Mṣb) + [*He bore, or took upon himself the burden of, the sin; or] he committed the sin: as though it were a thing perceived by the senses, which he bore or carried [behind him]: (Mṣb:) or as though he collected it into a mass, and conveyed it behind him [as a حَقْبَةٌ]. (S.)*

10: see 4 and 8; the latter in three places.

حَقْبٌ, (A, Mṣb, K,) or *حَقْبٌ*, (S,) or the latter also, (A, Mṣb, K,) i. q. *دَفْرٌ*; (S, A, Mṣb, K, and Bḡ in xviii. 59;) [as meaning] *A long time: (Bḡ ib. :) and the former, (S,) or both, (A, Mṣb, *K,) eighty years; (S, A, Mṣb, K, and Bḡ ubi supra;) as some say: (Mṣb and Bḡ:) or more: (S, A, K:) or, as some say, seventy: (Bḡ:) and a year; (A, K;) as also حَقْبَةٌ: (S, A, K:) or years: (A, K:) pl. of the former *حَقَابٌ* [a pl. of mult.], (S, TA,) and of the latter, (S, TA,) or former, (Mṣb,) or of both, (TA,) *أَحْقَابٌ* (S, A, Mṣb, K) and *أَحْقَبٌ* [both pls. of pauc.]. (Az, K.)*

حَقْبٌ *A camel's hind girth; the girth that is next to the flank: (A, K:) or a rope with which a camel's saddle is bound to his belly, (S, A, Mṣb, K,) next to the sheath of his penis, in order that*

the fore girth may not draw it forward (S, TA) nor hurt him, (TA,) or in order that the saddle may not shift forward to his withers: (Mṣb:) pl. أَحْقَابٌ. (Mṣb.) — And *A cord with which the حَقْبَةٌ is bound. (Ish, TA.)* — See also *حَقَابٌ*. = In excellent she-camels, *Smallness, or slenderness, of the flanks, with tenseness, or firmness, of the skin of those parts: a quality approved. (Az, TA.)*

حَقْبٌ: see *حَقَابٌ*.

حَقْبٌ: see *حَقْبٌ*.

حَقْبَةٌ *A period of time, (A, Mṣb, K,) undefined: (A, K:) accord. to some, i. q. حَقْبٌ: (Mṣb:) see this latter: pl. حَقَبٌ (S, K) and حَقُوبٌ. (K.)*

حَقَابٌ *A thing to which a woman hangs ornaments, and which she binds upon her waist; as also حَقْبٌ: (K:) an ornamented thing which a woman binds upon her waist: (S:) accord. to Az, like the *برير*, except that the latter has different-coloured threads. (TA.)* — *A thread, or string, that is bound upon the waist of a child to avert the evil eye. (Az, K.)* — *The whiteness that appears at the root of the nail. (K.)*

حَقْبَةٌ *A bag, or receptacle, (A, TA,) in which a man puts his travelling-provisions; (TA;) and any other thing that is conveyed behind a man [on his beast]: (A [accord. to which this is a proper signification]:) what the rider conveys behind him: (MF [accord. to whom this is a tropical signification, from the same word in the last of the senses mentioned below]:) what is borne, of goods or utensils or the like, upon the horse, behind the rider: (Mṣb [accord. to which, also, this is tropical]:) anything that is bound at the hinder part of the [camel's saddle called] رَحْل or of the [saddle called] قَتَب: (K:) what is put behind the رَحْل: they used to put the coats of mail behind their رَحَال, in the [receptacles called] عِيَاب, that they might put them on in case of war: (Ḥam p. 458:) a thing like a *برْدَعَةٌ*, [a covering for a camel's back,] of two kinds; namely, that of the [cloth called] حَلْس, which is hollowed out, so as to admit the upper part of the camel's hump; and that of the [saddle called] قَتَب, which is behind: Ish says that it (the *حَقْبَةٌ*) is placed upon the hinder part of the camel, beneath the two hinder curved pieces of wood of the قَتَب: (TA:) a *رِفَادَةٌ* [or kind of pad, or stuffed thing,] placed at the hinder part of the قَتَب: (K:) pl. *حَقَابٌ*. (S, A.) You say, *مَلَأَ حَقْبِيَّتَهُ* [He filled his *حَقْبَةٌ*]. (A.) And *أَرَدَفَهُ خَلْفَهُ عَلَى الْحَقْبَةِ* *He made him to ride behind him on the حَقْبَةٌ. (TA.)* — [Hence,] *† A thing [of an ideal kind] that one takes upon himself, or lays up for the future [to be rewarded or punished for it]. (A.)* You say, *أَحْتَمَلَ حَقْبِيَّةَ سُوٍّ* [He took upon himself a burden of evil: as though he bound it behind him: see 8]. (A, TA.) And *أَبْرُ خَيْرٌ حَقْبِيَّةٌ* [Piety is the best thing that one can take upon himself, and lay up for the future to profit thereby]. (A, TA.) — [Hence also, accord. to the A, which I follow in marking this signification as tropical,*

but accord. to the Mṣb and to MF it is the primary signification,] †The *hinder parts*, or *posteriors*, (A, Mṣb, MF, TA,) of a woman, (A, Mṣb,) and of a man: (TA:) pl. as above. (Mṣb.) So in the phrase *نُفِجَ الحَقِيبَةُ* †Large, (A,) or prominent, (TA,) in the posteriors. (A, TA.)

حَاقِبٌ A camel suffering suppression of his urine: (Mṣb:) and **حَقَبٌ** [signifies the same; or] a camel having difficulty in staling, in consequence of the pressure of his **حَقَب** [or hind girth] upon his sheath, which sometimes kills him. (A, TA.) And the former, A man who is caused to hurry by the issuing of his urine: (Mṣb:) or who requires to go to the privy (Mṣb, TA) for the discharge of his urine, (Mṣb,) [or to evacuate his bowels,] and does it not until he suffers constipation: (Mṣb, TA:) or one suffering constipation. (Mṣb.) [See an ex. voce **حَاقِنٌ**.]

أَحْقَبٌ A wild ass having a whiteness in the belly: (K:) or white in the part where the hind girth (**حَقَب**) would be placed: (A, K:) the former is the more approved meaning: (TA:) or a wild ass; so called because white in the flanks: (S:) fem. **حَقْبَاءٌ**: (S, A:) pl. **حَقَبٌ**. (A.) — Also **حَقْبَاءٌ** A قارة [or small isolated mountain], (S, K,) slender, (TA,) rising high into the sky, (S, K,) of which the flanks, or middle parts, (**السَّرَابِ**) are enveloped by the mirage (**السَّرَابِ**), so in the K accord. to the TA, or by dust (**التراب**), accord. to the CK and a MS. copy of the K: or **حَقْبَاءٌ**, (K,) or قارة **حَقْبَاءٌ**, (TA,) signifies a قارة having, in its middle part, dust of a whitish hue (**أَغْفَرٌ**), with بَرَقَةٌ [app. meaning a mixture of blackness and whiteness] of the rest. (K, TA.)

مُحَقَّبٌ Made to ride behind another on the same beast. (S.) — Bound upon the [حَقِيبَةٌ or] **حَقَائِبٌ**. (Ham p. 289.) — The fox: (K:) so called because of the whiteness of his belly. (TA.)

مُحَقَّبٌ One who makes another to ride behind him on the same beast. (K.) — Hence, in a trad., **الْمُحَقَّبُ النَّاسِ دِينَهُ** †He who makes his religion to follow that of others, without evidence, proof, or consideration. (TA.)

حقد

1. **حَقَدَ عَلَيْهِ**, (S, A, L, Mṣb, K,) aor. -; and **حَقَدَ عَلَيْهِ**, aor. -; inf. n. (of the former, S, or of both, L, TA) **حَقْدٌ**, (S, L, Mṣb, *K,) or this is a simple subst., (L,) and (of the former, L, or of both, TA) **حَقْدٌ** (L, K) and (of the latter, S, L) **حَقْدٌ** (S, L, K) and [app. of both, or perhaps this is a simple subst.,] **حَقِيدَةٌ**; (K;) and **تَحَقَّدَ**; (L, K;) [and **حَقَّدَ**; (see **حَاقَدٌ**);] *He bore rancour, malevolence, malice, or spite, (ضَغْنٌ) against him; (S, L;) he hid enmity, and violent hatred, against him in his heart; (Mṣb;) he retained, or held fast, enmity against him in his heart, watching for an opportunity to indulge it or exercise it (A, L, K) speedily. (A.)* [Accord. to the A, this signification is from the one here next following.] — **حَقَدَ**, (IAḡr, A, L,) or **حَقَدَ**, (K,) inf. n. **حَقْدٌ**; (L;) and **حَقَّدَ**, (IAḡr, A, L,) and

حَقَّدَ, (K,) or both these augmented forms; (TA;) *It (a mine) ceased to yield anything; (IAḡr, L, K;) or yielded nothing: (A:) and it (rain) withheld itself. (IAḡr, L, K.)* — **حَقَّدَتْ**, (K, TA,) inf. n. **حَقْدٌ**; (TA;) or **حَقَّدَتْ**; (CK;) or **حَقَّدَتْ**; (so in a MS. copy of the K;) *She (a camel) became full of fat. (K.)*

4. **أَحَقَّدَهُ** *He, (a person, S, L,) or it, (a thing, L,) caused him to bear rancour, malevolence, malice, or spite, (ضَغْنٌ) [against another;] (S, L;) [caused him to hide enmity, and violent hatred, in his heart; (see 1;)] caused him to retain, or hold fast, enmity in his heart, watching for an opportunity to indulge it or exercise it [speedily]. (L, K.)* — **أَحَقَّدَ**, intrans.: see 1, in two places. — **أَحَقَّدُوا** *They sought to obtain something from a mine and found it not. (S, K: copied by J from a book, but not heard by him.)*

5: see 1.

6. **تَحَقَّدُوا** [*They bore mutual rancour, malevolence, malice, or spite; they hid mutual enmity, and violent hatred, in their hearts; (see 1;)] they retained, or held fast, mutual enmity in their hearts, watching for opportunities to indulge it or exercise it speedily. (A.)*

8: see 1, in two places.

حَقْدٌ (S, A, L, Mṣb, K) and **حَقِيدَةٌ** (L, K) *Rancour, malevolence, malice, or spite; syn. ضَغْنٌ (S, A, L;) concealment of enmity, and violent hatred, in the heart; (Mṣb;) retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it [speedily: see 1]: (L, K:) pl. of the former أَحَقَادٌ [a pl. of pauc.] (S, A, L, Mṣb, K) and حَقُودٌ (A, L, K) and (of the latter, L) حَقَائِدٌ. (L, K.)*

حَاقَدٌ: see **حَقْدٌ**.

حَقُودٌ (S, A, L, K) *A man [very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart;] wont often, or to a great degree, to retain, or hold fast, enmity in his heart, watching for opportunities to indulge it or exercise it [speedily]. (L, K.)*

حَقِيدَةٌ: see **حَقْدٌ**.

حَاقَدٌ (A, L) and **حَقَّدٌ** (Ham p. 516) [*Bearing rancour, malevolence, malice, or spite; hiding enmity, and violent hatred, in the heart;] retaining, or holding fast, enmity in the heart, and watching for an opportunity to indulge it or exercise it [speedily]; applied to a man; (L;) and in like manner to a heart, as also مُحَقَّدٌ. (A.)*

مُحَقَّدٌ *Origin; syn. أَصْلٌ; (IAḡr;) i. q. مُحَقَّدٌ (K) and مُحَقَّدٌ and مُحَقَّدٌ. (TA.)*

مُحَقَّدٌ عَلَيْهِ *A man [against whom rancour, malevolence, malice, or spite, is borne; against whom enmity, and violent hatred, are hidden in the heart;] against whom enmity is retained in the heart, or hearts, with watchfulness for an opportunity to indulge it or exercise it speedily. (A.)*

مُحَقَّدٌ: see **حَاقَدٌ**.

حقر

1. **حَقَّرَ**, aor. -; inf. n. **حَقَارَةٌ** (S, A, Mṣb, K) and **حَقَّرَ**; (TA;) and **حَقَّرَ**, aor. -; inf. n. **حَقْرٌ** and **حَقْرِيَّةٌ**; (K, TA;) *He, or it, was, or became, contemptible, despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Mṣb, K,) and held of no weight or worth. (Mṣb.)* And **حَقَّرَ** **رُفِي عَيْنِي**, (TA,) or **حَقَّرَ**, (so in a copy of the A,) and **تَحَقَّرَ**, (K,) *He, or it, was, or became, contemptible, despicable, mean, paltry, &c., in my eye. (K, *TA.)* And **تَحَقَّرَتْ** **إِلَيْهِ نَفْسُهُ** *He (lit. his spirit, or soul, or his own self,) became contemptible, &c., in his own estimation. (S, TA.)* You say also, **حَقَّرَا لَهُ وَعَقَّرَا** [*May he be contemptible, or despicable, and beget no children:* (A, TA:) a form of imprecation. (TA.)] And **حَقَّرَ نَقْرٌ** [in which the latter word is an imitative sequent, or a corroborative: see **حَقِيرٌ**]. (TA.) And **تَحَقَّرَتْ وَتَقَرَّتْ** *Thou hast become very contemptible, despicable, mean, paltry, &c.; syn. صَرَتْ حَقِيرًا نَقِيرًا. (K.)* — **حَقَّرَهُ**, (S, A, Mṣb, K,) aor. -; (Mṣb, K,) inf. n. **حَقْرٌ**; (K, TA;) and **حَقَّرَهُ**, (A,) inf. n. **تَحْقِيرٌ**; (K;) and **أَحَقَّرَهُ**, (S, A, Mṣb, K,) and **أَسْتَحَقَّرُهُ**; (S, A, K;) *He contemned, or despised, him, or it; held him, or it, to be contemptible, despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Mṣb, K, TA,) and of no weight or worth. (Mṣb.)* [Hence,] **مَنْ حَقَّرَ حَرَمٌ** [*He who is contemned, or despised, is prohibited, or debarred, from what is good:* a prov. (A.)]

2. **حَقَّرَهُ**, inf. n. **تَحْقِيرٌ**: see 1. — Also *He, or it, made him to be contemned or despised, contemptible or despicable, mean, paltry, abject, ignominious, base, or vile. (TA.)* — Also, (A, K,) inf. n. as above, (S, A, K,) said of a noun, (A,) and of speech, (K,) i. q. **صَقَّرَهُ** [*He made it (namely, a noun,) diminutive in form: and he used the diminutive form in it; namely, speech.*]

6: see 1, in two places.

8: see 1.

10: see 1.

حَقَّرَ: see **حَقَارَةٌ**.

حَقْرِيَّةٌ, a simple subst., *Contempt.* (Mṣb.)

حَقْرِيَّةٌ: see **حَقَارَةٌ**.

حَقِيرٌ *Contemned or despised, contemptible or despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Mṣb,) and held of no weight or worth; (Mṣb;) as also حَقِيرٌ and حَقِيرٌ: (K, TA:) or these two signify weak: or of mean, or ignoble, origin. (K.)* You say also **نَقِيرٌ نَقِيرٌ**, (A,) using the latter word as an imitative sequent, (S and K in art. **نقر**), or as a corroborative. (TA.)

حَقَارَةٌ (S, A, Mṣb, K) and **حَقْرٌ** and **حَقْرِيَّةٌ**, (K,) all of which are inf. ns., (TA,) and **حَقَارَةٌ** and **حَقْرٌ** (K) and **مَحَقَّرَةٌ**, (S, K,) *Contemptibility, despicableness, meanness, paltriness, abjectness, ignominiousness, baseness, or vileness: (S, A, Mṣb, K:) [or the last rather signifies a*

cause of contemptibleness &c.; being similar to *مُحَقَّرَةٌ* and *مُحَقَّرَةٌ* &c.:] you say, *هَذَا الْأَمْرُ مُحَقَّرَةٌ* [or rather *This thing is a cause of contemptibleness &c. to thee*]. (S.)

حَقَّارَةٌ }
حَقَّارَةٌ } see *حَقَّارَةٌ*.

حَقَّرَ act. part. n. of *حَقَرَهُ*, *Contemning, despising, &c.* (A.) You say, *هُوَ حَقَّرَ نَاقِرًا* [using the last word as an imitative sequent, or a corroborative: see *حَقِيرٌ*]. (A.)

حَقِيرٌ }
حَقِيرٌ } see *حَقِيرٌ*.

الْحَقَّارَةُ *The Fourth Heaven.* (K.)

مُحَقَّرَةٌ: see *حَقَّارَةٌ*, in two places.

مُحَقَّرَاتٌ *Small sins; syn. صَغَائِرٌ* (S, K:) but this is an application proper to the law; for the [pagan] Arabs knew not *صَغَائِرٌ* nor *كِبَائِرٌ*: or, accord. to the writers on strange words, it signifies *actions which a man contemns, or despises, or holds in light estimation, even if great sins.* (MF.)

حَقَطَ

حَقِطًا: see what follows.

حَقِطَانٌ (IDrd, S, K,) and *حَقِطَانٌ*, but the former is the more chaste, (IDrd,) and the latter is mentioned by none but IDrd, (IKh,) and *حَقِطٌ*, (K.) The [bird called] *دُرَّاجٌ* [i. e. *attagen, francolin, heath-cock, or rail*: but see this last Arabic word]: (K:) or the *male of the دُرَّاج*: (S, K:) but IF says, I do not think it correct: (TA:) fem. *حَقِطَانَةٌ*. (K.)

حَقَفَ

1. *حَقَفَ*, aor. ء , inf. n. *حَقُوفٌ*, *It (a thing) was, or became, curved, bent, or winding.* (Msb.) *حَقُوفٌ* also signifies *A gazelle's being in the condition denoted by [the part. n.] حَاقِفٌ in the phrase ظَبْيٌ حَاقِفٌ*, which see below. (Ibn-'Abbád, K.)

12. *احقوف*, said of sand, and of the *هلال* [or moon when, being near the sun, it shows a narrow rim of light], (S, K,) and of the back, (K,) or of anything, such as the back of a camel, (L,) *It was curved, bent, or winding*, (S, L, K,) and long. (L, K.)

حَقْفٌ *A curving, or winding, tract of sand:* (S, Mgh, Msb, K:) pl. [of pauc.] *أَحْقَافٌ* (S, Msb, K) and [of mult.] *حَقَافٌ* (S, K) and *حَقُوفٌ*, (O, L, K,) and pl. pl. *حَقَائِفٌ* and *حَقَفَةٌ*, (K,) the former of these two being pl. of *أَحْقَافٌ* or of *حَقَافٌ*, (L, TA,) but the latter of them, accord. to the Ó, is a pl., not a pl. pl.: (TA:) or a *heap, or hill, of sand, that has assumed a bowed form*: (IDrd, TA:) or a *curving, or winding, thin tract of sand*: (Har p. 51:) or a *great, round tract of sand*: (Ibn-'Arafah, K:) or an *oblong, elevated tract of sand*: (Fr, K:) or

الأحْقَافُ applies [particularly] to *certain oblong tracts of sand in the region of Esh-Shihr*: (K,* TA:) accord. to J, [in the S,] to *the country of 'Ad.* (TA.) — Also *The lower, or lowest, part of a tract of sand, and of a mountain, and of a wall.* (O, L, K.)

حَاقِفٌ *A gazelle [lying] bent together, or curled,* (A'Obeyd, S, Mgh, Msb, K,) *like a حَقْفٌ of sand,* (Az, Sgh, K,) *in his sleep,* (A'Obeyd, S, K,) or *in consequence of a wound &c.:* (Msb:) or *lying upon his breast on a حَقْفٌ of sand*: (IAqr, K:) or, as some say, *upon, or at, the lower, or lowest, part of a حَقْفٌ.* (Mgh.)

أَحْقَفٌ *A camel lank in the belly.* (Ish, K.)

حَقَلَ

3. *مُحَاقَلَةٌ* [inf. n. of *حَاقَلَ*] *The selling of seed-produce in the ear for the grain of wheat:* (S, M, Mgh, Sgh, Msb, K:) or *the selling of seed-produce while in growth, before it appears to be in a good state:* or *the making a bargain, or contract, with another, for labour upon land, on the condition of his receiving a third, or a fourth, or less, or more, of the produce:* or *the hiring of land for the grain of wheat:* (M, Mgh, Sgh, K:) or *the buying of seed-produce while in growth for the grain of wheat.* (Mgh.)

4. *احقَل* *It (seed-produce) became such as is termed حَقْلٌ, q. v.:* (S, K:) or *put forth its head.* (Mgh.) — *احقَلت الأرض* *The land became in the condition of having what is termed حَقْلٌ.* (K,* TA.)

Q. Q. 1. *حَوْقَلٌ*, inf. n. *حَوْقَلَةٌ* and *حِقِيقٌ*, for which latter some say *حَوْقَالٌ*, *He (an old man) became aged, and languid in respect of the venereal faculty:* (S:) or *حَوْقَلَةٌ* signifies *the lacking ability to exercise the venereal faculty,* (K,) accord. to Az, *on the occasion of one's having his bride brought to him.* (TA.) — *حَوْقَلَةٌ* also signifies *The being weary, and weak.* (K.) — *The state of sleeping.* (K.) — *The act, or state, of retrograding, or declining; syn. اِدْبَارٌ.* (K.) — *An old man's resting, or staying, his hands upon his waist.* (K.) — *The walking quickly, and with short steps.* (K.) — And *حَوْقَلَةٌ*, (TA,) inf. n. *حَوْقَلَةٌ*, (K, TA,) *He impelled, or repelled, him, or it; syn. دَفَعَهُ.* (K,* TA.) — *حَوْقَلَةٌ* [inf. n. of *حَوْقَلَ*] also signifies *The saying* *قَوْلًا بِاللَّهِ إِلَّا قُوَّةٌ إِلَّا قَوْلًا*; (TA in art. *حَوْقَلٌ*;) i. q. *حَوْقَلَةٌ*. (K in that art.)

حَقْلٌ *Seed-produce when its leaves have branched forth,* (S, M, Msb, K,) and *become apparent and numerous,* (M, K,) *before its stalks have become thick:* (S:) or *when its shoots have come forth near together:* or *as long as it is green:* (M, K:) or *of which the head has come forth.* (Lth, L in art. *فَرُوحٌ*.) — And *Land such as is termed قَرَّاحٌ; i. e. land in which are no trees:* (Msb:) or *good قَرَّاحٌ*: n. un. with ء : (S:) or *a good قَرَّاحٌ in which one sows; as also with ء :* (K:) or *a place that has never been sown; and so, accord. to some, with ء :* (TA:) whence,

(K,) it is said in a prov., (S,) *لَا تُنْبِتُ الْبَقْلَةَ إِلَّا* *الحَقْلَةُ* [Nothing but the good seed-plot produces the herb]: (S, K:) said to be applied to a base saying proceeding from a base man: [or it means, as the father, so is the son: (Freytag's Arab. Prov. ii. 516:)] but ISd says that *الحَقْلَةُ* is not known; and he thinks that the ء is added in order to make it accord with *الْبَقْلَةُ*; or that it means *a portion of what is termed حَقْلٌ*: (TA:) the pl. is *حَقُولٌ*. (Msb.)

حَاقِلٌ *A tiller, or cultivator, of land.* (TA.)

حَوْقَلٌ *An old man, who is languid in respect of the venereal faculty:* or *an aged man, absolutely:* and *a man who is weary.* (TA.) — See also what next follows.

حَوْقَلَةٌ *A soft, or flaccid, penis;* (S, K;) as also *حَوْقَلٌ*: (TA:) or the latter signifies [simply] *a penis:* (K:) the former, accord. to Abu-l-Ghowth, signifies *the penis of an old man who is languid in respect of the venereal faculty:* some of those of post-classical times pronounce it with ف . (S.) — *A flask, or bottle, (قَارُورَةٌ), with a long neck, used by the water-carrier:* (K:) app. formed by substitution [of ق for ح] from *حَوْجَلَةٌ*. (TA.)

مُحَاقَلَةٌ sing. of *مَاقِلٌ*, (TK,) which signifies *Places of seed-produce; syn. مَزَارِعٌ.* (K: but in some copies, in the place of *المَاقِلِ* and *المَزَارِعِ*, we find *المَاقِلِ*; and *المَزَارِعِ*.) [See an ex. voce *مُحَقَّنَةٌ*.]

حَقَنَ

1. *حَقَّنَهُ*, aor. ء and ء , (K,) inf. n. *حَقْنٌ*, (TA,) i. q. *حَبَسَهُ* [as meaning *He confined it; kept it in; prevented it from escape; retained, restrained, or withheld, it*]; (K;) as also *احقننه*, (as in some copies of the K,) or *احقنه*; (as in other copies and in the TA;) but see, in what follows, what is said of this last in the S. (TA.) — *حَقَنَ اللَّبْنَ* (S, Mgh, K) *في السَّقَاءِ* (S, Mgh, K) aor. ء , (S,) inf. n. as above, (TA,) *He collected the milk in the skin, (S, Mgh,) and poured fresh milk upon that which was curdled, or thick, or upon that which was churned:* (S:) or *he poured the milk into the skin, [and kept it therein] that its butter might come forth.* (K.) And *حَقَنَ فِي السَّقَاءِ* aor. ء , inf. n. as above, *He collected the water in the skin.* (Msb.) — *حَقَنَ الْبَوْلَ*, (Ks, S, M,) or *بَوْلَهُ*, (Mgh, Msb,) *He kept in, or retained, (M, Mgh, Msb,) and collected, (Mgh, Msb,) the urine, (M,) or his urine:* (Mgh, Msb:) one should not say *احقنه*; (Ks, S, M;) nor should one say [of the urine] *حَقْنِي هُوَ*. (M.) — *حَقَنَ لَهُ دَمَهُ*, (S, Mgh, Msb, K,) and *حَقَنَ لَهُ دَمَهُ*, (TA from a trad.,) \dagger *He prevented, or forbade, the shedding of his blood, (S, Mgh, TA,) and the slaying him; (TA;) [he spared his blood, or forbore to shed it;] i. e., (Mgh,) he saved him (Mgh, K) from slaughter (K) when it had become lawful to slay him; from اللَّبْنِ*; (Mgh;) *contr. of هَدَّرَهُ*; as though he collected his blood in him, and did not pour it forth. (Msb.) — *حَقَنَ مَاءَ وَجْهِهِ* \dagger *He preserved [the lustre of his face; meaning his*

honour, or reputation]. (TA.) — **حَقَنَ** **الْهَرِيضَ** (S, * Mgh, Mṣb, K*) He administered to the sick person what is termed **حَقْنَةٌ**, i. e. [a clyster,] a medicine put into a **مِخْنَةٌ**; (Mgh;) he conveyed medicine into the inside of the sick person by his anus (**مِنْ مَخْرَجِهِ**) with the **مِخْنَةَ**. (Mṣb.) See also 8.

4. **أَحَقَنَ** He collected different sorts of milk [in a skin, old and fresh,] to become good. (K.) — See also 1, in two places.

5. **تَحَقَّنَتِ** **الإِبِلُ** The camels became full in their insides. (TA.)

8. **أَحَقَنَ** as a trans. v.: see 1. — Also It (blood) collected in the inside in consequence of a spear-wound, or stab, or the like, penetrating thereto. (TA.) — And He (a man) administered to himself, or had administered to him, a **حَقْنَةٌ** [or clyster]: (S, * Mgh, Mṣb:) or he (a sick man) made use of the **حَقْنَةَ** in consequence of suppression of his urine. (K.) The saying **أَحَقَّنَ** **الصَّبِيَّ** [meaning The child had its mother's milk administered to it as a clyster] is far-fetched: and **أَحَقَّنَ** is not allowable: the right expression is **حَقَّنَ**, or **عَوَّلَجَ** **بِالْحَقْنَةِ**. (Mgh.)

— And **أَحَقَّنَتِ** **الرَّوْضَةَ** The **رَوْضَةٌ** [i. e. meadow, or garden,] had its sides elevated **عَلَى سَائِرِهَا** [above the rest of it]: so says AHn: in the K, **عَلَى سَرَايِهَا** [above the depressed, or the best, or most fruitful, part of it: in the CK, **سَرَايِهَا**]. (TA.)

حَقْنٌ: see **حَقَانٌ**.

حَقْنَةٌ A pain in the belly: pl. **أَحْقَانٌ**. (IAḥr, K.)

حَقْنَةٌ The administration of a medicine to a sick person by his anus; (TA;) [i. e. the administration of a clyster;] the conveyance of a medicine to the inside of a sick person by his anus with the **مِخْنَةَ**. (Mṣb.) — And hence, (Mṣb,) [A clyster;] a medicine so administered to a sick person: (S, Mgh, Mṣb, K:) pl. **حَقْنٌ**. (Mṣb.) — And, by extension of the meaning, The tube of a **مِخْنَةَ**. (Mgh.)

حَقِينٌ Confined, kept in, prevented from escape, retained, restrained, or withheld; as also **مَحْقُونٌ**. (K.) — And, as a subst., (S,) Milk collected in a skin, (S, IF, Mṣb,) when fresh milk has been poured upon that which has become curdled, or thick, or upon that which has been churned. (S, TA.) Hence the prov., **أَبَى** **الْحَقِينِ** **الْعُذْرَةَ**; i. e. **الْعُذْرُ**; [The milk collected in the skin, &c., has disallowed the excuse;] (A'Obeyd, S, TA;) applied to him who excuses himself when having no [real] excuse: (TA:) originally said by a man who asked some people to give him milk to drink, upon their excusing themselves while they had milk which they had collected in a skin; meaning, this **حَقِينٌ** belies you. (A'Obeyd, TA.)

حَقَانٌ A man keeping in, or retaining, and collecting, his urine; from **حَقِينٌ** meaning "milk collected in a skin:" (IF, Mṣb:) [suffering from retention of the urine:] having urine that dis-

tresses [by its quantity]: (S, TA:) having much urine retained and collected: (Mgh:) and **حَقْنٌ** signifies the same. (TA.) Hence the saying, (Mgh, TA,) in a trad., (TA,) **لَا رَأَى لِحَاقِنٍ وَلَا حَاقِبٍ وَلَا حَازِقٍ وَلَا حَازِقِي** (S, * Mgh, TA*) No counsel, or advice, is possible to one who has much urine retained and collected, nor to one suffering suppression of the feces, nor to one who is pinched by a tight boot. (Mgh, TA.)* — [Collecting grease, or melted grease, in a skin.] You say, **أَنَا مِنْهُ كَحَاقِنِ** **الإِهَالَةِ** + I am a person skilled in it; because such a one does not collect the **إِهَالَةَ** in a skin until he knows that it has cooled, lest the skin should be burnt. (K.) — † A moon a little after or before the change (**هَلَالٌ**) having its two extremities elevated, and its back decumbent. (K.) Hence the saying, **هَلَالٌ** **وَاقِفٌ** **خَيْرٌ** † [A **هَلَالٌ** erect (here meaning nearly erect) is better, or more auspicious, than a **هَلَالٌ** decumbent]. (A, TA.) [See also **أَدْفَقُ**.]

الْحَاقِنَةُ The stomach; (K;) an epithet in which the quality of a subst. is predominant; because it retains, or collects, the food: (TA:) and the pit between each collar-bone and what is termed **حَبْلُ** **الْعَاتِقِ** [explained in art. **حَبْل**, q. v.]; (AA, S, K;*) the two together being termed [the] **حَاقِنَتَانِ**: (AA, S;) the pit of each collar-bone: (T, TA:) the part between the collar-bone and the neck: (TA:) or the lower part of the belly: (S, K:) pl. **الْحَوَاقِنُ**. (T, TA.) [See also **الذَّاقِنَةُ**.] Hence, (K,) it is said in a prov., **لَأَحَقِّنَنَّ** **حَوَاقِنَكَ**, **بِذَوَاقِنِكَ** (S, K,) i. e. [I will assuredly conjoin] the lower part of thy belly with the upper part thereof: or the part of thy belly that retains, or collects, the food, with the lower part of thy belly, and with thy knees. (TA.) The **ذَاقِنَةُ** is [also said to be] the extremity of the **حَلْقُومِ** [or wind-pipe]: and hence the saying attributed to 'Aisheh, that the Prophet died [with his head] between her **حَاقِنَةُ** and her **ذَاقِنَةُ**. (S.)

مِخْنٌ A skin in which milk is collected; fresh milk being poured into it upon that which is curdled, or thick, or upon that which has been churned: (S:) or a skin into which milk is poured, [and in which it is kept,] that its butter may come forth. (K.) — And A funnel with which the milk is poured into the skin: (Az, K;*) or a funnel which is put into the mouth of a skin, into which one then pours wine, and water. (TA.)

[**مِخْنَةٌ** app. sing. of **مِخَانٌ** as used in the following saying; like as **مِخْنَةٌ** is sing. of **مِخَانٌ**.] **مَاقِلُكُمْ وَمِخَانُكُمْ** **بَارَكَ** **اللَّهُ** **فِي** **مَاقِلِكُمْ** **وَمِخَانِكُمْ** May God bless your seed-produce and your progeny. (TA.)

مِخْنَةٌ The thing with which a **حَقْنَةٌ** [or clyster] is administered; (Mgh, Mṣb;) being a leathern pouch, furnished with a tube. (Mgh.)

مِخَانٌ One who retains his urine, and, when he discharges it, discharges much: (S, K:) applied by ISd peculiarly to a camel. (TA.)

مِخَانٌ: see **حَقِينٌ**.

حقو

1. **حَقَّاهُ**, [aor. 2,] inf. n. **حَقَّوْهُ**, He, or it, hit, or hurt, his **حَقْوُ** [i. e. waist, or flank]. (K.) — Also, said of water, It reached up to his **حَقْوُ**. (Fr, TA.) — **حَقَّى** He (a man, S) was, or became, affected with the pain of the belly termed **حَقْوَةٌ**: (S, K:) and, inf. n. **حَقَّأَ**, [which, as well as the part. n. **حَقَّى**, suggests that the verb is **حَقَّى**, like **عَنَى**, though it is said in the CK to be like **عَنَى**,] he had a complaint of his **حَقْوُ**: (CK, but wanting in MS. copies of the K:) or **حَقَّى** has this latter meaning. (So in a copy of the K.)

5: see above.

حَقَّى Having a complaint of his **حَقْوُ**. (CK, but wanting in MS. copies of the K.)

حَقْوُ The waist; syn. **خَصْرٌ**: (S:) [or] the place (in the side, TA) where the [waist-wrapper called] **إِزَارٌ** is bound; (S, Mṣb, K, * TA;) i. e. (Mṣb) the flank; syn. **خَاصِرَةٌ**, (A'Obeyd, Mṣb, TA,) or **كُشْحٌ**: (K:) there are two [parts], called together **حَقْوَانٌ**: (A'Obeyd, TA:) and the [waist-wrapper itself that is called] **إِزَارٌ**; (S, M, Mṣb, K;) because it is bound upon the [part of the body called] **حَقْوُ**; (Mṣb, * TA;) as also **حَقْوُ**; (M, K;) which MF asserts to be also a var. of **حَقْوُ** as syn. with **كُشْحٌ**; of the dial. of Hudheyl: and in the K is here added, or the place of the tying thereof; as also **حَقْوَةٌ** and **حَقَّأَ**; [the latter written in the CK **حَقَّأَ**; but said in the TA to be like **كُتَابٌ**;] whereas this is the primary signification: (TA:) pl. (of pauc., S, TA) **أَحْقَى**, (S, Mṣb, K,) originally **أَحْقَوُ**, (S, TA,) and **أَحْقَاءُ** (K) and (of mult., S, TA) **حَقِّي**, (S, Mṣb, K,) [originally **حَقْوُ**,] of the measure **فَعْوَلٌ**, (S,) like **فَلْبُوسٌ**, (Mṣb,) and **حَقَّأَ**, (Mṣb, K,) which is pl. of **حَقْوُ** and of **حَقْوَةٌ**, as well as syn. with the latter in a sense pointed out above. (TA.) Hence, **عَادَ** **بِحَقْوِهِ** † He had recourse to him for refuge, protection, or preservation. (TA.) [See an ex. in a verse cited voce **سَمِعَ**.] — † The part of an arrow which is the place of the feathers: (K:) or the slender part of the hinder portion, next the feathers; (S, TA;) or, as in the A, below the feathers. (TA.) — † A rugged place elevated above a torrent; (M, K, TA;) pl. **حَقَّأَ**: (K:) or † any place which a water-course reaches: (Aḥ, TA:) and **حَقْوَةٌ** signifies † the like of the [elevated piece of ground termed] **نَجْوَةٌ**, but higher, upon which the animals of prey preserve themselves from the torrent; and its pl. is **حَقَّأَ**. (TA.) Accord. to En-Nadr, † An elevated piece of ground; an acclivity; pl. **أَحْقَى** and **حَقِّي**: accord. to Z, † the **سَفْحُ** [or lowest part, or face, &c.,] of a mountain: (TA:) also † [each of] the two sides of a **ثَنِيَّةٌ** [or long mountain traversed by a road; or a part of a mountain that requires one, in traversing it, to ascend and descend; &c.]: (K, TA:) Lth says that when you look at the head of a **كُنْبِيَّةٌ** of a

حَكِيك i. q. **مَحْكُوكٌ** [i. e. *Scratched, scraped, rubbed, &c.*; and particularly worn by rubbing or friction;] applied to a **كَعْب** [app. as meaning an ankle-bone, or rather the skin upon that bone]: and having the edges worn away; syn. **نَحِيْت**, (S,) or **مَنْحُوتٌ**; (K;) applied to a solid hoof; (S, K, TA;) as also **أَحْكٌ**: (K, TA:) and **كُلُّ نَحِيْتٍ خَفِيٌّ** [so in copies of the K: in the CK the last word in this explanation is **خَفِيٌّ**: but I doubt not that the right reading is **خَفِيٌّ**, with the unpointed **ح**; and that the meaning of the whole is, whatever (i. e. whatever foot) is worn by rubbing or friction; that has become attenuated, or chafed, by much walking or treading; agreeably with the explanation that follows]: the subst. is **حَكَاةٌ**: and you say, **حَكَّكَتِ الدَّابَّةُ**. (K.) And a horse having the hoofs much worn (**الْحَافِرِ** IDrd, K, in the CK **الْحَوَافِرِ**) by the erosion of the ground, so as to be attenuated. (IDrd, TA.)

حَكَاةٌ What falls from a thing **عِنْدَ الْحَكِّ** [i. e. on the occasion of scratching, scraping, rubbing, grating, &c.]. (S, K.) And **What is scraped, or rubbed, or grated, (مَا حُكِّدُ)** between two stones, and then used as a collyrium for ophthalmia: (K:) or what is scraped off, or rubbed off, by degrees, (**مَا تَحَاكُ**), between two stones, when one of them is rubbed with the other, for medicine and the like. (TA.)

[**حَكَاكٌ** A lapidary.]

حَكَاةٌ † A thing that makes an impression upon hearts: pl. **حَكَاكَاتٌ**: (IAth, TA:) or the pl. signifies [suggestions of the devil or of the mind, whereby the mind is disturbed; such as are termed] **وَسَاوِسٌ**: (K, TA:) things that make an impression (**تَحَاكُ**) upon the heart, and are dubious to a man: such are sins said to be. (TA.)

حَاكَةٌ A tooth: (S, K:) thus called because it rubs, or grates, (**تَحَاكُ**), either its fellow or what one eats: an epithet in which the quality of a subst. predominates. (TA.) So in the saying, **مَا بَقِيَتْ فِي فِيهِ حَاكَةٌ** [There remained not in his mouth a tooth]. (S.) The Arabs also say, **مَا فِيهِ حَاكَةٌ وَلَا تَاكَةٌ**, meaning *There is not in him, or it, a grinder (ضرس) nor a dog-tooth.* (Aboo-'Amr Ibn-El-'Alà, TA.)

أَحْكٌ: see **حَكِيكٌ**. — Also A man (TA) having no **حَاكَةٌ**, i. e., no tooth, in his mouth. (K, TA.)

مَا أَنْتَ مِنْ أَحْكَاكِهِ *Thou art not of his, or its, men*: (Ibn-'Abbád, K:) [app. meaning thou art not the man to cope with him, or to accomplish it.]

مَحْكٌ [A touchstone; the stone upon which pieces of money &c. are rubbed to try their quality;] the stone of the **نَقَادُونِ**. (Har p. 66.) [It is commonly called in the present day **مَحْكَةٌ**: which also signifies a stone for rubbing the soles of the feet, &c.: and a rasp.]

الْجِدْلُ الْمُحَكَّكُ [The rubbing-post; i. e.] the

thing that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub against it. (S, K.) Hence the saying of El-Hobáb Ibn-El-Mundhir El-Ansáree, (S,) **أَنَا جَدَيْلُهَا الْمُحَكَّكُ وَعَدَيْقُهَا الْمَرْجَبُ** [see **جَدْلٌ**] meaning I am he by means of whose counsel, or advice, and forecast, relief is sought: (S, K:*) or it has another meaning, preferred by Az, i. e., that the sayer was one who had been strengthened by experience, who had experienced and known affairs, and been tried, or proved, by them, and found to be one who bore up against difficulty, strong and firm, such as would not flee from his adversary: or the meaning is, I am, exclusively of [the rest of] the Ansár, a rubbing-post for him who would oppose me, and with me should the stubborn be coupled: the dim. form is here used for the purpose of aggrandizement. (TA.) [See also **حَكَاكٌ**.]

حَكِيكٌ: see **مَحْكُوكٌ**.

حَكَ

1. **حَكَا**: see what next follows.

4. **احْتَا**, (Sh, S, K,) inf. n. **إِحْتَاةٌ**; (TA;) and **حَكَا**, aor. -, (K,) inf. n. **حَكَةٌ**; (TA;) and **احْتَا**; (K;) *He tightened a knot*; (S, K;) made it firm: (Sh, TA:) as also **احْكِي** (S) and **حَكِي**. (S and K in art. **حَكِي**.) [See a verse of 'Adee Ibn-Zeyd cited voce **صَلْبٌ**.] — See also 8.

8. **احتكأت العقدة** *The knot became tight, or firm.* (Sh, TA.) And **احتكأ العنق في عنقه** *The necklace became fast upon his neck.* (Sh, TA.) — [Hence,] **احتكأ الشيء في صدري** *The thing became established in my mind, so that I did not doubt respecting it*: and **احتكأ الأمر في نفسي** *The matter became established in my mind.* (TA.) [See also **احتكى**; and see **احتك** in the first paragraph of art. **حك**.] You say also, **سبغت** **أحاديث** **وما احتكأ في صدري منها شيء** (in the CK **ما احكأ**) *I heard stories, and nothing of them was unsettled in my mind.* (K, TA.) And **لو احكأ لي أمرى لفعلت كذا** *Had my case been manifest to me at the first, I had done thus.* (L, TA.) — See also 4.

حَكَرَ

1. **حَكَرَ** i. q. **احكبر**, q. v. (A.) — Also **حَكَوَهُ**, aor. -, inf. n. **حَكْرٌ**, *He wronged him; acted wrongfully, or injuriously; towards him*; (T, K, TA;) and *detracted from his reputation, or impugned his character*; (T, TA;) *acted, or behaved, towards him with bad fellowship*, (T, K, TA,) and *with difficulty, or hardness, and perverseness*: (TA:) and *he brought upon him distress, or trouble, and harm, or injury, in his intercourse with him, and his ways of life.* (T, TA.) The epithet applied to him who does so is **حَكْرٌ**, [not a reg. part. n., but] a kind of relative epithet (T, TA.) You say, **فيه حكر** *In him is difficulty, or hardness, and perverseness, and a quality of bad fellowship.* (A.) — **حَكَرَ**,

aor. -, (TA,) inf. n. **حَكْرٌ**, (K, TA,) *He was obstinate, or persistent, or persistent in contention*, (K, TA,) and *difficult, or hard*; (TA;) and *kept a thing to himself, not allowing any one to share with him in it.* (K, TA.) The part. n. is **حَكْرٌ**. (TA.)

2. **حَكَرَ** **أَرْضَ فُلَانٍ**, inf. n. **تَحْكِيرٌ**, as used by the people of Egypt, [*He made the land of such a one to be a حكر*; i. e.] *he [enclosed, and] debarred others from building upon, [or otherwise making use of,] the land of such a one.* (El-Makreezee's *Khitāṭ*, ii. 114.) [A post-classical phrase: see **حَكْرٌ**.]

3. **حَاكِرُهُ**, (TK,) inf. n. **مُحَاكِرَةٌ**, (A, K,) *He contended, litigated, or wrangled, with him.* (A, K, TK.)

5: see 8, in two places.

8. **احتكر** *He withheld*, (A, Mgh, Mṣb, K,) or *collected and withheld*, (S, M,) wheat, (S, M, A, Mgh, Mṣb,) and the like, of what is eaten, (M, TA,) *waiting for a time of dearness*; (S, M, A, Mgh, Mṣb, K;) as also **حَكَرَ**, (A,) and **تَحَكَّرَ**: (K:) *he bought wheat and withheld it in order that it might become scarce and dear.* (TA.) And **تَحَكَّرَ فِي بَيْعِهِ** *He waited, and watched, [for a time of dearness,] in his selling.* (Ish.) [This last verb is perhaps not transitive.]

حُكْرٌ: see **حُكْرَةٌ**.

مَا يُجْعَلُ عَلَى الْعَقَارَاتِ وَيُحْبَسُ وَحَكْرٌ, as meaning **مَا يُحْكِرُ مِنَ الْعَقَارَاتِ وَيُحْبَسُ** [app. a mistranscription of **مَا يُحْكِرُ مِنَ الْعَقَارَاتِ وَيُحْبَسُ**, which expresses the correct signification, in the dial. of Egypt, i. e. *What is enclosed, of lands, or of lands and houses, or of lands and palm-trees &c., and debarred from others, so that they may not build upon it nor otherwise make use of it*], is a post-classical term: (TA:) [pl. **أَحْكَارٌ**. See also **حَاكُورَةٌ**.]

حَكَرَ and **حَكَرَ** (K) and **حُكْرَةٌ** (TA) *What is withheld*, (K,) [or *collected and withheld*, (see 8,)] of wheat, and the like, of what is eaten, (TA,) *in expectation of its becoming dear.* (K.) — See also the last of these words.

حَكَرَ One who withholds a thing, and keeps it to himself: (A:) one who withholds (K, TA) [or *collects and withholds*] wheat, and the like, of what is eaten, (TA,) *in expectation of dearness*: (K, TA:) one who ceases not to withhold his merchandise when the market is full of people and of goods for sale, that it may be sold for much [بالكثير: in the L and K **بالسمر**, which is evidently a mistranscription]. (L, TA.) — See also 1, in two places.

حَكْرٌ: see **حَكْرٌ**.

حُكْرَةٌ Collection and retention: this is the primary signification. (Er-Rághib.) — The *withholding*, (A, Mgh, Mṣb, K,) or *collecting and withholding*, (S,) wheat, (S, A, Mgh, Mṣb,) and the like, of what is eaten, (TA,) *waiting for a time of dearness*; (S, A, Mgh, Mṣb, K;) a subst. from **احتكار**; (Mṣb, K;) as also **حَكَرٌ** and **حَكْرٌ**. (Mṣb.) You say that the trade of such a one is **الحُكْرَةُ**. (A.) — Accord. to some, The *selling*

a thing without knowing its measure or weight. (TA.) — And *A collection, or an aggregate.* (TA.) — See also *حَكَرَ*.

حَاكُورَةٌ A piece of land retained and enclosed by its proprietor (*تَحَكَرَ* [i. e. *تَحَكَّرَ*]) for sowing [and planting] trees [&c.], near to the houses and abodes: of the dial. of Syria. (TA.) [See also *حَكَرَ*.]

حَكَرَ

1. *حَكَرَ*: see what next follows.

4. *احكَل عَلَى الْخَبِيرِ* The information was dubious, confused, or vague, to me; (Zj, S, K;) as also *حَكَل*, (K,) and *احتكل*: (S, *K, *TA:) and *احكَل الأَمْرَ* (Msb) and *احتكل* The affair, or case, was dubious, or confused, (Msb, TA.) *عَلَيْهِ* to him. (TA.)

8. *احتكل*: see 4, in two places. — Also *He learned a foreign language after Arabic.* (Fr, K.)

حَكَلٌ, [app. a pl., of which the sing. is not used; as though its sing. were *أَحْكَل*; like *خُرْسٌ*, pl. of *أُخْرَسٌ*] of animals, (TA.) *Having no voice, or sound, to be heard*; (S, K, TA;) like the *ذَرٌّ* [or young ones of ants], (K,) and *نَمَلٌ* [or ants in general]: or the *mute* of birds and beasts. (TA.) — *الحَكَلُ* is also [said to be] a name of Solomon: (K:) so, accord. to Lth, in the *rezej* of Ru-beh, where he says,

* *لَوْ أَنَّنِي أُوتِيتُ عِلْمَ الْحَكَلِ* *
[Were I gifted with the knowledge of Solomon]. (TA.)

حُكْلَةٌ A barbarousness, or viciousness, in speech or utterance; or an impediment therein; (S, Msb, K;) so that one does not speak distinctly. (S.) You say, *فِي لِسَانِهِ حُكْلَةٌ* [In his speech, or utterance, is a barbarousness, &c.]. (S.)

حُكْلَةٌ: see *حُكْلَةٌ*.

حَكِيلَةٌ A mispronunciation; or a word mispronounced; syn. *لُتْعَةٌ*. (TA.)

حَكَرَ

1. *حَكَرَ*, (S, K,) [aor. *كَرَّ*,] inf. n. *حَكْرٌ*, (Msb, K, [in the *تَحَكَّرَ*],) in its primary acceptation, (Msb,) *He prevented, restrained, or withheld, him (S, Msb, K) from acting in an evil, or a corrupt, manner; as also *احكبه*: (K:) and (K) from doing that which he desired; as also *احكبه*; and *تَحَكَّرَ*, (S, K,) inf. n. *تَحَكُّرٌ*: (S:) and *حُكْمَةٌ* [is another inf. n. of *حَكَرَ*, and], accord. to Aḡ, primarily signifies the *turning a man back from wrongdoing.* (TA.) Ibráheem En-Nakh'ee is related to have said, *حَكَّرَ* *الْيَتِيمَ كَمَا تَحَكَّرَ وَلَدَكَ*, meaning *Restrain thou the orphan from acting in an evil, or a corrupt, manner, and make him good, or virtuous, as thou restrainest thine offspring &c.*: and of every one whom thou preventest, or restrainest, or withholdest, from doing a thing, thou sayest, [*حَكَّرْتَهُ* and] *حَكَّرْتَهُ* and *احكته*: or, accord. to Aboo-*

Sa'eed Eḡ-Dareer, as related by Sh, the fore-mentioned saying of En-Nakh'ee means *let the orphan decide respecting his property, when he is good, or virtuous, as thou lettest thine offspring &c.*; but this explanation is not approved. (Az, TA.) And Jereer says,

* *أَبْنَى حَنِيفَةً أَحْكَمُوا سَهَابًا كَثِيرًا* *
* *إِنِّي أَخَافُ عَلَيْكُمْ أَنْ أَغْضِبَا* *

[O sons of Haneefeh, restrain your lightwitted ones: verily I fear for you that I may be angry]: (S, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, *عَنَ احكبه* *الأمْرَ* He made him to turn back, or revert, from the thing, or affair. (K.) — *حَكَّرَ الْفَرَسَ*, and *احكبه*, and *حَكَّمَهُ*, He pulled in the horse by the bridle and bit, to stop him; he curbed, or restrained, him. (TA.) And *حَكَّرَ الدَّابَّةَ*, (S,) or *الْفَرَسَ*, (K,) inf. n. *حَكْرٌ*; (S; [so in my two copies of that work;]) and *أَحْكَمَهَا*, (S,) or *احكبه*; (K;) He put a *حَكْمَةٌ* [q. v.] to the bit of the beast, or horse. (S, *K.) — And *حَكَّرَ* *الْحَوَادِثَ* + [He controlled events: see *مَحَكَّرَ*]. (MF.) — *حَكَّمْتُ عَلَيْهِ بِكَذَا* originally signifies *I prevented, restrained, or withheld, him from doing, or suffering, any other than such a thing, so that he could not escape it.* (Msb.) [Hence it means *I condemned him to such a thing*; as, for instance, the payment of a fine or of a debt, and death.] And hence, (Msb,) *حَكَّرَ*, (S, Mgh, Msb, K,) aor. *كَرَّ*, (S, K,) inf. n. *حَكْرٌ* (S, Mgh, Msb, K) and *حُكْمَةٌ*, (K,) *He judged, gave judgment, passed sentence, or decided judicially, between them, (S, Msb, K, TA,) and لَهُ* in his favour, and *عَلَيْهِ* against him. (S, TA.) And *حَكَّرَ عَلَيْهِ بِالْأَمْرِ* He decided judicially the thing, or affair, or case, against him. (K, TA.) And *حَكَّرَ لَهُ عَلَيْهِ بِكَذَا* [He awarded by judicial sentence in his favour, against him (i. e. another person), such a thing]. (Mgh.) [And *حَكَّرَ عَلَيْهِ* He exercised judicial authority, jurisdiction, rule, dominion, or government, over him. And *حَكَّرَ بِكَذَا* He ordered, ordained, or decreed, such a thing.] — *حَكَّرَ عَنِ الْأَمْرِ* He turned back, or reverted, from the thing, or affair. (IAḡr, Az, K.) — *حَكَّرَ*, (S, MA, TA,) with damm to the *ك*, (S,) like *كَرَّمَ*, (TA,) [not *حَكَّرَ* as in the Lexicons of Golius and Freytag,] inf. n. *حَكْرٌ* (KL, MA) and *حَكْمَةٌ*, (MA,) *He was, or became, such as is termed *حَكِيمٌ* [i. e. wise, &c.]. (S, KL, MA, TA.) — And *حَكَّرَ*, inf. n. *حَكْرٌ*, [so in the TA, without any syll. signs, app. *حَكَّرَ*, inf. n. *حَكْرٌ*,] is said of a man, signifying *He reached the utmost point, or degree, in its meaning (فِي مَعْنَاهُ* [i. e., app., in what is the radical meaning of the verb, namely, in judging; like *قَضَوُ*]); in praising, not in dispraising. (TA.)*

2. *حَكَّمَهُ*, inf. n. *تَحَكُّمٌ*: see 1, in five places. — Also [He made him judge; or] he committed to him the office of judging, giving judgment, passing sentence, or deciding judicially; (Mgh, Msb;) or he ordered him to judge, give judgment,

pass sentence, or decide judicially; (K;) or he allowed him to judge, &c.; (TA;) *فِي الْأَمْرِ* in the affair, or case. (K.) And *فِي مَالِي حَكَّمْتَهُ* I gave him authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (S, TA.) — Hence, *حَكَّمَتِ الْخَوَارِجُ* The [schismatics called the] *خَوَارِجُ* asserted that judgment (*الْحُكْمُ*) belongs not to any but God. (Mgh.) *تَحَكُّمُ الْحَرُورِيَّةِ*, in the K, erroneously, *تَحَكَّرُ*, *الْحَرُورِيَّةِ*, (TA,) signifies *The assertion of the [schismatics called] حرورية that there is no judgment (حَكْمٌ) but God's, (K, TA,) and that there is no judge (حَكْرٌ) but God.* (TA.)

3. *مُحَاكَمَةٌ*, (K,) inf. n. *حَاكَمَهُ*, (K,) inf. n. *حَاكَمَهُ*, (S,) *He summoned him to the judge, and litigated with him, (S, K, TA,) seeking judgment: and he made a complaint of him to the judge; or brought him before the judge to arraign him and litigate with him, and made a complaint of him.* (TA.) And *حَاكَمَنَا إِلَى اللَّهِ* We summoned him to the judgment of God [administered by the *Kāḡee*]. (TA.) *بِكَ حَاكَمْتُ*, occurring in a trad., is said to mean *I have submitted the judgment [of my case] to Thee, and there is no judgment but thine; and by Thee [or thy means or aid] I have litigated in seeking judgment and in proving the falseness of him who has disputed with me in the matter of religion.* (TA. [The past tense, here, is perhaps used as a corroborative present.])

4: see 1, in seven places. The saying of Le-beed, describing a coat of mail,

* *أَحْكَمَ الْجَنِيَّتِي مِنْ عَوْرَاتِهَا* *
* *كُلُّ حِرْبَاءٍ إِذَا أُكْرِهَ صَلَّ* *

is explained as meaning *Every nail repelled the sword from its interstices: [when it was struck with force, it made a clashing sound:] or, as some say, [the right reading is *الجنيتي* and *كُلُّ*, (as in the S in arts. *جَنَتْ* and *صَلَّ*), and, accord. to some, *صَنَعْتَهَا* in the place of *عَوْرَاتِهَا*, (as in the S and M in art. *صَلَّ*), and] the meaning is, *the manufacturer thereof made firm, or strong, every nail [of its interstices, or of its fabric: &c.]:* *احكمر* in this case signifying *أَحْرَزَ* [agreeably with the explanation here next following]. (TA.) — *احكبه*, (S, Mgh, Msb, K,) inf. n. *إِحْكَامٌ*, (TA,) i. q. *أَتَقَّنَهُ* [He made it, or rendered it, (namely, a thing, S, Mgh, Msb,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing: and he knew it, or learned it, soundly, thoroughly, or well; see 1, last sentence, in art. *حَنَّكَ*]. (Msb, K.) Hence, in the *Kur* [xi. 1], *كِتَابٌ أُحْكِمَتْ آيَاتُهُ* (TA) i. e. [A book whereof the verses are rendered valid] by arguments and proofs; (Bḡ;) or by command*

and prohibition, and the statement of what is lawful and unlawful: (TA:) or disposed in a sound manner, (Ksh, Bd,) with respect to the words and meanings, (Bd,) like a building firmly and orderly and well constructed: (Ksh:) or prevented from being corrupted (Ksh, Bd) and from being abrogated: (Bd:) or made to be characterized by wisdom, (Ksh, Bd,) as comprising the sources of speculative and practical wisdom. (Bd.) And hence one says of a man such as is termed حَكِيم, [i. e. wise, &c.,] قَدْ أَحْكَمْتَهُ التَّجَارِبُ [Tryings have rendered him firm, or sound, in judgment]. (TA.) — [Hence, أَحْكَمَ عَنْ كَذَا It was secured from such a thing: see مُحْكَمٌ.] — [إِحْكَامٌ is also often used as the inf. n. of the pass. verb, signifying The being firm, &c.; or firmness, &c.: see مِرَّةٌ.] — See also حَكْمَةٌ.

5. أَحْكَمَ فِيهِ He did [or decided] according to his own judgment, or did what he judged fit, respecting it, or in it: (Msb:) or he had authority to judge, give judgment, pass sentence, or decide judicially, respecting it; (K, TA;) as also أَحْكَمَ فِيهِ: (S, K:) each is quasi-pass. of حَكَمَ; the former regular, and the latter irregular: (TA:) or the former signifies he pretended to have authority to judge, &c. (KL.) You say, أَحْكَمْتُ عَلَيَّ He had authority over me to judge, &c., respecting my property. (S.) — See also 2.

6. تَحَاكَمُوا إِلَيَّ الْحَاكِمِ They summoned one another to the judge, [seeking judgment, (see 3,)] and litigated; as also أَحْكَمُوا إِلَيْهِ. (S, TA.)

8: see 5, in two places: — and 6: — and 10.

10. اسْتَحْكَمَ He (a man) refrained from what would injure him in his religion and his worldly concerns. (Aboo'Adnán, TA.) — Also quasi-pass. of أَحْكَمَهُ (S, Mgh, Msb, K) as signifying اسْتَقْنَهُ; (Msb, K;) [It was, or became, firm, stable, strong, solid, compact, firmly and closely joined or knit together, sound, or free from defect or imperfection, by the exercise of skill; firmly, strongly, solidly, compactly, soundly, thoroughly, skilfully, judiciously, or well, made or constructed or constituted or established or settled or arranged or done or performed or executed: and, said of a quality or faculty &c., it was, or became, firm, strong, sound, free from defect or imperfection, established, or confirmed:] and, said of an affair, or a case, it was, or became, in a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing; as also اسْتَحْكَمَ عَلَيْهِ. (TA.) = اسْتَحْكَمَ الْأَمْرُ The thing, or affair, became confused and dubious to him; syn. التَّبَسُّ: so in the A. (TA.) [But this seems to require confirmation.]

حُكْمٌ [inf. n. of 1, q. v.,] originally signifies Prevention, or restraint. (Msb.) — And hence, (Msb,) Judgment, or judicial decision: (S, Msb, K, TA:) or judgment respecting a thing, that it is such a thing, or is not such a thing, whether it be necessarily connected with another thing, or not: (TA:) [whence,] in logic, [what our logicians term judgment; i. e.] the judging a thing to stand to another [thing] in the relation of an attribute to its subject, affirmatively or negatively;

or the perception of relation or non-relation: (Kull:) or it properly signifies judgment with equity or justice: (Az, TA:) and حُكْمَةٌ signifies the same; (K, TA;) originally, accord. to As, the restraint of a man from wrongdoing: (TA:) [each, though an inf. n., being used as a simple subst., has its pl.:] the pl. of the former is أَحْكَامٌ, (K,) [properly a pl. of pauc., but] its only pl. form: and the pl. of the latter is حُكُومَاتٌ. (TA.) You say, هُوَ يَتَوَلَّى الْحُكُومَاتِ وَيَفْصِلُ [He presides over the affairs of judgment, and decides litigations]. (TA.) And it is said in a trad., إِنَّ مِنَ الشَّعْرِ لَحُكْمًا, meaning Verily, of poetry, there is that which is true judgment: so says Er-Rághib: or, as others say, profitable discourse, such as restrains from, and forbids, ignorant and silly behaviour; i. e., [what contains] exhortations and proverbs profitable to men: or, the right reading is, as some relate it, لِحُكْمَةٍ [i. e. wisdom, &c.]: (TA:) or حُكْمًا [pl. of حُكْمَةٌ]. (So in a copy of the "Jámi' es-Ságher" of Es-Suyootee.) — [The exercise of judicial authority; jurisdiction; rule; dominion; or government. See also حُكْمَةٌ. — An ordinance; a statute; a prescript; an edict; a decree; or a particular law; like قَضَاءٌ. Hence the phrase حُكْمُ الْعَادَةِ According to custom or usage; properly, according to the ordinance of custom or usage. — A rule in grammar &c.; as when one says, حُكْمُ الْفَاعِلِ الرَّفْعِ or أَنْ يُرْفَعَ, i. e. The rule applying to the case of the agent is that it be put in the nom. case; and حُكْمُ كَذَا, or كَحُكْمِ كَذَا, i. e. The rule applying to it is the same as the rule applying to such a thing, or like the rule applying to such a thing. — It may often be rendered Predicament: (thus the last of the foregoing exs. may be rendered Its predicament is the same as the predicament of such a thing, or like the predicament of such a thing:) and حُكْمًا, or فِي الْحُكْمِ, predicamentally, or in respect of predicament; and virtually; as distinguished from لَفْظًا (literally), and حَقِيقَةً (really), and the like.] — Also Knowledge of the law in matters of religion. (TA.) — See also حُكْمَةٌ, in two places.

It is a more general term than حُكْمَةٌ; for all حُكْمَةٌ is حُكْمٌ, but the reverse is not the case. (Er-Rághib, TA.)

حُكْمٌ: see حَاكِمٌ, in two places; and مُحْكَمٌ.

[Hence,] الْحَكْمُ [The Judge] is one of the names of God. (TA.) — A man advanced in age (K, TA) to the utmost degree. (TA.) = See also حُكْمَةٌ.

حُكْمَةٌ [properly, or primarily,] signifies What prevents, or restrains, from ignorant behaviour: (Mgh:) [in its most usual sense, which is wisdom, agreeably with explanations here following,] it is derived from حُكْمَةٌ, signifying a certain appertenance of a beast, [a kind of curb,] because it prevents its possessor from having bad dispositions: (Msb:) it means knowledge; or science; (S, K;) as also حُكْمٌ: (S, TA:) or [generally] knowledge of the true natures of things, and action according to the requirements thereof; and there-

fore it is divided into intellectual and practical: or a state, or quality, of the intellectual faculty: this is the theological حُكْمَةٌ: in the Kur xxxi. 11, by the حُكْمَةٌ given by God to Luqmán, is meant the evidence of the intellect in accordance with the statutes of the law: (TA:) in the conventional language of the learned, it means the perfecting of the human mind by the acquisition of the speculative sciences, and of the complete faculty of doing excellent deeds, according to the ability possessed: (Bd on the passage of the Kur above mentioned:) or it means the attainment of that which is true, or right, by knowledge and by deed: so that in God it is the knowledge of things, and the origination thereof in the most perfect manner: and, in man, the knowledge and doing of good things: or it means acquaintance with the most excellent of things by the most excellent kind of knowledge: (TA:) [and in the modern language, philosophy: pl. حُكْمٌ:] see حُكْمٌ. — Also Equity, or justice, (K, TA,) in judgment or judicial decision; and so حُكْمٌ. (TA.) — And i. q. حِلْمٌ; (K, TA;) i. e. [Forbearance, or clemency, or] the management of one's soul and temper on the occasion of excitement of anger: which, if correct, is nearly the same as equity or justice. (TA.) — And Obedience of God: and knowledge in matters of religion, and the acting agreeably therewith: and understanding: and reverential fear; piety; pious fear; or abstinence from unlawful things: and the doing, or saying, that which is right: and reflection upon what God has commanded, and doing according thereto. (TA.) — And [Knowledge of] the interpretation of the Kur-án, and saying that which is right in relation to it: so in the Kur ii. 272. (TA.) — And The gift of prophecy, or the prophetic office; (K, TA;) and apostleship: so in the Kur ii. 252 and iii. 43 and xxxviji. 19: (TA:) or in the [first and] last of these instances it means — The Book of the Psalms [of David]: or, as some say, any saying, or discourse, agreeable with the truth: (Mgh:) and it also means [in other instances] the Book of the Law of Moses: (TA:) and the Gospel: and the Kur-án: (K:) because each of these comprises what is termed الحُكْمَةُ الْمُنْتَوَقُ بِهَا, i. e. the secrets of the sciences of the law and of the course of conduct; and الحُكْمَةُ الْمَسْكُوتُ عَنْهَا, i. e. the secrets of the science of the Divine Essence. (TA.)

حُكْمَةٌ [A kind of curb for a horse;] a certain appertenance of a beast; so called because it renders him manageable, or submissive, to the rider, and prevents him from being refractory and the like; (Msb;) or because it prevents him from vehement running: (TA:) it is the appertenance of the لُجَامِ [or bridle] that surrounds the حَنْكِ [or part beneath the chin and lower jaw]: the Arabs used to make it of untanned thong or of hemp; because what they aimed at was courage, not finery: (S:) or the appertenance of the لُجَامِ that surrounds the حَنْكَانَ [which word app. here means the two jaws] of the horse, and in which are [attached] the عِدَارَانِ [or two side-pieces of the headstall, that lie against the two cheeks]: (K:) or a ring which surrounds

the *مَرَسِن* [or part of the nose which is the place of the halter] and the *حَنَك* [or part beneath the chin and lower jaw], of silver or iron or thong: (IDrd in his Book on the Saddle and Bridle:) or a ring which is upon (في) the mouth of the horse: (ISh, TA:) pl. *حَكَمَات* (S, TA) and [coll. gen. n.] *حَكَمَر*. (TA.) Zuheyr says, describing horses,

* *قَدْ أُحْكِمْتَ بِحَكَمَاتِ الْقِدِّ وَالْأَبْقَا* *

meaning *قَدْ أُحْكِمْتَ بِحَكَمَاتِ الْقِدِّ وَبِحَكَمَاتِ الْأَبْقَا* [That had been curbed with curbs of untanned thong, and with curbs of hemp]: (S, TA:) or, accord. to Abu-l-Hasan, [the meaning is that had been furnished with curbs &c.; for he says that *احكمت* is here made trans. because it implies the signification of *قَدِّدْتُ*: (TA:) some relate the hemistich thus:

* *مَحْكُومَةٌ بِحَكَمَاتِ الْقِدِّ وَالْأَبْقَا* *

[furnished with curbs of untanned thong, and hemp]. (S, TA.) — † The chin of a sheep (S, K) or goat. (S.) — And, of a man, † The fore part of the face: (K, TA:) or, as some say, the lower part of the face: a metaphorical term from the *حَكْمَة* of the *لِجَام*: (TA:) or [in some copies of the K "and"] † his head: [accord. to the CK, or the fore part of the head of a man:] and † his state, or condition: and † rank, and station. (K, TA.) You say, *رَفَعَ اللَّهُ حَكْمَتَهُ* † God exalted, or may God exalt, his head, or his state, or condition, and his rank, and station: because the stooping of the head is a characteristic of the low, or abject. (TA.) And *لَهُ عِنْدَنَا حَكْمَةٌ* † He has rank in our estimation. (TA.) And *فُلَانٌ فُلَانٌ* † [Such a one is elevated in respect of rank, or station.] (TA.) = [See also *حَاكِمٌ*, of which it is a pl.]

حَكِيمٌ Possessing knowledge or science; [in its most usual sense,] *حَكْمَةٌ* [as meaning wisdom]; (S, TA; [see also *أَحْكَمُ الْحَاكِمِينَ*];) [wise; a sage: and in the modern language, a philosopher: and particularly a physician:] one who performs, or executes, affairs firmly, solidly, soundly, thoroughly, skilfully, judiciously, or well; (S, IATH;) so that it is, in this sense, of the measure *فَعِيلٌ* in the sense of the measure *مُفَعَّلٌ*: (IATH, TA:) one who executes well, and firmly, solidly, &c., the niceties of arts: (TA:) [pl. *حَكَمَاءٌ*.] *الْحَكِيمُ* [as meaning *The All-wise*] is one of the names of God. (TA.) — *النَّكْرُ الْحَكِيمُ*, applied to the *Kur-án*, means [The admonition] that decides judicially in your favour and against you: or that is rendered free from defect or imperfection; in which is no incongruity, nor any unsoundness. (TA.)

حُكُومَةٌ an inf. n. of *حَكَمَ* [q. v.]: (K:) [and used as a simple subst.; pl. *حُكُومَاتٌ*:] see *حَكَمَر*, in two places. — Also [Judicial authority; authority to judge, give judgment, pass sentence, or decide judicially, *فِي أَمْرٍ* respecting an affair, or a case;] a subst. from *احكمت* and *تَحَكَّم*; and so *أَحْكُومَةٌ*. (K, TA.)

حَاكِمٌ One who judges, gives judgment, passes sentence, or decides judicially; a judge; an arbiter, arbitrator, or umpire; (S, *Msb, K, TA;) between people: (Msb, TA:) [one who exercises judicial authority, jurisdiction, rule, dominion, or government; a ruler, or governor:] and *حَكَمَرٌ* signifies the same: (S, Mgh, Msb, K:) the *حَاكِم* between people is so called because he restrains from wrongdoing: (Aṣ, TA:) the pl. is *حَكَمَرٌ* (Msb, K) and *حَكَمَةٌ*, meaning judges, [&c.], (TA,) and *حَاكِمُونَ* is allowable. (Msb.) It is said in a prov., *فِي بَيْتِهِ يُؤْتَى الْحَكَمَرُ* [In his house the judge is to be come to]. (S. [See Freytag's Arab. Prov. ii. 204.]) *الْحَاكِمُ* [as meaning *The Supreme Judge*] is one of the names of God. (TA.) See also the next paragraph. — [The pl.] *حَكَمَةٌ* also signifies *Mockers, scoffers, or deriders*. (TA. [The ح in this case seems to be a substitute for ه: see art. *هَكَمَر*].)

أَحْكَمُ الْحَاكِمِينَ [The most qualified to judge of those who judge: or] the most knowing and most just [of them]: (Bḍ and Jel in xi. 47, where it is applied to God:) or it may mean the wisest of those who possess attributes of wisdom; supposing *حَاكِمٌ* to be [a possessive epithet] from *الْحَكْمَة*, like *دَارِعٌ* from *الدَّرْع*. (Bḍ.)

حُكُومَةٌ: see *أَحْكُومَةٌ*.

مُحَكَّمٌ [pass. part. n. of *أَحْكَمَ*]; applied to a building [&c.], *Made, or rendered, firm, stable, strong, solid, compact, &c.; held to be secure from falling to pieces*. (KT.) — And hence, A passage, or portion, of the *Kur-án* of which the meaning is secured (*أَحْكَمَ*) from change, and alteration, and peculiarization, and interpretation not according to the obvious import, and abrogation. (KT.) And *سُورَةٌ مُحَكَّمَةٌ* A chapter of the *Kur-án* not abrogated. (K.) And *الْآيَاتُ الْمُحَكَّمَاتُ*, [see *Kur* iii. 5, where it is opposed to *آيَاتٌ مُتَشَابِهَاتٌ*], *The portion commencing with* *قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي* [*Kur* vi. 152], to the end of the chapter: or the verses that are rendered free from defect or imperfection, so that the hearer thereof does not need to interpret them otherwise than according to their obvious import; such as the stories of the prophets; (K;) or so that they are preserved from being susceptible of several meanings. (Bḍ in iii. 5.) And *الْمُحَكَّمُ* *The portion of the Kur-án called الْمُفَصَّلُ* [q. v.]; because nought thereof has been abrogated: or, as some say, *what is unequivocal, or unambiguous*; because its perspicuity is made free from defect, or imperfection, and it requires nothing else [to explain it]. (TA.)

مَحْكَمَةٌ A place of judging; a tribunal; a court of justice.]

مُحَكَّمٌ فِي نَفْسِهِ [One who is made to judge respecting himself: and particularly] one who is given his choice between denial of God and slaughter, and chooses slaughter. (Mgh.) In a trad., in which it is said, *إِنَّ الْجَنَّةَ لِلْمُحَكَّمِينَ*, [Verily Paradise is for the *مُحَكَّمُونَ*], (S.)

لِلْمُحَكَّمِينَ, (S, K,) or, as some read, *لِلْمُحَكَّمِينَ*, (K,) denotes a people of those who are called *أَصْحَابُ الْأُخْدُودِ*, who were given their choice between slaughter and the denial of God, and chose the remaining constant to El-Islám, with slaughter: (S, K:) or *المُحَكَّمُونَ* means those who fall into the hand of the enemy, and are given their choice between [the profession of] belief in a plurality of Gods, and slaughter, and choose slaughter. (IATH, TA.) — *الْمُحَكَّمُ* occurring in a poem of *Tarafah*, (S,) or this is a mistake, and the right reading is *الْمُحَكَّمَرُ*, (K,) An old man, tried, or proved, and strengthened by experience in affairs; (S, K;) to whom *حِكْمَةٌ* [or wisdom, &c.] is attributed: (S:) or both are correct, like *مُجَرَّبٌ* and *مُجَرَّبٌ*, as several authors have allowed; the former meaning one whom events have controlled (*حَكَمْتَهُ* *الْحَوَادِثُ*), and tried, or proved; and the latter, one who has controlled (*حَكَمَ*), and experienced, events. (MF.)

مُحَكَّمٌ, and its pl. *مُحَكَّمُونَ*: see *مُحَكَّمٌ*. — *الْحَكْمَة* is an appellation applied to the [schismatics called the] *خَوَارِج* because they disallowed the judgment of the *حَكَمَانِ* [or two judges], (S,) namely, *Abou-Moosa El-Ash'aree* and *'Amr Ibn-El-'As*, (K, TA,) and said that judgment (*الْحُكْمُ*) belongs not to any but God. (S.)

فَرَسٌ مُحْكُومَةٌ A horse [furnished with a *حَكْمَة*; or] having a *حَكْمَة* upon his head. (AZ, TA.) See *حَكْمَة*.

مُتَحَكَّمٌ A judge who judges without evidence: and one who judges in the way of asking respecting a thing with the desire of bringing perplexity, or doubt, and difficulty, upon the person asked. (Har p. 97.)

حكو

1. *حَكْوَتُهُ*, (S, Msb, K,) aor. 2, (Msb, K,) i. q. *حَكَيْتُهُ*; (S, Msb, K;) mentioned by AO. (S.) See art. *حكي*.

رَجُلٌ حَكْوِيٌّ A man who relates stories, or tales, and extraordinary things: but this is a vulgar word. (TA.)

حكي

1. *حَكَايَةُ الْحَدِيثِ*, aor. 2, (K,) inf. n. *حَكَايَةٌ*; (TA;) and *حَكْوَتُهُ*, aor. 2; (K;) [I related, recited, rehearsed, narrated, or told, the narrative, story, tradition, &c.:] both signify the same. (K.) And *حَكَيْتُ عَنْهُ الْكَلَامَ*, inf. n. as above; (S, K;) and *حَكْوَتُهُ*; (AO, S;) i. q. *نَقَلْتُهُ* [meaning I transmitted, quoted, or transcribed, from him, the speech, discourse, saying, sentence, or the like; reported, related, recited, rehearsed, narrated, told, or mentioned, the speech, &c., as from him]. (K.) — *حَكَيْتُ الشَّيْءَ*, aor. and inf. n. as above, I did the like of the thing; as, for instance, another person's art: I imitated it; or emulated it: as also *حَكْوَتُهُ*, aor. 2. (Msb.) One is related to have said, *أَحْكُو كَلَامَ رَبِّي*,

meaning *I will not imitate, or emulate, the words of my Lord.* (ISk, Mṣb.) And you say, حَكَيْتُ فَلَانًا; and حَاكَيْتُهُ, (K,) inf. n. مَحَاكَاةٌ; (TA;) [*I imitated such a one;*] *I did the deed of such a one:* (K:) or *I said the like of the saying of such a one, exactly;* (K,*TA;) *not exceeding it:* (TA:) and حَكَيْتُ فَعْلَهُ, and حَاكَيْتُهُ, *I did the like of his deed:* (S:) but in relation to what is bad, foul, or unseemly, the latter verb is most used. (TA.) — And حَكَيْتُهُ and حَاكَيْتُهُ *I resembled him,* (K,) and it. (TA.) You say, فَلَانٌ يَحْكِي الشَّمْسَ حُسْنًا; and يُحَاكِيهَا, inf. n. as above; *Such a one resembles the sun in beauty.* (S.) = حَكَى and احكى *He tightened a knot;* (S, K;) and *made it strong:* (IKṭt, TA:) dial. vars. of حَكَأ and أَحَكَأ. (S.)

3: see 1, in four places.

4: see 1, last sentence. = احكى عليهم: q. ابر [He overcame them; &c.]. (Sgh, K.)

8. احكى امرى *My affair was, or became, in a firm, solid, sound, or good, state.* (K.) — احكى ذلك في صدري *That came into my mind.* (Fr, TA.) [See also احكنا; and see احتك in the first paragraph of art. حك.]

حكي امرأة *A calumnious woman;* (K;) *one who repeats the sayings of others in a calumnious manner.* (TA.)

حكاية inf. n. of 1. (S, Mṣb, K.) — [Used as a simple subst., it signifies *A narrative, story, or tale:*] pl. حكايات. (TA.) — As a conventional term in grammar, [meaning *Imitation, or conforming, in language,*] it is of two kinds: حكاية جملة [*The imitation of a proposition, or phrase*], and حكاية مفرد [*The imitation of a single word*]: the former is of two sorts; one of which is termed حكاية ملفوظ [*The imitation of a thing uttered*], whereof قالوا الحمد لله [They said, "Praise be to God," (Kur vii. 41,)] is an ex.; and the other, حكاية مكتوب [*The imitation of a thing written*], whereof قرأت على فصح محمد [I read upon his ring-stone, "Mohammad is the Apostle of God,"] is an ex.: and the latter kind, also, (that of a single word,) is of two sorts; one of which is with the interrogative أي or من, as when, to one who says, رأيت رجلاً [pronounced رَجُلًا, I saw a man], you say, أيًا [What (man)?], or منًا [Whom?], and the like, which sort is agreeable with a common rule; the other sort being without an interrogative, as the saying of one of the Arabs, to one who said, هاتان تمرتان [These are two dates], دعنا من تمرتان [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik.) [حكاية صوت signifies *A word imitative of a sound; an onomatopœia:* see اسم صوت, in art. سمو.]

حل

1. حل, (S, Mgh, Mṣb, K,) aor. 2, inf. n. حل, (S, Mgh, Mṣb,) *He untied, or undid,* (K, TA.)

or opened, (S,) a knot: (S, Mgh, Mṣb, K:) this is the primary signification. (Er-Rághib, TA.) Hence, يا عافد اذكر حلا [O tyer of a knot, bear in mind the time of untying: or يا حابل O binder, or tyer, of the rope: (see art. حبل:)] (S, TA:) or, as IAṣṣ relates it, يا حامل [O loader]: a prov., applied to the consideration of results; because a man may tie a load too tightly; and when he desires to untie it, may injure himself and his camel. (TA. [See also a similar saying below, in the second paragraph.]) And الشفة كحل العقال [The right of preemption is like the untying of the cord with which a camel's fore shank and arm are bound together]: meaning that it is accomplished as quickly and easily as the عقال is untied: the explanation that it passes away quickly, like the camel when his عقال is untied, is improbable. (Mgh, Mṣb.)* And hence the saying [in the Kur xx. 28], وَأَحْلِلْ عَقْدَةَ مِنْ لِسَانِي, [And loose Thou an impediment of, or from, my tongue]. (Er-Rághib, TA.) The pass. is pronounced by some حل, and by others حل: thus in the saying of El-Farezdaq,

* فَمَا حَلَّ مِنْ جَهْلٍ حَبِي حَلْمَانًا *
* وَلَا قَابِلَ الْمَعْرُوفِ فِينَا يَعْتَفُ *

[And the garments of our forbearing men by which they support themselves in sitting by binding them, or making them tight, round the shanks and back are not loosed through ignorance, nor is the acceptor of the benefit, among us, reproached]; the kesreh of the first ل [in the original form حَلَّل] being transferred to the ح: but Akh heard it pronounced in this instance حل; and some, he says, in this word, and in others like it, as رَدَّ and شَدَّ, only impart to the ḍammeh somewhat of the sound of kesreh, by the pronunciation termed إِشْمَار. (S.) — [He, or it, dissolved, melted, or liquefied, a thing; as also حلل, inf. n. تَحْلِيل, often said of a medicine as meaning *it acted as a dissolvent.*] حل, (M, K,) inf. n. as above, (TA,) meaning *It was dissolved, melted, or liquefied,* is said of anything congealed, frozen, or solid. (M, K.) — [+He solved a problem, or riddle, &c. — +He analyzed a thing; as also حلل, inf. n. as above.]

حل الأحمال عند اليمين: see 2. — From التحال النزول [The untying, unbinding, or loosing, of the loads on the occasion of alighting], حل, inf. n. حل, came to be used alone as meaning *alighted; or descended and stopped or sojourned or abode or lodged or settled; and simply he took up his abode; or he abode, lodged, or settled; in a place.* (Er-Rághib, TA.) You say, حل المكان (S, K) or بالبد, (Mṣb,) and حل بالمكان (S, Mgh,* K) or البند, (Mṣb,) aor. 2 (S, Mṣb, K) and -, (K,) both of which forms of the aor. are mentioned by Ibn-Málik, (TA,) inf. n. حلول (S, Mgh, Mṣb, K) and حل (S, K) and حلل, which is extr., (K,) and محل (S, TA) and محلل (TA;) and احتل به (S,* K) and احتله; (K;) meaning *He alighted, or descended and stopped &c. (as above), in the place or the country*

or town &c.]. (Mṣb, K, TA.) And in like manner, حل بالقوم and حل القوم (S, ISd, TA) and احتل بهم and احتلهم (ISd, TA) [*He alighted, or descended and stopped &c., at, or in, the abode of the people or party;*] and حل إلى حل القوم signifies the same. (TA.) And حل المكان *The place was alighted in, or taken as an abode;* (TA;) *was inhabited.* (K.) [Hence, in philosophy, حلول signifies +Temporary or separable, and permanent or inseparable, indwelling or in-being: and حل به or فيه, +It had, or became in the condition of having, such indwelling or in-being in it. And حل به or فيه is often said of joy and grief and the like, meaning +It took up its abode in him. And حل محل كذا +It took, or occupied, the place of such a thing.] — And hence, حل الهدى (S, Mṣb, K,) aor. -, (S, Mṣb,) inf. n. حلته and حلول (S, K,) †The beasts for sacrifice arrived at the place where it was lawful for them to be sacrificed, (S, K, TA,) or at the place in which they should be sacrificed. (Mṣb.) — حل said of a punishment has for its aor. 2 and -, and the inf. n. is حلول: (Mṣb:) [but it is said that] حل العذاب, aor. 2, means +The punishment alighted, or descended: and حل, aor. -, †it was, or became, due, or necessitated by the requirements of justice to take effect: it is said in the Kur [xx. 83], فَيَحُلْ عَلَيْكُمْ غَضَبِي, [lest my anger alight upon you, or befall you]; or فَيَحُلْ عَلَيْكُمْ, [lest it become due to you]; accord. to different readings: (S, O:) or when you say, حل بهم العذاب, [you mean +The punishment alighted upon them, or befall them; and] the aor. is 2 only: and when you say, حل على, or لك, [you mean +It became due to me, or to thee; and] the aor. is -: أَنْ يَحُلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ, [in the Kur xx. 89,] means +that anger should alight upon you, or befall you, from your Lord [accord. to those who read thus instead of يَحُلْ; but the latter is the common reading]. (TA.) You say also, حل أمر الله عليه, aor. -, inf. n. حلول, meaning +[The threatened punishment of God] was, or became, due to him, or necessitated by the requirements of justice to take effect upon him. (K.) And حل حقي عليه, (Mṣb,* K,) aor. -, (Mṣb, K,) inf. n. حلول, (Mṣb,) or محلل, (K,) †My right, or due, was, or became, a thing the rendering of which was obligatory, or incumbent, on him. (Mṣb,* K, TA.) And حل الدين (S, Mṣb, K,) aor. -, inf. n. حلول, (S, Mṣb,) †The debt was, or became, or fell, due; (K,*TA;) its appointed term, or period, ended, (Mṣb, TA,) so that the payment of it became due. (TA.) And حل عليه الدين +The payment of the debt became obligatory on him. (Mgh.) — حل, aor. -, inf. n. حل (S, Mgh, Mṣb, K) and حلل (S,) †It (a thing, S, Mgh, Mṣb) was, or became, lawful, allowable, or free; (S, TA;) لك to thee: (S:) contr. of حرم: (Mṣb, K:) a metaphorical signification, from حل العقدة ["the untying of the knot"]. (TA.) Hence the saying, أضحى الزوج أضحى 78*

entitled to taking her back to the marriage-state as long as prayer is not lawful to her]. (Mgh.) And the saying, in a trad., *لَمَّا رَأَى الشَّمْسُ قَدْ لَمَّ رَأَى الشَّمْسُ قَدْ لَمَّ*, i. e. [When he saw that the sun had set, he said.] This is the time of its becoming lawful; meaning the prayer of sunset. (TA.) — [حلّ, aor. -, inf. n. حلّ, +He was, or became, free from, or quit of, an obligation, or responsibility.] You say, *جَعَلَهُ فِي حَلٍّ مِنْ قَبْلِهِ*, [He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to him]. (TA.) [And *أَنْتَ فِي حَلٍّ مِنْ كَذَا*, [Thou art free from, or quit of, obligation, or responsibility, with respect to such a thing.] And *حَلَّ* said of the *مُحْرِمِ*, (S, Mṣb) or *إِحْرَامِهِ*, (K,) inf. n. *حَلَّ*, (S,) or *حَلَّ*, (Mṣb, K,) or both; (TA;) and *أَحَلَّ*, (S, Mṣb, K,) and *تَحَلَّلَ*; (Bd and Jel in ii. 192;) † *He quitted his state of إحرام*: (Mṣb, K:) this, also, is a metaphorical signification, from *حَلَّ الْعُقْدَةَ*. (TA.) [Hence,] *فِي حَلِّهِ وَحُرْمِهِ*, and *فَعَلَهُ فِي حَلِّهِ وَحُرْمِهِ*, † *He did it when he was free from إحرام and when he was in the state of إحرام*. (K.) And *شَهْرُ الْحَلِّ*, (S,) or *أَشْهُرُ الْحَلِّ*: (K:) see *حَلَّ*, below. And *حَلَّتِ الْبِرَاءَةَ*, (S, K,) [aor. -, inf. n. *حَلَّتْ* and *حَلُولُ*, (TA.)] † *The woman quitted her [period termed] عِدَّة*: (S, K:) this, too, is a metaphorical signification, from *حَلَّ الْعُقْدَةَ*: (TA:) or *حَلَّتْ* † *she became free from any obstacle to marriage, as, for instance, by having accomplished the عِدَّة*. (Mṣb.) [And † *The woman became free from the marriage tie, by the death of her husband, or by divorce.*] You say, *أَنْتَ فِي حَلٍّ مِنِّي*, (TA.) And *حَلَّتِ الْبَيْمِينَ* † *The oath [became discharged; and thus,] proved true*. (Mṣb.) — *حَلَّ*, aor. -, inf. n. *حَلَّ*, † *He ran*. (TA.) — *حَلَّ بِهِ*: see 4. — *حَلَّ*, sec. pers. *حَلَلْتُ*, aor. -, inf. n. *حَلَلْتُ*, *He (a man) had a pain in his hips and [in the CK "or"] his knees*. (K.) [See also *حَلَلْتُ*, below.]

2. *حَلَّهُ*: see 1, in two places: — and see also 4, in four places. — *حَلَّلَ الْبَيْمِينَ*, (S, Mgh, Mṣb, K,) inf. n. *تَحَلَّلَ* (Mgh, K) and *تَحَلَّلَ*, (S, Mgh, K,) and *تَحَلَّلَ*, which is anomalous, (K,) or *تَحَلَّلَ* is a simple subst., (Mṣb,) [and] so is *حَلَّ*, (K, TA,) † *He expiated the oath*: (K:) or † *he freed the oath from obligation by making an exception, or saying إِنَّ شَاءَ اللَّهُ, or by expiation*: (Mgh, Mṣb:) or † *he did that whereby he became free from violating, or failing of keeping, the oath*; [generally meaning he made an exception in the oath, or he expiated it;] as also † *he made an exception, or said إِنَّ شَاءَ اللَّهُ, in his oath*, (S, Mgh, K,) immediately: (TA:) and *تَحَلَّلَ مِنْهَا* † *he became quit of it by expiation*, (Mgh, TA,) or by a violation of it requiring expiation, or by

making an exception, or saying إِنَّ شَاءَ اللَّهُ, in it. (TA.) One says to him who goes to a great length in threatening, or him who exceeds the due bounds in what he says, *حَلَّ أَبَا فَلَانٍ*, meaning † *Make thou an exception, or say إِنَّ شَاءَ اللَّهُ, O father of such a one, in thine oath*; regarding him as a swearer: and in like manner one says, *يَا خَالِفَ أَذْكَرَ حَلَّ* † *O swearer, bear in mind the making an exception, or saying إِنَّ شَاءَ اللَّهُ*. (S, TA.) [See a similar saying in the second sentence of this art.] In the saying *لَأَفْعَلَنَّ كَذَا* [the particle] *إِلَّا حَلَّ* † *ذَلِكَ أَنْ أَعْمَلَ كَذَا* syn. with *لَكِنَّ*; and the meaning is said to be, † *[I will assuredly do such a thing: but] the annulling of the obligation, or the expiation, of [that] my asseveration (قَسَمِي) تَحَلَّلَ, or تَحَلَّلِي, shall be my doing such a thing*. (TA.) One says also, *فَعَلْتُهُ تَحَلَّلَ الْقَسْرِ*, meaning † *I did it only enough to annul the obligation of, or to expiate, the oath*; not exceeding therein the ordinary bounds. (S, Mṣb.) It is said in a trad., *لَا يَمُوتُ لِلْمُؤْمِنِ ثَلَاثَةٌ أَوْلَادٍ فَمَسَهُ النَّارُ إِلَّا تَحَلَّلَ الْقَسْرِ*, meaning † *[Three children of the believer shall not die and the fire of Hell touch him] save enough to annul the obligation of, or to expiate, the oath that is implied in the saying in the Kur [xix. 72], "There is not any of you that shall not come to it."* (A' Obeyd, S, TA.) Hence *تَحَلَّلَ* came to be applied to anything in which the ordinary bounds were not exceeded. (S, Mṣb.) One says, *ضَرَبْتُهُ تَحَلَّلًا*, (S, TA,) or *ضَرَبْتُ تَحَلَّلًا*, (K,) meaning † *I beat him moderately; not exceeding the ordinary bounds*. (K, TA.) And Kaṣb Ibn-Zuḥayr says, speaking of the feet of a she-camel, *وَقَعْنِ الْأَرْضَ تَحَلَّلًا*, meaning *Their falling on the ground is without vehemence*. (S.) [In like manner, also,] *تَحَلَّلَ الْقَسْرِ* is descriptive, by way of comparison, of littleness; as is *تَحَلَّلَ الْبَيْمِينَ*: (Mgh:) or of anything occupying little time: (TA:) and *إِلَّا تَحَلَّلَ الْقَسْرِ*, in the trad. cited above, means † *[slightly, or] with a slight touch*. (Mgh.) A poet says,

* أَرَى إِبِلِي عَافَتْ جَدُودَ فَلَمَّ تَذُقْ *

* بِهَا قَطْرَةٌ إِلَّا تَحَلَّلَ مُقْسِمِ *

† *[I see my camels loathed the water of Jadood, so that they did not taste in it a drop save sparingly]. (S.) — حَلَّلَ مَا بِهِ مِنَ الدَّاءِ, inf. n. تَحَلَّلَ, † He, or it, removed what was in him, of disease. (Har p. 231.) — حَلَّلَهُ الْحَلَّةَ He clad him with the حَلَّة. (TA.)*

3. *حَالَهُ* *He alighted, or descended and stopped or sojourned or abode or lodged or settled, with him*; and simply *he took up his abode, lodged, or settled, with him*; syn. *حَلَّ مَعَهُ*. (K.) You say, *يُحَالُّ فِي دَارٍ وَاحِدَةٍ* [He takes up his abode, lodges, or settles, with him in one house]. (S.) And, of a woman, *تُحَالُّ زَوْجَهَا فِي فِرَاشٍ* [She takes her place with her husband in a bed]. (Mgh.)

4. *أَحَلَّهُ* *He made him to alight, or descend*

and stop or sojourn or abide or lodge or settle; and simply *he made him to take up his abode, to lodge, or to settle*; syn. *أَنْزَلَهُ*; (S, K;) as also *حَلَّهُ*, and *حَلَّ بِهِ*: (K:) said also of a place. [as though meaning it invited him to alight, &c.]. (ISd, TA.) So in the phrases *أَحَلَّهُ الْمَكَانَ* and *بِالْمَكَانِ*, and *أَحَلَّهُ الْمَكَانَ*, *He made him to alight, or descend and stop &c., in the place*. (K.) — *أَحَلَّ بِنَفْسِهِ* † *[He caused punishment (العقوبة) being understood] to alight, or descend, upon himself; or] he did what necessitated, or he deserved, punishment*. (S, K.) — *أَحَلَّهُ اللَّهُ عَلَيْهِ* † *God necessitated it, as suitable to the requirements of justice, to take effect upon him; namely, his threatened punishment (أَمْرُهُ)*. (K, TA.) — And *أَحَلَّهُ* † *He (God, Mṣb and K, and a man, S, Mṣb) made it lawful, allowable, or free; as also تَحَلَّلَ*, (S, Mgh, Mṣb, K, TA,) inf. n. *تَحَلَّلَ* and *تَحَلَّلَ*. (S.) Hence, [in the Kur ii. 276,] *أَحَلَّ اللَّهُ الْبَيْعَ* † *God has made selling to be lawful, or allowable, giving the choice to practise it or abstain from it*. (Mṣb.) And hence also, *أَحَلَلْتُ لَهُ الشَّيْءَ* † *I made, or have made, lawful, allowable, or free, to him, the thing*. (S.) And *أَحَلَلْتُ الْمَرْأَةَ لَزَوْجِهَا* † *I made, or have made, the woman lawful to her husband*. (S.) — And *أَحَلَلْتُهُ* and *حَلَلْتُهُ* † *I made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to what was between me and him*. (Ham p. 446.) And *تَحَلَّلَ* † *He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to himself*. (TA.) — *أَحَلُّوا اللَّهَ يَغْفِرُ كَثْرًا*, or *أَحَلُّوا*, with *ج*, accord. to different readings of a trad.: see 4 in art. *حَلَّ* as an intrans. verb: see 1, near the end of the paragraph. Also † *He entered upon [any of] the profane months*. (S, K.) And † *He went forth to the حَلَّ*: (S, K:) or *he became in the حَلَّ*; which means the region without the *حَرَم* [or sacred territory]: (Mṣb:) or *he became free from, or quit of, an obligation [of any kind] that was upon him*. (S, K.) — It is said in a trad., *أَحَلَّ بَيْنَ أَحَلَّ بِكَ*, meaning † *Whoso quits the state of إحرام, and makes it lawful to attach thee, and fights with thee, do thou so with him, though thou be in the state of إحرام*: or it means, *if a man make lawful to him what is unlawful to him, as thy honour or reputation, and thy property, repel him from thyself in such a way as thou canst*. (Sgh, TA.) — *أَحَلَّتْ* † *She (a ewe or goat) secreted milk in her udder without bringing forth*: (S, O:) or † *she, (a ewe or goat, K, and a camel, TA,) after her milk had become scanty, or had dried up, yielded her milk abundantly in consequence of her having eaten the [herbage termed] رَبِيع*: in which case she is said to be *مُحَلَّلٌ*. (K.) And *وَلَدَهَا* † *She (a camel) yielded her milk abundantly to her young one*. (ISd, TA.)

5. *تَحَلَّلَ* *It passed away by becoming dissolved, melted, or liquefied*. (KL:) [And *تَحَلَّلَ إِلَيْهِ* † *It became reduced by analysis to it: occurring in*

this sense in the TA, art. قطع, in two places.] — † It (a disease) went away by degrees. (Har p. 231.) — See also 1, near the end of the paragraph. [Hence,] † He became † حَلَّالٌ, meaning he finished his prayer. (Har p. 348.) — تحلَّلَ فِي: تحلَّلَ فِي: and تحلَّلَ مِنْهَا: see 2. — تحلَّلَ السَّفَرُ بِالرَّجُلِ † [The journey caused the man to fall sick after it; or] the man fell sick after arriving from the journey. (ISd, K.) — تحلَّلَهُ: see 4.

7. انحلت العقدة The knot became untied, or undone, (K, TA,) or opened. (S.) — [And انحلت It became dissolved, melted, or liquefied. — † It (a problem, or riddle, &c.) became solved. — † It (a thing) became analyzed. — † He relaxed; or became free from self-restraint.] — انحلت اليمين † The oath became freed from obligation [by an exception made in it, or by expiation]. (Mṣb.)

8. احتل: see 1, in four places.

10. استحله † He reckoned it, accounted it, esteemed it, or deemed it, lawful, allowable, or free: (S, O:) [and consequently, he profaned, desecrated, or violated, it; i. e., a thing that should be regarded as sacred, or inviolable:] or he took it as, or made it, lawful, allowable, or free: or he asked him to make it so to him. (K.)

R. Q. 1. حَلَّوْهُمُ He removed them, (S, K,) or unsettled them, from their place, (S,) or from their places, and put them in motion. (K.) — حَلَّ بِالنَّاقَةِ, (S,) or بِالْإِبِلِ, (K,) He said to the she-camel, (S,) or to the camels, (K,) حَلِّ, (S, K,) or حَلِّ. (K.)

R. Q. 2. تَحَلَّلَ عَنْ مَكَانِهِ He removed from his place; or quitted it. (S.) And تَحَلَّلُوا They removed from their places, and became in motion, (K, TA,) and went away. (TA.)

حَلٌّ (S, K) and حَلٌّ, the latter used in the case of connexion with a following word, (S,) or حَلٌّ حَلٌّ, (K,) A cry by which a she-camel is chidden, like as a male camel is by the cry حَوْبٌ: (S:) or a cry by which camels are chidden; (K, * TA;) but only female camels; as also حَلِّي. (TA.)

حَلٌّ Oil of sesame, or sesamum. (S, K.)

حَلٌّ: see 1, near the end of the paragraph.

حَلٌّ an inf. n. of 1 [q. v.], in several senses. (S, K, &c.) — [Hence,] شَهْرُ الْحَلِّ, (S,) or أَشْهُرُ الْحَلِّ, (K,) [The profane months; i. e. all the months except those termed الأشهر الحرم: see حرَامٌ.] — Also a simple subst. from حَلَّلَ اليمين: see 2, in four places. — See also حَلَّالٌ, in seven places. — [Hence,] الحَلُّ † The region that is without the حَرَمٌ [or sacred territory]. (S, Mṣb, K.) — See also حَالٌ. — Also A butt; an object of aim, at which one shoots or throws. (K.)

حَلَّةٌ: see مَحَلٌّ. — A large basket, (K,) or a thing of the form of a large basket, (Sgh, TA,) of reeds, or canes, (Sgh, K, TA,) in which wheat is put: so in the conventional language of the

people of Baghdád: (Sgh, TA:) but in that of Egypt, a copper cooking-pot: (TA:) [pl. حَلَلٌ.] — The direction (جِهَةٌ, and قَصْدٌ) of a thing; as also حَلَّةٌ: (K:) as when you say حَلَّةُ الْغَوْرِ in the direction of the Ghowr; syn. قَصْدُهُ. (Sb, TA.) — حَلَّةٌ فِيهِ In him is weakness, and languor; as also حَلَّةٌ. (M.)

حَلَّةٌ [A dress consisting of] an إِزَارٌ [i. e. a waist-wrapper] and a رِدَاءٌ [or wrapper for the whole body], (S, M, Mgh, K,) or a بُرْدٌ [which is another kind of wrapper for the whole body], or some other garment: (M, K:) only applied to a dress consisting of two garments (S, M, Nh, Mṣb, K) of one kind: (Nh, Mṣb:) or either of the two garments by itself: or a رِدَاءٌ and a shirt, completed by a turban; or a good garment; but not so called when upon a man; for in this case it means two garments, or three: or any good new garment that is worn, thick or coarse, or fine or thin: (TA:) or a lined garment: (K:) but with the Arabs of the desert it means [a dress consisting of] three garments, i. e. a shirt and an إِزَارٌ and a رِدَاءٌ: (TA:) pl. حَلَلٌ (Mṣb) [and حَلَّالٌ, as below]: accord. to A'Obeyd, حَلَلٌ means بُرُودٌ of El-Yemen, (S, TA,) from various places; and a garment of this kind is asserted to be meant in a trad. in which it is said that the best kind of grave-clothing is the حَلَّةٌ: it is also said that حَلَلٌ is applied to the قُوْبِيُّ and قَزْرٌ and حَبْرٌ and وشي and حَرِيرٌ and مَرْوِيُّ. (TA.) — Also † A weapon, or weapons: (Sgh, K:) pl. حَلَلٌ and حَلَّالٌ. (K.) You say, نَبِيسَ حَلَّتِهِ, meaning † He wore, or put on, his weapon, or weapons. (Sgh, TA.) — Also [like إِزَارٌ] † A wife. (TA.)

حَلَّةٌ A mode, or manner, of حُلُولٌ [i. e. alighting, taking up one's abode, lodging, or settling]. (K.) — See also حَالٌ, in three places. — And see مَحَلٌّ, in two places. — Also † A collection of بُيُوتٌ [i. e. tents, or houses,] (Mṣb, K) of men; (K;) as also مَحَلَّةٌ: (Har p. 333:) or (K) a hundred thereof, (Mṣb, K,) and more: pl. حَلَّالٌ. (Mṣb.) — † A sitting-place, or the people thereof; syn. مَجْلِسٌ: [or] † a place of assembly: pl. as above. (K.) — See also حَلَّةٌ, in two places.

حَلَلٌ A laxness in the legs of a beast: or in the tendons, or sinews, (K,) and weakness in the نَسَا [q. v.], (TA,) with laxness of the hock: or it is peculiar to camels: (K:) and signifies a weakness in the عَرْقُوبٌ [i. e. hock, or hock-tendon,] of a camel; (Fr, S, O;) or in each عَرْقُوبٌ of a camel: (M, TA:) if in the knee, it is termed طَرْقٌ. (Fr, S.) — And Paucity of flesh in the posteriors and thighs; or smallness and closeness of the buttocks; or paucity of flesh in the thighs; syn. رَسَخٌ: (K;) in a woman. (TA.) — And Pain in the hips, or haunches, and the knees, in a man. (K.)

حَلَّالٌ † Lawful, allowable, or free; contr. of حَرَامٌ; (S, Mṣb, K;) as also حَلَّالٌ (K) and

حَلٌّ (S, Mgh, Mṣb, K) and حَلِيلٌ: (K:) a metaphorical signification, from حَلُّ الْعُقْدَةِ [“the untying of the knot”]: according to some, meaning what is not forbidden; and therefore including what is disapproved and what is not disapproved: accord. to others, that for which one is not punishable. (TA.) [Hence,] مَالٌ حَلَّالٌ † Wealth lawfully acquired. And ابْنٌ حَلَّالٌ † A legitimate son: and an ingenuous, or honest, person. — And الحَلُّو الحَلَّالُ † Language in which is nothing that induces doubt, or suspicion: (K, TA:) and the man in whom is nothing that induces doubt, or suspicion. (TA in art. حَلُّو.) And هُوَ حَلٌّ لَكَ † It is lawful, allowable, or free, to thee. (TA.) And هُوَ حَلٌّ بِلِّ, meaning the same; (S;) or حَلٌّ وَبِلٌّ: (K;) and هِيَ حَلٌّ وَبِلٌّ: (TA:) see art. بِلٌّ. — † A man who has quitted his state of إِحْرَامٍ; (S, Mṣb, K;) as also مَحَلٌّ, (Mṣb,) and حَلٌّ, (S, Mṣb,) and حَلٌّ مِنَ الْإِحْرَامِ; (S, TA;) or this last signifies one who has not become in that state: (TA:) by rule one should say حَالٌ, which is not used in this sense. (K.) — † A woman free from any obstacle to marriage, as, for instance, by having accomplished the عِدَّة. (Mṣb.) — See also 5.

حَلَّالٌ: see حَلَّالٌ.

حَلِيلٌ: see حَلَّالٌ. — Also A fellow-lodger, or fellow-resident, of another, in one house: fem. with ة. (S.) — And hence, (TA,) A husband: (S, Mṣb, K;) and with ة a wife; (S, Mgh, Mṣb, K;) as also without ة: (K:) or they are so called because each occupies a place, in relation to the other, which none beside occupies: (Mṣb:) [but there may be two or more wives to one man:] accord. to some, they are so called because the husband is lawful to the wife, and the wife to the husband: but the word, [or rather each word,] thus applied, is ancient: not a law-term: the pl. is حَلَّالِيْنٌ. (TA.) — Also A neighbour: (Mṣb:) fem. with ة. (S.) — And A guest. (Mṣb.)

حَلَّالٌ † One who solves astronomical problems. (TA.)

حَلَّانٌ: see تَحَلَّةٌ. — دَمُهُ حَلَّانٌ † His blood goes for nothing; or is of no account. (K.)

حَلَّالٌ [The act of chiding a she-camel, or she-camels, by the cry حَلٌّ: a subst. from حَلَّلَ; like زَنْزَالٌ from زَنْزَلٌ: or] a subst. derived from حَلٌّ, or حَلٌّ. (TA.)

حَلَّالٌ A grave, staid, or sedate, chief: (S:) or one who is grave, staid, or sedate, in his sitting-place; a chief among his kinsfolk: (TA:) or a courageous chief: or a portly man, characterized by much manly virtue: or grave, staid, or sedate, with a forbearing, or clement, disposition: applied to a man: (K:) never to a woman: (TA:) and مَحَلَّلٌ signifies the same: (K:) or the former, a chief with whom men often alight, or abide: (Har p. 69:) pl. حَلَّالِيْنٌ. (S.)

حَالٌ [Untying, undoing, or opening, a knot:]

act. part. n. of **حَلَّ** in the phrase **حَلَّ الْعُقْدَةَ** (Mṣb.) — [And hence, (see 1,)] *Alighting, or descending and stopping or sojourning or abiding or lodging or settling; or simply taking up one's abode; or abiding, lodging, or settling; in a place; syn. نَازِلٌ; (K, TA;); as also حَلٌّ; occurring in the Kur xc. 2: (TA:) pl. of the former حُلُولٌ and حُلُلٌ and حُلَلٌ, (K,) and quasi-pl. n. حُلَّةٌ; (TA [in which it is in one place called a pl. (not a quasi-pl. n.) of حَالٌ];) and the pl. of حَلَّةٌ is حُلَالٌ. (TA.) You say **حَلَّ حُلُولٌ** *A tribe that is [abiding] in one place.* (Ham p. 171.) And **حَلَّ قَوْمٌ حَلَّةٌ** *A people, or party, alighting, &c., (S, Mṣb, K,) and comprising a numerous company: and in like manner, حَلَّ حَلَّةٌ, (S,) and حَلَّ حُلَالٌ, (S, TA,) a numerous tribe [alighting, &c.]. (TA.) [See also نَظَرٌ.] — Hence, **حَلَّ النَّبِيُّ** *He who completes the reading, or reciting, of the Kur-án, and then immediately recommences it; likened to him who travels much, and does not come to his family: or the warrior who does not return from his warring.* (TA.) — **حَلَّ دَيْنٌ حَالٌ** *A debt of which the appointed term, or period, is ended; (Mṣb;); a debt falling due; (TA;); contr. of مُؤَجَّلٌ. (Mgh.) — See also مُحَلَّلٌ.***

حَلَّ *Having what is termed حَلٌّ [q. v.]: fem. حَلَّةٌ; and pl. حُلٌّ, applied to horses, (K, TA,) and to camels, and to wolves: (TA:) a camel having a weakness in the عَرْقُوب [i. e. hock, or hock-tendon]: (Fr, S;) and having a laxness in his legs: it is discommended in everything, except the wolf. (S.) — The fem., applied to a woman, signifies *Having little flesh in the posteriors and thighs; or having small and close buttocks; or having little flesh in the thighs.* (TA.)*

حَلَّ (S, Mṣb, K) and **حَلَّ** (K) *The orifice through which the urine passes forth (S, Mṣb, K) from the penis of a man: (K:) and the orifice through which the milk passes forth from the breast (S, Mṣb, K) and from the udder. (S, Mṣb.)*

حَلَّ: see 2, near the beginning.

حَلَّ: see 2, in nine places: and see also 4. — Also *A thing with which an oath is expiated; (K;); [and so حَلَّانٌ; as in the saying,] أَعْطَهُ حَلَّانٌ يَمِينَهُ* *Give thou to him that with which he may expiate his oath.* (ISd, K.)

حَلَّ: see **حَلَّ**.

حَلَّ *A place where a person or party alights, or descends and stops or sojourns or abides or lodges or settles; a place of alighting, or descending and stopping &c.; or simply where one takes up his abode, abides, lodges, or settles; (S, Mṣb, TA;); as also حَلٌّ: (Mṣb:); and حَلَّةٌ (S, Mṣb, K) and حَلَّةٌ, (S,) or حَلَّةٌ, (K,) signify a [particular, or special,] place of alighting, or descending and stopping &c., (S, Mṣb, K,) of a people or party: (S, Mṣb:) the pl. of حَلٌّ is*

حَلَّ; and the pl. of **حَلَّةٌ** is **حَلَلَاتٌ**. (TA.) You say, **حَلَّ فِي حَلَّةٍ صَدَقٌ**, i. e. **حَلَّ فِي حَلَّةٍ صَدَقٌ**, [He is in a good, or an excellent, place of alighting, &c.]. (S.) — [Hence, *A place, in a general sense. Thus in the phrase, حَلَّ مَحَلَّ كَذَا*: see 1. And in the phrases, used in grammar, **حَلَّ الرَّفْعُ** *Its place in construction is that of the nominative case; and مَرْفُوعٌ مَحَلَّ* *Virtually in the nominative case by reason of the place which it occupies in construction; and the like.] — [Hence, also,] a term applied by Ks to *An adverbial noun of place or time. (T voce ظَرْفٌ.) — [Hence, also, *A person, considered as one in whom some quality has place.] You say, حَلَّ هُوَ مَحَلَّ* *He is a person fit, or proper, for one's saying of him, Verily he is good, and may-be he will do good]. (A and TA in art. ان.) — It is also an inf. n. (S, TA. [See 1.]***

حَلَّ: see **حَلَّ**. — Also *The lawful place of slaughter of a beast for sacrifice; (S;) accord. to some, to the pilgrim on the general day of sacrifice, and to the performer of the عُمْرَةَ on the day of his entering Mekkeh; or, as others say, to him who is in the state of إِحْرَامٍ. (TA.) — And The term, or period, of falling due of a debt. (S, TA.) — It is also an inf. n. (K, TA. [See 1.]*

حَلَّ: see **حَلَّ**.

حَلَّ [Making one to alight, or descend and stop &c.]. [Hence,] **حَلَّ النَّبِيُّ** *The cooking-pot and the hand-mill and the bucket and the knife and the axe and the instrument for striking light (قَدَاةٌ, S, or زَنْدٌ, K) and the water-skin (S, K) and the bowl: (K:) for he who has with him these things alights, or abides, wheresoever he will; but he who has not must be near to persons from whom he may borrow some one or more thereof. (S.) [Hence, also,] **حَلَّ تَلْعَةٌ** *A تَلْعَةٌ [q. v.] comprising one بَيْتٍ [or tent], or two. (O, K.) — [Making a debt to fall due.] The Arabs used to say, when they saw the new moon, **حَلَّ** *[No welcome be to that which makes the debt to fall due, and makes near the appointed periods!]. (TA.) — See also حَلَّانٌ. — Also *One with whom it is lawful to fight: (S in art. حَرَمٌ:) or whom it is lawful to slay: (TA:) contr. of مُحَرَّمٌ, in the former sense, (S ubi suprà,) or in the latter sense. (TA.) — *One who has no claim, or covenanted right, to protection, or safeguard, or respect; (S, TA;); contr. of مُحَرَّمٌ, in this sense also. (S.) — *A man who violates that which is sacred: or who does not hold that there is any sacredness pertaining to the sacred month. (K.) — See also 4, last sentence but one.******

حَلَّ: see **حَلَّ**, in two places: — and see also **حَلَّ**.

حَلَّ: see **حَلَّ**. Also *Any water at which camels have abode, and which they have conse-*

quently rendered turbid. (K.) — مُحَلَّلٌ لَهُ *A man whose remarriage to his wife whom he has trebly divorced has been made lawful to him by her having been married to, and divorced by, another man; (Mgh, TA;); as also مُحَلَّلٌ لَهُ* (Mgh) and مُحَلَّلٌ لَهُ (TA) and مُحَلَّلٌ (El-Karkhee, Mgh,) or this last signifies [properly] *one whose wife is lawful to him. (TA.) — مُحَلَّلٌ* also signifies *A thing little in quantity. (K.)*

حَلَّ *A man who marries a woman that has been trebly divorced, (S, Mṣb, K, TA,) on the condition of his divorcing her after consummation of the marriage, (TA,) in order that she may become lawful to [be remarried to] the former husband. (S, Mṣb, K, TA.) — In a case of racing, *He that intervenes between two contending for a stake or stakes, (S,) or the third horse in a contest for a stake or stakes; (K;) if he outstrip, he takes [the stake or stakes]; and if he be outstripped, he is not fined: (S, K:) the case is this: two men lay two stakes; and then another comes, and starts his horse with the two others, without [laying] a stake; if one of the first two outstrip, he takes the two stakes, and this is lawful because of the third; but if the مُحَلَّلٌ outstrip, he takes the two stakes; and if he be outstripped, there is no fine for him: he must be a horse of which one is sure that he may outstrip; otherwise it is termed قَبَارٌ: and he is also called دَحِيْبٌ: (TA:) the مُحَلَّلٌ in racing is so called because he makes lawful the contest for a stake or stakes, which had otherwise been unlawful. (Mṣb.)**

حَلَّ *A place, (S,) or a meadow (رَوْضَةٌ), (K,) and a land (أَرْضٌ), (TA,) and a house (دَارٌ), (Mgh and Mṣb in art. اتى,) in which people alight, or descend and stop, or abide, much, or often; (S, K, TA, and Mgh and Mṣb ubi suprà;); as also مُحَلَّلٌ applied to a place: (S, TA:) or chosen as a place of alighting, &c.: or, accord. to ISd, that makes [or invites] people to alight, &c., in it much, or often; because a word of the measure مِفْعَالٌ has only the meaning of an act. part. n.: and, as some say, a meadow and a land are only thus called if abounding with herbage wholesome to the cattle. (TA.)*

حَلَّ: see **حَلَّ**.

حَلَّ: see **حَلَّ**.

حَلَّ

1. **حَلَّ**, aor. حَلَّ; and **حَلَّ**; *He applied the collyrium called حَلَّةٌ and حَلَّةٌ to his eyes: (K:) or, accord. to AZ, **حَلَّ**, inf. n. **حَلَّ**, signifies, he rubbed for him powder from two stones, and applied their powder as a collyrium to his eyes when they were diseased: (TA:) and accord. to ISk, **حَلَّ لَهُ حَلَّةٌ** signifies he rubbed for him a stone upon another stone, then put the powder [thus obtained] upon the palm of his hand, and rubbed off with it the rust of a mirror, [see **حَلَّ** and **حَلَّ**, the mirror being of bronze, or other metallic substance,] then applied it as a collyrium*

to his eyes. (K, *S.) = حَلَّاهُ, inf. n. حَلٌّ, *He flogged him with a whip.* (S.) — And, as also حَلَّاهُ, *He struck him with a sword,* (S, K,) or a staff or stick. (TA.) — حَلَّاهُ بِهِ الْأَرْضَ *He threw him down on the ground, prostrate:* (K:) like حَلَّاهُ بِهِ الْأَرْضَ, which, accord. to Az, is a dial. var. of حَلَّاهُ. (TA.) — حَلَّاهَا † *He lay with her; or compressed her.* (K, TA.) = حَلَّاهُ, (S, K,) and حَلَّاهُ, (K,) and حَلَّاهُ, (TA,) *He gave him money.* (AZ, S, K.) [Hence,] مَا حَلَّيْتُ مِنْهُ بَطَائِلَ [I gained not, or derived not, any great profit from him, or it]. (T.) [See also 1 in art. حَلَّى.] = حَلَّاهُ الْجِلْدَ, aor. حَلَّاهُ, inf. n. حَلٌّ, *He (a currier) shaved the hide; (S, K;) i. e., removed what remained of the flesh.* (K.) — Hence the prov., حَلَّاهُ حَالَتَهُ عَنْ كُوعِهَا [A woman shaving a hide grazed the shin of the extremity of the bone of her fore arm next the thumb: see also حَزَّ]: for the dexterous woman sometimes hurries, and so grazes the skin of her wrist-bone. (S.) The prov., however, is differently explained: see حَالَتَهُ. (TA.) — حَلَّاهُ الصُّوفَ, inf. n. حَلٌّ; as also حَلَّاهُ; *I tore the wool from the sheep.* (Lh, TA in art. حَلَّتْ) = حَلَّاهُ الْأَدِيمَ, inf. n. حَلٌّ, *The hide had in it what is called حَلَّى.* (S.) — حَلَّى *He had pustules (حَلَّى, for which is put in the K حَلَّى) upon his lips after a fever.* (TA.) And حَلَّتْ الشَّفَّةُ *The lip broke out with pustules after an illness;* (S, K;) as also حَلَّتْ. (T.)

2: see 1, in two places. = حَلَّاهُ, inf. n. حَلٌّ, *He drove away, and debarred,* (camels or other animals, S, or people, TA,) from the water. (S, K.) حَلَّاهُ occurs in a trad. for حَلَّاهُ, like قَرَّاهُ for قَرَّاهُ, contr. to analogy; it being a rule not to change hemzeh into ي unless the next preceding letter is meksoor. (TA.) = حَلَّاهُ السُّوقَ, inf. n. حَلٌّ; as also حَلَّاهُ; *He sweetened the [or mess made of the meal of parched barley]: but hemzeh does not properly belong to this verb; for it is from الحَلْوَاءِ.* (Fr, S, K.) [See 2 in art. حَلْو.]

4: see 1, in three places: = and see also 2. حَلَّى *Pustules breaking out upon the lips after a fever.* (S, K.) [See also حَلَّى, in art. حَلَّى.]

حَلْوُ: see حَلَّاهُ. حَلْوَةٌ *A land abounding with trees: (K:) or the name of a certain place, (K,) intensely cold; (TA;) as also حَلْوَةٌ.* (K.)

حَلْوَةٌ and حَلْوَةٌ *What is rubbed between two stones, to be applied as a collyrium (S, K) for a pain in the eyes: (TA:) [but see the verb, in the explanations of which this collyrium seems to be more correctly described:] or حَلْوَةٌ is a stone which a person with diseased eyes uses as a remedy: (K:) or, accord. to ISk, a stone that is rubbed upon, and then used as a collyrium; [i. e., its powder is so used.] (TA.) تُحَكُّ حَلْوَةٌ*

بِالذَّرَارِيحِ [A powder for the eyes, that is rubbed together with cantharides,] is a prov., applied to him whose words are fair, and whose actions are foul. (TA.) — حَلْوَةٌ also signifies *That which a currier shaves off from the inner side of a hide.* (S, K.)

حَلْوَةٌ: see the next preceding paragraph.

حَالَتَهُ *A malignant serpent, (Sh, K,) the action of which, in poisoning him whom it bites, is like that of the oculist who rubs powder [from two stones] for him who has diseased eyes, and applies it to them.* (Sh.) [Hence, accord. to some, the prov. above mentioned, as is stated (but without explanation) in the TA.]

تَحَلَّى and تَحَلَّتْ *The hair on the surface of a hide, and its dirt, and blackness: (K:) or what is pared off from the back of a hide.* (Lh, TA in art. بَشَرَ.) — Also *What the knife spoils, of a hide, in the process of shaving it.* (S, K.) — رَجُلٌ تَحَلَّتْ *A heavy, or dull, or troublesome, man, (TA,) who sticks to another [like dirt], and vexes him.* (K.)

تَحَلَّتْ: see the next preceding paragraph.

مِحْلَةٌ: see what next follows.

مِحْلَةٌ *A currier's knife, used for shaving the inner surface of the hide: (K:) and مِحْلَةٌ the iron instrument, or stone, with which one shaves off the تَحَلَّى of a hide, and with which one skins.* (TA voce مِحْمَرٌ, q. v.)

حلب

1. حَلَبَ, (S, Mgh, Mṣb, K,) aor. حَلَبَ, (S, Mṣb, K) and حَلَبَ, (K,) inf. n. حَلْبٌ (S, A, Mṣb, K) and حَلَبٌ (A, Mgh, Mṣb, K) and حَلَابٌ; (K;) and حَلَبَ; (S, K;) *He milked (TA) a she-camel (S, Mgh, Mṣb, TA) &c., (Mṣb,) a ewe, a she-goat, and a cow: (TA:) he drew forth the milk in the udder: (A, K: [see also 10:]) and حَلَبَ اللَّبَنَ [he drew the milk from the udder]. (S and K in art. رَثًا, &c.) حَلَبْتُ بِالسَّاعِدِ الْأَشَدِّ [Thou hast milked with the strongest fore arm] is a prov., meaning thou hast asked aid of him who will perform thine affair, or thy want: (TA:) or, accord. to A'Obeyd, حَلَبْتُهَا *I have milked her &c., meaning I have taken it by force when I could not by gentle means.* (TA in art. شَدَّ.) And حَلَبْتُ صَرَامَ, (TA,) or صَرَامٌ, (S, and some copies of the K, in art. صَوْرَ,) *The last milk was, or has been, drawn from the udder, is another prov., used in a case when an evil has attained its crisis: (TA:) or it means †the excuse reached, or has reached, its utmost point: (AO, S and K in art. صَوْرَ:) or the she-camel that had [little or] no milk was milked, or has been milked; denoting a calamity. (IB, TA in art. صَوْرَ.)* And *إِنْ كُنْتُ كَاذِبًا فَحَلَبْتُ قَاعِدًا* *If thou lie, mayest thou milk sitting; i. e., lose thy camels, and become an owner only of sheep or goats, and thus, after having milked camels standing, milk sheep or goats sitting: this, also, is a proverbial saying,**

like the following: مَا لَهُ حَلَبَ قَاعِدًا وَأَصْطَبَحَ بَارِدًا [What aileth him?] *May he [be reduced to] milk a sheep or goat sitting, and drink cold water, not hot milk.* (TA.) And حَلَبَ الدَّهْرَ أَشْطَرَهُ † *He experienced good fortune and evil, is another prov. (TA. [See this and other exs. in art. شَطَرَ.]*) So, too, حَلَبْتُ حَلْبَتَهَا † ثُمَّ أَقْلَعْتُ (TA [but not there explained]) [lit. *She performed her act of milking, and then desisted: but, as explained in Freytag's Arab. Prov. (i. 343 and 281), meaning †It (a cloud, سَحَابَةٌ,) sent forth a fine rain, and then ceased: and some read حَلْبَةٌ حَلْبَةٌ, meaning the same: see another reading voce حَلَبَ.*] — [Hence, حَلَبَهُ † *He mulcted him: see an ex. voce فَشَّ: and see حَلَبَ.*] — [Hence also,] حَلَبَ, (A, K,) aor. حَلَبَ, (A,) inf. n. حَلْبٌ, (TA,) † *He set himself upon his knees, in the posture of the milker: (A:) he sat on his knees; (K;) or on his knee: he sat on his knee in eating, or in milking a ewe or she-goat: he kneeled.* (TA.) You say, كُنَّ وَأَحْلَبُ † [Kneel thou like the milker, and eat]: (A:) it denotes a lowly [and becoming] mode of sitting while eating. (TA.) *لَيْسَ فِي كُلِّ حِينٍ أَحْلَبُ* † [Not at every time is it said, kneel thou, and understand] is a prov. applied in the case of anything that is forbidden, or denied: AA says that الحَلْبُ signifies the act of kneeling; and الحَلْبُ the understanding a thing: and one says to a stupid person, كُنَّ وَأَحْلَبُ † *Kneel thou; then understand: one says also, لَيْسَ كُلِّ حِينٍ أَحْلَبُ* [in Freytag's Arab. Prov., ii. 437, thus: *لَيْسَ كُلِّ حِينٍ أَحْلَبُ † فَأَشْرَبُ*, and explained as meaning *Not every time permits to milk and then to drink: i. e. not every time aids thee in performing a work; therefore thou shouldst act prudently, and not expend thy wealth without rule and measure.*] (TA.) = حَلَبَ الرَّجُلَ, aor. حَلَبَ, *He milked for the man.* (S.) — حَلَبَهُ and حَلَبَهُ *He assigned to him, to be milked by him, a ewe or she-goat, and a she-camel: (K:) or the latter, he assigned to him what he should milk.* (S.) = حَلَبُوا, (K,) aor. حَلَبُوا, (TA,) inf. n. حَلْبٌ and حَلْبٌ, *They assembled, or collected themselves together, from every quarter.* (K, TA.) [See also 4.] = حَلَبَ, aor. حَلَبَ, *It (hair &c.) was, or became, black.* (K.)

3. حَالَبَهُ *He milked with him.* (K.) — See also 4. — حَالَبَتْهَا, inf. n. حَالَابَةٌ, *She vied with her in patience during milking.* (L.)

4. أَحْلَبَ أَهْلَهُ, (S,) inf. n. إِحْلَابٌ (K) and إِحْلَابَةٌ, (S, K,) [which latter see also below,] *He milked for his family, while he was in the place of pasturage, and then sent to them the milk there drawn by him: (S, K:) or he conveyed to his tribe what had been milked while the camels were in the places of pasturage, and had been collected to the quantity of a camel-load.* (TA.) — See also 1, in three places. [In the last of those instances, the verb, as explained in the K, is doubly trans.; and hence,] — أَحْلَبَهُ is also used as meaning † *He gave him a thing.* (TA.) — Also *He assisted him to milk, or in milking.* (S, A, Mgh, K.) — And hence, (A, Mgh,) as also حَالَبَهُ, (S,) by extension, (A,) in a general sense, (Mgh,) † *He*

assisted him, or aided him. (S, A.) And **احلب** *He entered among a party, or people, not his own, and aided some of them against others.* (TA.) And **احلبوا** *They aided their companions.* (TA.) **†احلبوا** *They assembled, or collected themselves together, from every quarter, to render aid, عليه against him;* (S;) like **اجلبوا**; (S in art. **حلب**;) as also **†استحلبوا**: (TA:) **†they collected themselves together from every quarter for war &c.:** (Az, TA:) **†they assembled from every quarter, عليه against him.** (TA. [See also 1.]) **== احلب** *His camels brought forth females: opposed to اجلب* "his camels brought forth males." (S, A, K.) One says, **أأحلبت أمراً أجلبت**, *Have thy camels brought forth females, or have they brought forth males?* (M, K.) See also **أجلب**.

5. **تحلب** *It flowed;* (S, A, K, KL;) [or oozed, or exuded;] said of milk; (KL;) and †of water; (A;) and †of sweat, (S, A, K,) as also **†انحلب**; (S;) and †of moisture, or dew. (L.) — **†It (one's body) flowed, عرقاً with sweat:** and in like manner, the eye [with tears]; (K;) and the mouth [with saliva]; (A, K;) as also **†انحلب**. (K.) — **†He sweated.** (TA.) — It is also said of the [tribute termed] **فِيء** [as meaning **†It flowed in; or was collected:** see **حلب**]. (TA.)

7: see 5, in two places.

8: see 1, first sentence.

10. **استحلب** *He drew forth milk.* (S, A, K,*) — [Hence,] **استحلبت الريح السحاب** (A, TA) **†The wind drew forth a shower of fine rain from the clouds; or caused them to send forth fine rain.** (TA.) [And **استحلبه في فيه** *He sucked it in his mouth so as to draw forth its moisture or what dissolved thereof:* see an ex. voce **مُرٌّ**.] — **نَسْتَحْلِبُ الصَّبْرَ**, occurring in a trad., means **نَسْتَدِرُّ** **السَّحَابَ** [We desire, or look for, a shower of rain from the white clouds]. (TA.) — See also 4.

حلب: see **حلب**.

حلب is an inf. n.: (S, A, Mgh, K: see 1:) — and also signifies *Milk drawn from the udder;* (S, A, Mgh, K;) or so **حلب لبن**; (Mgh;) and so **حليب**; (S, A, K;) or **لبن حليب**; (Mgh;) and **حلاب**: (TA:) or (K, TA, in the CK "and") **حليب** signifies [fresh milk, i. e.] *milk of which the taste has not become altered;* (K, TA;) and **حلب** is thought by ISd to be used in this sense. (TA.) — [Hence,] **†The [tax called] جبابة**: (A:) or the *hind of جبابة* (S, K) *that is similar to the صدقة and the like,* (K,) *whereof the assessment is not certain, or defined:* (S, K:) pl. **أحلاب**. (A, TA.) The pl. also means **†Profits, or advantages, such as accrue to a commander, or governor.** (TA in art. **وضع**.) — **†An evil result:** so in the saying, **مَا لَهُ لَرَّ حَلْبٌ**: [They tasted the evil result of their affair, or action]. (A.) — **حلب** — **ولا حلب**, mentioned by IAqr, but not explained by him, (TA,) is said to be a form of imprecation

[meaning *What aileth him? May he have neither she-camels nor he-camels*]; (K;) and this is the opinion generally held: (TA:) but some say that there is no reason for this [assertion; holding the meaning to be, *he has neither she-camels nor he-camels;* the former being redundant: see 4; and see also **حلب**]. (K.) — Also **The covering, exterior part, peel, or the like, (syn. قشر,) of anything.** (Kr, TA.)

حلب [a pl. of which the sing. is not mentioned,] *Black;* as applied to animals. (K. [See also **حلب**].) — And **Intelligent;** as applied to men. (K.)

حلب [A single act of milking:] see 1. — [A time of milking. And hence,] **الحلبتان** *The morning and evening;* (IAqr, K;) because they are the two milking-times. (TA.) — **†A fine rain; or a shower of fine rain:** pl. **حلبات**: the sing. occurring in the TA in art. **هضب**, and the pl. in the same and in the S in that art.: see also 1 in the present art.] — **A number of horses started together for a wager:** (K:) **حلبات** *horses assembled from every quarter for a race,* (S, Mgh, Mgh, K,) *not from one stable,* (S, K,) *or not from one quarter:* (Mgh:) *or horses that come from every quarter to aid:* (A: [but this is probably a false rendering, occasioned by an omission, which has combined portions of explanations of two words:]) pl. **حلاب**, (Mgh, K,) because the sing. has the meaning of **حلب**, (Mgh,) [as pl. of **حلب**] irreg., and **حلاب** and **حلبات**. (TA.) You say, **جاءت الفرس في آخر الحلب** *The mare came among the last of the horses [in the race].* (Mgh.) And **فلان سابق الحلاب** **†[Such a one is the winner in races, or in contests].** (TA.) — And **A race-ground.** (A.) You say, **فلان يركض في كل حلب** **†[Such a one urges on in every scene of glorious contest].** (A, TA.)

حلب [Fenugreek; *trigonella foenum-graecum* of Linn.] *a certain grain,* (S, Mgh, Mgh,) *well known,* (S, Mgh,) *which is eaten;* also pronounced **حلب**: (Mgh:) *a certain plant,* (AHn, K,) *having a yellow grain, used medicinally; and made to germinate [in a vessel of water], and eaten;* (AHn, TA;) *useful as a remedy for diseases of the chest, for cough, asthma, phlegm, and haemorrhoids, for giving strength to the back, for the liver and the bladder, and as a stimulant to the venereal faculty,* (K, TA,) *alone or compounded; and a common article of food of the people of El-Yemen:* pl. [or rather coll. gen. n.] **حلب**. (TA.) — The [plant otherwise called] **عروفج**. (AHn, K.) — The **قتاد** [or *tragacantha*]. (AHn, K.) — The **leaves of the عشاء** when they have become harsh and dry, and dusty or dust-coloured, and when its branches and thorns have become thick: (TA:) or it is [what is in a similar state] of the fruit of the **عشاء**: (IAth, TA:) the word is sometimes pronounced **حلب**. (TA.) — The **kind of food called فريقة**, (K, TA,) *which is given to women when childbearing;* (TA;) as also **حلب**. (K.) — **A pure black colour.** (K.) [See **حلب**].

حلب: see the next preceding paragraph, in three places.

حلبى: see **حلوب**, in two places.

حلباء A female slave who kneels by reason of indolence. (TA.)

حلباء; and its pl. **حلبات**: see **حلوب**, in three places.

حلبوب *Black hair &c.* (T, K. [See also **حلب**].) And **أسود حلبوب** *Intensely black.* (S.)

حلبوت: } see each in two places voce **حلوب**.
حلبوتى: }
حلبانة: }

حلاب: see **حلب**: — and **محللب**. — It is also a pl. of **حلب**, as shown above. (TA.)

حلوب and **حلوبة** (of which the latter is the more common, TA) *A she-camel that is milked;* (K;) both signify alike: (TA:) or the former is an epithet, signifying as above; and the latter is a subst., signifying the *animal that is milked;* (S, A, Mgh, Mgh, TA;) though some say the reverse: or sometimes the former is used for the latter, meaning a *milch camel, &c.:* accord. to Meyd, the latter signifies a *she-camel that is milked for the guest, and for the people of the tent or house:* (TA:) the former is used by some as a sing., and by others in a pl. sense: (IB, TA:) and [in like manner] the latter is applied to a single she-camel or ewe or she-goat, and to more: (K:) the pl. (of the latter, TA) is **حلاب** (S, K) and **حلب**; (K;) and **حلب**, supposed to be a contraction of **حلب**, also occurs as a pl. epithet applied to ewes and to she-goats. (Lh, TA.) You say **حلوبة تمل ولا تصرح** *A milch camel that gives much froth in her milk, and does not give pure, or clear, milk:* a prov., applied to him who promises much, but performs little. (Meyd, TA.) And **حلوبة المسلمين** **†[The milch camel of the Muslims has yielded a copious supply of milk]** is said when the dues of the government-treasury are in a good state. (IAqr, Suh, TA.) **حلبانة**, also, signifies *A she-camel having milk;* (IAqr, S, K;) *that is milked;* a milch camel; (A, K;) like **حلوب**; (TA;) and so **حلباء** (IAqr, K) and **حلبوت** (ISd, K) and **حلبى** and **حلبوتى**, (K,) like as they said **ركبوت** and **ركبوت** (TA) and **ركبوتى** and **ركبوتى**: (K:) or *fit to be milked:* (S and TA voce **ركوب**;) and **حلوب** and the rest of the foregoing epithets, except **حلبوت**, [which I nevertheless believe to be perfectly syn. with them, like as **حلبوت** is syn. with **حلاب** accord. to the S.] are also mentioned as having an intensive signification. (TA.) You say **ناقاة حلبانة** (A, K) and **حلبانة** (TA) [and **حلبوت** and **حلبوتى** and **حلبوتى** and **حلبوتى** and **حلبوتى** (K)] *A she-camel that is milked and ridden:* (A, K:) or *that yields abundance of milk and that is submissive to be ridden.* (TA.) AZ mentions **ناقاة حلبات**, the latter word in the pl. form; as also **ركبات**. (TA. [But

in each case I think that the ت is a mistake for ه. See also حَالِبٌ. — [Hence,] هَاجِرَةٌ حَلُوبٌ † [A summer-midday] that draws forth the sweat. (K.)

حَلِيبٌ: see حَلَبٌ, in two places. — Also † A beverage [of the kind termed نَبِيدٌ,] prepared from dates. (K, TA.) — And † Fresh blood. (K.)

حَلَابَةٌ [or perhaps حَلَابَةٌ, like عَصَاةٌ &c., † An exuding fluid]. (AHn, TA voce نَفَطٌ, q. v.)

حَلُوبَةٌ: see حَلُوبٌ.

حَلِيْبَةٌ: see حَلْبَةٌ: — and see what next follows.

حَلَابِيبٌ used as a pl. of حَلْبَةٌ [q. v.], because the latter has the meaning of حَلِيْبَةٌ. (Msb.) — Also Companies, assemblies, or troops. (K.) — And The sons of the paternal uncle: (K:) or a man's assistants, or auxiliaries, consisting of the sons of the paternal uncle in particular. (TA.)

حَلْبٌ A certain plant, (S, K,) that grows in the hot season, in the plains and on the sides of valleys, cleaving to the ground so as almost to be buried in it, not eaten by the camels, but only by the sheep or goats, (TA,) and by the gazelles: (S, TA:) it increases the milk, and fattens; and gazelles are snared [while pasturing] upon it (تَحْتَبِلُ عَلَيْهَا): (TA:) hence the expressions تَبَسُّ ذُو حَلْبٍ and تَبَسُّ الحَلْبِ [a buck-gazelle that feeds upon the حَلْب]: (S:) it is a curling herb, of a dusty colour inclining to green, that spreads upon the ground; when a piece of it is cut off, a milky fluid flows from it: (Ag, S:) AHn says, it is a plant that spreads upon the ground, evergreen, having small leaves, with which they tan: Aboo-Ziyád says, it is included among what are termed الخَلْفَةُ, and is a tree that expands over the ground, cleaving thereto, intensely green, growing most when the heat becomes great: and he adds, on the authority of Arabs of the desert, that it lies upon the ground, having small and bitter leaves, and a root penetrating deep into the earth, and small twigs: it is of the kind of plants termed رَيْحَةٌ. (TA.)

حَلْبِيٌّ A skin for water or milk tanned with [the leaves of] the حَلْب; (S, K;) as also † مَحْلُوبٌ, (K.)

يَوْمٌ حَلَابٌ † A deny day. (Sh, K.)

حَالِبٌ A milker; (S, K;) as also † حَلُوبٌ; (K;) but the latter has an intensive signification: (TA:) pl. حَلْبَةٌ. (S, A.) You say, هُمُ حَلْبَةُ الإِبِلِ [They are the milkers of the camels]. (A.) And شَتَّى حَلْبَةٍ [Separately the milkers return]: (S, A:) for when they assemble to milk their camels, each occupies himself with milking his own, and then they return, one after another; (S, TA;) or they water them together, and return separately to their abodes, where each one milks: (TA:) a prov., (S, A, TA,) relating to the manners of men in assembling and separating: (TA:) you should not say الحَلْبَةُ. (S.) IKK† gives it differently, thus: حَتَّى تَوُوبَ الحَلْبَةَ [Until the milkers return]: but the former reading

is that commonly known. (IB, TA.) نَيْسٌ لَهَا [They (i. e. camels) have not a pastor, but milkers] is another prov., applied to a man who asks thine aid, and whom thou aidest, but on whose part there is no aid. (TA. [That is, You ask aid of one to whom you render no aid. See also Freytag's Arab. Prov. ii. 427.]) — [Hence,] الحَالِبَانِ † [The two spermatic ducts;] two veins, or ducts, which supply the penis with [the spermatic] fluid; whence the phrase, ذُرَّ حَالِبَاهُ, meaning † his penis became erect: (A, TA:) † two veins, or ducts, in the kidneys: (Zj in his "Khalk el-Insán:") or † two veins, or ducts, (S, TA,) of a green colour, (TA,) on either side of the navel: (S, TA:) accord. to some, † two veins, or ducts, within the two horns. (TA. [But I think that, in this instance, القرنين is a mistranscription for العرنين, meaning the nose: see what follows.]) حَوَالِبٌ [is the pl., and] signifies † The sources [whence flows the milk] of the udder: (A, TA:) and † the sources whence flow the tears of the eye: (A, K:) and † the sources of a spring, (A,) or of a well: (K:) and حَوَالِبُ الأَسْهَرَيْنِ † the veins, or ducts, that excrete the mucus from the nose, and the spermatic fluid from the penis. (AA, T. [But see art. سَهْر.])

إِحْلَابٌ: see what next follows.

إِحْلَابَةٌ Milk which a man draws for his family, while he is in the place of pasturing, and then sends to them: (A, K:) or milk that remains over and above what fills the skin: (K:) or what remains over and above the contents of the skin when the pastor brings the skin on the occasion of his conducting his camels to water and it contains milk; this being the إحْلَابَةُ of the tribe: or milk which people collect, to the quantity of a camel-load, while their camels are in the place of pasturing, and convey to the tribe; as also † إِحْلَابٌ, pl. أَحَالِبٌ; whence the phrases, قَدْ جَاءَ بِإِحْلَابَيْنِ, and بِثَلَاثَةِ أَحَالِبٍ He has come with two camel-loads of milk collected while the camels were in the pasture, and with three such loads: when, in the case of milking ewes or goats or cows, people do thus, one says of them, جَاءُوا بِإِحْلَابَيْنِ, and بِثَلَاثَةِ أَحَالِبٍ. (TA. [See also 4.]

تَحْلِبَةٌ and تَحْلِبَةٌ and تَحْلِبَةٌ and تَحْلِبَةٌ and تَحْلِبَةٌ (K) and تَحْلِبَةٌ (K) (AHn, TA) and تَحْلَابَةٌ (K) A ewe, or she-goat, from whose udder somewhat [of milk] has issued before her being mounted by the ram: (K:) and a she-camel that emits, or yields, milk before conception: (Seer, TA:) or you say, accord. to Ks, عَنَرُ تَحْلِبَةٍ, or تَحْلِبَةٍ, [accord. to different copies of the S,] meaning a she-goat from whose udder some milk has issued before she has been mounted by the ram: and accord. to AZ, عَنَاتُ تَحْلِبَةٍ, or تَحْلِبَةٍ, [accord. to different copies of the S,] and تَحْلِبَةٍ, and تَحْلِبَةٍ, a young she-goat that is milked before she conceives. (S.)

مَحْلِبٌ A place of milking. (Msb.) — [Also

The prunus mahaleb of Linn.; a small kernel of the stone of a wild cherry, much esteemed by the Egyptians, (and by the Arabs in general, E. W. L.,) and employed by them in many diseases, as a bechic and carminative; brought from Europe: (Rouyer, in the "Descr. de l'Égypte," xi. 452 of the 8vo. ed. :) a kind of odoriferous tree: (A:) a certain tree having a grain (حَبٌّ [which may mean a kernel]) that is put into perfumes and aromatics; (Msb, TA;) the perfume in which it is incorporated being termed † مَحْلِبِيَّةٌ: so say IDrst and others: AHn says that he had not heard of its growing anywhere in the country of the Arabs: accord. to Aboo-Bekr Ibn-Talhah, a tree having a grain (حَبٌّ) like that of the رَيْحَانِ [which is likewise used in medicine, called بِزْرُ الرَيْحَانِ, i. e. the seed of the ocimum basilicum, or common sweet basil]: accord. to Aboo-'Obeyd El-Bekree, the [tree called] أَرَاكُ: (TA:) [J says,] حَبُّ المَحْلِبِ is an aromatic medicine, the place whereof is المَحْلِبِيَّةُ, (S,) which is a town (بَلَدٌ) near El-Mósil: (K, TA:) IKh calls it a kind of perfume: some say it is the grain of the خَرْوَجُ [or castor-oil-plant]: others, that the مَحْلِبُ is the fruit, or produce, of the kind of tree termed شَجَرُ البُسْرِ, which the Arabs call الأُسْرُ: IDrd says that it is the grain with which one perfumes; calling the grain by the name of مَحْلِبُ: (TA:) the best is the white, pearly, and clear. (Ibn-Seenà, book ii. p. 210.) Accord. to IDrst, this word is originally an inf. n., and حَبُّ المَحْلِبِ and شَجَرَةُ المَحْلِبِ mean حَبُّ الحَلْبِ and شَجَرَةُ الحَلْبِ. (TA. [IbrD informs me that it is a custom of some of the Arabs, previously to their milking, to chew some مَحْلِبُ, and to anoint with it the teat of the animal.]) — Honey. (K.)

مُحْلِبٌ [One who assists in milking. — And hence, in a general sense,] † An aider, or assistant: (S, K:) or an aider, or assistant, not belonging to the party, or people, whom he aids: if of that party, or people, the aider is not so called, accord. to the T. (TA. [But see 4.]

مَحْلَبٌ (S, A, Msb, K) and † حَلَابٌ (A, Msb, K) A milking-vessel; a vessel into which one milks; (S, A, Msb, K;) made of the skin of a camel's side, or of other skin: (MF:) a vessel into which ewes are milked. (Az, TA.)

مَحْلِبِيَّةٌ: see مَحْلِبٌ.

مَحْلُوبٌ Milk drawn from the udder. (S, K, &c.) — See also حَلْبِيٌّ.

حلت

حَلِيْبَةٌ: see what follows.

حَلْبِيَّةٌ (S, K;) for which you should not say حَلْبِيَّةٌ, with ث; sometimes written حَلْبِيَّةٌ; (S;) as in one copy; but in another, and in that from which SM quotes, حَلْبِيَّةٌ; and حَلْبِيَّةٌ; (K;) [Assa, or asa: of which there are two kinds; حَلْبِيَّةٌ طَيِّبَةٌ, or assa foetida; and حَلْبِيَّةٌ مُنْتِنَةٌ, or assa dulcis:] the gum of the أَنْجَذَانِ: (S, K:) 79

ISd says, *حلتيت* is an Arabic or an arabicized word: [and is the name of a certain plant:] I have not heard that it grows in Arabia; but it grows between *Bust* and the country of *El-Keekán*: it is, he says, a plant that lies prone upon the ground, and from the middle of it there comes forth, and rises high, a reed, or cane, at the head whereof is a knob (*كُعبرة*): it is also, he adds, the name of the gum that comes forth at the roots of the leaves of that reed, or cane: the people of the part above mentioned, he says, cook the plant thus called, and eat it; and it is not a plant that remains during the winter. (TA.) In the T, Az states that *حلتيت* is said, on the authority of Lth, to be the same as *انجرد* [app. a mistake for *انجرة*; or for *انجرد*, from the Persian *انكرد*, signifying *assa foetida*]; but, he adds, the word that I remember to have heard as the same as *انجرد* is *حلتيت*, with *خ*; and I do not think it to be genuine Arabic. (TA, here and in art. *حلت*.)

حلس

1. *حَلَجَ القطن*, (S, A, Mgh, K,) aor. - (S, Mgh, K) and - , (S, K,) inf. n. *حَلَجٌ*, He separated, or cleared, the cotton from its seeds, with the wooden implement termed *مِخْلَجٌ*: (Mgh:) or he separated and loosened the cotton (*ندفه*) with the *مِخْلَج* upon the *مِخْلَج*, (TA,) or upon the *مِخْلَجَة*. (A.) [Golius describes the operation thus: "e nucibus parum excerptum, inter ferramenta duo (quorum superius, axiculo seu specillo simile, ceu torno vertitur, inferius quiescit, simul autem inter sese arcte coherent,) attrahitur et à semine duriore segregatur:" but see *مِخْلَج* and *مِخْلَج*.] — [Hence,] *حَلَجٌ* signifies also †He made a cake of bread round (A, K) [by rolling it] with the *مِخْلَج*. (A.) — And †He mixed, and stirred about, and beat, what is termed *تَلْبِينَة*, or *هريسَة*. (A, TA.) — And †He beat another with a staff, or stick. (A.) — †He twisted a rope. (A, TA.)

5. *تَحَلَجَ السحاب* †The clouds became in a state of commotion, and lightened. (K.) — *ما تَحَلَجَ ذلك في صدري* †That [thing, or affair,] did not become agitated to and fro in my mind, so that I should doubt respecting it. (TA.) And *ما تَحَلَجَ في صدري منه شيء* †[Nothing of it was doubtful in my mind;] I doubted not respecting aught of it. (A.) You say, *دع ما تَحَلَجَ في صدرك*, and *ما تَحَلَجَ* †[Leave thou that which has been doubtful in thy mind]. (Lth, TA.) *تَحَلَجَ في صدري* and *تَحَلَجَ* mean †I doubted respecting it: (A, TA:) or both mean nearly the same. (Sh, TA.) The saying of 'Adee, (K,) [or,] correctly, the saying of the Prophet to 'Adee Ibn-Zeyd, (TA,) *لا يَتَحَلَجَنَّ في صدرك طعامٌ ضارعت فيه*, (TA,) or *لا يَحْتَلَجَنَّ* †, [accord. to different copies of the K, in the CK *التصراية*] means †Let not aught [of doubt] enter thy heart on account of it; [i. e., on account of food in respect of which thou hast resembled those who

follow the Christian religion;] i. e., it is clean. (Sh, K, TA.) Accord. to IATH, this is from *حَلَجٌ*, signifying motion, and commotion, or agitation: and it is also related with *خ* [in the place of *ح*], meaning the same. (TA.)

8: see 5.

حَلَجٌ: see 5, last sentence.

سحابٌ حَلُوجٌ † Lightning clouds. (K.)

حَلِيجٌ and *مَحْلُوجٌ* Cotton upon which the operation signified by the verb *حَلَجَ* has been performed; (S, K;) cotton separated, or cleared, from its seeds. (Mgh.) — For the former, see also *حَلِيجَة*.

حَلِيجَة The art, or business, of performing the operation, upon cotton, signified by the verb *حَلَجَ*. (K.)

حَلِيجَة † Milk in which are dates: (K:) milk in which dates have been macerated, steeped, or soaked; (S, TA;) and which is sweet: (TA:) or clarified butter [poured] upon pure milk: or dregs squeezed from a butter-skin (*عصارة نحى*) [or perhaps the latter word is a mistranscription for *نحى*, and, if so, the meaning is the expressed juice of the species of dates termed *نحى*]: (S, K;) and the expressed juice of *حناء*: and some fresh butter milked upon: (K:) pl. *حَلِيجٌ*: accord. to the T, *حَلِيجٌ* signifies dates with milk: (TA:) and accord. to Kr, *حَلِيجٌ*, without *ة*, is a name given to dates milked upon, and then mashed with the hand. (ISd, TA.)

حَلِيجٌ One whose business is to perform the operation, upon cotton, signified by the verb *حَلَجَ*. (S, K.)

مِخْلَجٌ The thing on which is performed the operation, upon cotton, signified by the verb *حَلَجَ*; (S, K;) as also *مِخْلَجَة*: (S, A, K:) it is of wood or of stone. (TA.) — See also *مِخْلَج*. — Also †The axis (*مِخْوَرٌ*) of the sheave of a pulley. (K.)

مِخْلَجَة: see *مِخْلَجٌ*.

مِخْلَجٌ The thing with which is performed the operation, upon cotton, signified by the verb *حَلَجَ*: (S, A, K:) or *مِخْلَجٌ* is the name of the wooden implement [with which that operation is performed, or] with which cotton is separated, or cleared, from its seeds. (Mgh.) — Also †An implement of wood, (K,) or of stone, (TA,) with which a cake of bread is expanded; (K;) a rolling-pin for dough: (A, TA:) pl. *مِخْلَجٌ* and *مِخْلَجٌ*. (TA.) — And †A bull's horn. (A, TA.)

مَحْلُوجٌ: see *حَلِيجٌ*.

حلزون or حلز

حَلَزُونٌ [The snail;] a certain creeping thing

(*دابة*), (K in art. *حلز*), or a small creeping thing, (S and K in art. *حلزون*), that is found upon the [kind of tree called] *رَمْتٌ*: (S, K:) or of the kind called *أصداف* [i. e. of the testaceous kind, or shell-kind: applied in the present day to the snail with its shell, and to any kind of spiral shell]: (K:) it is a kind of worm, having a shell within which it conceals itself: (TA in art. *حلزون*;) its flesh is good for the stomach, and for the wound of the mad dog, and for dissolving hard tumours, and curing ulcers; its shell, burnt, clears the mange, or scab, and the [species of leprosy termed] *بَهَقٌ* [q. v.], and the teeth; and the application of it externally draws forth the *سَلَاءٌ* [or perhaps it should be *سَلَاءٌ* (or prickles of the palm-tree)] from within the flesh, and, mixed with vinegar, stops bleeding from the nose: (K in art. *حلزون*;) Az agrees with the author of the K in mentioning this as a trilateral-radical word; but Aq and J hold the *ن* to be a radical letter, (TA in art. *حلز*), and so do Lth and A'Obeyd. (TA in art. *حلزون*.)

حلس

1. *حَلَسَ البعير*, aor. - (Sgh, L, K) and - , (L,) inf. n. *حَلَسٌ*; (TA;) and *احلسه*, (S, K, &c.) inf. n. *احلاس*; (TA;) He clad, or covered, the camel with a *حلس* [q. v.]; (S, K, &c.) put upon him a *حلس*. (Sh.) — *حَلَسَتِ السماء*, (T, K,) inf. n. *حَلَسٌ*, (TA,) †The sky rained continually; as also *احلست*: (K:) or rained a fine and continual rain; (T;) and so †the latter. (T, S, A, K.)

4: see 1, in three places: — and see 10, in two places.

10. *حَلَسَ* He made it to be as a *حلس*. (TA.) — So the verb signifies in the phrase *فَلَانًا الخوف فلانٌ احلس* [in the CK *الخوف فلانٌ احلس*] (TA) †Such a one relinquished not fear. (Mgh, K, TA.) — *احلس الليل بالظلام* †The night became dense with darkness. (A, TA.) — *احلس التبت* †The herbage covered the land with its abundance (Aq, S, K, TA) and tallness; (Z, TA;) as also *احلس*. (K.) And *احلست الارض* †The land became altogether green [as though covered with a *حلس*: see the part n. below]: (Sh, TA:) or, as also *احلست*, became clad with sprouting herbage: or became green, with erect herbage. (TA.)

حلس A piece of cloth (*كساء*), (S, A, Mgh, Mgh, K,) of thin texture, (S, TA,) which is put on the back of a camel, (S, A, Mgh, Mgh, K,) beneath the *برذعة*, (S, A, Mgh, K,) or beneath the *رحل*; (Mgh;) a piece of hair-cloth used as a covering for a horse or the like: (A:) or anything that is next the back of the camel or other beast, beneath the saddle, in the place of the *مرشحة*, being beneath the felt cloth: (TA:) and a [piece of cloth of the kind called] *كساء*, (S, A, Mgh, K,) or a piece of hair-cloth, (A,) or the like, (TA,) or a carpet, (IAq, Mgh,) that is spread in a house or tent, (S, A, Mgh, Mgh, K,) beneath the best of the pieces of cloth: (S, Mgh,

ك:) and حلس signifies the same, in both applications: (A'Obeyd, S, K:) pl. [of pauc.] أَحْلَاسٍ (S, Mṣb, K) and [of mult.] حُلُوسٌ (K) and حَلَسَةٌ. (Fr, Sgh, K.)—[Hence,] فَلَانٌ مِنْ أَحْلَاسِ الْخَيْلِ †Such a one is of those who train and manage horses and are constantly upon their backs. (TA.) And نَحْنُ أَحْلَاسُ الْخَيْلِ †We are acquirers of horses and constantly upon their backs. (S.) — هُوَ حَلَسٌ بَيْتِهِ — (S, K.) — †The she-ass. (S, K.) — هُوَ حَلَسٌ بَيْتِهِ †He is one who does not quit his place [or house or tent]: (K:) said [generally] in dispraise; meaning, that he is not fit for anything but to keep to the house or tent. (Az, TA.) [But it does not always imply dispraise; for] it is said in a trad., (S,) كُنْ حَلَسًا بَيْتِكَ (S, A,) or كُنْ حَلَسًا مِنْ أَحْلَاسِ بَيْتِكَ (TA.) †Keep thou to thy house or tent; (A;) quit not thou thy house or tent: (S:) meaning, in a case of sedition. (TA.) You say also, فَلَانٌ مِنْ أَحْلَاسِ الْبِلَادِ, and حَلَسٌ بِهَا, †Such a one does not quit the country, by reason of his love of it: and this is said in praise; meaning, that he is a person of might and strength, and that he does not quit it, not caring for debt nor for dearth or drought, waiting until the country be fruitful. (Az, TA.) And كَالْحَلَسِ فَلَانٌ كَالْحَلَسِ [Such a one is like the castaway حلس] meaning, †is one who stands in no stead when an event presses heavily upon him, or oppresses him suddenly: and, accord. to El-Marzookee, هُوَ كَالْحَلَسِ, as meaning †He is one who does not sit a horse well; is not a horseman. (Ḥam p. 143.) And هَذَا مِنْ أَحْلَاسِ فَلَانٍ †This is not of the implements, or apparatus, or the like, of such a one. (Ḥam ibid.) — حَلَسٌ مِنَ النَّاسِ †A great one of men; syn. كَبِيرٌ; (K, TA;) because he keeps to his place of abode, not quitting it: but [SM adds] I have seen, in the Moḥeet, this expression explained by كَثِيرٌ [a multitude of men]; and Sgh explains it as meaning a company of men. (TA.) — هُوَ حَلَسٌ [app., †He is the careful and skilful manager of it, constantly attending to it]: accord. to Fr, this expression, and هُوَ آبِنٌ بَعْطِبًا, and سُرُورًا, and آبِنٌ بَجْدَتِيَا, and آبِنٌ سَمَارِيَا, and سَمَارِيَا, all signify the same. (TA.) — †I have forsaken, or abandoned, such a one. (A, TA.) — الحَلَسُ The fourth of the arrows used in the game called الحَلَسُ; (A'Obeyd, S, K;) as also الحَلَسُ: (IF, K:) it has four notches, and four portions assigned to it if it be successful, and the forfeiture of four portions if unsuccessful. (Lh, TA.)

حَلَسٌ: } see حَلَسٌ.
الحَلَسِ:

أَرْضٌ مُحَلَسَةٌ †Land covered with abundant herbage, as though with a حَلَسٌ: (K, TA:) or altogether green. (Sh, TA.)

حلف

1. حَلَفَ, aor. -, inf. n. حَلَفٌ and حَلْفٌ (S,

Mṣb, K) and حَلْفٌ (K) and مَحْلُوفٌ, (S, K,) like مَجْلُودٌ and مَعْقُولٌ and مَعْسُورٌ, (S,) and مَحْلُوفَةٌ (Lth, K) [and مَحْلُوفَةٌ, like مَشْعُورَةٌ, as will be seen from what follows], He swore. (S.) You say, حَلَفَ بِاللَّهِ [He swore by God]. (Mṣb.) [And] حَلَفَ إِنَّهُ كَذَا He swore it was so. And حَلَفَ لَهُ عَلَى كَذَا He swore to him to do such a thing. [T in art. ثنى, &c.] and حَلَفَ يَمِينًا (T in art. ثنى, &c.) and عَلَى يَمِينٍ (El-Jāmi' eq-ṣagheer voce &c.) [He swore an oath]. And لَا وَمَحْلُوفَاتِهِ لَا أَفْعَلُ [No, by the swearing it, (meaning no, I swear it,) I will not do such a thing]. (Ibn-Buzurj, K.)* And أَحْلَفَ مَحْلُوفَةً بِاللَّهِ, meaning مَحْلُوفَةٌ بِأَلْفٍ, i. e. [I swear] an oath [by God]. (Lth, K.) Accord. to IATH, the primary signification of حَلَفٌ is The act of confederating, or making a compact or confederacy, to aid, or assist; and making an agreement: [but this meaning is afterwards said in the TA to be tropical:] when the object of this, in the time of paganism, was to aid in sedition or the like, and in fighting, and incursions into the territories of enemies, it was forbidden by Moḥammad: when the object was to aid the wronged, and for making close the ties of relationship, and the like, he confirmed it. (TA.)

2: see 4, in three places.

3. حَلَفَ عَلَى كَذَا He swore with him respecting, or to do, such a thing. (TA.) — Also, (S, *K, TA,) inf. n. مَحْلَافَةٌ and حَلَافٌ, (TA,) †He united with him in a confederacy, league, compact, or covenant, (S, K, TA,) [respecting, or to do, such a thing.] — And حَلَفَ †He clave, clung, kept, or held fast, to it: (K, TA:) see a verse of Aboo-Dhu-eyb in art. خَلَفَ, voce خَالَفَ. (TA.) You say, حَالَفَ بَيْنَهُ, and حَزَنَتْهُ, †He clave to his grief, or sorrow. (TA.) — مَحْلَافَةٌ also signifies †The establishing a brotherhood. (TA.) It is said in a trad., حَالَفَ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ, †He established a brotherhood between Kureysh and the Assistants. (S, TA.)

4. إِحْلَافٌ; (Mṣb, K,) inf. n. إِحْلَافٌ, (S, Mṣb, K,) and تَحْلِيفٌ; (Mṣb, K;) and اسْتَحْلَفَهُ; all signify the same; (S, Mṣb, K;) [He made him to swear: and †the last, he asked him, or required him, to swear: and he conjured him, or adjured him; as is shown in the M in art. بَلَوَ; (see 8 in that art. in the present work;) and so †the second; as is shown in the explanation of the phrase أُعْمِرَكَ اللَّهُ أَنْ تَفْعَلَ said [for instance] of a judge. (TA.) You say, اسْتَحْلَفَهُ بِاللَّهِ مَا فَعَلَ and اسْتَحْلَفَهُ [He made him to swear by God he did not, or had not done, such a thing]. (TA.) — [Hence,] حَلَفَ الْغُلَامُ †The boy passed the time when he had nearly attained to puberty: (K:) so says Lth; adding that some say, قَدْ أُحْلِفَ: and this Z mentions also, and he adds, so that it was doubted whether he had attained to puberty: but Az says that حَلَفَ الْغُلَامُ in this sense is a mistake; and that it means only he nearly attained to puberty; so that those who looked at him differed in opinion; one saying and swearing that he had attained to puberty, and another say-

ing and swearing the contrary. (TA.) — And أَحْلَفَتِ الْحَلْفَاءُ The حلفاء attained to maturity. (IAqr, K.) [By الحلفاء would seem to be here meant the clamorous female slave: for when this word means a kind of grass, the ل is not that which denotes the fem. gender, but is a letter of quasi-coordination, if its n. of un. be حَلْفَاءَةٌ, as in the Mṣb: but accord. to Sb, it is in this sense sing. and pl.; and as pl., it is fem.; and in a description of it by Aboo-Ziyád, cited by AḤn, it is made fem.]

6. تَحَالَفُوا عَلَى كَذَا They swore, one to another, respecting, or to do, such a thing; as also †احْتَلَفُوا. (TA.) — And تَحَالَفُوا †They confederated; or united in a confederacy, league, compact, or covenant. (S, K, TA.) And تَحَالَفَا †They two united in a confederacy &c. that their case should be one in respect of aiding and defending. (Mṣb.) And تَحَالَفَا بِالْإِيمَانِ أَنْ يَكُونَ أَمْرُهُمَا وَاحِدًا †They two united in a confederacy &c., by oaths, that their case should be one. (Lth, TA.)

8: see 6.

10: see 4, in three places.

حَلْفٌ †A confederacy, league, compact, or covenant, (S, Mṣb, K,) between persons; (S, K;) as also حَلْفَةٌ: (Mṣb:) because it is not concluded, or ratified, but by swearing. (ISd, TA.) — †Friendship; or true, or sincere, friendship. (K.) — †A confederate of another; one who unites in a confederacy, league, compact, or covenant; (TA;) as also حَلِيفٌ: (S, Mṣb, K, TA:) or a friend, or sincere friend, who swears to his companion that he will not act unfaithfully with him: (K:) or a friend, or true friend, is thus called because he so swears; as also حَلِيفٌ: (TA:) pl. of the former إِحْلَافٌ; (S, *K;) and of the latter حَلْفَاءٌ. (TA.) By the إِحْلَافِ are meant, in a poem of Zuheyr, Asad and Ghatafān; because they united in a confederacy to aid each other; and the same appellation is applied to a party of Thaḳeef; (S, K;) and to six tribes of Kureysh, namely, 'Abd-ed-Dár, Kaḳb, Jumah, Sahm, Makhzoom, and 'Adee: (K:) and حَلِيفَانِ to Benoo-Asad and Teiyi, (S, O, K,) or Asad and Ghatafān; (ISd, TA;) and Fezárah and Asad also (S, K) are termed حَلِيفَانِ. (S.)

حَلْفٌ: see حَلْفَاءٌ.

حَلْفٌ An oath. (Mṣb, TA.)* You say, حَلَفَ حَلْفَةً (TA,) and مَحْلُوفَةً, i. e. He swore an oath; (Lth, K;) and حَلَفَ أُحْلُوفَةً [which means the same]: (Lh, TA:) this last word is of the measure أُفْعُولَةٌ from الحَلْفِ. (K.) — See also حَلْفٌ.

حَلْفَةٌ: see حَلْفَاءٌ.

أَرْضٌ حَلْفَةٌ — حَلْفَاءٌ Land abounding with [the kind of grass called] حَلْفَاءٌ; as also حَلْفَةٌ [app. مَحْلَفَةٌ]: (TA:) or producing حَلْفَاءٌ. (AḤn, TA.)

حَلْفَاءٌ [app. حَلْفَاءٌ accord. to some, and حَلْفَاءٌ accord. to others, (in the CK, erroneously, حَلْفَاءُ)], (S, Mṣb, K, &c.) in measure like حَمْرَاءٌ, [and if so, حَلْفَاءٌ, but see what follows,] (Mṣb,)

and **حَلْفٌ**, (Akh, K,) [A kind of high, coarse grass; called by the botanists *poa multiflora*, and *poa cynosuroides*;] a certain plant, (S, Mṣb, K,) [growing] in water, (S,) well known, (Mṣb,) of those termed **أَغْلَاتٌ**: (TA:) Aboo-Ziyád says of the **حَلْفَاءُ** that it seldom grows anywhere but near to water or to the bottom of a valley; and is long, or tall, (سَلْبَةٌ) rough to the touch; seldom, or never, does any one lay hold upon it, for fear of his hand being cut; sometimes camels and sheep or goats eat a little of it; and it is much liked by oxen: (AHn, TA:) [a coll. gen. n.:] n. un. **حَلْفَةٌ**, (S, K,) accord. to AZ, (S,) or Aboo-Ziyád, and AHn, (TA,) and **حَلْفَةٌ**, (S, K,) accord. to Aṣ, (S,) and **حَلْفَاءَةٌ**, (Mṣb, K,) like **صَخْرَاءَةٌ**: (K:) [in the CK like **صَخْرَةٌ**, and omitted in my copy of the TA:] [this last n. un. requires that the coll. gen. n. should be **حَلْفَاءٌ**: (see 4, last sentence:) but] Sb says that **حَلْفَاءُ** is sing. and pl.: [see **شَجَرٌ**]: (TA:) [as pl., it is fem.; and it is made fem. in the description by Aboo-Ziyád, cited above:] sometimes it has **حَلْفَانِي** for pl.: and its dim. is **حَلْفِيَّةٌ**. (O, TA.) **أَنَا الَّذِي فِي الْحَلْفَاءِ**, occurring in a trad., means **† I am the lion**; because that beast repairs to the places where the **حَلْفَاءُ** grows: and [hence,] **كَأَنَّهُ أَخُو الْحَلْفَاءِ** means **† As though he were the lion**. (TA.) **حَلْفَاءَةٌ** also signifies **A clamorous female slave**: (IAṣr, K:) pl. **حَلْفٌ**. (K.)

حَلِيفٌ: see **حَلْفٌ**, in three places. — **† Whatever cleaves, clings, keeps, or holds fast, to another thing, is termed its حَلِيفٌ**: whence one says, **فُلَانٌ حَلِيفُ الْجُودِ** [Such a one cleaves to liberality], &c. (TA.) You say also, **هُوَ حَلِيفُ السَّهْرِ**, meaning **† He is sleepless**. (TA.) **حَلِيفُ اللِّسَانِ** **† Sharp-tongued**; (S, Z, K;) **chaste, or eloquent, in speech**; (S;) **who conforms to the desire of his companion, as though he were a confederate**. (Z, TA.) **حَلِيفُ الْغُرْبِ**, in a poem of Sa'ideh Ibn-Ju-eyeh, (Skr, K, TA,) means **† A sharp spear-head, (K,) or a spear with a sharp head**: (Skr, TA:) or it means **a brisk, lively, or sprightly, horse**. (Skr, K.) Az says, **سَنَانٌ حَلِيفٌ** means **† A sharp spear-head**: and I think that it is termed **حَلِيفٌ** because the sharpness of its point is likened to the sharpness of the points of [the grass called] **حَلْفَاءٌ**. (TA.)

حَلْفَانَةٌ **† Sharpness, in anything**. (TA.)

وَادٌ حَلْفَانِيٌّ **A valley that produces [the grass called] حَلْفَاءٌ**. (Sgh, K.)

حَلْفِيَّةٌ: see **حَلْفَاءٌ**.

حَلْفَانٌ and **حَلْفَانَةٌ**: see what next follows.

حَالِفٌ [Swearing:] and **حَلْفَانِيٌّ** that swears much, or often; and so **حَلْفَانَةٌ** [but in a more intensive sense]. (TA.)

مَا أَحْلَفَ لِسَانَهُ **† How sharp-tongued is he, (K, TA,) and how chaste, or eloquent, in speech!** (TA.)

أَحْلُوفَةٌ: see **حَلْفَةٌ**.

مُحْلَفٌ **† Anything respecting which one doubts, so that people swear respecting it**; (ISd, L, K, TA;) so called because it occasions swearing: (ISd, TA:) such is also termed **مُحْتَبٌ**. (L.) [Hence,] **† A boy of whom one doubts whether he have attained to puberty**. (IAṣr, TA.) [And hence] it is said, **حَضَارٌ وَالْوَزْنُ مُحْلَفَانٌ** [Hadari and El-Wezn are two causes of swearing]: these are two stars: the reason of the saying is that which is explained in art. **حَضَارٌ**, voce **حَضَارٌ**. (S, K.) Hence, also, **كَمَيْتٌ مُحْلَفَةٌ**, (S,) or **كَمَيْتٌ مُحْلَفٌ**, (K,) i. e. **† [A bay] not of a clear hue**; (S, TA;) **between that termed أَحْوَى and that termed أَحْمَرٌ**: accord. to the K, of a clear hue; but this is the meaning of **غَيْرٌ مُحْلَفٌ**. (TA.) A poet says, (S,) namely Hubeyreh Ibn-'Abd-Menaf El-Yarbooe, also called, after his mother, Ibn-El-Kelhabeh, (IB)

* **كَمَيْتٌ غَيْرٌ مُحْلَفَةٌ وَلَكِنْ** *
* **كَانُوا الصَّرْفَ عَلَّ بِهِ الْأَدِيمُ** *
[A bay not of a dubious hue, but like the colour of the صرف (q. v.) with which the hide is dyed a second time]; i. e., of a clear hue, so that one does not swear that she is otherwise than such: (S, L:) accord. to IAṣr, not requiring her owner to swear that he has seen her like in generousness: but the former is the right meaning. (L.) Also **نَاقَةٌ مُحْلَفَةٌ** **† A she-camel respecting the fatness of which one doubts**. (TA.)

مُحْلَفَةٌ [app. **مُحْلَفَةٌ**]: see **حَلْفَةٌ**.

مُحْلُوفَةٌ: see **حَلْفَةٌ**.

حلق

1. **حَلَقَ رَأْسَهُ**, (S, K,) and **شَعْرَهُ**, (S, M, Mṣb,) aor. **حَلَقَ**, (S, Mṣb, K,) inf. n. **حَلَقٌ** (S, M, Mṣb, K) and **حَلَقٌ** (S, Mṣb, K) and **تَحْلَاقٌ**, (S, K,) **He removed the hair of his head [with a razor, or shaved his head]**, (K,) [and he shaved off his hair;] as also **حَلَقَهُ**; (S, K;) and **حَلَقَهُ**, (K,) inf. n. **تَحْلِيقٌ**: (TA:) or the latter verb has an intensive signification, (O, Mṣb,) and applies to many objects, (S, Mṣb,) as in the phrase, **حَلَقُوا رُؤُوسَهُمْ** [they shaved their heads]: (S:) and you say also, **حَلَقَ مَعَزَهُ** [he shorn his goats]; but not **حَلَقَ** save in the case of sheep: (S:) [for] **الْحَلَقُ** with respect to the hair of human beings and of goats is like **الْحَزُّ** with respect to wool. (M, TA.) [Hence,] **إِنَّ رَأْسَهُ لَنَجِيدِ الْحَلَاقِ** [Verily his head is well shaven]. (S, K, TA.) And **يَوْمَ تَحْلَاقِ** [The day of the shaving off of the locks termed **لِمْمَرٌ**]; which was a day fought by Teghlib (S, K) against Bekr Ibn-Wail; (S;) because their [i. e. Teghlib's] distinctive sign was shaving (الْحَلَقُ), (S, K,) on that day. (S.) **عَقْرًا حَلَقًا**, or **عَقْرِي حَلَقِي**, (S, K, TA) is an expression occurring in a trad.: (S:) the latter is rare; or is an incorrect variation of the relaters of traditions: (K:) A'Obeyd says, it is **عَقْرًا حَلَقًا**, for which the relaters of traditions say **عَقْرِي حَلَقِي**; and the original form and meaning is **عَقْرًا اللَّهُ وَحَلَقَهَا**

(S,) or **عَقْرًا اللَّهُ عَقْرًا وَحَلَقَهَا حَلَقًا**, (TA,) i. e., [accord. to A'Obeyd,] **May God wound her body, and afflict her with pain in her حَلَقُ [or fauces]: (S, K:*)** but this explanation is not valid: accord. to the T, it is a form of imprecation uttered against a woman, [not in earnest, though denoting a degree of displeasure,] meaning **may she be bereft of her husband, or became a widow, so that she shall shave off her hair**: and Az says that **عَقْرِي حَلَقِي** means **she is unlucky [to others] and annoying**: ISd says, it is said to mean **she is unlucky [to others]**; but I am not sure of it. (TA.) Accord. to Aboo-Naṣr (S, TA) Ahmad Ibn-Hatim, (S,) one says on the occasion of an event at which one wonders, **خَمَشِي حَلَقِي**, as though [meaning **May she who has occasioned this, scratch and wound her face, and shave off her hair**]: from **الْحَلَقُ** [the act of shaving] and **العَقْرُ** [the act of wounding] and **الْحَمَشُ** syn. with **الْحَدَشُ** [the act of scratching]: (S, TA:*) and he cites this verse:

* **أَلَا قَوْمِي أُولُو عَقْرِي وَحَلَقِي** *
* **لَبَا لَدَقْتُ سَلَامَانَ بْنَ غَنَمٍ** *

(TA, and so in some copies of the S,) meaning [Now surely] **my people have women who have wounded and scratched their faces and shaven off their hair [on account of what the tribe of Selaman Ibn-Ghanm has experienced]**: so, says IB, IKṭṭ relates this verse, and so Hr in the Gharebeyn: but ISk, thus:

* **أَلَا قَوْمِي إِلَى عَقْرِي وَحَلَقِي** *

[and so I find it in one copy of the S:] and IJ explains it by saying that **عَقْرِي وَحَلَقِي** originally denotes the case of a woman who, when some one honourable in her estimation has been smitten, or wounded, takes a pair of sandals, and beats with them her head, and wounds or scratches it, and shaves off her hair; and the poet means, **my people have come to the condition of wounded, or scratched, and shaven, women**. (TA.) [Fei says,] **حَلَقًا لَهُ وَعَقْرًا** is a form of imprecation, meaning **May God afflict him with pain in his حَلَقُ [or fauces], and wound his body**: but the relaters of traditions say **عَقْرِي حَلَقِي**, with the fem. alif, making them act. part. ns.; [the former meaning, accord. to one of the explanations given above, an unlucky woman to others, though this is doubtful; and] the latter meaning a woman annoying her people: (Mṣb:) or both these words are inf. ns., like **دَعْوَى**. (TA in art. عقر.) [See more in that art.] — They said also, **بَيْنَهُمْ أَحْلَقِي وَقَوْمِي** [Among them is heard the saying, Shave, O woman, and arise]; i. e. **among them is trial, or trouble, and distress, affliction, calamity, or adversity**: and **يَوْمَ أَحْلَقِي وَقَوْمِي** [A day of the saying Shave, &c.; i. e., of trial, &c.]. (TA.) — Also **حَلَقَ الشَّيْءُ**, aor. **حَلَقَ**, inf. n. **حَلَقٌ**, **He peeled the thing; or stripped off, or otherwise removed, its superficial part**: or he peeled, stripped, pared, scraped, or rubbed, off the thing: syn. **قَشَرَهُ**. (TA.) — And **حَلَقَ** **† He, or it, destroyed; and cut off entirely, like as the razor does hair**. (TA.) — And, aor. as above, **† He (a man) pained, or caused to suffer pain**. (IAṣr,

TA.) = حَلَقَهُ, (S, K,) aor. 2 (K) and -, (TA,) *He hit, or hurt, his حَلَق [or fauces];* (S, K;) a verb similar to رَأَسَهُ and عَضَدَهُ and صَدَرَهُ, meaning "he struck his head" and "his upper arm" and "his breast:" and *He (God) afflicted him with pain in his حَلَق*; as explained in a phrase mentioned above. (S.) — And † *He filled it, namely, a watering-trough or tank, (K, TA,) up to its حَلَق [q. v.];* (TA;) as also † *احلَقَهُ.* (Sgh, K.) = حَلَقَ الشَّيْءَ i. q. قَدَرَهُ [He made the thing according to a measure; &c.]; (K;) like خَلَقَهُ [q. v.], with the pointed ح. (TA.) = حَلَقَ الضَّرْعَ, aor. 2, [so in the TA, app. a mistranscription for 2, since neither the medial nor final radical letter is faucial,] inf. n. حَلْوَقٌ, † *The udder rose to the belly, and became contracted:* — and also † *The udder contained much milk:* (Kr, ISd, TA:) thus it has two contr. meanings. (TA.) [See the part. n. حَالِقٌ.] = حَلَقَ, aor. 2, *He (a man) suffered pain:* or *had a complaint of his حَلَق [or fauces].* (IAqr, TA.)

2. حَلَقَ, inf. n. تَحْلِيْقٌ: see 1, first sentence. = حَلَقَهُ حَلَقَهُ *He clad him with a حلقة [or coat of mail, &c.].* (TA.) — حَلَقَ حَلَقَهُ *He turned [or drew] a circle.* (TA.) — [Hence, perhaps,] حَلَقَ عَلَى أَسْرِ فُلَانٍ [if, as I suppose, originally meaning *He drew a line round the name of such a one;*] † *he cancelled the stipend, or pay, or allowance, of such a one.* (TA.) — حَلَقَ حَلَقَ الإِبِلَ *He branded the camels with a mark in the form of a ring:* see the pass. part. n. — حَلَقَ بِأَصْبَعِهِ *He bent his finger round like a حلقة [or ring].* (TA.) — حَلَقَ said of the moon, *It had a halo around it;* (K, TA;) as also † *تحلَّق.* (K.) — Said of a bird, inf. n. as above, † *It soared in its flight,* (S, K, TA,) and *circled in the air.* (TA.) — Said of the نَجْمِ, (K,) meaning the Pleiades (النَّجْمِ), (T in art. فَعْرَ,) † *It was, or became, high:* (K;) or *it became overhead.* (T ubi suprâ: see فَعْرَ.) It is said that تَحْلِيْقُ الشَّمْسِ, in the former part of the day, means † *The sun's rising high from the east:* and in the latter part of the day, *the sun's going down:* but Sh says, I know not التحليق except as meaning *the being, or becoming, high.* (TA.) — حَلَقَ حَلَقَ إِلَى السَّمَاءِ † *He raised his eyes towards the sky.* (TA.) — حَلَقَ صَرْعَ النَّاقَةِ, inf. n. as above, † *The she-camel's milk became drawn up [and consequently her udder also] (IDrd, K) to her belly.* (IDrd, TA.) And accord. to ISd, حَلَقَ حَلَقَ اللَّبَنُ † *The milk [became drawn up, or withdrawn, i. e.] went away.* (TA.) And حَلَقَ is said of the water in a drinking-trough, meaning † *It became little in quantity; and went away.* (TA.) — حَلَقَتْ عَيْونَ الإِبِلِ † *The eyes of the camels sank, or became depressed, in their heads.* (AA, K, TA.) — حَلَقَ البُسْرَ, inf. n. as above, † *The ripening dates became ripe [as far as the حَلَق, i. e.,] to the extent of two thirds:* (AHn, K;) and † *حَلَقْنَ* signifies the same; or *they began to be ripe* (K in art. حَلَقْنَ) *next the base;* (TA in that art.) as also † *حَلَقَمَ.* (TA in art. حَلَقَمَ.) — حَلَقَ بِهِ † *It (a draught of*

[milk and water such as is termed] صَوَاحٍ *caused his belly to become inflated.* (Ibn-'Abbâd, K, TA.) — حَلَقَ بِالشَّيْءِ إِلَيْهِ *He threw the thing to him.* (K.)

4: see 1, near the end.

5. حَلَقُوا *They sat in rings, or circles.* (S, K.) The doing thus before prayers [in the mosque] is forbidden. (TA.) — See also 2.

7. اِنْحَلَقَ شَعْرَهُ [His hair came off; as though it were shaven]. (K voce مَتَّقِبٌ.)

8: see 1, first sentence.

Q. Q. 1. حَلَقَهُ *He cut, or severed, his حُلُقُومَ* [q. v. voce حَلَقَ]. (Msb. See also art. حَلَقَمَ.) = حَلَقَمَ and حَلَقَنَ: see 2. = حَلَقَ, (TA,) inf. n. حَوْلَقَةٌ, (S,) *He said بِاللَّهِ إِلَّا بِقُوَّةٍ أَلَّا بِحَوْلٍ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* [see art. حَوْلَ:] so says ISk: (S;) others say حَوْلَقٌ. (IAth, TA.)

حَلَقٌ [The fauces: and hence, by a synecdoche, the throat, or gullet, i. e. the œsophagus:] the place of the غَلْصِمَةُ [or epiglottis]; and the place of slaughter in an animal: (AZ, TA:) or the fore part of the neck: (Zj in his "Khalk el-Insân:") or the passage of, or place by which pass, the food and drink, into the مَرِيءِ [or œsophagus]: (TA:) or i. q. حَلْقُومٌ: (S, Msb, K;) [but] the latter is the windpipe; the passage of the breath; (Zj ubi suprâ, Az, Msb;) which has branches branching from it into the lungs, [namely, the bronchi, consisting of two main branches, which divide into smaller and smaller,] called the قَصَبُ: (Zj ubi suprâ, and Msb:) [this word (حلقوم), however, as well as the former, is sometimes applied to the throat, or gullet: but the former (حلق) generally signifies the fauces; and the latter (حلقوم), the windpipe: (see another explanation of the latter word in art. حَلَقَمَ, from the M:) a morsel of food, or the like, is commonly said to stick in the حَلَق, but not in the حلقوم:] حَلَقٌ is of the masc. gender: (Msb:) and its pl. is حَلْوَقٌ, (S, Msb,) and sometimes حَلَقٌ; (Msb;) or حَلَقٌ, which is extr.; and pl. of pauc. أَحْلَاقٌ; (TA;) and أَحْلَقٌ is allowable [as a pl. of pauc.] on the ground of analogy; but it has not been heard from the Arabs: (Msb:) فَعْلُومٌ is of the measure فَعْلُومٌ, (TA,) the م being augmentative, (Msb,) accord. to Kh; but of the measure فَعْلُولٌ accord. to others: (TA:) and its pl. is حَلَاقِيمٌ, and, by contraction, حَلَاقِمٌ. (Msb.) — † *The part through which the water runs of a watering-trough or tank, and of a vessel:* pl. حَلْوَقٌ. (TA.) — And [the pl.] حَلْوَقٌ signifies † *The water-courses, and valleys, of a land; and the narrow, or strait, places, of a land, (K, TA,) and of roads.* (TA.) — حَلَقُ الجَوِّ [app. † *The upper region of the air:* see 2, as said of a bird, &c.]. (Z, TA.) — The حَلَق of a date is † *The part at the extremity of two thirds thereof: or a part near to the base thereof.* (TA.) = *Unluckiness [to others].* (IAqr, K.) Hence, [accord. to some,] عَقْرًا حَلَقًا [explained above: see 1]. (TA.)

حَلَقٌ *The state of being bereft of a child by*

death; syn. تُكُلُّ [in the CK, erroneously, تُكُلُّ]. (K, TA.) So in the prov., لَمَمَكَ الحَلَقُ [May bereavement of her child befall thy mother]: or, accord. to the A, it means *shaving of the head* [on account of such, or a similar, bereavement]. (TA.)

حَلَقٌ † *Numerous cattle:* (S, K;) because the herbage is cropped by them like as hair is shaven or shorn. (K.) You say, جَاءَ فُلَانٌ بِالحَلَقِ وَالإِخْرَافِ (S) *Such a one came with, or brought, much cattle.* (AZ, S in art. حَرْفُ.) = *The seal-ring (IAqr, S, K) that is on the hand [or finger], or in the hand, (IAqr, TA,) of a king:* (IAqr, S, K;) or *a seal-ring of silver, without a فَصٌّ [or gem set in it].* (ISd, K.) [Hence,] أُعْطِيَ فُلَانٌ الحَلَقَ *Such a one was made prince, or governor, or commander.* (TA.)

حَلَقٌ: see حَلَقَةٌ. — Also *Camels branded with the mark termed حَلَقَةٌ; (K;) and so مَحَلَقَةٌ.* (S, K.)

حَلَقَةٌ [A single act of shaving]. One says to a beloved child, when he belches, حَلَقَةٌ وَكِبْرَةٌ, i. e. *May thy head be shaven time after time,* (Ibn-'Abbâd, K, TA,) so that thou mayest grow old, (Ibn-'Abbâd, TA,) [and acquire fat at the navel:] or *mayest thou be preserved so as to have thy head shaven, and to grow old.* (A, TA.) = *As meaning A ring; i. e. anything circular; as a حلقة of iron, and of silver, and of gold; (TA;) a حلقة of a coat of mail, &c.; (Mgh;) the حلقة of a door; and a حلقة of people; (S, K;) in this last instance meaning a ring of people; (Msb, TA;) it is also with fet-ḥ to the ل; i. e. حَلَقَةٌ; (S, Mgh, Msb, K;) mentioned by Yoo, on the authority of Abou-'Amr Ibn-El-'Alâ, (S, Msb,) and with kesr; (K;) i. e. حَلَقَةٌ; mentioned by Fr and El-Umawee, as of the dial. of Belhârith Ibn-Kaḥb; accord. to the O; or حَلَقَةٌ, accord. to the L: (TA:) or there is no such word as حَلَقَةٌ, (S, K,) in chaste speech, (TA,) except as pl. of حَالِقٌ; (S, K;) accord. to Abou-'Amr Esh-Sheybânee; (S;) or it is a dial. var. of weak authority; (K;) accord. to Th, allowed by all, though of weak authority; (S;) or it is used by poetic license: (Mgh:) Lḥ says that the حلقة of a door is حَلَقَةٌ and حَلَقَةٌ; Kr says the same of the حلقة of a company of men; Lth says that it is the former in this case, but that some say the latter; A'Obeyd prefers the latter in the case of a حلقة of iron, but allows the former; and prefers the former in the case of a حلقة of people, but allows the latter; and Abu-l-'Abbâs prefers the former in both cases, but allows the latter: (L:) the pl. is حَلَقٌ, (S, Msb, K,) which is anomalous in relation to حَلَقَةٌ, (S, Msb,) or [rather] a quasi-pl. n., (TA,) but regular in relation to حَلَقَةٌ, (Msb, TA,) [as a coll. gen. n.,] like قَصَبٌ in relation to قَصَبَةٌ; (Msb;) and, (K,) accord. to Aḡ, (S,) حَلَقٌ, (S, K,) as pl. of حَلَقَةٌ meaning a حلقة of men and of iron, (TA,) like بَدْرٌ (S, K) pl. of بَدْرَةٌ, and قَصَعٌ pl. of قَصَعَةٌ; (S;) or this is a regular pl. of حَلَقَةٌ; (TA;) and حَلَقَاتٌ, (AA,*

Yoo, Ṣ, Ḳ,) which is pl. of حَلَقَةٌ; (TA;) and حَلَقَاتٌ, (Ḳ,) which is pl. of حَلَقَةٌ; (TA;) and حَلَقٌ in relation to a company of men. (TA.) You say, انْتَزَعْتُ حَلَقَتَهُ [lit. I pulled off his ring], meaning, (app., Ibn-'Abbād,) † I outwent him, or preceded him. (Ibn-'Abbād, Ḳ.) And كَالْحَلَقَةِ الْمَفْرَعَةِ [Like the solid and continuous ring]: a prov., applied to a company of men united in words and action. (TA.) And ضَرَبُوا حَلَقًا They pitched their tents in one series, (Ḳ, TA,) so as to form a ring [or rings]: the last word being a pl. of حَلَقَةٌ or of حَلَقَةٌ.

(TA.) And it is said in a trad., نَهَى عَنِ الْحَلَقِ قَبْلَ الصَّلَاةِ, i. e. Rings of men [sitting in the mosque before prayer are forbidden]. (TA.) — [Hence,] حَلَقَتَا الرَّجْمِ † [The two rings of the womb]: one of these is the mouth of the vulva, at its extremity; [the meatus of the vagina:] and the other is that which closes upon the مَاءَ [or seminal fluid] and opens for the menstrual discharge; [the os uteri:] (Ḳ:) or, as some say, the other is that whence the urine is emitted; [the meatus urinarius: but the former is the right explanation: and hence] one says, وَقَعَتِ

وَقَعَتِ حَلَقَةُ الرَّجْمِ † The seminal fluid fell into the entrance of the womb. (TA.) [Hence also,] حَلَقَةُ الدُّبُرِ † The anus; syn. حَتَارَةٌ and شَرَجُهُ. (Mgh in art. شرح.) [See also حَاتِمٌ, last sentence but two.] — حَلَقَةٌ also signifies A brand upon camels, (Ḳ, TA,) of a round form, like the حَلَقَةُ [or ring] of a door. (TA.) — And A coat of mail: [because made of rings:] (Ḳ:) or coats of mail: (Ṣ, Mgh:) or arms, or weapons, in general, (M, Mgh, Mṣb,) and coats of mail, and the like. (M, TA.) It is said in a trad., اِتَّكَمَ أَهْلُ الْحَلَقَةِ وَالْحُصُونِ [Verily ye are people of the coat of mail, &c., and of fortresses]. (TA.) — And A rope. (Ḳ, TA.) — And, of a vessel, (AZ, Ḳ,) and of a watering-trough, (AZ,) † The portion that remains vacant after one has put in it somewhat (AZ, Ḳ) of food or beverage, up to the half; the portion that is above the half being thus called: (AZ:) [or] of a watering-trough, † the fulness; or less than that. (Abou-Málik, Ḳ.) One says, وَقَيْتُ حَلَقَةَ الْحَوْضِ and اِنْتَأَى [I filled up the حَلَقَةَ of the watering-trough and of the vessel]. (AZ, TA.)

حَلَقَةٌ: see حَلَقَةٌ. حَلَقَةٌ: see حَلَقَةٌ, in three places. حَلَقَةٌ: see حَلَقَةٌ.

حَلَقَةٌ: see 1, in six places. حَلَقَةٌ [Of, or relating to, the حَلَقُ; faucial; guttural]. الحُرُوفُ الْحَلَقِيَّةُ [The faucial, or guttural, letters] are six; namely, هـ and و, to which are appropriated the furthest part of the حَلَقُ; and ع and ج, to which are appropriated the middle thereof; and غ and خ, to which are appropriated the nearest part thereof. (TA.)

حَلَقَةٌ: see حَلَقَةٌ. حَلَقَةٌ: see حَلَقَةٌ, in three places. حَلَقَةٌ: see حَلَقَةٌ.

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حَلَقَةٌ: see حَلَقَةٌ. حَلَقَةٌ: see حَلَقَةٌ, in three places. حَلَقَةٌ: see حَلَقَةٌ.

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حَلَقَةٌ: see حَلَقَةٌ. حَلَقَةٌ: see حَلَقَةٌ, in three places. حَلَقَةٌ: see حَلَقَةٌ.

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ripe as far as the حَلَقُ; which is said by some to be near the base: (TA:) or that have begun to be ripe (Ḳ in art. حَلَقَن) next the base; (TA in that art.); and so رُطِبَ مَحَلَقٌ; and a single date in that state is termed رُطْبَةُ حُلُقَامَةٍ: (Ḳ in art. حَلَقَم) or ripening dates that have become ripe to the extent of two thirds; as also مَحَلَقٌ (Ṣ, Ḳ,) and مَحَلَقٌ (Ḳ, TA,) like مَحَدَّتٌ: (TA:) [in the CK مَحَلَقٌ, like مَعْظَمٌ:] and the last signifies, (Ḳ,) accord. to Ibn-'Abbád, (TA,) dates partly ripe (Ḳ, TA) and partly unripe: (TA:) n. un. with ة: (Ṣ, Ḳ:) such dates are also termed حَوَالِقٌ, held by ISd to be a kind of rel. n., [as though pl. of حَالِقَةٌ,] though the reason of the insertion of the ي in this word, he says, was unknown to him: (TA:) and رُطِبَ حُلُقَانِيٌّ: (TA from a trad. :) the pl. of مَحَلَقٌ is مَحَالِقٌ. (TA.)

حَلَقَةٌ: see حَلَقَةٌ, in two places. رُطْبَةُ حُلُقَامَةٍ: see حُلُقَانٌ. رُطِبَ حُلُقَانِيٌّ: see حُلُقَانٌ.

حَلَقَةٌ (Ṣ, Ḳ,) indecl., with kesr for its termination, because changed from its original form, which is حَالِقَةٌ, of the fem. gender, and an epithet in which the quality of a subst. is predominant; (Ṣ;) † Death (Ṣ, Ḳ, TA) that peels [people] off; (TA;) as also حَلَقٌ (Ḳ,) allowed by Ibn-'Abbád; and, accord. to the Tekmileh, حَلَقٌ also. (TA.) One says, سَقُوا بِكَاسِ حَلَقٍ † [They were given to drink the cup of death]. (ISd, TA.) [See also جَعَارٌ.]

حَلَقٌ Pain in the حَلَقُ [or fauces]. (Ṣ, Ḳ.) حَلَقٌ: see حَلَقٌ. حَلَقٌ رأسٌ حَلِقٌ i. q. مَحَلُوقٌ [A shaven head]: (ISd, TA:) and شَعْرٌ حَلِقٌ [hair shaven off]: (AZ, Ṣ:) and لِحْيَةٌ حَلِقٌ [a beard shaven off]; not حَلِيقَةٌ: (AZ, Ṣ, Ḳ:) and عَنَزٌ مَحَلُوقَةٌ [a shorn she-goat]. (AZ, Ṣ.) The pl. of حَلِقٌ is [حَلَقِيٌّ and] حَلَقِيٌّ. (TA.)

حَلَقَةٌ Shorn hair of a goat. (Ṣ, Ḳ.) حَلَقٌ: see what next follows. حَلَقٌ [Shaving: and] a shaver; (Ṣ, TA;) and a shearer of goats: (T, TA:) pl. حَلَقَةٌ: (T, Ṣ, Ḳ:) and حَلَقٌ is syn. with حَالِقٌ; (TA;) [or has an intensive signification, or denotes frequency of the action.] The saying لَا تَفْعَلْ ذَاكَ أُمَّكَ حَالِقٌ means [Do not thou that:] may God cause thy mother to be bereft of her child so that she shall shave off her hair. (Ṣ.) And حَالِقَةٌ occurs in a trad. as an epithet applied to a woman cursed by Moḥammad; (TA;) meaning One who shaves off her hair in the case of an affliction: (Ḳ, TA:) or who shaves her face for the sake of embellishment. (TA.) It is also applied to a wound on the head (سَجَّةٌ) That scrapes off the skin from the flesh. (TA in art. دَمَعٌ.) — † Sharp; applied to a knife: (TA:) and so حَالِوقَةٌ; applied to a

sword; and also to a man. (Ibn-'Abbád, Ḳ.) [Hence, perhaps,] فَلَانَ حَالِقٌ إِلَى بَعِينِهِ † Such a one is looking at me intently, or sharply; as also مَحَلِقٌ. (T, TA in art. زَنر.) — † Quick, or swift; and light, active, or agile. (TA.) — † Lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.) — Accord. to A'Obeyd and the Ḳ, it means An udder: and accord. to the Ḳ, it means also full: (TA:) but it is an epithet applied to an udder; and thus applied, it has this latter meaning, i. e. † full; (T, Ṣ, TA;) so ISd thinks; (TA;) as though the milk in it reached to its حَلَقُ: (Ṣ, TA:) or big, so that it rubs off the hair of the thighs by reason of its bigness: (TA:) and it has also the contr. meaning; (T, TA;) raised (IAqr, T, Kr, ISd, TA) towards the belly, (Kr, ISd, TA,) and contracted, (T, Kr, ISd, TA,) so that its milk has become scanty, (IAqr, T, TA,) or has gone away: (Kr, ISd, TA:) pl. حَلَقٌ and حَوَالِقٌ (Ṣ, TA) and حَلَقَةٌ. (TA.) [The last is mentioned as pl. of حَالِقٌ in the latter sense.] Accord. to Aṣ, حَالِقَةُ النَّاقَةِ حَالِقًا means † The she-camel's udder became nearly full. (TA.) And one says حَالِقٌ نَاقَةٌ meaning A she-camel having much milk: (TA:) or having great abundance of milk, and a large udder: and اِبِلٌ مَحَلِقَةٌ camels having much milk: (En-Nadr, TA:) and the pl. of حَالِقٌ is حَوَالِقٌ and حَلَقٌ. (TA.) — † A high mountain, (Ṣ, Ḳ, TA,) rising above what surrounds it, and without vegetable produce: or, as some say, a mountain having no vegetable produce; as though it were shaven, or shorn; of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: but Z says that it is from حَلَقٌ, said of a bird: (TA:) and a high, or an overtopping or overlooking, place. (Ṣ.) One says also, هَوَى مِنْ حَالِقٍ, meaning † He fell from a high to a low place. (Ḥar p. 37.) And its pl. حَلَقٌ signifies † The vacant spaces between heaven and earth. (TA.) — † Unlucky (Ḳ, TA) to a people; as though peeling them; and so حَالِقَةٌ, accord. to the copies of the Ḳ; but correctly حَالِوقَةٌ, as in the O and Tekmileh. (TA.) — A tendril, or twining portion, of a grape-vine, (Ṣ, Ḳ, TA,) and of a colocynth and the like, (TA,) hanging to the shoots: (Ṣ, Ḳ, TA:) because it has a circular form, like a حَلَقَةٌ [or ring]. (T, TA.)

حَالِقَةٌ [an epithet (being fem. of حَالِقٌ q. v.) in which the quality of a subst. predominates] † A year of drought, barrenness, or dearth: so in the saying, وَقَعَتْ فِيهِمْ حَالِقَةٌ لَا تَدَعُ شَيْئًا إِلَّا أَهْلَكَتَهُ † [A year of drought, &c., happened among them, not leaving anything without its destroying it]. (TA.) — And الحَالِقَةُ † The cutting, or abandoning, or forsaking, of kindred, or relations; syn. قَطِيعَةٌ الرَّجْمِ; (Khálid Ibn-Jenebeh, Ḳ, TA;) and mutual wronging, and evil-speaking: (Khálid Ibn-Jenebeh, TA:) or that which destroys, and utterly cuts off, religion; like as the razor utterly cuts off hair: occurring in a trad., in which البَغْضَاءُ [i. e. vehement hatred] and الحَالِقَةُ are termed the disease of the nations (دَاءُ الْأُمَمِ). (TA.) — See also حَالِقٌ, last sentence but one.

حَالِقَةٌ: see حَالِقَةٌ. حَالِقَةٌ: see حَالِقَةٌ, in three places. حَالِقَةٌ: see حَالِقَةٌ.

حَالِقَةٌ: see 1, in six places. حَالِقَةٌ [Of, or relating to, the حَلَقُ; faucial; guttural]. الحُرُوفُ الْحَلَقِيَّةُ [The faucial, or guttural, letters] are six; namely, هـ and و, to which are appropriated the furthest part of the حَلَقُ; and ع and ج, to which are appropriated the middle thereof; and غ and خ, to which are appropriated the nearest part thereof. (TA.)

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ripe as far as the حَلَقُ; which is said by some to be near the base: (TA:) or that have begun to be ripe (Ḳ in art. حَلَقَن) next the base; (TA in that art.); and so رُطِبَ مَحَلَقٌ; and a single date in that state is termed رُطْبَةُ حُلُقَامَةٍ: (Ḳ in art. حَلَقَم) or ripening dates that have become ripe to the extent of two thirds; as also مَحَلَقٌ (Ṣ, Ḳ,) and مَحَلَقٌ (Ḳ, TA,) like مَحَدَّتٌ: (TA:) [in the CK مَحَلَقٌ, like مَعْظَمٌ:] and the last signifies, (Ḳ,) accord. to Ibn-'Abbád, (TA,) dates partly ripe (Ḳ, TA) and partly unripe: (TA:) n. un. with ة: (Ṣ, Ḳ:) such dates are also termed حَوَالِقٌ, held by ISd to be a kind of rel. n., [as though pl. of حَالِقَةٌ,] though the reason of the insertion of the ي in this word, he says, was unknown to him: (TA:) and رُطِبَ حُلُقَانِيٌّ: (TA from a trad. :) the pl. of مَحَلَقٌ is مَحَالِقٌ. (TA.)

حَلَقَةٌ: see حَلَقَةٌ, in two places. رُطْبَةُ حُلُقَامَةٍ: see حُلُقَانٌ. رُطِبَ حُلُقَانِيٌّ: see حُلُقَانٌ.

حَلَقَةٌ (Ṣ, Ḳ,) indecl., with kesr for its termination, because changed from its original form, which is حَالِقَةٌ, of the fem. gender, and an epithet in which the quality of a subst. is predominant; (Ṣ;) † Death (Ṣ, Ḳ, TA) that peels [people] off; (TA;) as also حَلَقٌ (Ḳ,) allowed by Ibn-'Abbád; and, accord. to the Tekmileh, حَلَقٌ also. (TA.) One says, سَقُوا بِكَاسِ حَلَقٍ † [They were given to drink the cup of death]. (ISd, TA.) [See also جَعَارٌ.]

حَلَقٌ Pain in the حَلَقُ [or fauces]. (Ṣ, Ḳ.) حَلَقٌ: see حَلَقٌ. حَلَقٌ رأسٌ حَلِقٌ i. q. مَحَلُوقٌ [A shaven head]: (ISd, TA:) and شَعْرٌ حَلِقٌ [hair shaven off]: (AZ, Ṣ:) and لِحْيَةٌ حَلِقٌ [a beard shaven off]; not حَلِيقَةٌ: (AZ, Ṣ, Ḳ:) and عَنَزٌ مَحَلُوقَةٌ [a shorn she-goat]. (AZ, Ṣ.) The pl. of حَلِقٌ is [حَلَقِيٌّ and] حَلَقِيٌّ. (TA.)

حَلَقَةٌ Shorn hair of a goat. (Ṣ, Ḳ.) حَلَقٌ: see what next follows. حَلَقٌ [Shaving: and] a shaver; (Ṣ, TA;) and a shearer of goats: (T, TA:) pl. حَلَقَةٌ: (T, Ṣ, Ḳ:) and حَلَقٌ is syn. with حَالِقٌ; (TA;) [or has an intensive signification, or denotes frequency of the action.] The saying لَا تَفْعَلْ ذَاكَ أُمَّكَ حَالِقٌ means [Do not thou that:] may God cause thy mother to be bereft of her child so that she shall shave off her hair. (Ṣ.) And حَالِقَةٌ occurs in a trad. as an epithet applied to a woman cursed by Moḥammad; (TA;) meaning One who shaves off her hair in the case of an affliction: (Ḳ, TA:) or who shaves her face for the sake of embellishment. (TA.) It is also applied to a wound on the head (سَجَّةٌ) That scrapes off the skin from the flesh. (TA in art. دَمَعٌ.) — † Sharp; applied to a knife: (TA:) and so حَالِوقَةٌ; applied to a

sword; and also to a man. (Ibn-'Abbád, Ḳ.) [Hence, perhaps,] فَلَانَ حَالِقٌ إِلَى بَعِينِهِ † Such a one is looking at me intently, or sharply; as also مَحَلِقٌ. (T, TA in art. زَنر.) — † Quick, or swift; and light, active, or agile. (TA.) — † Lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.) — Accord. to A'Obeyd and the Ḳ, it means An udder: and accord. to the Ḳ, it means also full: (TA:) but it is an epithet applied to an udder; and thus applied, it has this latter meaning, i. e. † full; (T, Ṣ, TA;) so ISd thinks; (TA;) as though the milk in it reached to its حَلَقُ: (Ṣ, TA:) or big, so that it rubs off the hair of the thighs by reason of its bigness: (TA:) and it has also the contr. meaning; (T, TA;) raised (IAqr, T, Kr, ISd, TA) towards the belly, (Kr, ISd, TA,) and contracted, (T, Kr, ISd, TA,) so that its milk has become scanty, (IAqr, T, TA,) or has gone away: (Kr, ISd, TA:) pl. حَلَقٌ and حَوَالِقٌ (Ṣ, TA) and حَلَقَةٌ. (TA.) [The last is mentioned as pl. of حَالِقٌ in the latter sense.] Accord. to Aṣ, حَالِقَةُ النَّاقَةِ حَالِقًا means † The she-camel's udder became nearly full. (TA.) And one says حَالِقٌ نَاقَةٌ meaning A she-camel having much milk: (TA:) or having great abundance of milk, and a large udder: and اِبِلٌ مَحَلِقَةٌ camels having much milk: (En-Nadr, TA:) and the pl. of حَالِقٌ is حَوَالِقٌ and حَلَقٌ. (TA.) — † A high mountain, (Ṣ, Ḳ, TA,) rising above what surrounds it, and without vegetable produce: or, as some say, a mountain having no vegetable produce; as though it were shaven, or shorn; of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: but Z says that it is from حَلَقٌ, said of a bird: (TA:) and a high, or an overtopping or overlooking, place. (Ṣ.) One says also, هَوَى مِنْ حَالِقٍ, meaning † He fell from a high to a low place. (Ḥar p. 37.) And its pl. حَلَقٌ signifies † The vacant spaces between heaven and earth. (TA.) — † Unlucky (Ḳ, TA) to a people; as though peeling them; and so حَالِقَةٌ, accord. to the copies of the Ḳ; but correctly حَالِوقَةٌ, as in the O and Tekmileh. (TA.) — A tendril, or twining portion, of a grape-vine, (Ṣ, Ḳ, TA,) and of a colocynth and the like, (TA,) hanging to the shoots: (Ṣ, Ḳ, TA:) because it has a circular form, like a حَلَقَةٌ [or ring]. (T, TA.)

حَالِقَةٌ: see حَالِقٌ, fifth sentence, and last sentence but one.

حَوَالِقٌ: see حُلُقَانٌ.

مُحَلِّقٌ A razor; (K;) the instrument of shaving. (TA.) — [Hence,] كِسَاءٌ مُحَلِّقٌ (S, K) †A very rough [garment of the kind called] كِسَاءٌ; (K, TA;) as though it shaved off the hair, (S, K,) by reason of its roughness: pl. مَحَالِقٌ. (S.)

المَحَلِّقُ The place of the shaving of the head, in [the valley of] Minè. (Lth, K.) = مُحَلَّقَةٌ, applied to camels: see حَلَقٌ.

مُحَلِّقٌ: see حُلُقَانٌ: — and حَالِقٌ, in two places. — Also A vessel less than full. (K.) — †Lean, or emaciated; applied to sheep or goats. (Ibn-'Abbád, K.) — فَلَاةٌ مُحَلِّقٌ †A desert in which is no water. (TA.)

مَحَلُّوقٌ: see حَلِيقٌ, in two places.

مُحَلِّقٌ: } see حُلُقَانٌ.
مُحَلِّقِنٌ: }

حلقم

Q. 1. حَلْقَمُهُ (S, K,) inf. n. حَلْقَمَةٌ, (TA,) He cut, or severed, his حَلْقَوْمٌ [or windpipe]; (S, K;) accord. to the K, meaning his حَلَقٌ; but see the explanations of حَلْقَوْمٌ below: (TA:) he slaughtered him in the manner termed ذَبْحٌ. (TA.) [Mentioned in the Mṣb in art. حَلَقٌ.] = حَلْقَمَرٌ حَلْقَمَرٌ [or rather البُسْرُ] †The dates began to be ripe next the base; as also حَلْقَمِنٌ, in which the ن is asserted by Yaʿqoob to be a substitute for م. (TA.)

Q. 3. أَحْلَقْتَمِرَ He left, or forsook, food; expl. by تَرَكَ الطَّعَامَ. (K.)

حَلْقَوْمٌ The windpipe, or passage of the breath; (T, Mgh, TA;) by the cutting, or severing, of which, and of the مَرِيءُ [or cesophagus] and وَدَجَانٌ [or two external jugular veins], the lawful slaughtering of an animal is completed: (T, TA:) accord. to the S and K, [and to the Mṣb, in art. حَلَقٌ, though it is there correctly and fully explained as meaning the windpipe,] i. q. حَلَقٌ: but in the M it is explained [agreeably with general usage] as the passage of the breath, and of coughing, from the جَوْفُ [or chest]; consisting of a series of successively-superimposed cartilages (أَطْبَاقٌ غَرَاضِيْفٌ), before which, in the exterior of the throat, is nothing but skin; having its lower extremity in the lungs, and its upper extremity at the root of the tongue: from it pass forth the breath and the wind and the saliva and the voice: [see also another explanation voce حَلَقٌ, from Zj in his "Khalk el-Insán," and the Mṣb:] pl. حَلَقَائِمٌ and حَلَقَائِمٌ. (TA.) Accord. to some, the م is augmentative: accord. to others, radical. (TA.) — [Hence,] they say, نَزَلْنَا مِثْلَ حَلْقَوْمٍ حَلْقَوْمٍ, meaning †We alighted in a strait, or confined, place. (TA.) And حَلَقَائِمُ الْبِلَادِ means

†The strait, or confined, parts of the country, or of countries: (Mgh:) or the lateral, and extreme, parts thereof. (TA.)

حُلُقَامَةٌ: see what follows.

رُطْبٌ مُحَلِّقٌ [or rather مَحَلِّقٌ] †Dates that have begun to be ripe next the base; (K;) [or that have become ripe to the extent of two thirds; (see حُلُقَانٌ in art. حَلَقٌ;)] as also مُحَلِّقِنٌ: (TA:) and رُطْبَةٌ مُحَلِّقَةٌ [or rather حُلُقَامَةٌ] (in the CK حُلُقَامَةٌ) is applied to a single date in this sense. (K,* TA.)

حلقن

Q., or Q. Q., 1. حَلْقَنٌ: see 2 in art. حَلَقٌ.

حُلُقَانٌ, n. un. with ة: } see art. حَلَقٌ.
حُلُقَانِيٌّ: }
مُحَلِّقِنٌ: }

حلك

1. حَلَكٌ, aor. ٤, inf. n. حُلُوكَةٌ (S, Sgh, TA) and حُلُوكٌ; (Sgh, TA;) and حَلَكٌ, aor. ٤, (K, TA,) inf. n. حَلَكٌ; (K,* TK;) the former verb strangely overlooked by F; (TA;) It (a thing, S) was, or became, intensely black; (S, Sgh, K;) as also †أَحْلُوكٌ. (S, TA.)

12: see above.

حَلَكٌ: see حَلَكَةٌ.

حَلَكٌ Blackness: (S:) or intense blackness; as also †حَلَكَةٌ; (K;) like the colour of the crow, or raven: (TA:) [for] حَلَكُ الْغُرَابِ signifies the blackness of the crow, or raven; as in the saying, حَلَكٌ مِثْلَ حَلَكِ الْغُرَابِ [black like the blackness of the crow, or raven]: (S:) or it means حَنَكٌ [q. v.]: (K:) or if you say حَلَكُ الْغُرَابِ, you mean its beak; (S;) or the blackness of its feathers: (Er-Rághib, TA in art. حَنَك:) or they said حَلَكُ الْغُرَابِ أَسْوَدٌ مِنْ حَلَكِ الْغُرَابِ [blacker than the black of the crow, or raven]: or حَنَكُ الْغُرَابِ: an Arab of the desert, being asked by Fr whether he said the latter or the former, answered that he never said the former: Umm-El-Heythem, being asked by AHát the same, answered that she said the former, and never the latter; (TA;) and she explained the former as meaning its two jaws and the part around them; adding that [the saying that it means] its beak is nought: and IDrd is related to have disallowed the saying حَنَكُ الْغُرَابِ: (TA in art. حَنَك:) accord. to AZ, حَلَكُ الْغُرَابِ means the colour; and الحَنَكُ, the beak: some say that the ن in the latter is a substitute for the ل in the former; but others deny this. (TA.) In the saying of a poet,

* مِدَادٌ مِثْلَ حَالِكَةِ الْغُرَابِ *
[Ink like the حالكة of the crow, or raven], cited by Th, حالكة may be a dial. var. of حَلَكٌ: or it may mean its feathers; its خَافِيَةٌ or its قَادِمَةٌ or other feathers. (TA.)

حَلَكَةٌ: see حَلَكٌ: — and see also حَلَكَةٌ. —

Also i. q. حُلُكَةٌ: (K:) formed from the latter by transposition: so in the saying, فِي لِسَانِهِ حُلُكَةٌ [In his speech is a barbarousness, or a vitiousness, or an impediment, &c.]. (TA.)

حُلُكَةٌ, (S, Mṣb,) or †حُلُكَةٌ, (ISd, K,) and †حُلُكَةٌ, (S, Mṣb, K) and †حُلُكَةٌ, (K) and †حُلُكَةٌ, (IDrd, K,) or †حُلُكِيٌّ, (L,) and †حُلُكِيٌّ, (IDrd, K,) A species of the [kind of lizard called] عَطَاءٌ: (S, Mṣb, K:) [in the CK, erroneously, عَطَاءُ:] or (S, K [but in the Mṣb which is]) a small reptile, (S, Mṣb, K,) resembling a fish, of a blue [or greyish] colour, and glistening, (Mṣb,) or smooth, and having a mixture of whiteness and redness, (TA in art. نَقِي,) that dives into the sand, (S, Mṣb, K,) like as the aquatic bird dives into the water; the Arabs call it النَّقَا, because it dwells in the sand-hills; (Mṣb;) and بَنَاتُ النَّقَا; (TA in art. نَقِي;) and they liken to it the fingers (بَنَانٌ) of girls, because of their softness, or suppleness: it is also called حُلُكَةٌ, which is app. formed by transposition: (Mṣb:) †حُلُكٌ [is the coll. gen. n., or quasi-pl. n.; for it signifies شُحْمُ النَّقَا. (L in art. عَوَج.)] — For the first of these words, see also حَالِكٌ, in two places.

حُلُكِيٌّ: }
حُلُكَةٌ: } see حُلُكَةٌ.
حُلُكَةٌ: }
حُلُكَةٌ: }
حُلُكِيٌّ: }
حُلُكُوكٌ: } see حَالِكٌ.
حُلُكُوكٌ: }
حُلُكُوكٌ: }

حَالِكٌ Intensely black; as also †مُحَلُّوكٌ (K) and †حُلُكُوكٌ and †حُلُكُوكٌ and †حُلُكُوكٌ and †مُحَلِّكُوكٌ and †مُحَلِّكُوكٌ (Ibn-'Abbád, K) and †حَالِكٌ. (TA.) You say أَسْوَدٌ حَالِكٌ and حَالِكٌ; both meaning the same; (S;) i. e. Black that is intensely black. (TA in art. حَنَك.) And إِنَّهُ †حَالِكٌ Verily he, or it, is intensely black. (TA.)

حَالِكَةٌ: see حَلَكٌ.

مُحَلِّكُوكٌ: }
مُحَلِّكُوكٌ: } see حَالِكٌ.
مُحَلِّكُوكٌ: }

حلم

1. حَلَمٌ, (S, Mṣb, K, [in the CK, erroneously, حَلَمَرٌ],) aor. ٤, inf. n. حُلْمٌ (Mṣb, TA) and حُلْمٌ, of which the former is a contraction, (Mṣb,) [both used also as simple subst.,] He dreamed, or saw a dream or vision (S, Mṣb, K) فِي نَوْمِهِ (K) in his sleep; (S,* Mṣb, K;) as also †احْتَلَمٌ, (S, ISd, Mṣb, K,) and †احْتَلَمَرٌ, (ISd, K,) and †تَحَلَمٌ. (K.) You say, حَلَمَ بِهِ, (S, K, [in the CK, again, erroneously, حَلَمَرٌ],) and عَنَهُ, (K,)

and *حَلِمَ* عَنْهُ (TA,) and *حَلِمَةٌ* also, (S,) *He dreamed, or saw a dream or vision, of it*: (S, K:) or *he saw it in sleep*. (M, K.) And *حَلِمَ بِالْمَرْأَةِ* *He (a man) dreamed in his sleep that he was compressing the woman*. (TA.) — [Hence,] *حَلِمَ* and *احْتَلَمَ* signify [The dreaming of] *copulation in sleep*: (K:) and the verbs are *حَلِمَ* and *احْتَلَمَ*. (TA.) And [hence,] both signify *The experiencing an emission of the seminal fluid; properly, in dreaming; and tropically if meaning, without dreaming, whether awake or in sleep, or by extension of the signification*. (TA.) And hence, (Mgh,) *حَلِمَ*, (Mgh, Mṣb,) aor. 2, inf. n. *حَلِمَ*; (Mgh;) and *احْتَلَمَ*; (Mgh, Mṣb;) *He (a boy) attained to puberty, (Mṣb,) [or] to virility*. (Mgh, Mṣb.) — *حَلِمَ*, with *ḍamm* [to the J], inf. n. *حَلِمَ*, (S, Mṣb, K,) [He was, or became, forbearing, or clement;] he forgave and concealed [offences]: or he was, or became, moderate, gentle, deliberate, leisurely in his manner of proceeding or of deportment &c., patient as meaning *contr. of hasty, grave, staid, sedate, or calm*; (S, K;) and + *intelligent*: (K:) or *he managed his soul and temper on the occasion of excitement of anger*. (TA.) [See *حَلِمَ* below.] You say, *حَلِمَ عَنْهُ* and *حَلِمَ* [He treated him with forbearance, or clemency, &c.]: both signify the same. (TA.) And *يَحْلِمُ عَيْنَ يَسِيْبِهِ* [He treats with forbearance, or clemency, &c., him who reviles him]. (TA in art. *جمل*.) — *حَلِمَ*, aor. 2, (K,) inf. n. *حَلِمَ*, (TA,) *He (a camel) had [upon him] many ticks, such as are termed حَلِمَ*. (K.) — Also the same verb, (S, K,) with the same inf. n., (S,) *It (a hide, or skin,) had in it worms, such as are termed حَلِمَ*, (S, K, TA,) whereby it was spoilt and perforated, (S, TA,) so that it became useless. (TA.) A poet says, (S,) namely, El-Weleed Ibn-'Oḳbeh, (TA,)

* فَأَيْتَكَ وَالْكِتَابَ إِلَى عَلِيٍّ *
* كَدَابِغَةٍ وَقَدْ حَلِمَ الْأَدِيمُ *

[For verily thou, as to the letter, or writing, to 'Alee, art like a woman tanning when the hide has become spoilt and perforated by worms]: (S, TA:) he was urging Mo'áwiyeh to contend in battle with 'Alee, [as though] saying to him, Thou labourest to rectify a matter that has become completely corrupt, like this woman who tans the hide that has become perforated and spoilt by the *حَلِمَ*. (TA.) [The latter hemistich of this verse is a prov.: see Freytag's Arab. Prov. ii. 346.] — *حَلِمَهُ*, (K,) inf. n. *حَلِمَ*, (TA,) *He plucked the حَلِمَ from it*; [app., accord. to the K, the worms thus called from a hide, or skin;] as also *حَلِمَهُ*: (K:) or, accord. to Az, *he took from him, namely, a camel, the [ticks called] حَلِمَ*. (TA.)

2. *حَلِمَهُ*, (S, Mgh, Mṣb, K,) inf. n. *تَحْلِمُهُ*, (S, K) and *حَلِمًا*, like *كَدَابِ*, (K,) signifies *جَعَلَهُ حَلِيمًا* [i. e. *He made him to be forbearing, or clement, &c.*; or *he pronounced him to be so*; or *he called him so*; or *he held, or believed, or thought, him to be so*]: (S, K:) or *he enjoined him الحَلِمَ* [i. e. *forbearance, or clemency, &c.*]:

(K:) or *he attributed to him الحَلِمَ*. (Mgh, Mṣb.) — *حَلِمَ* [so in the TA, evidently *حَلِمَ*, (see 5, its quasi-pass.,)] also signifies *It fattened a lamb, or kid; said of sucking*. (TA.) — And *He filled a skin*. (TA.) — See also 1, last sentence.

4. *احلِمت* She (a woman) brought forth *حَلِمًا* [i. e. *children that were forbearing, or clement, &c.*]. (K.)

5. *تحلم*: see 1, first and second sentences. — Also *He affected, or pretended, to dream, or see a vision in sleep*: whence, in a trad., *تَحَلِمَ مَا تَرَى* [He affected, or pretended, to have dreamed that which he did not dream]. (TA.) And *He asserted himself falsely to have dreamed, or seen a vision in sleep*. (TA.) And *تحلم الحلم* i. q. *استعمله* [He feigned the dream; or made use of it as a pretext]. (K.) — *He affected, or endeavoured to acquire, (تَكَلَّفَ) [the quality termed] الحلم* [i. e. *forbearance, or clemency, &c.*]. (S, K.) A poet says,

* تَحَلِمَ عَنِ الْأَذْيَانِ وَأَسْتَبْتِي وَدَهْمُ *
* وَنَنْ تَسْتَطِيعَ الْحِلْمَ حَتَّى تَحَلِّمًا *

[Endeavour thou to treat with forbearance the meaner sort of people, and preserve their love; for thou wilt not be able to be forbearing unless thou endeavour to be so]. (S.) — See also *حَلِمَ عَنْهُ*. — [Hence,] *تَحَلِمَتِ الْقِدْرُ* † *The cooking-pot ceased to boil; contr. of جَهَّتْ*. (TA in art. *جمل*.) — See also 6. — *It became fat*; said of the [kind of lizard called] *صَبَّ*; (L in art. *ملح*;) and likewise of cattle: (K:) [or] *it became fat and compact*; said of a child, and of the *صَبَّ*: (S:) [or] *it began to be fat*; said of a child, and of the *صَبَّ*, (K,) and of the jerboa, and of the *قُرَاد* [or tick]; in the K, erroneously, *جَرَاد*. (TA.) — *تَحَلِمَتِ الْقِرْبَةُ* *The skin became full*. (TA.)

6. *تحلم* He made a show of having *الحلم* [i. e. *forbearance, or clemency, &c.*], not having it; (S, TA;*) and *تحلم* [in like manner] signifies [sometimes] *he made a show of الحلم*; expl. by *أُظْهِرَ الْحِلْمَ*. (TA in art. *فصح*.)

7: see 1.

8: see 1, in four places.

حلم: see *حلم*.

حلم an inf. n. of *حلم*; as also *حلم*. (Mṣb.) — And *A dream, or vision in sleep*; (S, K;) as also *حلم*: (K:) accord. to most of the lexicologists, as well as F, *syn. with رُؤْيَا*: or it is specially such as is evil; and *رُؤْيَا* is the contr.: this is corroborated by the trad., *الرُّؤْيَا مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ* [The *رُؤْيَا* is from God, and the *حلم* is from the Devil]: (MF:) and by the phrase, in the Kur [xii. 44 and xxi. 5], *أَصْحَابُ الْأَحْلَامِ* [The confused circumstances of dreams, or of evil dreams]: but each is used in the place of the other: (TA:) *أَحْلَامٌ* is the pl. (K.) — *أَحْلَامٌ نَائِمٍ* [lit. *The dreams of a sleeper*;] a

kind of thick cloths, or garments, (IKh, Z, TA,) striped, of the people of El-Medeeneh. (Z, TA.)

حلم [Forbearance; clemency;] the quality of forgiving and concealing [offences]: (Mṣb:) or moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning *contr. of hastiness: gravity; staidness; sedateness; calmness: syn. أَنَاة* (S, K:) or *these qualities with power or ability [to exercise the contrary qualities]*; expl. by *أَنَاة* and *سُكُونٌ* with *قُدْرَةٌ* and *قُوَّةٌ*: (Kull p. 167:) or the management of one's soul and temper on the occasion of excitement of anger: (TA:) or tranquillity on the occasion of emotion of anger: or delay in requiting the wrongdoer: (KT:) it is described by the term *ثَقُلٌ*, or *gravity*; like as its contr. *سَفَهٌ* is described by the terms *عَجَلٌ* and *عَجَلٌ*, or *levity, or lightness, and hastiness*: (TA in art. *رجح*;) also + *intelligence*; (K;) which is not its proper signification, but a meaning assigned because it is one of the results of intelligence: and *حلم*, with *fet-h*, is likewise said to have this last meaning; but this requires consideration: (TA:) the former is one of those inf. ns. that are [used as simple substs., and therefore] pluralized: (ISd, TA:) the pl. [of pauc.] is *أَحْلَامٌ* and [of mult.] *حُلُومٌ*. (K.) Hence, in the Kur [lii. 32], *أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ*, (K,) said to mean + *Do their understandings enjoin them this?* (TA.) And *أولو الأحلام*, occurring in a trad., means + *Persons of understanding*. (TA.)

حلم: see *حلمة*, in two places.

حلم A camel having [upon him] many ticks, such as are called *حلم*. (K.) And A camel spoilt by the abundance of those ticks that were upon him. (TA.) — Also A hide, or skin, spoilt and perforated by [the worms termed] *حلم*: and *حلم*, [in like manner,] a hide, or skin, spoilt by the *حلم* before it is stripped off. (TA.) And *عناق حلمة* A she-kid whose skin has been spoilt by the *حلم*; (K, TA;) as also *تحلمة*, of which the pl. is *تحالم*: (K:) the pl. of *حلمة* is *حلام*. (TA.)

حلم: see *حلم*, in two places. — Also *A [dream of] copulation in sleep*. (K.) Hence, *بلغ الحلم* *He attained to puberty, or virility, in an absolute sense*. (TA.) It is said in the Kur [xxiv. 58], *وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلْمَ فَلْيَسْتَأْذِنُوا*, [And when your children attain to puberty, or virility, they shall ask permission to come into your presence]. (TA.) [And hence,] *أضراس الحلم*, (also called *أضراس العقل*, TA in art. *ضرس*;) [The teeth of puberty, or wisdom-teeth,] so called because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Mṣb, all in art. *نجد*;) they are four teeth that come forth after the [other] teeth have become strong. (TA in art. *ضرس*.)

حلمة A small tick: (K:) or a large tick; (S, Mgh, Mṣb, K;) like *عُلٌّ*; (S;) and said to be

like the head [or nipple, when small,] of a woman's breast: (Mṣb:) or a tick in the last stage of its growth; for at first, when small, it is called قَبْقَامَةٌ; then, حَمِيَانَةٌ; then, قُرَادٌ; and then, حَلْمَةٌ: (Aṣ, TA:) the pl., (S,) or [rather] coll. gen. n., (Mgh, Mṣb,) is حَلْمَةٌ. (S, Mgh, Mṣb.) — And hence, as being likened thereto, (Mgh,) †The head [or nipple, when small,] of a woman's breast, (T, S, Mgh,) in the middle of the سَعْدَانَةٌ [or areola]; (T, TA;) in like manner called قُرَادٌ: (Mgh:) the little thing rising from the breast of a woman: (TA:) the حَبَّة [or small exuberance like a pimple] upon the head of the breast of a woman: (Mṣb:) the نُؤُولُ [or small excrescence] in the middle of the breast of a woman: (K:) and the head [or nipple] of each of the two breasts of a man: (Mṣb:) the two together are termed حَلْمَتَانِ: (S:) the protuberant piece of flesh is termed حَلْمَةٌ as being likened in size to a large tick. (Mṣb.) — Also A certain worm, incident to the upper and lower skin of a sheep or goat, (Aṣ, S,) in consequence of which, when the skin is tanned, the place thereof remains thin: (S:) or a certain worm, incident to skin, which it eats, so that, when the skin is tanned, the place of the eating rends: pl. [or rather coll. gen. n.] حَلْمَةٌ. (K.) — And A species of plant; (S, K;) accord. to Aṣ, also called يَنْمَةٌ: (S:) Aṣ is also related to have said that it is a plant of the kind termed عُشْبٌ, having a dusty hue, a rough feel, and a red flower: another says that it grows in Nejd, in the sands, has a blossom, and roughish leaves, and thorns resembling the nails of a man; and that the camels suffer adhesion of the spleen to the side, and their young are cast, [for وتزل وتزل] (an evident mistranscription in the TA), I read وَتَزَلُ أَجْبَانَهَا, when they depasture it from the dry branches: accord. to AHn, it is [a plant] less than a cubit [in height], having a thick, or rough, leaf, and branches, and a flower like that of the anemone, except that it is larger, and thicker, or rougher: accord. to the K, it signifies also the tree [or plant] called سَعْدَانٌ; which is one of the most excellent kinds of pasture: but Az says, it has nothing in common with the سعدان, which is a herb having round [heads of] prickles; whereas the حَلْمَةٌ has no prickles, but is a well-known kind of حَبَّة; and I have seen it: (TA:) [Dmr, accord. to Golius, describes it as "a herb less than the arnoglossa" (or arnoglossum), "whitening in the leaves, and downy."]

حَلِيمٌ Having حَلْمٌ [i. e. forbearance, or clemency, &c.; forbearing, or clement, &c.]: (Mgh, Mṣb, K:) pl. حَلِيمَاتٌ and أَحْلَامٌ. (K.) In the Kur xi. 89, it is said to be used by way of scoffing [or irony]. (TA.) الحَلِيمُ is one of the names of God; meaning [The Forbearing, or Clement, &c.; or] He Whom the disobedience of the disobedient does not flurvy, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come. (TA.) — حَلِيمَةٌ [lit. Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;] is an appellation given to a stone cooking-pot. (A and TA in art. غَيْظٌ.) — A fat camel: (S:) or a camel becoming fat.

Bk. I.

(ISd, K.) ISd says, I know not any unaugmented verb belonging to it in this sense. (TA.) — And Coming fat. (ISd, K.) — See also حَلْمٌ.

حَالِمٌ originally signifies مُسْتَحَلِمٌ [i. e. Dreaming: and particularly dreaming of copulation: and experiencing an emission of the seminal fluid in dreaming]. (Mgh.) — Hence used in a general sense, (Mgh,) meaning One who has attained to puberty, or virility; (AHeyth, Mgh, Mṣb, TA;) as also مُسْتَحَلِمٌ. (Mṣb, TA.)

حَانُومٌ A sort of أَقَطٌ [q. v.; i. e. a certain preparation of dried curd]: (ISd, K:) or milk that is made thick, so that it becomes like fresh cheese; (S, K;) but this it is not: (S:) a word of the dial. of Egypt. (TA.)

أَحْلَامٌ Bodies; syn. أَجْسَامٌ. (ISd, K.) ISd says, I know not any sing. of it [in this sense]. (TA.) — It is also pl. of حَلْمٌ: — and of حَلْمٌ: — and of حَلِيمٌ. (K.)

تَحْلِمَةٌ see حَلْمٌ.

مُسْتَحَلِمٌ see حَالِمٌ, in two places.

حلو

1. حَلَا, aor. 2; (S, Mṣb, K;) and حَلَى, aor. 2; and حَلُو, aor. 2; (K;) inf. n. حَلَاوَةٌ (S, Mṣb, K) and حَلُونٌ and حَلُونٌ; (K;) It (a thing, S, Mṣb) was, or became, sweet; (S, K;) as also حَلُولِي; (S, K;) or this latter signifies it was, or became, very sweet. (TA.) And in like manner, حَلَا لِي [It was, or became, sweet to me]. (Mṣb.) And حَلَوْتُ الفَاكِهَةَ, aor. 2, inf. n. حَلَاوَةٌ, [The fruit was, or became, sweet.] (TA.) — حَلَى بَعِينِي (S, Mṣb, K) and فِي عَيْنِي (S) and بِصَدْرِي (S, Mṣb) and فِي صَدْرِي (S) and بِقَلْبِي (K), aor. 2; (S, Mṣb, K;) and حَلَا, aor. 2; (S, K;) inf. n. حَلَاوَةٌ (S, Mṣb, K) and حَلُونٌ; (K;) He, (S,) or it, (Mṣb,) pleased me, or excited my admiration; (S, Mṣb;) was goodly, or beautiful, in my estimation: (Mṣb:) or one says, حَلَى فِي عَيْنِي (Lth, Aṣ, S, K*) or فِي صَدْرِي (Aṣ, TA), aor. 2, inf. n. حَلُونٌ; (Lth, TA;) and حَلَا فِي قَلْبِي (Lth, Aṣ, S, K*) aor. 2, inf. n. حَلُو (Lth, TA) and حَلَاوَةٌ. (TA.) حَلَى بِه الْعَيْنُ is an inverted phrase, used by a poet, for يَحَلَى بِالْعَيْنِ. (S.) It has been said that حَلَى فِي عَيْنِي (ISd, and K in art. حَلَى) and فِي صَدْرِي (ISd) is from الحَلَى, (ISd, K,) meaning the thing that is worn, because it signifies It was beautiful in my eye, like the حَلَى; not from حَلَاوَةٌ; (ISd, and TA in art. حَلَى;) but this saying is not valid, nor approved. (TA in the present art.) Accord. to Lh, one says, حَلَى بِه الْعَيْنُ and فِي عَيْنِي and بِقَلْبِي and حَلَى فِي قَلْبِي, aor. 2, inf. n. حَلَاوَةٌ; and حَلَتْ, aor. 2, inf. n. حَلَاوَةٌ; [The woman was pleasing in my eye, and in my mind, or heart.] (TA.) — مَا أَمْرٌ وَمَا يَحْلُو † I am bitter at one time, and he is not sweet at another. (IAṣr, K, TA.

[In some copies of the K, وَلَا يَحْلُو.] And وَأَمْرٌ وَأَمْرٌ † I am bitter at one time, and I am sweet at one time. (IAṣr, M in art. مَر.) [See also 4.] — حَلَى الشَّيْءَ, aor. 2, (K,) inf. n. حَلَاوَةٌ; (TK;) and استحلاه (S, Mṣb, K,) from الحَلَاوَةُ, like استجاده from الجَوْدَةُ (S,) [the most common form,] and تحلاه (K,) and احلواهُ (S, K,) which is the only trans. verb of its measure except one other, in the phrase اعزوريت الفرس (S;) all signify the same; (K;) He esteemed the thing sweet [both properly and metaphorically as is indicated in the TA]: (Mṣb in explanation of the second of these verbs, and TK in explanation of all of them:) and [in like manner] † أَحْلَيْتُهُ I found it to be sweet: (S, K:) or this signifies I made it sweet: (K:) or it has both of these significations: (S:) you say, أَحْلَيْتُ هَذَا الْمَكَانَ, meaning † اسْتَحْلَيْتُهُ [I esteemed, or found, this place to be sweet, or pleasant]. (TA.) And حَلَيْتُ الْعَيْنَ [The eye esteemed, or found, him, or it, to be pleasing, or goodly, or beautiful]. (IAṣr, TA in art. حَلَى) — حَلَى مِنْهُ بِخَيْرٍ (K,) aor. 2; (TA;) and حَلَا (K,) aor. 2; (TA;) He found, or experienced, or he got, or obtained, from him, or it, good. (K.) [See also 1 in art. حَلَاةُ كَذَا (Mṣb, K,) or حَلَاةُ الشَّيْءِ (S, K) [in the CK حَلُو] and حَلُونٌ (S,) He gave him (S, Mṣb, K) the thing, (K,) or such a piece of property, [as a gratuity,] for something that he had done; not as hire, or pay, or wages. (S.) — You say also حَلَوْتُ meaning I bribed another; gave him a bribe. (TA.) — And † لَأَحْلُوَنَّكَ حَلُونًا † I will assuredly give thee thy requital. (IAṣr, K.) — حَلُونٌ also signifies A man's taking for himself a portion of the dowry of his daughter: an act for which the Arabs used to reproach him who did it. (S, Mṣb.) You say, حَلَاهُ, inf. n. حَلُو [in the CK حَلُو, and حَلُو also,] and حَلُونٌ, He gave him in marriage his daughter, or his sister, (K, TA,) or any woman, (TA,) for a certain dowry, on the condition that he should assign to him a certain portion of it. (K, TA.) — حَلَوْتُ المرأةَ i. q. حَلَيْتُهَا, i. e. I assigned, or gave, to the woman حَلَى [or ornaments]. (S.)

2. حَلَاهُ (S, K, [erroneously written in the CK without the sheddeh,]) inf. n. تَحْلِيَةٌ (K,) He made it sweet; (S, K;) namely, food; (S;) or a thing; (K;) as also † احلأه (S:) and so حَلَاهُ, which is anomalous: (K:) sometimes they said, حَلَّاتُ السَّوِيْقِ [I sweetened the meal of parched barley, or the mess made thereof]; pronouncing with hemz that which is not [properly] with hemz: (S:) this is said by Lth to be a mistake on their part. (TA.) — [Hence,] حَلَيْتُ الشَّيْءَ فِي عَيْنِ صَاحِبِهِ [I made the thing to seem pleasing, or goodly, or beautiful, in the eye of its possessor]. (S.)

3. حَالَيْتُهُ (inf. n. مُحَالَاةٌ, TK,) † I jested, or joked, with him. (S, K, TA.)

4: see 2. — Hence, (TA,) مَا أَمْرٌ وَمَا أَحْلَى

† *He said not anything*: (S, TA:) or the meaning is similar to that of the phrase next following. (TA.) *مَا يُبْرُ وَمَا يُحَلِي* † *He says not a bitter thing nor a sweet thing*: and *he does not a bitter thing nor a sweet thing*. (K.) [See a similar phrase near the middle of the first paragraph.] — See also another signification in the first paragraph. — *مَا أَحْلَاهُ* [How sweet, &c., is it!] is said by some to be an instance of a verb having a dim. form; so that you say, *مَا أَحْيَلَاهُ* [How very sweet, &c., is it!]; like *مَا أَمِيلَهُ* [q. v.]. (TA in art. ملح.)

5. *تَحَلَّاهُ*: see 1.

6. *تَحَالَتْ* *She* (a woman) *affected, or made a show of, sweetness, and self-conceitedness*. (S.)

8. *احتلى لِنَفَقَةِ أَمْرَاتِهِ*, and *لِمَهْرِهَا*, *He exercised art, or ingenuity, for [the purpose of procuring] the expenses of his wife, and her dowry*: one says, *اِحْتَلِ قَتْرُوحًا* [Exercise thou art, &c., and marry]. (TA.)

10: see 1, in two places. — *استحلَّاهُ* also signifies *He sought [to elicit] its, or his, sweetness*. (TA.)

12. *احلولى*: see 1, first sentence. — [Hence,] said of a man, *He was, or became, sweet in disposition*. (IAar.) — *احلولاؤه*: see 1.

حَلَا A medicine mixed, or moistened, with water or the like. (K.)

حُلُو Sweet; *contr. of مَرٌّ*: (S, K;) i. e., in the mouth: and in like manner, in the eye [meaning pleasing, or goodly, or beautiful: see 1]: (TA:) applied also to a saying, and to an action: (K:) fem. with ة. (Msb.) And *الحلوال الحلال* † *Language in which is nothing that induces doubt, or suspicion*: (K and TA in art. حل:) and *the man in whom is nothing that induces doubt, or suspicion*. (TA in the present art.) And *حُلُو*, also, applied to a man, † *One who is excited to briskness, liveliness, or sprightliness, (يُسْتَحَفُّ) and is esteemed pleasing, or goodly, or beautiful, in the eye*: (K, *TA;) as also *حُلُو*: (IAar, K:) the fem. is *حُلُوَّة*: the pl. masc. *حُلُوءٌ*, and pl. fem. *حُلُوءَاتٌ*: (K:) there is no broken pl., masc. or fem. (TA.)

حُلُو A small *حَفٌّ* [q. v., in the CK, erroneously, *حُفٌّ*,] with which one weaves: (K, TA:) or the wooden thing which the weaver turns round: [app. meaning the yarn-beam, upon which the yarn is rolled; termed *حَفَّة*:] the poet Shemmakh likens the tongue of a braying [wild] ass to a *حُلُو* that has slipped from the back of a loom. (TA.)

حُلُوءٌ: see *حُلُوءٌ*.

أَحْلَى: see *أَحْلَى*.

حُلُوءٌ and *حُلُوءِي*, (S, Msb, K, &c.) the latter mentioned by As, of the fem. gender, (TA,) [Sweetmeat; as also *حَلَاوَةٌ*; (see *حَلَاوَةٌ*, below); this last and *حُلُوءِي* used in this sense in the present day;] an eatable, (T, S, M, Msb,) well known, (K,) prepared with sweetness; (T, M,

Msb;) said to be peculiarly applied to such as is prepared with art [as distinguished from such as is naturally sweet]: (TA:) the *حلواء* mentioned in a trad. is said to be that which is termed *مَجْمَع* [made of dates kneaded with milk]: (MF, TA:) the pl. of *حُلُوءِي* is *حَلَاوِي*, with fet-h to the و. (Msb.) — The former is also applied by some to *Fruit*; syn. *فَاكِهَةٌ*: (T, TA:) or both, (K,) or the former, (TA,) to *sweet fruit*. (K, TA.) — See also *حَلَاوَةٌ*.

حُلُوءٌ is a subst. [as well as an inf. n.], signifying *A gift*: (Msb:) [a gratuity: so in the present day:] the *hire, or pay, of a broker*; (Lh, K;) and of a diviner, (As, S, *Msb, *K,) for divination, (As,) which is forbidden in a trad.: (S, Msb:) and a *requital*; see 1. (IAar, K.) Also *The dowry, or nuptial gift, of a woman*: (Msb, K:) [or a portion thereof which the father or guardian of the bride used, in some cases, to take for himself; see 1:] or a gift to a woman in consideration of having her as a wife during a certain fixed period; (K;) according to a practice obtaining in Mekkeh: (TA:) or a gift of the nature of a bribe. (K.)

حُلُوءٌ: see *حُلُوءٌ*. — *نَاقَةٌ حُلُوءَةٌ*: see the next paragraph.

قَوْلٌ حَلِيٌّ A saying sweet in the mouth. (K.) — *نَاقَةٌ حَلِيَّةٌ* (Lh, M, K) and *حُلُوءَةٌ*, (K,) the latter is the original form [but app. obsolete], (Lh, M,) A she-camel eminent, (Lh, M,) or perfect, (K,) in pleasingness, or goodness, or beauty: (Lh, M, K:) or pleasing in appearance and pace. (TA in art. علو.)

حَلَاوَةٌ القفا: see *حَلَاوَةٌ*.

حَلَاوَةٌ Sweetness; *contr. of مَرَارَةٌ*. (TA.) [See 1, of which it is an inf. n.] — See also *حَلَاوَةٌ*. — *أَرْضٌ حَلَاوَةٌ* Land that produces herbs, or leguminous plants, of the kind termed *ذُكُورٌ* [q. v.]. (K.) — See also what next follows.

حَلَاوَةٌ القفا (T, S, Msb, K) and *القفا* (IAth, K,) but this is said by Ks to be unknown, (TA,) and *حَلَاوَةٌ القفا* (IAth) and *القفا* (Sgh, K) with damm, mentioned by Lh, (TA, [in the CK *حَلَاوَةٌ*,]) and *القفا* (Sgh, K) and *حَلَاوَةٌ القفا* and *القفا* (S, K,) The middle of the back of the neck: (T, S, Msb, K:) or, as some say, the [small protuberance termed] *قَاسٌ* of [or rather above] the back of the neck. (T.) — *حَلَاوَةٌ* is also said to signify the same as *حَلَاوَةٌ*, i. e. What is rubbed between two stones, to be used as a collyrium. (TA. [See the latter of these two words in art. حَلَا.])

حَلَاوَةٌ القفا: see the next preceding paragraph.

حَلَاوِي A certain plant: (S:) or a certain small tree, (K,) of the kind termed *جَنَبَةٌ*, evergreen: (TA:) and, (K,) or, as some say, (TA,) a certain thorny plant, (K,) having a yellow flower, and small round leaves like those of the *سَدَاب* [or rue]: (TA:) a species of plant found in the desert: (T, TA:) pl. *حَلَاوِي*, (K,) like the sing., (TA,) and, (K,) or, as some say, (TA,) *حَلَاوِيَّاتٌ*. (K.) It has been said that the

sing. is *حَلَاوِيَّةٌ*, like *رَبَاعِيَّةٌ*: but Az says that this was not known by him: As mentions, as of the measure *فُعَالِي*, the words *حُزَامِي* and *رُخَامِي* and *حَلَاوِي*; each the name of a plant. (TA.) — *حَلَاوِي القفا*: see *حَلَاوَةٌ*.

حَلَاوَةٌ القفا: see *حَلَاوَةٌ*.

حَلَاوَةٌ A maker and seller of *حَلَاوَةٌ* [or sweetmeat]. (TA.)

[*أَحْلَى* More, and most, sweet, both properly and metaphorically:] *حُلُوءِي* is [its fem.,] the *contr. of مَرِي*: you say, *خُذِ الحُلُوءِي وَأَعْطِهِ المَرِي* [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S.)

مَا أَحْيَلَاهُ: see 4, last sentence.

حلى

1. *حَلَيْتُ المَرَأَةَ*, aor. -, inf. n. *حَلَيْتُ*, I assigned, or gave, to the woman *حَلِيٌّ* [or ornaments]; and so *حَلَيْتُهَا*. (S.) [See also 2.] — *حَلَيْتُ*, (S, Msb, K,) aor. -, (K,) inf. n. as above, (Msb, K,) *She* (a woman) *acquired an ornament, or ornaments*: (K:) or *she wore an ornament, or ornaments*; as also *تَحَلَيْتُ*: (Msb, K:) or the former signifies *she had an ornament, or ornaments*: (S, K:) and *the latter, she adorned herself with an ornament, or ornaments*: (S, Mgh, *TA:) or *she made for herself an ornament, or ornaments*. (Msb, TA.) — *لَمْ يَحَلْ مِنْهُ بَطَائِلٌ* He gained not, or derived not, from him, or it, any great profit, advantage, or benefit: the verb is not used in this sense except in negative phrases; (S, TA;) and is from *الحَلِيٌّ* and *الحَلِيَّةُ*; because the mind reckons an ornament as an acquisition: not from *حَلُو*. (TA.) [But an affirmative phrase, with the verb *حَلَيْ* used in a similar sense, is mentioned in the K in art. حلو: see 1 in that art. See also 1 in art. حَلَا.] — See also *حَلِيٌّ*, below. — *حَلَيْتُ الشَّفَّةَ*: see *حَلَيْتُ*, in art. حَلَا.

2. *حَلَيْتُ المَرَأَةَ*, (S, Msb, K,) inf. n. *تَحَلَيْتُ*, (K,) *He decked the woman with an ornament, or ornaments*: (S, Msb, K: [see also 1, first sentence: and in like manner, *السيفُ* the sword:]) or *he made for her an ornament, or ornaments*: or *he described her*: (K:) or you say also *حَلَيْتُ الرَّجُلَ* as meaning *I described the حَلِيَّةُ* [i. e. quality, or qualities or attributes, or state or condition,] of the man: (S:) and you say also, *حَلَاهُ عَلَيْهِ* [he described it to him]. (L in art. سملح.)

The verb in the first of these senses is doubly trans., as in the saying in the Kur [xviii. 30, &c.], *يُحَلِّتُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ* [They shall be decked therein with bracelets of gold]. (TA.) — *حَلَا* for *حَلَّيْتُ*: see 2 in art. حَلَا.

5. *تَحَلَّيْتُ*: see 1, in two places. — [Hence,] *تَحَلَّى فُلَانٌ بِمَا لَيْسَ فِيهِ* Such a one affected that which was not in him. (TA.) — *تَحَلَّاهُ* He knew his [حَلِيَّةٌ, i. e.] quality, or qualities or attributes, or state or condition. (TA.)

حَلَا *Pustules breaking out in the mouths of children [app. after a fever; like حَلَا].* (Kr, M.)

حَلِيٌّ *An ornament (Mgh, Mṣb, *K) of a woman, (S, Mgh, Mṣb,) of moulded metal, or of stones, (K,) or of gold, or of silver, and some say, or of jewels, or gems: (Mgh:) pl. حَلِيٌّ (S, Mgh, Mṣb, K) and حَلِيٌّ, also, because of the ي, like عَصِيٌّ: (S, TA:) or حَلِيٌّ is a pl. [or coll. gen. n.], and its sing. [or n. un.] is حَلِيَّةٌ: (K:) so says AAF: (TA:) حَلِيَّةٌ, also, signifies the same as حَلِيٌّ; (K; [in the CK حَلِيٌّ;]) and particularly, (K,) the ornament, or ornaments, (حَلِيٌّ, K, or زِينَةٌ, Mgh and Mṣb,) of gold or silver, (Mgh,) of a sword, (S, Mgh, Mṣb, K,) as also حَلَاةٌ (K,) or of a lamp, and of other things: (Mgh:) accord. to Lth, حَلِيٌّ signifies any حَلِيَّةٌ [i. e. ornament, or ornaments,] with which one decks a woman or a sword and the like: but accord. to others, only of a woman; and one says only حَلِيَّةٌ in relation to other things, to a sword [for instance], and the like: (TA:) the pl. of حَلِيَّةٌ is حَلِيٌّ and حَلِيٌّ; (S, K;) or, accord. to IF, it has no pl. (Mṣb.)*

حَلِيٌّ *A cry by which a she-camel is chidden; as also حَلٌ and حَلٌّ; like as a he-camel is by the cry حَوْبٌ and حَوْبٌ &c.: (TA voce حَوْبٌ:) or by which female camels are chidden; as also حَلٌ, and, when in connexion with a following word, حَلٌ. (TA voce حَلٌ, in art. حَل.) One says, in chiding the she-camel, حَلِيٌّ لَا حَلِيَّتَ [On! mayest thou not gain any great benefit: like as one says, in chiding the he-camel, حَبٌ لَا مَشِيَّتَ, &c.]. (TA in the present art.)*

حَلَاةٌ: } see حَلِيٌّ.
حَلِيَّةٌ: }

حَلِيَّةٌ: see حَلِيٌّ, in two places. — Also *The quality, or the aggregate of the attributes or qualities, or the state or condition, (S, Mgh, Mṣb, K,) and the make, and form, (K,) and the appearance in respect of colour, or complexion, &c., (Mgh,) of a man: (S, Mgh:) pl. حَلِيٌّ and حَلِيٌّ. (Mgh, Mṣb, TA.) A description of the face, or countenance, of a man. (TA.) — الحَلِيَّةُ in a trad. respecting الوَضُوءُ means [The mode of ablution termed] التَّحَجُّبُ. (TA. [See 2 in art. حَجَل.])*

حَلِيٌّ *Dry, dried up, or tough. (TA.) — What has become dry (S, K) and white (K [but see نَصِيٌّ]) of the [plant called] نَصِيٌّ (S, K,) and سَبَطٌ: Az says, it is one of the best kinds of pasture of the people of the desert for camels and horses; and when its produce appears, it resembles eared corn: accord. to Lth, it is every plant that resembles corn, or seed-produce, in its manner of growth; but this, says Az, is a mistake: (TA:) n. un. with ة: (K:) and pl. أَحَلِيَّةٌ. (S.) = The pole, or long piece of wood, [app. of a plough,] that is between the two bulls: of the dial. of El-Yemen. (TA.)*

حَالِيَّةٌ: see حَالٌ.

حَالِيَّةٌ *A certain plant. (K.) — And A certain food of the Arabs, (Sgh, K,) in which dates are rubbed and pressed [or mashed] with the hand. (Sgh.)*

حَالِيَّةٌ (K) and حَالِيَّةٌ (S, K) *A woman having an ornament or ornaments; (S, K;) as also حَالِيَّةٌ: (S:) or wearing an ornament or ornaments; as also حَالِيَّةٌ: (K:) pl. حَوَالٍ. (S.) — And [hence,] حَالِيَّةٌ means † Trees having leaves and fruit. (TA.)*

مُحَلَّلِيٌّ *Ornamented: applied to a sword [&c.]. (S.) — [Described.]*

مُتَحَلِّلِيَّةٌ: see حَالٌ.

حمر

1. **حَمَرٌ** (S, K,) *sec. pers. حَمِمْتُ, aor. حَمَرْتُ, inf. n. حَمْرٌ, (TA,) [or perhaps this should be حَمِيرٌ,] It (water) became hot. (S, K, TA.) — حَمِمْتُ, aor. حَمَرْتُ, (K,) inf. n. حَمْرٌ, (S, K,) I was, or became, أَحْمَرٌ, signifying black; (S, K; [accord. to the latter of which, and accord. to El-Hejeree, this epithet also signifies white; but it appears from the TA that the former only is here meant; and the verb seems primarily to signify I became rendered black by heat;]) as also حَمِيمٌ [originally حَمِيمٌ, or from حَمِيٌّ, q. v.], and حَمِيمٌ (K, [omitted in the TA,]) and حَمِيمٌ (K, TA: the last, in the CK, written حَمِيمٌ.) — حَمَرْتُ, sec. pers. حَمِمْتُ, aor. حَمَرْتُ, inf. n. حَمْرٌ, *The live coals became black, after their flaming had ceased, or after they had become extinguished: (Mṣb:) or حَمِمْتُ الجَمْرَةُ (S, K,) sec. pers. as above, (TA,) aor. حَمَرْتُ, the live coal became a piece of charcoal, (S, K,) or of ashes. (S.) = حَمَرْتُ (S, K,) aor. حَمَرْتُ, (S,) inf. n. حَمْرٌ, (TA,) He heated it, namely, water, (S, K, TA,) with fire; (TA;) as also حَمَرْتُ (S, K,) and حَمَرْتُ. (K.) You say, أَحْمَرُوا لَنَا المَاءَ (TA,) or مِنَ المَاءِ (S,) Heat ye for us the water, or some of the water. (S, TA.) — He heated it; kindled fire in it; filled it with firewood, to heat it; or heated it fully with fuel; namely, an oven. (K, *TA.) — حَمَرْتُ الأَيْلَةَ (S,) or الشَّحْمَةَ (K,) aor. حَمَرْتُ, (S,) inf. n. حَمْرٌ, (TA,) He melted [the fat of a sheep's tail, or the piece of fat]. (S, K.) — حَمَرْتُ نَفْسَهُ: see 4. — حَمَرْتُ (a man, S) was, or became, fevered, or affected with fever; or he had, or was sick of, a fever: (S, Mgh, Mṣb, K:) or one says [of himself], حَمِمْتُ حَمِيٌّ, (K, TA, [in the CK, erroneously, حَمِمْتُ,]) حَمِيٌّ being held by ISd to be an inf. n. like حَمِيٌّ and حَمِيٌّ; (TA;) and the simple subst. [also] is حَمِيٌّ: (K:) [or the inf. n. is حَمْرٌ; for] you say, حَمِمْتُ حَمِيٌّ; and the simple subst. is حَمِيٌّ. (L.)**

حَمَرْتُ *He had a fever from eating [certain] food. (K, *TA.) And حَمَرْتُ, [app. حَمَرْتُ,] inf. n. حَمَرْتُ, said of a camel, He had a fever.*

(TA. [See حَمَرْتُ, below.]) — **حَمَرْتُ** said of an affair, an event, or a case: see 4. — **حَمَرْتُ** *أَرْتَحَالَ, (Fr, S, K,) aor. حَمَرْتُ, (S,) He hastened the going, or departure, of the camel. (Fr, S, K.) = حَمَرْتُ لَهُ كَذَا, and أَحْمَرْتُ, He (God) decreed, or appointed, to him, or for him, such a thing. (K, TA.) And حَمَرْتُ (S, K,) inf. n. حَمْرٌ, (K,) or حَمْرٌ, (Har p. 347,) It (a thing, S, or an event, K) was decreed, or appointed; (S, K;) as also حَمَرْتُ. (S.) And حَمَرْتُ لَهُ ذَلِكَ That was decreed, or appointed, to him, or for him. (K.) = حَمَرْتُ حَمْرَهُ, (S, K,) aor. حَمَرْتُ, (S,) i. q. قَصَدَ قَصْدَهُ [like أَبَتْ أَبَهُ, q. v.; حَمْرٌ in this sense being a dial. var. of أَمْرٌ, as also أَبَتْ]. (S, K.) — See also 4 as an intrans. v.*

2. **حَمِيمَةٌ**: see 1. — Also, (S, Mṣb, K, *) inf. n. **تَحْمِيرٌ**, (Mṣb,) *He blackened (S, Mṣb, K) his (a man's, S) face, (S, K,) or it, one's face, (Mṣb,) with charcoal. (S, Mṣb, K.) [Hence,] حَمِيمٌ وَجْهَهُ The face of the fornicator, or adulterer, was blackened [with charcoal]. (Mgh. [See 2 in art. حَمِيمَةٌ.]) — [Using the verb intransitively,] you say also, حَمِيمٌ رَأْسَهُ His head became black after shaving: (S, Mgh, TA:) [i. e.] the hair of his head grew [again] after it had been shaven. (K.) And hence, حَمِيمٌ بِالمَاءِ, said of the hair, It was rendered black by the water: because the hair, when shaggy, or dishevelled, in consequence of its being seldom dressed or anointed, becomes dusty; and when it is washed with water, its blackness appears. (TA.) And حَمِيمٌ الغُلامِ The boy's, or young man's, beard appeared. (K.) And حَمِيمٌ الفَرُخِ The young bird's plumage came forth: (S, K:) or its down. (TA.) And حَمِيمٌ الأَرْضِ The herbage of the land appeared, of a green hue inclining to black. (K.) = حَمِيمٌ أَمْرَاتِهِ (S, K,) inf. n. تَحْمِيرٌ (Mgh, TA) [and تَحْمِيمَةٌ], He gave a present to his wife after divorce: (S, M, K, *) the explanation in the K, مَتَّعَهَا بِالمَطْلَاقِ, should be, as in the [S and] M, مَتَّعَهَا بِشَيْءٍ بَعْدَ المَطْلَاقِ. (TA.) The verb is doubly trans., as meaning حَمِيمًا خَادِمًا: so in the phrase, حَمِيمًا سَوْدَاءَ He gave her, after divorce, a black female slave: or this may be for حَمِيمًا بِهَا. (TA.) [Hence,] ثِيَابُ التَّحْمِيمَةِ The clothing with which a man attires his wife when he gives her a gift after divorce. (K, TA.)*

3. **حَامَةٌ**, inf. n. **مُحَامَةٌ**, i. q. قَارَبَهُ [app. as meaning He approached, or drew near to, him, or it]. (K.) And حَامَمْتُه (inf. n. as above, K,) I desired, or sought, to obtain from him, or I demanded of him, something. (El-Umawee, S, K.)

4. **حَمِيمَةٌ** as syn. with حَمِيمَةٌ and حَمِيمَةٌ: see 1, in two places. — Also *He washed him (namely, another man,) with حَمِيمٌ [i. e. hot water]. (S.) And أَحْمَرْتُ نَفْسَهُ He washed himself with cold water, (K,) accord. to IAAr: but accord. to others, with hot water; as also نَفْسَهُ: and حَمَرْتُ [is an inf. n. of حَمَرْتُ, and] signifies the washing oneself; but is of a vulgar dialect. (TA.)*

thereof strengthens the venereal faculty, and increases the seminal fluid and the blood; the putting it, cut open while alive, upon the place stung by a scorpion, is a proved cure; and the blood stops bleeding from the nose: (K:) the n. un. is with δ ; (S, M \mathfrak{S} b;) which is applied to the male and the female: (S, M \mathfrak{S} b, K:) and in like manner, \mathfrak{H} am, because the δ is added to restrict to unity, not to make fem.: (S:) but to distinguish the masc., you may say, \mathfrak{R} ayit \mathfrak{H} ama \mathfrak{A} li \mathfrak{H} ama, i. e. *I saw a male [pigeon] upon a female [pigeon]:* (Zj, M \mathfrak{S} b:) accord. to ISd and the K, however, \mathfrak{H} am should not be applied to the [single] male: (TA:) in a verse of Horneyd Ibn-Thowr, cited voce حر, by the n. un. is meant a \mathfrak{Q} urba: the pl. of \mathfrak{H} ama is \mathfrak{H} am, (S,) [or rather this is the coll. gen. n.,] and \mathfrak{H} am (S, K) and \mathfrak{H} amat: (S:) and sometimes \mathfrak{H} am is used as a sing.: [so in an ex. above: and] Jiran-el-'Owd says,

- * وَذَكَرْتَنِي الصَّبَا بَعْدَ التَّنَائِي
- * \mathfrak{H} ama \mathfrak{A} iba \mathfrak{T} ad \mathfrak{D} u \mathfrak{H} ama

[And a female pigeon of a thicket, calling a male pigeon, reminded me of youth, after estrangement]: a poet also says,

- * \mathfrak{H} ama \mathfrak{Q} ura \mathfrak{W} qa \mathfrak{F} atara

[Two pigeons of a desert tract alighted and flew away]: and El-Umawee cites, as an ex. of \mathfrak{H} am applied to the domestic [pigeons],

- * \mathfrak{Q} awatina \mathfrak{M} ka \mathfrak{M} in \mathfrak{W} ri \mathfrak{H} ami

[Inhabiting Mekkeh, of the pigeons of a white colour inclining to black]; by \mathfrak{H} ami [or rather it should be written \mathfrak{H} ama] meaning \mathfrak{H} am. (S.)

\mathfrak{H} am The fever (\mathfrak{H} ami) of camels; (S;) as also \mathfrak{H} ama: (TA:) or of all beasts, (K, TA,) including camels: (TA:) accord. to ISh, when camels eat date-stones, [which are often given to them as food,] they are [sometimes] affected with \mathfrak{H} am and \mathfrak{Q} ah; the former of which is a heat affecting the skin, until the body is smeared with mud, or clay, in consequence of which they forsake the abundant herbage, and their fat goes away; and it continues in them a month, and then passes away. (Az, TA.) — \mathfrak{H} am \mathfrak{Q} ura The disease termed \mathfrak{Q} ura, which affects men. (TA.) — See also \mathfrak{H} amir. — A noble chief, or lord: (K:) thought by Az to be originally \mathfrak{H} am. (TA.)

\mathfrak{H} am: see its syn. \mathfrak{H} ama; of which it is also a pl. (K.)

\mathfrak{H} amir The \mathfrak{Q} ayt [or summer: or the most vehement heat of summer, from the auroral rising of the Pleiades (at the epoch of the Flight about the 13th of May O.S.) to the auroral rising of Canopus (at the same period about the 4th of August O.S.): or vehemence of heat]: (S, K:) or a period of about twenty nights, commencing at the [auroral] rising of \mathfrak{A} l \mathfrak{D} ibran [at the epoch of the Flight about the 26th of May O.S.]. (AZ, T voce \mathfrak{N} aw.) — Live coals with which one fumigates. (IA \mathfrak{A} r,

Sh.) — Hot water; (T, S, ISd, Mgh, M \mathfrak{S} b, K;) as also \mathfrak{H} amir: (S, ISd, K:) or so \mathfrak{H} amir: (M \mathfrak{S} b:) pl. \mathfrak{H} amir; (K;) i. e. pl. of \mathfrak{H} amir, accord. to IA \mathfrak{A} r; but accord. to ISd, of \mathfrak{H} amir. (TA.) — And Cold water: (K:) or cold, applied to water: so, accord. to IA \mathfrak{A} r, in the saying of a poet,

- * وَسَاغَ لِي الشَّرَابَ وَكُنْتُ قَدِمًا
- * أَكَادُ أَغْصُ بِالْمَاءِ الْحَمِيرِ

[And wine has become easy to swallow to me, whereas I used, in old time, nearly to be choked with cold water]: (Az, TA:) thus bearing two contr. significations. (Az, K.) — The rain that comes in the time of vehement heat; (S;) or after the heat has become vehement, (M, K,) because it is hot; (M;) or in the \mathfrak{S} ayf [or summer], when the ground is hot. (TA.) — \mathfrak{S} neat; (Az, S, A, K;) as also \mathfrak{H} ama: (Az, A, K:) and \mathfrak{H} amir is said to signify the sweat of horses. (Ham p. 92.) One says, (to a person who has been in the bath, A, TA,) \mathfrak{T} abat \mathfrak{H} amir and \mathfrak{T} abat \mathfrak{H} amir, meaning *May thy sweat be good, or pleasant;* (Az, A, K;) and consequently, *may God make thy body sound, or healthy:* (A, TA:) or the former may mean as above, or *may thy bathing be good, or pleasant:* (IB:) one should not say, \mathfrak{T} abat \mathfrak{H} amir, (K, TA,) though MF defends it. (TA.) — A relation, (Lth, S, K,) for whose case one is anxious or solicitous, (S,) or whom one loves and by whom one is beloved: (Lth, K:) or an affectionate, or a compassionate, relation, who is sharp, or hasty, to protect his kinsfolk: or an object of love; a person beloved: (TA:) or a man's brother; his friend, or true friend; because anxious, or solicitous, for him: (Ham p. 90:) and \mathfrak{H} amir signifies the same: the pl. [of \mathfrak{H} amir] is \mathfrak{A} hama: and sometimes \mathfrak{H} amir is used as a pl., and as fem.; (K;) as well as sing. and masc. (TA.) — \mathfrak{H} amir \mathfrak{B} al \mathfrak{H} aja He who devotes himself to obtain the object of want; who is solicitous for it. (TA.) A poet says,

- * وَلَا يَدْرِكُ الْحَاجَاتِ إِلَّا حَمِيرًا

[And none will attain the objects of want but he who devotes himself to obtain them; who is solicitous for them]. (IA \mathfrak{A} r, TA.)

\mathfrak{H} ama n. un. of \mathfrak{H} am [q. v.]. (S, M \mathfrak{S} b.) — [Hence, app.,] \mathfrak{A} woman: or a beautiful woman. (K, TA. [In the CK, only the latter.]) — The middle of the breast or chest. (K, TA.) The \mathfrak{Q} as [or breast, or head of the breast, or pit at the head of the breast, or middle of the breast, or the sternum,] of a horse. (K.) The callous protuberance upon the breast of a camel. (K.) — The sheave of the pulley of a bucket. (K.) — The ring of a door. (K.) — The clean court of a \mathfrak{Q} asr [or palace, &c.]. (K.) — See also the next paragraph.

\mathfrak{H} amir: see \mathfrak{H} amir. — Also Heated milk. (K.) — Also, (S, K,) as well as \mathfrak{H} amir, (K, TA, [in the CK, erroneously, \mathfrak{H} amir,]) sing. of \mathfrak{H} amir signifying \mathfrak{T} such as are held in high estimation, precious, or excellent, or the choice, or best, (S,

K, TA,) of cattle or other property, (S,) or of camels: (K:) and accord. to Kr, the sing. is used as a pl. in this sense: (ISd, TA:) \mathfrak{H} ama, likewise, signifies the choice, or best, of cattle or other property; and so \mathfrak{H} ama, of camels: (K:) or you say \mathfrak{A} bil \mathfrak{H} ama, meaning excellent, or choice, camels. (S.)

\mathfrak{H} amir; accord. to the K, \mathfrak{H} amir, but this is the pl.; (TA;) *A live coal;* syn. \mathfrak{H} ama: (K, TA:) or redness; syn. \mathfrak{H} ama: (CK, and so in a MS. copy of the K:) [in Freytag's Lex., the pl. is explained as meaning redness of the skin; and so \mathfrak{H} ami.]

\mathfrak{H} ami: see what next precedes.

\mathfrak{H} ami One who flies pigeons (\mathfrak{H} am), and sends them [as carriers of letters] to various towns or countries. (TA.)

\mathfrak{H} ami (S, K, &c.,) a subst. from \mathfrak{H} am, (Lh, L, K,) imperfectly decl., because of the fem. alif [which terminates it], (M \mathfrak{S} b,) *A fever; a disease by which the body becomes hot:* from \mathfrak{H} amir: said to be so called because of the excessive heat; whence the trad., \mathfrak{H} ami \mathfrak{M} in \mathfrak{F} aj \mathfrak{J} ahannam [Fever is from the exhalation of Hell]: or because of the signs of \mathfrak{H} amir [i. e. the decreed, or predestined, case of death]; for they say, \mathfrak{H} ami \mathfrak{R} aid \mathfrak{M} awt [Fever is the messenger that precedes death], or \mathfrak{B} ab \mathfrak{M} awt [the messenger of death], or \mathfrak{B} ab \mathfrak{M} awt [the gate of death]: (TA:) and \mathfrak{H} ami signifies the same: (K, TA:) pl. of the former \mathfrak{H} amir. (M \mathfrak{S} b.)

\mathfrak{H} ama: see \mathfrak{H} amir.

\mathfrak{H} amir [A hot bath;] a certain structure, (S,) well known; (M \mathfrak{S} b;) so called because it occasions sweating, or because of the hot water that is in it; accord. to ISd, derived from \mathfrak{H} amir; (TA;) i. q. \mathfrak{D} iyas: (K:) of the masc. gender, (Mgh, K,) and fem. also, (Mgh,) generally the latter; (M \mathfrak{S} b;) but some say that it is a mistake to make it fem., (MF, TA,) though IB cites a verse in which a fem. pronoun is asserted to refer to a \mathfrak{H} amir: (TA:) pl. \mathfrak{H} amir; (S, Mgh, K;) accord. to Sb, [not because the sing. is fem., but] because, though masc., it has no broken pl. (TA.) See also \mathfrak{H} amir.

\mathfrak{H} ami The owner [or keeper] of a \mathfrak{H} amir [or hot bath]. (Mgh.)

\mathfrak{H} amir: see \mathfrak{H} amir.

\mathfrak{H} amir: see \mathfrak{H} amir, in two places.

\mathfrak{H} ama The \mathfrak{K} asa [or particular, or special, friends, or familiars], (S, K,) consisting of the family and children (K) and relations, (TA,) of a man. (K.) You say, \mathfrak{K} ayf \mathfrak{H} ama \mathfrak{W} al \mathfrak{A} ama [How are the particular, or special, friends, &c., and the common people?]. (S.) And \mathfrak{H} ama \mathfrak{R} ajl [These are the relations of the man. (Lth, S.)] [See \mathfrak{H} ama, and \mathfrak{H} amir.] — See also \mathfrak{H} amir. — Also

i. q. عَامَةً. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the S, وَالْحَامَةُ الْخَاصَّةُ يُقَالُ كَيْفَ الْحَامَةُ وَالْعَامَةُ: but accord. to the TK, one says, جَاؤُوا حَامَةً, meaning عَامَةً, i. e. *They came generally, or universally.*]

آل حَامِيرٍ and ذَوَاتُ حَامِيرٍ (K,) or آل حَمْرٍ and ذَوَاتُ حَمْرٍ (S,) آل being prefixed in this case in like manner as in آل فلان (Fr, S,) *Certain chapters of the Kur-án (S, K) commencing with حَامِير [or حَمْر], (K,) [namely, the fortieth and six following chapters,] called by Ibn-Mes'ood حَوَامِيرِ الْقُرْآنِ: (S:) one should not say حَوَامِيرِ: (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.)* — Also, (K,) accord. to I'Ab, حَمْرٌ is *One of the names of God; (Mgh;) or it is the most great name of God; (K;) occurring in a trad., in which it is said, إِنَّ بَيْتَهُمْ فَقُولُوا حَمْرًا لَا يَنْصُرُونَ, meaning If ye be attacked by night, say ye حَمْر; and when ye say this, they shall not be made victorious: (Mgh:) or the meaning is, [say ye] O God, they shall not be made victorious; not being an imprecation; for were it so, it would be لَا يَنْصُرُوا: (IAth, TA:) or it is an oath; (Mgh, K;) and the meaning of the trad. is, [say ye] By God, they shall not be made victorious: but حَمْر is not among the numbered names of God: it has therefore been deemed preferable to understand it as here meaning the seven chapters of the Kur-án commencing therewith: (Mgh:) or it is an abbreviation of الرَّحْمَنِ, wanting the letters الرن to complete it: (Zj, K:) or, as some say, it means قُضِيَ مَا هُوَ [حَمْرًا مَا هُوَ كَائِنٌ, i. e.] *What is taking place has been decreed.* (Az, TA.) It is imperfectly decl. because determinate and of the fem. gender; or because it is of a foreign measure, like قَابِيلٌ and هَابِيلٌ, (Ksh, Bd,) and determinate. (Ksh.)*

أَحْمَرٌ *Black; (S, K;) applied to anything; as also يَحْمُورٌ, (K,) and حَمِيرٌ, (As, K,) or this signifies intensely black, (S,) and حُمَيْرٌ, (K,) which IB explains as a black hue of dye: (TA:) [the fem. of the first is حَمَاءٌ: and the pl. حَمْرٌ: and] the pl. of the second is يَحَامِيرٌ, and by poetic license يَحَامِرٌ. (Sb, TA.) You say, رَجُلٌ أَحْمَرٌ *A black man.* (S.) And رَجُلٌ أَحْمَرُ الْمُقَلَّتَيْنِ *A man having black eyes.* (TA.) And كُمَيْتٌ أَحْمَرٌ [*A blackish bay horse*]: pl. كُمَيْتٌ حَمْرٌ; which are the strongest of horses in skin and hoofs. (S.) And شَاةٌ حَمِيرٌ *A black sheep or goat.* (TA.) And لَيْلٌ أَحْمَرٌ *Black night.* (TA.) — [Hence,] الْحَمَاءُ *The anus (سَافِلَةٌ, S, or اسْت, K) of a human being: (S:) pl. حَمْرٌ. (S, K.)* — And أَحْمَرٌ *An arrow before it has been furnished with feathers and a head; syn. قَدْحٌ. (K.)* — حَمَاءٌ applied to a lip (شَفَّةٌ) and to a gum (لَسَنَةٌ) means *Of a colour between دُهْمَةٌ and كُمَيْتَةٌ. (M, TA.)* [See حَمِيَةٌ.] — Accord. to some, (TA,) أَحْمَرٌ also signifies *White*: thus having two contr. mean-*

ings. (K, TA.) — Also *A more, or most, particular, or special, and beloved, friend or the like.* (Az, TA. [See حَمِيَّةٌ, and حَمِيمٌ, and حَامَةٌ.]])

حَمِيمٌ: see حَمِيَّةٌ: — and see also حَمِيمٌ.

حَمِيرٌ *i. q. قُمَيْتَةٌ; (Mgh, Mṣb;) i. e. A vessel of copper [or brass], in which water is heated, (KL, and Mṣb in art. قمر,) having a long and narrow neck: (KL:) or a small قُمَيْرٌ [here meaning the same as قُمَيْتَةٌ], in which water is heated. (S.)*

مَحْمِيَّةٌ, applied to food [&c.], (TA,) *Any cause of fever; or a thing from the eating of which one is affected with fever: (K,* TA:) such, for instance, the eating of fresh ripe dates is said to be. (TA.)* And أَرْضٌ مَحْمِيَّةٌ (S, M, K) and مَحْمِيَّةٌ (M, K,) mentioned by AAF, but not known by the lexicologists except as agreeable with analogy, [see its verb, 4,] (M, TA,) *A land in which is fever: (S, K:) or in which is much fever. (K.)*

مَحْمُومٌ *Fevered, or affected with fever, or sick of a fever. (S, Mgh, Mṣb, K.)* — Applied to water, like مُمُودٌ [q. v.]. (Az, TA.) — *Decreed, or appointed. (S, TA.)*

مُحَامِرٌ *Keeping constantly, firmly, steadily, steadfastly, or fixedly, عَلَى أَمْرٍ to an affair. (AZ, K.)**

مُسْتَحْمِرٌ (TA,) or مُسْتَحْمِيَّةٌ (Mgh,) *A place in which one washes with hot water. (Mgh,* TA.)*

يَحْمُورٌ: see أَحْمَرٌ, in two places. — Also *Smoke: (S, M, K:) or black smoke: (Bd in lvi. 42:) or intensely black smoke. (Jel ibid. and TA.)* — *A black mountain: (K:) or a certain black mountain in Hell. (TA.)* — The canopy, or arning, that is extended over the people of Hell: so, as some say, in the Kur lvi. 42. (TA.) — *A certain bird: (K:) so called because of the blackness of its wings. (TA.)* — *A plant, or herbage, green, full of moisture, and black. (TA.)*

ح م د

1. حَمْرٌ *أَحْمَرٌ, (S, K,) aor. -, (K,) inf. n. حَمْرٌ, (S,) He cleansed the well of its حَمَاءٌ [or black, fetid mud]. (S, K.)* In the T, this signification is assigned to البئر أَحْمَرٌ; and the signification assigned below to the latter is given to حَمَاءٌ: but As says that he does not find this authorized by usage. (TA.) — حَمْرٌ, aor. -, inf. n. حَمْرٌ and حَمَاءٌ, *It (water) was, or became, mixed with black, fetid mud, and so rendered turbid, (K, TA,) and altered in odour. (TA.)* And حَمِيمَتِ الْبَيْرِ, inf. n. حَمِيمٌ, *The well had in it black [fetid] mud (S, Mṣb) in abundance: (S:) and the like is also said of a spring. (TA.)* — حَمِيٌّ عَلَيْهِ *He was angry with him; (El-Umawee, S, K;) as also حَمِيٌّ. (Lh, TA.)*

4. أَحْمَرٌ *أَحْمَرٌ, (ISk, S, K,) inf. n. أَحْمَرٌ, (ISk, S,) He threw حَمَاءٌ [or black, fetid mud] into the well. (ISk, S, K.)* — See also 1.

حَمْرٌ and حَمْرٌ and حَمْرٌ [only used as a prefixed

n. governing the gen. case (see حَمْرٌ in art. حَمْرٌ)] and حَمَاءٌ (S, Mṣb, K) and حَمِيَّةٌ (K) *A woman's husband's father; (IF, Mṣb, K;) and a man's wife's father: (IF, Mṣb;) or a man's wife's father or wife's brother or wife's paternal uncle: (M, Mṣb:) or any one of a woman's husband's [male] relations, (S, O, K,) as the brother and the father (S, O) and the paternal uncle; (O, TA;) and of a man's wife's relations: (K:) pl. أَحْمَاءٌ: (S, K:) the fem. is حَمَاءَةٌ. (TA.)* — See also حَمَاءَةٌ.

حَمِيَّةٌ: see حَمْرٌ: — and see also what next follows.

حَمَاءَةٌ (S, Mṣb, K) and حَمِيَّةٌ (S, K,) but accord. to some, the latter is the pl. [or rather quasi-pl. n.] of the former; and sometimes, by poetic license, it is written حَمْرٌ; (TA;) *Black mud: (S, Mṣb:) or black fetid mud. (K.)* — Also, the former, *A certain plant, (K,) that grows in Nejd, in the sands, and in plain, or soft, land. (TA.)*

حَمِيٌّ الْعَيْنِ *A man of an evil eye, (Fr, K,) who injures with his eye him whom he sees and admires: no verb belonging to it has been heard. (Fr, TA.)* — حَمِيَّةٌ *A well (بئر) or a spring (عين) foul with black, fetid mud. (TA.)*

ح م د

1. حَمِيدَةٌ, aor. -, inf. n. حَمِيدٌ (S, L, Mṣb, K) and مَحْمِيدٌ and مَحْمِيدٌ (L, K) and مَحْمِيدَةٌ (S, L, K) and مَحْمِيدَةٌ (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies "a praiseworthy quality," or "a quality for which one is praised;" (El-Fenáree, MF;) or the last may be a simple subst.; (Har p. 392;) *He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation; (Akh, S, L, Mṣb;) عَلَى كَذَا for such a thing; (L, Mṣb;) contr. of ذَمَةٌ: (S, L:) accord. to IAmb, formed by transposition from مَدَحٌ: (marginal note in a copy of the Mṣb:) but it is of less common application than the latter verb; (Mṣb in art. مَدَح;) signifying *he praised him, &c., for something depending on his (the latter's) own will: thus, the describing a pearl as clear is not حَمِيدٌ, but it is مَدَحٌ: (Kull p. 150:) or i. q. شَكَرَةٌ: (Lh, K:) but it differs [sometimes] from this; (Mṣb;) for شَكَرٌ is only on account of favour received; whereas حَمِيدٌ is sometimes because of favour received, (Th, Az, Mṣb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, شَكَرْتُهُ حَمِيدَتُهُ عَلَى شَجَاعَتِهِ; but you say, شَجَاعَتُهُ, *I praised him, &c., for his courage. (Mṣb.)* حَمِيدٌ also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, الْحَمْدُ لِلَّهِ *Praise be to God; since in this case there is no worldly blessing, favour, or***

benefit. (Msb.) This last phrase is generally pronounced as it is written above: but some of the Arabs are related to have pronounced it **الْحَمْدُ لِلَّهِ**, putting the former word in the accus. case as the absolute complement of the verb **أَحْمَدُ** understood: and others, **اللَّهُ الْحَمْدُ**; assimilating the final vowel of the former word to the vowel immediately following it: and others, **اللَّهُ الْحَمْدُ**; assimilating the first vowel in **اللَّهُ** to the vowel immediately preceding it: Zj, however, disapproves of the latter two modes of pronouncing it: some of them also said, **بَدَأْتُ بِالْحَمْدِ لِلَّهِ**, meaning *I began with the saying Praise be to God.* (L.) [See also **حَمِدَ** below.] You say, **أَحْمَدُ إِلَيْكَ اللَّهُ** *I praise God (Az, A,* L, K) to thee, or in thy presence: (L:) or with thee: (Kh, Az:) or I praise to thee God's benefits, and his blessings, or favours; or I praise to thee God's blessings, or favours, and discourse to thee of them.* (L.) And **أَحْمَدُ لَهُ أَمْرًا** *He approved of a thing for him.* (L, K,*) And **أَحْمَدُ إِلَيْهِ أَمْرًا** *He approved of a thing for him, and commanded, or enjoined, him to do it.* (L.) And **أَحْمَدُ جَوَارَةً** *[I became his neighbour, and did not approve of being so].* (A.) See also 4. — Also, (aor. and inf. n. as above in the beginning of this art, K,) **أَحْمَدُهُ** *He recompensed, or requited, him: he gave him, or paid him, his due.* (L, K,*) **أَحْمَدُهُ عَلَيْهِ**, aor. -, (L, K,*) inf. n. **أَحْمَدُ**, (TA,) *He was angry with him.* (L, K.)

2. **حَمِدَ**, inf. n. **تَحْمِيدٌ**, has a more intensive signification than **حَمِدَ**; (S;) [*He declared the praises of God: or he praised God much, with good forms of praise (بِالْحَمْدِ الْحَسَنَةِ):* (T, L:) or repeatedly; or time after time. (L, K.) **تَحْمِيدٌ** [used as a simple subst.] has a pl., namely, **تَحْمِيدَاتٌ**. (A.) [See an ex. voce **خَاتَمٌ**, in the latter part of the paragraph.]

4. **أَحْمَدُ** *He (a man, S) came to a state, or result, such as was praised, or commended, or approved; properly, his affair, or case, came to such a state or result: (S, L, K:) or (so in the K, but in the L "and") he did, or said, that for which he should be praised, or commended; or that which was praiseworthy, or commendable; (A, L, K,*) contr. of أَدْرَمَ. (A.) And أَحْمَدُ أَمْرَهُ *His affair, or case, was, or became, praiseworthy, or approvable, in his estimation: (K:) or أَحْمَدُ أَمْرَهُ* (as in the L) *he esteemed his affair, or case, praiseworthy, or approvable.* (L [agreeably with what next follows].) **أَحْمَدُهُ** *He found him (a man, A, L) [or it] to be such as is praised, commended, or approved; or praiseworthy, commendable, or approvable; (S, A, L, Msb;) contr. of أَدْرَمَهُ: (TA in art. دَرَمَ:) he made it manifest that he was worthy of praise, eulogy, commendation, or approbation: (L:) he approved of his action, and his course of conduct, or his tenet or tenets, and did not expose it, or them, to others. (K.) And أَحْمَدْتُ صَنِيعَهُ *[I found his action to be praiseworthy, or commendable, or approvable].* (A.) And **أَحْمَدُ الْأَرْضَ** *He approved the land as a dwelling-place: (A:) or he found***

*the land to be such as is praised, commended, or approved; as also أَحْمَدَهَا; (L, K;) but the former verb is the more chaste in this sense. (L.) And أَحْمَدُ مَوْضِعًا *He found a place to be such as is praised, commended, or approved, and convenient, or suitable, so that he approved it as a dwelling-place, or for its pasture. (S, L.)**

5. **أَحْمَدَ** *He affected, or made a show of, (تَكَلَّفَ) praise. (A.) You say, وَجَدْتُهُ مُتَحَمِّدًا *[I found him affecting, or making a show of, praise and thanks].* (A.) — **أَحْمَدَ نَفْسَهُ**. (KL.) [Golius assigns this meaning to **أَحْمَدَ**, as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] — **فَلَانٌ يَتَحَمِّدُ النَّاسَ** [app. a slight mis-transcription, for لِلنَّاسِ, i. q. إِلَى النَّاسِ, as in an ex. in the next sentence but one,] *Such a one pretends to men, or shows them, that he is praiseworthy, بِجُودِهِ for his liberality. (L.) — أَحْمَدَ عَلَيْهِ *He reproached him for a favour, or benefit, which he (the former) had bestowed, or conferred; or recounted his gifts, or actions, to him; syn. مِنْ أَنْفَقَ مَالَهُ عَلَى، (S, L, K.) One says, مَنْ أَنْفَقَ مَالَهُ عَلَى النَّاسِ* *[Whoso expends his property upon himself, he shall not reproach men therewith as for favours, or benefits, bestowed]:* (S, A:) or **فَلَا يَتَحَمِّدُ بِهِ إِلَى النَّاسِ** *[he shall not pretend to men that he is praiseworthy on account of it]:* a prov., meaning that a man is not praised for his beneficence to himself, but for his beneficence to others. (L.)**

6. **تَحَامَدُوا** *[They praised, or commended, a thing, one to another].* You say, **الرُّعَاةُ يَتَحَامَدُونَ** *[The pastors praise, or commend, one to another, the herbage].* (A.)

8. **أَحْتَمَدَ**: see 5. — Said of heat, [*It burned, or burned fiercely; or was, or became, vehement:*] formed by transposition from **أَحْتَدَمَ**. (S.)

10. **اسْتَحْمَدِ اللَّهَ إِلَى خَلْقِهِ بِإِحْسَانِهِ إِلَيْهِمْ وَإِنْعَامِهِ عَلَيْهِمْ** [so I find it written, as though meaning *Demand thou, of his creatures, the praising of God, by reason of his beneficence to them, and his bounty to them: but I think that we should read اسْتَحْمَدِ اللَّهَ, and that the meaning is, God hath demanded praise of his creatures by his beneficence, &c.].* (A.)

حَمْدٌ *Praise, eulogy, or commendation; &c. (S, &c. [For further explanations of this word, and respecting the phrase اللَّهُ الْحَمْدُ and its variations, see 1: and see also شَكَرَ.] سُبْحَانَكَ اللَّهُمَّ *[I extol, or celebrate, or declare, thy remoteness, or freedom, from every impurity, or imperfection, &c., O God, (see art. سَبَّحَ)] and I begin with praising Thee; بِحَمْدِكَ being understood: (Az, L, Msb:) or by بِحَمْدِكَ is meant لَكَ الْحَمْدُ* *praise be to Thee: and nearly the same is said in explanation of the phrase in the Kur [ii. 28], حَامِدِينَ بِحَمْدِكَ, that by بِحَمْدِكَ is meant لَكَ: [see, again, art. سَبَّحَ:] or by the expression**

وَبِحَمْدِكَ is meant, accord. to Aboo-'Othmán El-Mázinee, and by praising Thee I extol thy remoteness, or freedom, from every impurity, &c.; **سَبَّحْتُكَ** being understood: or the **و** is redundant, as it is in the phrase, **رَبَّنَا وَلَكَ الْحَمْدُ** [*O our Lord, praise be to Thee*], in which the **و** is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the **و** is corroborative, as in the phrase, **وَهُوَ لَكَ**, for **لَكَ**. (Msb.) **لَوْأَنَّ الْحَمْدَ لَوَأَنَّ يَوْمَ الْقِيَامَةِ** *[The standard of praise shall be in my hand on the day of resurrection (said by Mohammad)]* means that he shall be singularly distinguished by praise, or praising, on that day. (L.) — See **حَمَادٌ**: — and **حَمَادَاكُ**. — See also **حَمِيدٌ**. — It is also said to signify *The young one of the kind of bird called قَطَا*: so in the prov.,

حَمِيدٌ قَطَاةٌ يَسْتَمِي الْأَرَانِبَ

A young one of a katà desires to make the hares its prey: applied to a weak man who desires to insnare a strong one. (Meyd, TA.) — See also what next follows.

حَمْدَةٌ *The sound of the flaming, or blazing, of fire; (S, K;) as also حَمْدَمَةٌ [from which it is formed by transposition: see 8: and حَمِيدٌ app. signifies the same: see حَمْدَرٌ].* (TA.)

حَمَادٌ: see **حَمِيدٌ**.

حَمَادٌ لَهُ *Praise, and thanks, be to him: (S, L, K:) i. e., to such a one: (S, L:) contr. of حَمَادٌ [q. v.]. (S and A in art. حَمِيدٌ) is indecl., with kesr for its termination, because it deviates from its original, which is the inf. n. [حَمِيدٌ]: (S, L:) [i. e.,] it is [a quasi-inf. n., (see art. مَصْدَرٌ in art. صَدَرَ,) being] a proper name for **الْحَمِيدَةُ** [as syn. with **الْحَمِيدُ**]. (Sharh Shudhoor edh-Dhahab.)*

حَمُودٌ: see what next follows.

حَمِيدٌ and **مَحْمُودٌ** (S, A, L, K) and **حَمُودٌ** (as in copies of the K, but this seems to be an intensive epithet,) *Praised, eulogized, or commended; spoken well of; mentioned with approbation; approved; such as is praised, &c.; praiseworthy, laudable; commendable, or approvable: (S, L, K: [in which, as well as in numberless exs., all these significations are clearly indicated, though not so clearly explained; the Arabic words to which they apply exactly agreeing with the Latin "laudatus," which means both "praised" and "praiseworthy:"] the fem. of the first is with ة, (L, K,) because the signification, though properly that of a pass. part. n., nearly agrees with that of an act. part. n.: (L:) you say, **هِيَ حَمِيدَةٌ** *She is praised, &c.; and] أَعْمَالُهُ حَمِيدَةٌ* *[His actions are praised, &c.].* (A.) **حَمِيدٌ**, also, [originally an inf. n., like its contr. **حَمْدٌ**,] used as an epithet applied to a man, is *syn. with مَحْمُودٌ*; (K;) and as an epithet applied to a woman, *syn. with مَحْمُودَةٌ*, (TA,) as is also **مَنْزِلٌ حَمِيدٌ**: (K, TA:) and you likewise say **مَنْزِلَةٌ حَمِيدَةٌ** (Lh) *+ A place where one alights, sojourns, or abides, such as is praised, or approved, (K, TA,) and convenient, or suitable.**

(TA.) **الْحَمِيدُ**, meaning *He who is praised, or praiseworthy, in every case*, is an epithet applied to God; one of the names termed **الْأَسْمَاءُ الْحُسْنَى** (L.) **مَقَامُ الْمَحْمُودِ** [mentioned in the Kur xvii. 81] means *†The station in which its occupant shall be praised by all creatures [on the day of resurrection] because of his being quickly reckoned with, and relieved from long standing: or it is the station of the intercessor.* (L.)

حَمْدُكَ كَذَا (S, L, K*) and **حَمْدُكَ** (L) *The utmost of thy power, or of thine ability, [or the utmost of thy praiseworthy actions, (see an ex. of the pl. in what follows,) will be] thy doing such a thing; syn. مَبْلَغُ جَهْدِكَ* (L.) or **قَصَارَاكَ** (S, L.) and **غَايَتِكَ** (S, L, K:) and in like manner, **حَمَادِي** *The utmost of my power, &c.* (K.) **حَمَادِيَاتُ التَّنَائِغِ غُضُّ الطَّرْفِ** said by Umm-Selemeh, means *The utmost of the praiseworthy qualities of women is the lowering of the eye.* (L.)

حَمَادٍ (TA) and **حَمْدَةٌ** (A, K) *A man (TA) who praises things much; great, or frequent, praiser: (A, K, TA:) or the latter, a man who praises things much and extravagantly.* (S.) You say, **إِنَّهُ لَحَمَادٌ لِلَّهِ** *Verily he is one who praises God much, or repeatedly, or time after time.* (L, K.)

العَوْدُ أَحْمَدٌ is a prov., (S,) meaning *†Repetition is more attributive of praise (أَكْثَرُ حَمْدًا)*: (S, A, K:) for generally you do not desire to return to a thing save after experience, or knowledge, [and approbation,] thereof: [the act of returning, therefore, implies praise:] or the meaning is, when one begins a kind act, he attracts praise to himself; and when one repeats, he gains more praise for himself: or **أَحْمَدٌ** is from the pass. part. n., and the meaning is, the beginning is praised, or praiseworthy; and repetition is more deserving of being praised. (K.) [See Freytag's Arab. Prov. ii. 130.]

مَحْمَدَةٌ (S, Mgh) and **مَحْمِدَةٌ** (Mgh) *†[A cause of praise, commendation, or approval; a praiseworthy, commendable, or approvable, quality or action:] a thing for which one is, or is to be, praised, commended, or approved:* (Mgh:) [see 1, first sentence:] *contr. of مَذْمُومَةٌ*: (S:) [pl. مَحْمَدٌ.] You say, **هَذَا طَعَامٌ لَيْسَتْ عِنْدَهُ مَحْمَدَةٌ**, with **كسر** to the second **م**, *†[This is food in which is no approvable quality;] the eating of which is not approved.* (A.) — [The pl.] **مَحْمَدٌ** signifies [also] *†Forms of praise.* (Mgh in art. جمع; &c.) [See 2.]

مَحْمَدٌ *A man praised much, or repeatedly, or time after time:* (L, K:) *endowed with many praiseworthy qualities.* (S, L.)

مَحْمُودٌ: see **حَمِيدٌ**, in two places.

يَوْمٌ مَحْمَدٌ *A day intensely, or vehemently, hot:* (K:) as also **مَحْمَدِمٌ** [from which it is formed by transposition: see 8]. (TA.)

مَحْمَدٌ: see 5.

حميد

Q. 1. **حَمِيدٌ**, (Msb and TA in art. **بَسَمَلٌ**) inf. n. **حَمِيدَةٌ**, (K,) *He said اللهُ: (K, and Msb and TA ubi suprà:) a word of the kind termed مَنَحُوتٌ.* (TA.)

حمر

1. **حَمَرَ**, (S, K,) aor. **حَمَرْتُ**, (S,) inf. n. **حَمْرٌ**, (TA,) *He pared a thong; stripped it of its superficial part: (S, K:) or he (a sewer of leather or of skins) pared a thong by removing its inner superficial part, and then oiled it, previously to sewing with it, so that it became easy [to sew with; app. because this operation makes it to appear of a red, or reddish, colour].* (Yaqqoob, S.) — And [hence,] *He pared, or peeled, anything; divested or stripped it of its superficial part, peel, bark, coat, covering, crust, or the like: and حَمْرٌ*, inf. n. **تَحْمِيرٌ**, signifies the same in an intensive degree, or as applying to many objects; syn. **قَشْرٌ**. (TA.) — Also, (S, K,) aor. and inf. n. as above, (S,) *He skinned a sheep [and thus made it to appear red].* (S, K.) — *He shaved the head [and thus made it to appear red, or of a reddish-brown colour, the common hue of the Arab skin].* (K.) And **حَمَرَتِ الْمَرْأَةُ جِلْدَهَا** [The woman removed the hair of her skin]. (TA.) The term **حَمْرٌ** is [also] used in relation to soft hair, or fur, (**وَبَرٌ**) and wool. (TA.) — **حَمَرَهُ بِالسَّوْطِ** *He excoriated him (قَشَرَهُ) with the whip.* (TA.) — **حَمَرَ الْأَرْضَ**, aor. and inf. n. as above, *It (rain) removed the superficial part of of the ground.* (TA.) — **حَمَرَهُ بِاللِّسَانِ** *†He galled him (قَشَرَهُ) with the tongue.* (TA.) — **حَمَرَ**, aor. **حَمَرَ**, (Lth, S, K,) inf. n. **حَمْرٌ**, (Lth, S,) *He (a horse) suffered indigestion from eating barley: or the odour of his mouth became altered, or stinking, (K, TA,) by reason thereof: (TA:) or he became diseased from eating much barley, (Lth,) or he suffered indigestion from eating barley, (S,) so that his mouth stank: (Lth, S:) and in like manner one says of a domestic animal [of any kind]: part. n. **حَمْرٌ عَلَى**, (Sh, K,*) aor. and inf. n. as above, (Sh,) *He (a man) burned with anger and rage against me.* (Sh, K,*) — **حَمَرَتِ الدَّابَّةُ**, (K,) aor. and inf. n. as above, (TA,) [The horse] *became like an ass in stupidity, dulness, or want of vigour, by reason of fatness.* (K.)*

2. **حَمَرَ**, inf. n. **تَحْمِيرٌ**: see 1. — Also *He cut [a thing] like pieces, or lumps, of flesh-meat.* (K.) — *He dyed a thing red.* (Msb.) — [He wrote with red ink. — See also **تَحْمِيرٌ**, below.] — *He called another an ass; saying, O ass.* (K.) — *He rode a مَحْمَرٌ; i. e. a horse got by a stallion of generous race out of a mare not of such race; or a jade.* (A, TA.) — *He spoke the language, or dialect, of Himyer; (S, K;) as also **تَحْمِيرٌ**.* (K.)

4. **أَحْمَرُ** *He (a man, TA) had a white child (وَلَدٌ أَحْمَرٌ) born to him.* (K.) — *He fed a beast so as to cause its mouth to become altered in odour, or stinking, (K, TA,) from much barley.* (TA.)

5. **تَحْمَرُ** *He asserted himself to be related to*

[the race of] *Himyer: or he imagined himself as though he were one of the Kings of Himyer: thus explained by IAqr.* (TA.)

7. **أَنْحَمَرَ مَا عَلَى الْجِلْدِ** [What was upon the skin became removed]: said of hair and of wool. (TA.)

9. **أَحْمَرٌ**, (S, Msb, K,) inf. n. **أَحْمِرَارٌ**, (K,) *It became أَحْمَرٌ [or red]; (Msb, K;) as also أَحْمَارٌ: (K:) both these verbs signify the same: (S:) or the former signifies it was red, constantly, not changing from one state to another: and the latter, it became red, accidentally, not remaining so; as when you say, **جَعَلَ يَحْمَارٌ مَرَّةً وَيَصْفَارٌ أُخْرَى** *He, or it, began to become red one time and yellow another.* (TA.) [It is also said that] every verb of the measure **أَفْعَلٌ** is contracted from **أَفْعَالٌ**; and that the former measure is the more common because [more] easy to be pronounced. (TA.) — **أَحْمَرَ النَّاسُ** *War, or the war, became vehement, or fierce: (S, A, IAth, Msb, K:) or the fire of war burned fiercely.* (TA.)*

11: see 9, in two places.

Q. Q. 2. **تَحْمِيرٌ**: see 2. — Also *He (a man, TA) became evil in disposition.* (K.)

حَمْرٌ, applied to a horse &c.: see **حَمْرٌ**. — Also *A man burning with anger and rage: pl. حَمِيرُونَ.* (Sh.)

حَمْرٌ (incorrectly written, by some physicians and others, **حَمْرٌ**, with tesheed, MF) and **حَمْرٌ** (which is of the dial. of the people of 'Oman, a form disallowed by MF, but his disallowal requires consideration, TA) *The tamarind-fruit: (K:) it abounds in the Sarāh (السَّرَاةُ) and in the country of 'Oman, and was seen by AHn in the tract between the two mosques [of Mekkeh and El-Medeeneh]: its leaves are like those of the **الْبُنْحَى** called **الْبُنْحَى**: AHn says, people cook with it: its tree is large, like the walnut-tree; and its fruit is in the form of pods, like the fruit of the **قَرْطٌ**.* (TA.) — Also, the former word, *Asphaltum, or Jews' pitch; bitumen Judaicum; syn. قَفْرٌ يَهُودِيٌّ.* (Ibn-Beytār: see De Sacy's "Abd-allatif," p. 274.) — See also **حَمْرٌ**.

حَمْرَةٌ [Redness;] *a well-known colour; (Msb, K;) the colour of that which is termed أَحْمَرٌ: (S, A:) it is in animals, and in garments &c.; and, accord. to IAqr, in water [when muddy; for it signifies brownness, and the like: but when relating to complexion, whiteness: see أَحْمَرٌ].* (TA.) — **الْحَمْرَةُ** [Erysipelas: to this disease the term is evidently applied by Ibn-Seenà, in vol. ii. pp. 63 and 64 of the printed Arabic text of his **قانون**; and so it is applied by the Arabian physicians in the present day:] *a certain disease which attacks human beings, in consequence of which the place thereof becomes red; (ISk, TA;) a certain swelling, of the pestilential kind; (T, K;) differing from phlegmone.* (Ibn-Seenà ubi suprà.) — **ذُو حَمْرَةٍ** *Sweet: applied to fresh ripe dates.* (K.) — See also **حَمْرٌ**.

حَمْرَةٌ: see **حَمْرَةٌ**.

حمر

حَمْرَاءُ [originally fem. of أَحْمَرُ, q. v.]: see حَمْرَاءُ.

حَمْرٌ Violent rain, (S,) such as removes the superficial part of the ground. (S, K.) — A severe night-journey to water. (TA.) — The most copious portion of rain; and violence thereof. (TA.) — + The violence, vehemence, or intenseness, of anything; as also حَمْرَةٌ and حَمْرَةٌ. (TA.) — See also حَمْرَاءُ, in two places. — Also The evil, or mischief, of a man. (K.)

حَمْرَةٌ: see the next preceding paragraph.

حَمَارٌ [The ass;] the well-known braying quadruped; (TA;) i. q. عَيْرٌ; (Az, S;) applied to the male; (Msb;) both domestic and wild: (Az, K:) the former is also called حَمَارٌ أَهْلِيٌّ; (Msb;) and the latter, حَمَارٌ وَحْشِيٌّ, (K,) and حَمَارٌ الْوَحْشِ, and حَمْرٌ: (S, K:) أَتَانٌ is the appellation applied to the female; and sometimes حَمْرَةٌ: (S, Msb, K:*) pl. [of pauc.] أَحْمِرَةٌ and [of mult.] حَمِيرٌ [more properly termed a quasi-pl. n.] and حَمْرٌ (S, Msb, K) and حَمْرٌ (S) and حَمْرٌ and حَمْرَاءُ, (K,) the last [a quasi-pl. n.] of a very rare form [of which see instances voce شَيْخٌ], (TA,) and حَمْرَاتٌ, (S, K,) which is said to be a pl. of حَمْرٌ. (TA.) — [Hence,] مَقْبِدَةُ الْحَمَارِ + A stony tract, of which the stones are black and morn and crumbling, as though burned with fire; syn. حَمْرَةٌ: because the wild ass is impeded in it, and is as though he were shackled. (TA.) — And [hence,] بَنُو مَقْبِدَةِ الْحَمَارِ + Scorpions: because they are generally found in a حَمْرَةٌ. (TA. [See an ex. in verses cited voce رَمْحٌ]) — A piece of wood in the fore part of the [saddle called] رَحْلٌ, (K, TA,) upon which a woman [when riding] lays hold: and in the fore part of the [saddle called] إِكْفَافٌ: and, accord. to Aboo-Sa'eed, the stick upon which [the saddles called] أَقْتَابٌ [pl. of قَتَبٌ] are carried. (TA.) — The wooden implement of the polisher, upon which he polishes iron [weapons &c.]. (Lth, K:*) — Three pieces of wood, (T, K,) or four, (T,) across which is placed another piece of wood; with which one makes fast a captive. (T, K. [The last words of the explanation are يُؤَسَّرُ بِهَا]) — حَمَارٌ الطَّنْبُورِ [The bridge of the mandoline;] a thing well-known. (TA.) — حَمَارٌ قَبَانٌ [The wood-louse; so called in the present day;] a certain insect; (S, K;) a certain small insect, (Msb, TA,) that cleaves to the ground, (TA,) resembling the beetle, but smaller, (Msb,) and having many legs: (Msb, TA:) when any one touches it, it contracts itself like a thing folded. (Msb.) The حَمَارٌ الْقَبَانِ is also called حَمَارٌ النَّبْتِ; app. because its back resembles a قَبَّة. (TA in art. قَب, q. v.) — حَمَارَانٌ Two stones, (S, K,) which are set up, (S,) and upon which is placed another stone, (S, K,) which is thin, (TA,) and is called عِلَاةٌ, (S,) whereon [the preparation of curd called] أَقْطٌ is dried. (S, K.) — الحَمَارَانِ The two bright stars [α and δ] in Cancer. (Kzw.)

حَمِيرٌ Anything pared, or peeled; divested, or

stripped, of its superficial part, peel, bark, coat, covering, crust, or the like; as also حَمِيرٌ. (TA.) [See 1.] — Also, and حَمِيرَةٌ, i. q. أَشْكُرٌ, i. e. A thong, or strap, (S, K,) white, and having its outside pared, (S,) in a horse's saddle, (K,) or with which horses' saddles are bound, or made fast: (S:) so called because it is pared. (TA.) — See also حَمَارٌ.

حَمْرَاءُ: see حَمْرَاءُ.

حَمْرَاءُ: see حَمَارٌ. — Also A great, (K,) or great and wide, (TA,) mass of stone, or rock: (K:) and stones set up around a watering-trough or tank, to prevent its water from flowing forth: (S:) and a stone, (K,) or stones, (S,) set up around the booth in which a hunter lurks: (S, K:) but J should have said that حَمَائِرٌ signifies stones: that حَمْرَاءُ is the sing.: that this latter signifies any wide stone: and the pl., stones that are set round a watering-trough or tank, to prevent the water from overflowing: (IB:) and حَمَائِرُ الْمَاءِ signifies four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands. (TA in art. خَلْقٌ.) Also, the sing., A wide stone that is put upon a trench or an oblong excavation, in the side of a grave, in which the corpse is placed: (K:) or upon a grave: (TA:) pl. as above. (K.) — A piece of wood in the [woman's vehicle called] هَوْدَجٌ. (K.) — Three sticks, or pieces of palm-branches, having their [upper] ends bound together and their feet set apart, upon which the [vessel of skin called] إِدَاوَةٌ is hung, in order that the water may become cool. (TA.) And its pl., حَمَائِرٌ, Three pieces of wood bound together [in like manner], upon which is put the وَطْبُ [or milk-skin], in order that the [insect called] حَرْقُوصٌ may not eat it. (TA.) — حَمْرَاءُ الْقَدَمِ, (K,) or حَمْرَاءُ الْقَدَمِ [thus, without any vowel-sign written], with teshdeed to the ر, (IAth,) The elevated, or protuberant, part of the foot, above the toes (K, TA) and their joints, where the foot of the thief is directed, in a trad., to be cut off. (TA.)

حَمَارِيٌّ Of, or relating to, asses; asinine.]

حَمَارِيَّةٌ [Asinineness]. (A in art. خَطْبٌ.)

حَمِيرَةٌ: see حَمِيرٌ.

حَمِيرَاءُ dim. of حَمِيرَةٌ, fem. of أَحْمَرٌ, q. v.

اللُّجَمِيرِيَّةُ The language, or dialect, of [the race of] Hemyer, who had words and idioms different from those of the rest of the Arabs. (TA.)

حَمَارٌ: see what next follows.

حَمْرَاءُ (S, K, &c.) a word of a rare form, of which the only other instances are said to be حَمَائِلَةٌ and عِبَائَةٌ and صَبَائَةٌ and سَبَائَةٌ and زَرَائِقَةٌ (TA,) and sometimes حَمْرَاءُ, without teshdeed, in poetry, (S, K,) and in prose also, as is said by Lh and others, (TA,) † The intenseness of heat (Lth, Ks, S, A, K) of summer; (Lth, Ks, S, A;) and so حَمْرَاءُ; (TA;) which also signifies the same in relation to the noon, or summer-noon; (K;) and حَمْرِيٌّ, (Az, TA in art. بَيْضٌ) and

حَمِيرٌ: (TA:) or the most intense heat of summer; (TA;) as also حَمِيرٌ: (K, TA:) and sometimes, though rarely, used in relation to winter [as signifying the intenseness of cold; like صَبَائَةٌ]: (TA:) pl. [or rather coll. gen. n.] حَمَارٌ. (S.) — See also حَمْرَاءُ, last sentence.

حَمْرٌ and حَمْرٌ, (S, Msb, K,) the former of which is the more common, (S, Msb,) [coll. gen. n.,] A kind of bird, (S, Msb, K,) like the sparrow: (S, Msb:) accord. to Es-Sakháwee, the lark; syn. قَبْرٌ [q. v.]: and حَمْرَةٌ is said in the Mujarrad to be an appellation applied by the people of El-Medeeneh to the [bird commonly called] بَلْبَلٌ; as also نَغْرَةٌ: (Msb:) حَمْرَةٌ and حَمْرَةٌ are the n. of un.: (S, Msb, K:) pl. حَمْرَاتٌ (S, TA) [and حَمْرَاتٌ]. — See also حَمْرٌ.

حَمَارٌ: see حَمْرَاءُ. — Also A seller of asses. (TA.)

حَمْرَاءُ, [a coll. gen. n.,] Owners, or attendants, of asses (S, K, TA) in a journey; (S, TA;) as also حَمْرَاءُ: (K:) n. un. حَمَارٌ (S, TA) and حَمَارٌ. (TA.) — See also حَمِيرٌ, in two places.

حَمْرَاءُ: see حَمْرَاءُ.

حَمْرٌ: see حَمِيرٌ.

حَمْرَاءُ: see حَمْرَاءُ.

أَحْمَرٌ [Red: and also brown, or the like:] a thing of the colour termed حَمْرَةٌ: (Msb, K:) it is in animals, and in garments &c.; and, accord. to IAqr, in water [when muddy]: and so يَحْمِرُ: (K:) fem. of the former حَمْرَةٌ: (Msb:) pl. حَمْرٌ and حَمْرَانٌ: (K:) or when it means dyed with the colour termed حَمْرَةٌ, the pl. is حَمْرٌ (S, Msb) and حَمْرَانٌ; for you say ثِيَابٌ حَمْرٌ and حَمْرَانٌ [red garments]: (TA:) but if you apply it as an epithet to a man, [in which case it has other meanings than those explained above, as will be shown in what follows,] the pl. is أَحْمَارٌ (S) and حَمْرٌ: (TA:) or if it means a thing having the colour termed حَمْرَةٌ, the pl. is أَحْمَارٌ, because, in this case, it is a subst., not an epithet. (Msb.) حَمْرِيٌّ also signifies the same as أَحْمَرٌ: (Ham p. 379:) or, as some say, it has an intensive sense. (TA voce كُرُوبِيُونٌ.) It is said in the S, in art. دَكٌ, that حَمْرَاوَاتٌ is a pl. of حَمْرَاءُ, like as دَكَاوَاتٌ is of دَكَاةٌ; but it is not so. (IB in that art.) — Applied to a camel, Of a colour like that of saffron when a garment is dyed with it so that it stands up by reason of [the thickness of] the dye: (TA:) or of an unmixed red colour; (As, S in art. كَيْتٌ, and TA;) and so the fem. when applied to a she-goat. (TA.) It is said that, of she-camels, the حَمْرَاءُ is the most able to endure the summer midday-heat; and the وَرْقَاءُ, to endure night-journeing; and that the صَبَاءُ is the most notable and the most beautiful to look at: so said Aboo-Naṣr En-Na'amee: and the Arabs say that the best of camels are the حَمْرٌ and the صَبَبٌ. (TA.) [Hence,] حَمْرٌ النَّعْمِ signifies + The high-bred, or excellent, of camels: and is proverbially applied to

anything highly prized, precious, valuable, or excellent. (Mgh, Mṣb.) — Applied to a man, (AA, Sh, Az,) *White* (AA, Sh, Az, K) in complexion; (Az;) because *أَبْيَضٌ* might be considered as of evil omen [implying the meaning of leprosy]: (AA, Sh:) or, accord. to Th, because the latter epithet, applied to a man, was only used by the Arabs as signifying "pure," or "free from faults:" but they sometimes used this latter epithet in the sense of "white in complexion," applied to a man &c.: (IAth:) fem., in the same sense, *حَمْرَاءٌ*: the dim. of which, *حَمْرِيَّةٌ*, occurs in a trad., applied to 'Aīsheh. (K, TA.) So, accord. to some, in the trad., *بُعِثْتُ إِلَى الْأَحْمَرِ*, (TA,) i. e. *I have been sent to the white and the black*; because these two epithets comprise all mankind: (Az, TA:) [therefore, by the former we should understand the white and the red races; and by the latter, the negroes: but some hold that by the former are meant the foreigners, and] by the latter are meant the Arabs. (TA.) One says also, [when speaking of Arabs and more northern races,] *أَتَانِي كُلُّ أَسْوَدٍ وَمِنْهُمْ وَأَحْمَرٌ*, meaning *Every Arab of them, and foreigner, came to me*: and one should not say, in this sense, *أَبْيَضٌ*. (AA, Aḡ, Ṣ.) *الْحَمْرَاءُ*, also, is applied to *The foreigners* (*العَجَم*) [collectively]; (Ṣ, A, K;) because a reddish white is the prevailing hue of their complexion: (Ṣ:) or *the Persians and Greeks*: or *those foreigners mostly characterized by whiteness of complexion; as the Greeks and Persians*. (TA.) You say, *لَيْسَ فِي مِثْلِهِ الْحَمْرَاءُ* *There is not among the foreigners* (*العَجَم*) *the like of him*. (A.) And accord. to some, *الْحَمْرَاءُ وَالْأَبْيَضُ* means *The Arabs and the foreigners*. (TA.) *الْحَمْرَاءُ* [so in the TA, but correctly *الْحَمْرَاءُ*,] is an appellation applied to *Emancipated slaves*: and *أَبْنُ حَمْرَاءِ الْعَبَّانِ*, meaning *Son of the female slave*, is an appellation used in reviling and blaming. (TA.) — Also † *A man having no weapons with him*: pl. *حَمْرٌ* (A, K) and *حَمْرَانٌ*. (K.) — *الْحُسْنُ أَحْمَرٌ* means *Beauty is in the حمرة* [app. fairness of complexion; i. e. beauty is fair-complexioned]: (TA:) or † *beauty is attended by difficulty*; i. e. he who loves beauty must bear difficulty, or distress: (IAth:) or the lover experiences from beauty what is experienced from war. (ISd, K.) — *الْأَحْمَرُ* *A sort of dates*: (K:) so called because of their colour. (TA.) — *الْأَحْمَرُ وَالْأَبْيَضُ* *Gold and silver*. (TA.) And *الْحَمْرَانُ* *Flesh-meat and wine*; (Ṣ, A, K;) said to destroy men: (Ṣ:) so in the saying, *نَحْنُ مِنْ أَهْلِ الْأَسْوَدِينَ لَا الْأَحْمَرِينَ*, *We are of the people of dates and water, not of flesh-meat and wine*: (A:) or *the beverage called نَبِيذٌ and flesh-meat*. (IAḡr.) Also *Wine and [garments of the kind called] بُرُودٌ*. (Sh.) And *Gold and saffron*; (Az, ISd, K;) said to destroy women; i. e. the love of ornaments and perfumes destroys them: (Az:) or these are called *الْأَصْفَرَانُ*; (AO, TA;) and milk and water, *الْأَبْيَضَانُ*; (TA;) and dates and water, *الْأَسْوَدَانُ*. (A, TA.) And *الْحَامِرَةُ* *Flesh-meat and wine and*

[the perfume called] *الْخَلُوقُ*: (Ṣ, K:) or *gold and flesh-meat and wine*; as also *الْأَخَاضِرُ*: (TA in art. *خَضِرٌ*;) or *gold and saffron and الخَلُوقُ*. (ISd, TA.) — *المَوْتُ الْأَحْمَرُ* † *Slaughter*; (L, K;) because it occasions the flowing of blood: (TA:) and [so in the L, but in the K "or"] † *violent death*: (Ṣ, A, L, K:) or *death in which the sight of the man becomes dim by reason of terror, so that the world appears red and black before his eyes*: (A'Obeyd:) or it may mean † *recent, fresh, death*; from the phrase next following. (Aḡ.) — *وَطَاءُ حَمْرَاءٌ* † *A new, or recent, footstep, or footprint*: opposed to *دَهْمَاءٌ*. (Aḡ, Ṣ, A.) — *سَنَةٌ حَمْرَاءٌ* † *A severe year*; (Ṣ, K;) because it is a mean between the *سَوْدَاءُ* and the *بَيْضَاءُ*: or *a year of severe drought*; because, in such a year, the tracts of the horizon are red: (TA:) when *الجَبْتَةُ* [the tenth Mansion of the Moon (see *مَنَازِلُ الْقَمَرِ* in art. *نَزَلَ*)] breaks its promise [of bringing rain], the year is such as is thus called. (AHn.) — See also *حَمْرَاءٌ* voce *حَمَارَةٌ*. — *جَاءَ بِغَنِيهِ حَمْرٌ الْكَلْبِيُّ* — *He brought his sheep, or goats, in a lean, or an emaciated, state*. (A, TA.)

أَحْمَرٌ: see *أَحْمَرِيٌّ*.

تَحْمِيرٌ [an inf. n. (of *حَمَّرَ*) used as a subst.] *A bad kind of tanning*. (K.) [For *دَبَغٌ* in the CK, I read *دَبَغٌ*, as in other copies of the K.]

مِخْلَافٌ i. q. *مِخْلَافٌ*; (K; in the CK *مِخْلَافٌ*;) i. e. *The iron instrument, or stone, with which one shaves off the hair and dirt on the surface of a hide, and with which one skins*. (L, TA.) [But for the last words of the explanation in those two lexicons, *يَنْشَفُ بِهِ*, I read *يَنْشَفُ بِهِ*.] — Also, (Ṣ, TA,) in the K, [and in a copy of the A,] *مَحْمَرٌ*, which is a mistake, (TA,) *A horse got by a stallion of generous, or Arabian, race, out of a mare not of such a race; or not of generous birth; or a jade*; syn. *هَجِينٌ*; (Ṣ, A, K;) in Persian, *بَالَانِيٌّ*; (Ṣ, K;) as also *حَمَارَةٌ*: (K:) or a horse of mean race, that resembles the ass in his slowness of running: and a bad beast: (TA:) pl. *مَحَامِرٌ* (Ṣ, A, TA) and *مَحَامِيرٌ*: (TA:) and accord. to the T, *حَمَارَةٌ* signifies [not as it is explained above, as a sing., but] i. q. *مَحَامِرٌ*; and Z explains it as an epithet applied to horses, signifying *that run like asses*. (TA.) — Also *An ignoble, or a mean, man*: (K, TA:) and a man who will not give unless pressed and importuned. (K, TA.)

المَحْمِرَةُ *A sect of the خَرَمِيَّةِ, who opposed the مَبِيضَةَ* (Ṣ, K) and the *مُسَوِّدَةَ*: (TA:) a single person thereof was called *مَحْمِرٌ*: (Ṣ, K:) they made their ensigns red, in opposition to the *مُسَوِّدَةَ* of the *Benoo-Hāshim*; and hence they were thus called, like as the *خَرَوِيَّةِ* were called *المَبِيضَةَ* because their ensigns in war were white. (T.)

مَحْمُورٌ: see *حَمِيرٌ*.

مَحْمُورَةٌ: see *حَمَارٌ*.

يَحْمُورٌ The wild ass: see *حَمَارٌ*: (Ṣ, Mgh, K:) or a certain kind of wild animal: (Mgh:) [the oryx; to which the name is generally applied; and so in Hebrew: see also *بَقْرُ الْوَحْشِ*, in art. *بَقْرٌ*:] a certain beast (K, TA) resembling the she-goat. (TA.) — And *A certain bird*. (K.) — See also *أَحْمَرٌ*.

حَمَزٌ

1. *حَمَزٌ*, aor. *حَمَزَ*, inf. n. *حَمِزٌ*, *It (milk) was, or became, sour, [so as to burn, or bite, the tongue; and so, app., حَمِزٌ, inf. n. حَمَازَةٌ; (see حَمِزٌ, below;) or] in a less degree than such as is termed حَمَازٌ*. (TA.) — [Hence, app., *حَمِزٌ*, inf. n. *حَمَازَةٌ*, † *He (a man) was, or became, strong, robust, sturdy, or hardy*. (Ṣ, K, TA.) — *حَمِزَ اللِّسَانَ*, aor. *حَمَزَ*, *It (beverage, or wine,) stung, or bit, the tongue*: (Ṣ, K:) or *it (milk, and نَبِيذٌ) burned the tongue by its strength and sharpness*. (Mgh.) — And *حَمَزَهُ*, aor. *حَمَزَ*, (TA,) inf. n. *حَمِزٌ*, (K,) *He took it, seized or grasped it, contracted it, or drew it together*; syn. *قَبَضَهُ*, (K, TA,) and *ضَمَّهُ*. (TA.) See *حَمُوزٌ*. You say, *حَمَزَتِ الْكَلِمَةَ فَوَادَهُ*, *The saying contracted his heart*, (Lh, A, TA,) and *grieved him*, (Lh, TA,) or *pained him*. (TA.) — Also, (A, TA,) aor. as above, (TA,) and so the inf. n., (K,) † *He sharpened it*; (A, K, TA;) namely, an iron instrument, (TA,) an arrow-head or the like. (A.) So in the dial. of Hudheyl. (TA.)

حَمِزٌ *Acritude of a thing; a quality, or property, like that of burning, or biting*, (Ṣ, K, TA,) such as the taste of mustard: (TA:) and [in like manner] *حَمَازَةٌ* signifies the quality, or property, of burning, and sharpness; as in beverage, or wine: (TA:) and *حَمِزَةٌ* a sourness in milk, with a biting of the tongue; (A;) or a sourness in milk, less than that of milk which is termed *حَمَازٌ*. (TA.)

حَمِزَةٌ: see what next precedes.

حَمُوزٌ, applied to the beverage termed *نَبِيذٌ*, [app. when it is in a state of fermentation,] *Digestive*. (Fr, TA.) — *إِنَّهُ لَحَمُوزٌ لَهَا حَمِزَةٌ* means *Verily he is one who keeps, or guards, or takes care of, prudently, or effectually, what he has collected together*. (K.) [To the explanation in the K (*ضَابِطٌ لَهَا ضَمَّهُ*) is added in the TA, *وَمُحْتَفِلٌ بِهِ*, app. a mistranscription for *بِهِ* and *one who manages it well*.]

رَجُلٌ حَمِيزٌ الْفَوَادِ, and *حَامِرَةٌ*, † *A strong-hearted man*: (Ṣ, TA:) or a man who is active, sharp or quick in intellect, clever, ingenious, or acute in mind, (K, TA,) and strong-hearted. (TA.) — And † the latter, † *A man contracted in heart*. (TA.)

حَمَازَةٌ: see *حَمِزٌ*.

حَامِزٌ *Sour*, (TA,) and burning, or biting, to the tongue, or acrid; (A, TA;) applied to beverage, or wine: (A:) and milk that bites the tongue: (A:) or milk, and *نَبِيذٌ*, that burns the tongue by its strength and sharpness. (Mgh.)

You say also *رَمَانَةٌ حَامِزَةٌ* *A pomegranate in which is sourness.* (A, K̄.) — *هَرَّ حَامِزٌ* + Intense, or severe, anxiety. (TA.) And *حَزَّازٌ حَامِزٌ* (S, TA) + *A wringing, or poignant and burning, pain in the heart, such as arises from wrath &c.* (TA.) — See also *حَمِيْزٌ*, in two places.

أَفْضَلُ الْأَعْمَالِ أَحْمِزُهُمَا † *The most excellent of deeds is the strongest, or most powerful:* (S, K̄, TA.) or *the most painful* (A, Mgh, TA) and *distressing:* (Mgh, TA:) from *حَامِزٌ*, applied to milk and to *نَبِيْدٌ*, signifying “that burns the tongue by reason of its strength:” (Mgh:) a trad., related by I’Ab; (S, TA;) said by Mo-hammad. (TA.) You say also, *فَلَانٌ أَحْمِزٌ أَمْرًا*, † *Such a one is in harder, or more difficult, circumstances (أَشَدُّ أَمْرًا) than such a one:* (TA:) or [more] contracted in circumstances. (ISk, TA.)

رَجُلٌ مَحْمُوزُ الْبَنَانِ *A man strong in the tips, or ends, of the fingers:* (S, K̄, TA:) occurring in a verse of Aboo-Khirāsh: (S:) but [SM says,] what I read in a poem of that author is *مَحْمُوزُ الْقَطَاعِ*, meaning, *hard and pointed in the arrow-heads.* (TA.)

حمس

1. *حَمَسٌ*, aor. ʿ, (S, A, K̄,) inf. n. *حَمَسٌ* (S) and *حَمَاسَةٌ*, (Ham p. 2,) *He was, or became, hard, firm, strong, strict, or rigorous, in religion, and in fight,* (S, A, K̄,) and in courage, (TA,) and in an affair. (Ham p. 2.) [See also 5.] — † *It (an affair, or a case, TA) was, or became, severe, rigorous, distressful, or afflictive:* (K̄, TA:) and † *it (war, or the clamour thereof, الوَعْيُ,) was, or became, hot,* (A, TA,) or *vehement.* (TA.) — *حَمَسٌ*, aor. ʿ, inf. n. *حَمَسٌ*, *He (a man) was, or became, courageous.* (Sb, TA.)

5. *تَحَمَّسَ* *He acted, or behaved, with forced hardness, firmness, strictness, or rigour,* (S, A, Mgh,) in his religion. (A, Mgh, K̄.) — *He (a man) feigned disobedience; syn. تَعَاَصَى.* (S, TA.) — *He protected, or defended, himself, (syn. تَحَرَّمَ) به by means of him.* (Sh, TA.)

6. *تَحَامَسُوا* *They vied with, strove to surpass, or contended for superiority with, one another in strength, (تَشَادُوا,) and fought one another.* (TA.)

حَمِيسٌ: see *أَحْمِيسٌ*, in three places.

حَمَاسٌ *Hardness; firmness; strength: defence: conflict.* (TA.) [See also *حَمَاسَةٌ*.]

حَمِيْسٌ *Vehement.* (TS, K̄.) So in the saying of Ru-beh,

* لَاقَيْنَ مِنْهُ حَمَسًا حَمِيْسًا *

[*They experienced from it vehement strength:* (TS, TA:) or, as Az says, *strength and courage.* (TA.) — See also *أَحْمِيسٌ*, in two places.

حَمَاسَةٌ *Courage:* (S, K̄, TA:) *defence: conflict.* [See also *حَمِيسٌ*.]

أَحْمِيسٌ *Hard, firm, strong, strict, or rigorous, in religion, and in fight,* (S, K̄,) and in courage; (TA;) as also *حَمِيسٌ*: (S, K̄:) pl. of the former, *حَمِيْسٌ*. (K̄.) — Hence, *A pious man, who carefully abstains from unlawful things:* because he exceeds the usual bounds in matters of religion, and is hard to himself; as also *مُتَحَمِّسٌ*. (TA.) — Sing. of *الْحَمِيسُ*, (Mgh,) which latter is an epithet applied to *The tribes of Kureysh* (S, A, K̄) and *Kināneh* (S, K̄) and *Jedeleh*, (K̄,) i. e. *Jedeleh of Keys, consisting of [the tribes of] Fahm and and 'Adwān the two sons of 'Amr the son of Keys the son of 'Eylān, and the Benoo-'Amir Ibn-Ṣaaṣa'ah, (AHeyth, TA,) and their followers in the Time of Ignorance;* (K̄;) or to *Kureysh and their coreligionists;* (Mgh;) because of the hardships which they imposed upon themselves in matters of religion, (S, A, Mgh, K̄,) as well as in courage, (TA,) for they used not to enjoy the shade in the days of Minè, nor to enter the houses by their doors, (S, Mgh, TA,) while they were in the state of *إِحْرَامٍ*, (TA,) nor to clarify butter, nor to pick up [dung such as is called] *جَلَّةٌ*, (S, L,) or *بَعْرٌ*, (TA,) [for fuel,] and they dwelt in the *Haram*, (AHeyth, TA,) and did not go forth in the days of the *مَوْسِرِ* to 'Arafāt, but halted at El-Muzdelifeh, (AHeyth, Mgh, TA,) saying, “We are the people of God, and we go not forth from the *Haram*.” (AHeyth, TA:) or they were thus called because they made their abode in the *Haram*: (Sgh, TA:) or because they betook themselves for refuge to the *حَمَسَاءُ* (الْحَمَسَاءُ), which is *the Kaqbeh*, so called because its stones are *white inclining to blackness:* (K̄:) the Benoo-'Amir were of the *حَمِيسِ*, though not of the inhabitants of the *Haram*, because their mother was of the tribe of *Kureysh*: the term *الأَحْمَاسُ* also, [pl. of *حَمِيسٌ* or of *حَمِيْسٌ*,] is applied to *those of the Arabs whose mothers were of the tribe of Kureysh.* (TA.) — Also *Courageous;* (Sb, S, K̄;) and so *حَمِيْسٌ* and *حَمِيْسٌ*: (K̄:) pl. [of the first, masc. only,] *أَحْمَاسٌ* and [masc. and fem.] *أَحْمَاسٌ* and [of the second or third] *أَحْمَاسٌ*. (TA.) *أَحْمَاسٌ* is also said to be applied to *The tribe of Kureysh:* or, accord. to some, to *the Benoo-'Amir*, because descendants of *Kureysh*: the former is said by IAqr. (TA.) — Hence, (A, TA,) *وَقَعَ فِي هِنْدِ الْأَحْمَاسِ*, (A, TS, K̄,) or *لَقِيَ هِنْدَ*, (L,) † *He fell into distress (A, L) and trial:* (A:) or *into calamity:* (K̄:) or *he died:* (K̄:) or the latter phrase has this last meaning. (ISd, A, and TA in art. *هند*.) *هندٌ* was the name of a courageous people of the Arabs. (A, TA.) — *عَامٌ أَحْمِيسٌ*, (S, A, K̄,) and *سَنَةٌ حَمَاسَةٌ*, (K̄,) † *A severe year.* (S, A, K̄.) They say also *سِنُونَ أَحْمَاسٍ* † *Severe years:* (K̄:) the masc. form [of the epithet] being used because by *سِنُونَ* is meant *أَعْوَامٌ*; or the epithet being used after the manner of a subst.: (ISd, TA:) and *سِنُونَ حَمِيسٌ* signifies the same: (K̄:) or the latter, *years of hunger.* (Az, TA.) — *نَجْدَةٌ حَمَاسَةٌ* † *Vehement [courage, or fight, &c.].* (TA.) — † *A hard place:* (S, K̄:) or *a rugged*

and hard place: (A:) pl. *أَمْكِنَةٌ حَمِيسٌ*. (K̄.) You say also *أَرْضٌ أَحْمَاسٌ*, with the pl., meaning, † *A sterile, barren, or unfruitful, and narrow, land:* (A:) or *a land in which is no herbage nor pasturage nor rain nor anything.* (TA.) And *أَرْضُونَ أَحْمَاسٌ* † *Sterile, barren, or unfruitful, lands.* (S, L.)

مُتَحَمِّسٌ: see *أَحْمِيسٌ*, second signification.

حمش

1. *حَمِشٌ*, (A, K̄,) aor. ʿ, inf. n. *حَمِشٌ* and *حَمِشٌ*, (K̄,) *He (a man) became slender in the shanks.* (A, K̄.) — *حَمِشٌ عَظِيمٌ سَاقَهُ*, aor. ʿ; (Mṣb;) and *حَمِشَتْ قَوَائِمُهُ*, or *حَمِشَتْ*; (accord. to different copies of the S;) and *حَمِشَتْ السَّاقُ*, inf. n. *حَمِشٌ*; (so in a copy of the A;) or *حَمِشَتْ السَّاقُ*, aor. ʿ; (K̄;) and *حَمِشَتْ*, (Lh, A, K̄,) aor. ʿ, inf. n. *حَمِشَةٌ* (A, K̄) and *حَمَاشَةٌ*, (TA,) *The small bone of his shank, (Mṣb,) and his legs, (S,) and the shank (A, K̄) of a woman, (A,) became slender.* (S, A, Mṣb, K̄.) And the like is said, metaphorically, of the whole body. (TA.) You say also, *استَحَمِشَ الْوَتْرُ* *The bow-string became slender:* and its being so is better. (TA.)

10: see the last sentence above.

حَمِشٌ: }
حَمِشٌ: } see the next paragraph, throughout.
حَمِيشٌ: }

أَحْمِشُ السَّاقَيْنِ *Slender in the shanks*, applied to a man; (S, K̄;) as also *السَّاقَيْنِ* † *حَمِشٌ*, (S, Mgh, Mṣb, K̄,) and *حَمِيشُهُمَا*: (TA:) and so *حَمِيشَةٌ* † *Slender*, applied to a woman. (A.) And *حَمِشٌ خَلْقَةٌ* † *Slender in make*, applied to a man. (TA.) *أَحْمِشٌ* also signifies *Slender*, applied to the small bone of the shank: (Mṣb:) and so *حَمِشًا* [the fem.], and *حَمِيشَةٌ*, and *حَمِيشَةٌ*, applied to the shank (سَاقُ), and to the fore arm (ذِرَاعُ), and to the legs (قَوَائِمُ): and [the pls.] *حَمِشٌ* (TA) and *حَمَاشٌ*, (K̄,) applied to shanks (سُوقُ): (K̄, TA:) and *حَمِشٌ*, and *حَمِشٌ*, and *مُسْتَحَمِشٌ*, applied to a bow-string; (K̄, TA:) the last on the authority of Ibrāheem El-Ḥarbee; (TA;) and each of the last three epithets with ʿ added, applied to bow-strings. (K̄, TA.) You say also *لِئْتَةٌ حَمِيشَةٌ* *A gum having little flesh:* (K̄:) or *a thin gum.* (TA.)

أَحْمِشٌ: see *مُسْتَحَمِشٌ*.

حمص

حَمِصٌ and *حَمِصٌ*; (S, Mṣb, K̄;) the former preferred by Th, (S, TA,) and by the Koofees, (Mṣb, TA,) and the only word of that form except *قَنْفٌ* and *قَلْفٌ* and *قَنْبٌ* and *حَنْبٌ*; (Fr, TA;) the latter alone allowed by Mbr, (S,) and this alone mentioned by Sb, (TA,) and preferred by the Baḡrees, (Mṣb, TA,) and said by Mbr to

be the only word of this form except *حَمِزٌ*, meaning "short," and *حَمِزٌ*, the name of a place in Syria, (§, TA,) but IĀqr did not know this latter form of the word; (Az, TA;) [The *cicer arietinum*; or chick-peas;] a certain grain, (§, Mṣb, K,) well known, (Mṣb, K,) of the description termed *القَطَانِي*: (AHn:) n. un. *حَمِصَةٌ* and *حَمِصَةٌ*: (TA:) it is white, and red, and black, and of a sort called *كِرْسِيٌّ* [or *كِرْسِيٌّ*?]; and is also wild, and cultivated in gardens: the wild sort is the hotter, and the more contracted; the nutriment of the garden-sort is the better; and the black is the most powerful in its operations: (the Minhāj, TA:) it is flatulent, lenitive, diuretic, having the property of increasing the seminal fluid and the carnal appetite and the blood: (K:) Hippocrates says that it has in it two substances, which quit it by cooking; one of them salt, or saline, which is lenitive; and the other sweet, which is diuretic; and it clears away spots in the skin, and beautifies the complexion, and is beneficial for hot tumours, and its oil is serviceable for the ringworm, or tetter; and its meal, for the fluid of foul ulcers; and the infusion thereof, for toothache, and for smelling of the lip; and it clears the voice: (TA:) it also strengthens the body and the penis; (K;) wherefore it is given as fodder to the stallions of horses and the like, and of camels; (TA;) on the condition of its being eaten not before [other] food nor after it, but in the midst thereof; (K;) or, correctly, as in the Minhāj, it should be eaten between two meals. (TA.)

حمض

1. *حَمِصٌ*, aor. ʔ; and *حَمِصٌ*, (§, A, Mṣb, K,) aor. ʔ, (§,) or ʔ, (K,) or both; (TA;) and *حَمِصٌ*, aor. ʔ; (K;) inf. n. [of the first] *حَمِصَةٌ* (§, Mṣb, K) and [of the second or third] *حَمِصٌ*, (as in some copies of the § and of the K,) or *حَمِصٌ*; (as in other copies of the § and of the K;) said of a thing, (§, A, Mṣb,) or the third is said particularly of milk, (K,) *It was, or became, حامض* [i. e. acid, sour, sharp or biting to the taste, pungent, or in taste like vinegar or like sour milk: see *حَمِصَةٌ* below]; (§, Mṣb, K;) as also *حَمِصٌ*, inf. n. *حَمِصٌ*. (TA.) You say, *جَأْنَا حَمِصًا*, or *بَادِلَةٌ مَا تُطَاقُ حَمِصًا*, (accord. to different copies of the §,) *He brought us some thick and very sour milk, not to be endured by reason of sourness.* (§) = [Hence, or from *حَمِصٌ*, q. v. infra,] *حَمِصَتِ الْإِبِلُ*, (Aṣ, §, A, K,) aor. ʔ, (Aṣ, §, TA,) inf. n. *حَمِصٌ* (Aṣ, §, K) and *حَمِصٌ*; (K;) and *حَمِصَتِ*; (A, TṢ, K;) *The camels pastured upon حمض* [q. v.]; (Aṣ, §, A;) or ate it. (K.) — [And hence, because camels become weary of eating حمض,] *حَمِصْتُ عَنْهُ* + *I disliked him, or it.* (§gh, K.) — And [because camels are eager for حمض after eating long of خَلَّة], *حَمِصْتُ بِهِ* + *I eagerly desired him, or it.* (§gh, K.)

2. *حَمِصٌ*, inf. n. *حَمِصٌ*: see 1, first signification. = [It seems to be also syn. with *حَمِصٌ*, q. v.: for, —] said of a man, it signifies *أتى*

المَرَاةُ فِي دُبْرَهَا, as though he shifted from the better of the two places to the worse thereof, by reason of preposterous desire: (TA:) as also *حَمِصٌ*: opposed to *أَخَلٌ* [q. v.]. (TA in art. *خَل*.) — *حَمِصٌ* also signifies *تَفْخِيضٌ* (§, TA) in *جَمَاعٍ*. (TA.) — Also † *The giving, or doing, little of a thing.* (§, K.) You say, *حَمِصْنَا لَنَا فِي الْقَرَى* + *Such a one gave, or did, little to us in entertaining.* (§) = *حَمِصْتُ الْإِبِلَ*: see 4. — *حَمِصَةٌ عَنْهُ*: see 4.

4. *حَمِصَتِ الْأَرْضُ* *The land became abundant in حمض* [q. v.]. (§) — *حَمِصَتِ الْقَوْمُ* *The people, or company of men, lighted on, or found, حمض.* (TA.) — *حَمِصَتِ الْإِبِلُ* i. q. *حَمِصَتِ*, q. v. (A, TṢ, K.) — [And hence,] *حَمِصَتِ الْقَوْمُ* † *The people, or company of men, launched into, or entered upon, cheering discourse.* (A, TA.) I 'Ab used to say to his companions, *أَحْمِصُوا* † [Launch ye forth, or enter upon, cheering discourse]; (A, TA;) whereupon they would begin to recite poetry, and to relate the memorable conflicts of the Arabs; (A;) because they then entered into traditions and stories of the Arabs, being weary of the interpretation of the *كُرْ-أَن*, [like camels betaking themselves to the pasture termed حمض when weary of that termed خَلَّة]. (TA.) [And in like manner,] *حَمِصٌ* also means † *The changing from seriousness to jesting or joking.* (Har p. 10.) — See also 2. [And see 5.] = *حَمِصْتُ الْإِبِلَ*; (§, K;) or *حَمِصْتُهَا*, inf. n. *حَمِصٌ*; (ISk;) *I pastured the camels upon حمض.* (ISk, §, K.) — [And hence, as camels are pastured upon حمض after they have pastured for a time upon خَلَّة,] *حَمِصْتُ عَنْهُ*, and *حَمِصْتُ*, † *He shifted him from it [to another thing].* (TA.)

5. *حَمِصٌ* [app. signifies, in its primary acceptance, *He (a camel) betook himself to the pasture termed حمض after eating for a time of that termed خَلَّة.* (See also 1 and 4 and 2.) — And hence,] † *He shifted from one thing to another thing.* (TA.) — [Hence also,] one says to a man when he comes threatening, *أَنْتَ مُخْتَلٌ* † [Thou art disordered in temper, therefore sooth thyself]: (§, A:) from خَلَّة and حمض. (§) [See also *خَلَّتِي*, in art. *خَل*.]

حَمِصٌ [a coll. gen. n.] *A kind of plant in which is saltness, (A, Mṣb,) which camels eat as though it were fruit, and after which they drink:* (A:) other plants are termed *خَلَّة*: (Mṣb:) or *what is salt and bitter, of plants;* (§, K;) such as the *رَمْتٌ* and the *أَثَلٌ* and the *طَرَفَاءٌ* and the *لِيهِ*: (§) what is sweet is called *خَلَّة*: (§, K:) or any kind of plant that is salt, or sour, rising upon [several] stems, and having no [single] أصل [or stock]: (M [as cited in the L, but I doubt whether the passage be correctly transcribed]:) or any salt, or sour, kind of trees; having a juicy and quivering leaf, which, when squeezed, bursts forth with water; and having a pungent, or strong, odour; that cleanses the garment and the hand when they are washed with it;

such as the *نَجِيلٌ* and the *خَذْرَافٌ* and the *إِخْرِيطٌ* and the *رَمْتٌ* and the *قَضَّةٌ* and the *قَلَامٌ* and the *طَرَفَاءٌ* and the *رَمْلٌ* and the *رُغْلٌ* and the *طَرَفَاءٌ* and the like: (Lḥ:) or any plant that does not dry up in the ربيع [or spring], but endures the hot season, having in it saltness; when camels eat it, they drink upon it; and when they do not find it, they become thin and weak: (Lth, T:) the Arabs say that the *خَلَّة* is the bread of camels, and the *حَمِصٌ* is their fruit, (§, A, Mṣb, K,*) or, as some say, their flesh-meat; (§) or their *حَمِصٌ*: (TA in art. *خَل*;) and they say that flesh-meat is the *حَمِصٌ* of men: (TA:) the n. un. is with ʔ: (Mgh:) and the pl. is *حَمِصٌ*. (§, K.) [In Isaiah xxx. 24, the word rendered "clean" in our authorized version is thought by some to mean "salt" or "sour." — Hence the saying,

* جَأُوا مُبْتَلِينَ فَلَاقُوا حَمِصًا *

† They came eagerly desiring evil, or mischief, and found him who cured them of that which affected them: which is like the saying of Ru-beh,

* وَتَوَرَّدَ الْمُسْتَوْرِدِينَ حَمِصًا *

† And him who cometh to us seeking to do evil, or mischief, we cure of his disease: for camels, when they are satiated with خَلَّة, eagerly desire حمض [to cure them of the effect of the former]. (TA. [See also *خَلَّتِي*, in art. *خَل*.]) — Hence, also, by way of comparison, حمض is applied to † *Evil, and war:* and خَلَّة, to ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and amplexness of circumstances: (T and TA in art. *خَل*;) and the former, to death: and the latter, to life. (Ham p. 315) — *فَوَادَ حَمِصٌ* and *نَفْسٌ حَمِصَةٌ* mean † *A mind that takes fright at a thing, and shrinks from it, at first hearing it.* (TA.)

حَمِصَةٌ + *Eager desire* for a thing. (§, K.) It is said in a trad., *وَاللَّنْفِسِ حَمِصَةٌ*; (§, TA;) and in another, *وَاللَّنْفِسِ حَمِصَةٌ*; (§, TA;) [both meaning the same;] † *The ear is wont to reject what it hears, not retaining it, when one is exhorted to do a thing, or forbidden to do it, while the mind has eager desire to hear:* (IAth:) or *the ear retains not all that that it hears, while having eager desire for what it deems elegant, of extraordinary matters of discourse and speech.* (Az.) This usage of the word is taken from the eager desire of camels for حمض when they have become weary of خَلَّة. (§)

حَمِصِيَّةٌ and *إِبِلٌ حَمِصِيَّةٌ* and *بَعِيرٌ حَمِصِيٌّ*: see *حَمِصَةٌ*: *أَرْضٌ حَمِصِيَّةٌ* and *حَامِصٌ*.

حَمِصَةٌ [Acidity; sourness; the quality of being sharp or biting to the taste; pungency:] the taste of that which is termed *حَامِصٌ*. (§, K.) [See 1.] *الْحَمِصَةُ* is also explained as signifying *That which bites the tongue; as the taste of vinegar, and of milk such as is termed حَازِرٌ*: which is extr., [if it be meant thereby that the word is thus used as an epithet to qualify a subst., or as an epithet in which the quality of a subst.,

is predominant, but I rather think that it is a loose way of explaining it as an inf. n. used as a simple subst., for [the measure] فَعُولَةٌ does not belong [save] to inf. ns. (TA: [in which the word ٴ is evidently omitted by an oversight in transcription, and therefore has been supplied by me in rendering the passage.]

أَرْضٌ حَمِيضَةٌ Land abounding with حمض; (Ish, K;) as also اَرْضٌ حَمِيضَةٌ (S;) and اَرْضٌ حَمِيضَةٌ (TA:) pl. of the first, اَرْضُونَ حَمِيضٌ, (as in some copies of the K,) or حَمِيضٌ: (as in other copies of the same, and in the TA:) and حَمِيضٌ [which seems to be another pl. of the first of these epithets] is explained as signifying land possessing حمض. (TA.)

حَمِيضٌ [Sorrel; or particularly the rose-flowered sorrel; more commonly called in the present day حَمِيضٌ;] a certain plant having a red flower; (S;) a herb, or leguminous plant, of the kind termed ذُكُورٌ, having a produce, or fruit, red like blood; (Ham p. 823;) a certain herb (K, TA) growing in the mountains, of herbs of the [season called] رَبِيعٌ, (TA,) the leaves of which are like those of the هَنْدَبَةٌ, (K, TA,) large and broad; (TA;) it is acid, (K, TA,) intensely so; its flower is red, and its leaves are green: (TA: [in which is here added مِثْلُ نَمْرٍ فِي لَبْسِ الرِّمَانِ وَيَتَنَوَّسُ فِي لَبْسِ الرِّمَانِ, app. for وَيَتَنَوَّسُ فِي لَبْسِ الرِّمَانِ, meaning that it waves much to and fro when blown by the wind, and describing its fruit as containing what resemble the grains of the pomegranate:]) it is pleasant to the taste; (K, TA;) and is eaten by men, but in small quantity: AHn and Aboo-Ziyád say, it grows very tall, and has a wide leaf, and a red flower, which, when it is near to drying up, becomes white: and Aboo-Ziyád says, in our mountain-country it is abundant; and is of two species; one of these two is acid, [but] pleasant to the taste; (TA;) and one species thereof is bitter; (K, TA;) in the lower parts of each, when they are full grown, is a redness; and the seeds and leaves of the acid species are used medicinally: Az says, it is a wild herb, or leguminous plant, that grows in the days of the [season called] رَبِيعٌ, in the channels of water, and has a red flower, and is of the herbs, or leguminous plants, which are termed ذُكُورٌ: IB says, the places of its growth are the small channels of water, and the places to which valleys take their courses; and in it is acidity: sometimes, also, the people of settled habitations make it to grow in their gardens, and water it and sustain it so that it does not dry up in the time when the wild herbs, or leguminous plants, dry up: it is also said in the Minháj that it is both wild and growing in gardens; that the wild is called سَلَقٌ, [but this name is commonly applied to bete,] and in all of this there is not acidity: the garden-kind resembles the هَنْدَبَةٌ, and in this is acidity, and an excessive viscous moisture: the best is the acid, garden-kind: here ends the quotation from the Minháj: (TA:) each species, (K, TA,) the bitter and the pleasant, or the garden-kind and the wild, (TA,) is good for thirst, and for inflammation arising from yellow bile; and strengthens the bowels; and allays heaving of the stomach, and hot palpi-

tation, and tooth-ache; and is good for the black [or livid] jaundice; (K, TA;) and, when cooked, and applied externally, for the leprosy; and for the ringworm (قُوْبَاءٌ); and for glandular swellings in the neck, so much so that it is said to do good to him who has these even when hung upon the neck: with vinegar, also, it is good for the mange, or scab; and it is astringent; and puts a stop to malacia [so I render شَهْوَةُ الطِّينِ, lit. "the longing for clay"]: its seeds are cold in the first degree, and have an astringent property, particularly when fried: (TA:) they say that if these be hung, in a purse, upon a woman's left upper arm, she will not become pregnant as long as they remain upon her: (K, TA:) they are also good for the sting of scorpions; and if some of the seeds be swallowed before the scorpion's stinging, its stinging will not hurt. (TA.) — Also What is in the interior of the [kind of citron called] اُتْرُجٌ: (A, K:) n. un. with ة: (A:) it is cold and dry in the third degree; used as a liniment, it removes freckles and the like, and clears the complexion; and it suppresses (يَقْمَعُ) the yellow bile; and gives appetite for food; and is good for hot palpitation; and made into a beverage, it sweetens the odour of the mouth; and is good for looseness arising from yellow bile; and is suitable for those who are fevered. (TA.) [In the present day, in Egypt, this name is applied to A species of citron, itself, with a conical apex, and very acid pulp.]

حَمِيضٌ A certain plant: not from حَمِيضَةٌ. (TA.)

حَمِيضَةٌ A confection composed of حَمِيضٌ of the اُتْرُجِ. (TA.)

حَامِضٌ [Acid; sour; sharp or biting to the taste; pungent; having a taste like that of vinegar or like that of sour milk; see حَمِيضَةٌ;] (S, Mgh, K;) applied to milk (TA) and other things; (Mgh;) and حَمِيضٌ signifies the same, applied to a grape. (TA.) — [Hence,] رَجُلٌ حَامِضُ الْفُؤَادِ † A man whose heart, or mind, is altered and bad, (O, K,) فِي الْغَضَبِ in anger. (O.) And فَلَانٌ حَامِضُ الرِّئْتَيْنِ † Such a one is in a loathing state of mind; syn. مَرُّ التَّفْسِ. (S.) — اِبِلٌ حَامِضَةٌ Camels pasturing upon حمض; (S;) or eating it; (K;) or pasturing upon حمض after pasturing upon خَلَّةٌ: (ISk:) pl. حَمَامِضٌ: (S, K;) and اِبِلٌ حَمِيضَةٌ Camels staying among حمض; (As, S, K;) as also حَمِيضَةٌ, contr. to rule: (TA:) and بَعِيرٌ حَمِيضٌ a camel eating حمض. (TA.)

حَمِيضٌ and حَمِيضٌ (S, K,) the latter on the authority of A'Obeyd, (S,) A place in which camels pasture upon حمض. (S, K.)*

حَمِيضَةٌ: see اَرْضٌ حَمِيضَةٌ.

حَمِيضٌ: see حَامِضٌ.

مِلْكٌ مُسْتَحْمِضٌ Milk slow in thickening. (Ibn-'Abbád, K.)

حمق

1. حَمِيقٌ, aor. ٴ; and حَمِيقٌ, aor. ٴ; (T, S, Mgh, Mgb, K, &c.;) inf. n. (of the former, S) حَمِيقَةٌ, (S, K,) or this is a simple subst., (Mgh,) and (of the latter, S) حَمِيقٌ (S, Mgh, Mgb, K) and حَمِيقٌ; (S, K;) He was, or became, foolish, or stupid; i. e., unsound in intellect or understanding; (T, Mgh, Mgb;) and stagnant, or dull, therein; (T, Mgh;) or deficient, or defective, therein; (IF, Mgh;) or he had little, or no, intellect or understanding; (S, K;) as also اِنْحَمِيقٌ and اِسْتَحْمِيقٌ (K) and اِنْحَمِيقٌ. (TA.) [See حَمِيقٌ, below.] One says to a man, اِحْمِيقِي, and اِحْمِيقِي, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA voce تَأَسَّ السُّوقُ — حَمِيقَتِ السُّوقُ, (S, M, K,) with damm; (so in two copies of the S;) or, as in [some copies of] the S, حَمِيقَتِ; (TA;) and اِنْحَمِيقَتِ; (S, Mgh, K;) † The market was, or became, stagnant, or dull, with respect to traffic. (S, M, Mgh, K, TA.) And حَمِيقَتِ تِجَارَتُهُ † His merchandise was, or became, unsaleable, or difficult of sale, or in little demand. (TA.) — حَمِيقٌ, aor. ٴ, inf. n. حَمِيقٌ, † His beard became light, or scanty. (Mgb.) — حَمِيقٌ He had the disease termed حَمِيقٌ. (TA.)

2. حَمِيقَةٌ, inf. n. تَحْمِيقٌ, He ascribed to him حَمِيقٌ [i. e. foolishness, or stupidity, &c.]. (S, K.) — حَمِيقَتُهُ بَهْجَةٌ The light sleep in the first part of the night rendered him like the اِحْمِيقِ [i. e. foolish, or stupid, &c.]: so says IKh; and he cites, from a poet, the phrase حَمِيقَتُهُ بَهْجَةٌ; in which the ب is redundant, and the noun occupies the place of one in the nom. case. (TA.) — [And hence, if correct,] حَمِيقٌ He drank wine: (K:) or he became intoxicated, so that his reason departed: thus explained by IAmb; but disallowed by Ez-Zejjájee. (IB, TA.)

3. حَمِيقَةٌ He aided him in his حَمِيقٌ [i. e. foolishness, or stupidity, &c.]. (S.)

4. حَمِيقَةٌ He found him to be اِحْمِيقٌ [i. e. foolish, or stupid, &c.]. (S, K.) [See also 10.] — اِحْمِيقٌ He mentioned him, or spoke of him, as characterized by حَمِيقٌ [i. e. foolishness, or stupidity, &c.]. (TA.) — اِحْمِيقَتْ She (a woman) brought forth a child that was اِحْمِيقٌ [i. e. foolish, &c.]; (S;) or brought forth حَمِيقِي [i. e. foolish children]. (K.) — مَا اِحْمِيقَةٌ [How foolish, or stupid, &c., is he!] an expression of wonder. (TA.)

5: see 1.

6. حَمِيقَةٌ He affected حَمِيقَةٌ [i. e. foolishness, or stupidity, &c.; meaning he feigned it]. (S.)

7. اِنْحَمِيقٌ: see 1. — Also He acted in the manner of the حَمِيقِي [i. e. foolish, or stupid, &c.]; (K;) and so اِسْتَحْمِيقٌ. (Lth, T, Mgh, K.) — He (a man, TA) was, or became, abject, humble, or submissive, (K, TA,) and impotent to do, or accomplish, a thing. (TA.) — † It (a garment) became old, and worn out. (S, Mgh, K, TA.) —

+It (food, or wheat,) became cheap. (Az, TA.)
— انجمت السوق : see 1.

10. استحمق : see 1: — and 7. — استحمقه
He counted, accounted, or esteemed, him **أحمق**
[i. e. foolish, or stupid, &c.]: (§, Mgh, TA:) or
he found him to be so; like **احمقه**. (TA.)

حمق Foolishness, or stupidity; i. e. unsound-
ness in the intellect or understanding; (T, Mgh,
Msb;) and stagnancy, or dulness, therein; (T,
Mgh;) or deficiency, or defectiveness, therein;
(IF, Mgh;) or paucity, or want, thereof; and
▼ **حمق** and ▼ **حمافة** signify the same: (§, K:)
[all are said to be inf. n.; but the last, accord. to
the Msb, is a simple subst.: (see 1:)] the proper
and primary signification of **حمق** is [said to be]
the putting a thing in a wrong place, with knowl-
edge of its being bad [to do so]. (TA.) [Hence,]
نومة الحمق The sleep after [the period of the
afternoon called] the **عصر**; when no one sleeps
except one who is intoxicated, or one who is in-
sane, or unsound in mind. (Har p. 223. [See
also **حرق** and **خلق**].)—And **Deceit**; or a de-
ception. (TA.)—[It is said that] **الحمق** also
signifies Wine: (Z, K:) as being a cause of
حمق; like as wine is called **إثر** as being a cause
of **إثر**: (Z, TA:) but Ez-Zejjajee disallows this:
and [it is also said that] ▼ **الحميقة** signifies the
same, because wine occasions **حمق** to its drinker.
(TA.)

حمق: see **أحمق**. — Also +Having a scanty
beard. (IDrd, K.)

حمق: see **حمق**.

أحمق: see **أحمق**.

حمق (§, K) and **حماق** (ISd, K) and ▼ **حميقى**
(AZ, K) and ▼ **حميقة** (IDrd, K) The **جدري** [or
small-pox]: (K:) or the like thereof, (§, K,) which
attacks a human being, (§), and spreads in
a scattered manner upon the body, or person:
(K:) accord. to Lh, a certain thing that comes
forth upon children. (TA.)

حمق a contracted dim. of **أحمق**; or dim. of
حمق: [the dim. form being app. used in this
case to denote enhancement of the signification:
(see also **حميقة**):] so in the prov., (TA,) **عرف
حمق جملته** [A very foolish, or stupid, man knew
his camel]; i. e. he knew thus much, although
أحمق: or, as some relate it, **عرف حمقاً جملته**,
i. e. his camel knew him, [namely, a very foolish,
or stupid, man,] and emboldened himself against
him; or it means that he knew his quality: (K,
TA:) it is applied to the case of excessive fam-
iliarity with men: (TA:) or to him who deems
a man weak, and is therefore fond of annoying,
or molesting, him, (K, TA,) and ceases not to act
wrongfully towards him: or, as some say, [**حمق**
is here a proper name; and] this person had a
camel with which he was familiar, and he made
an attack upon him. (TA.) [See Freytag's Arab.
Prov. ii. 85.]

حمافة: see **حمق**.

أحموقة: see **أحموقة**.

حمق: see **حمق**.

حميقة: see **حمق**: — and **حماق**.

حميقة: }
أحموقة: } see what next follows.

أحموقة, (K,) but in the Tekmileh with teshdeed
to the **ي**, and with **kesr** to the same, [app.
▼ **أحموقة**.] (TA,) and ▼ **أحموقة**, (K,) Foolish, or
stupid, (**أحمق**) in the utmost degree. (Ibn-
'Abbád, K, TA.) [It seems to be implied in the
K that **أحموقة** signifies the same: but see this
word below.]

أحمق (§, Mgh, Msb, K, &c.) and ▼ **حمق** (§,
Msb) and ▼ **حمقان** [whether with or without
tenween is not shown] (Sb, TA) Foolish, or stu-
pid; i. e. unsound in intellect or understanding;
(T, Mgh, Msb;) and stagnant, or dull, therein;
(T, Mgh;) or deficient, or defective, therein;
(IF, Mgh;) or having little, or no, intellect or
understanding: (§, K:) fem. of the first **أحمقة**;
(§, Msb;) and of the second **أحمقة**: (TA:) pl.
of the first, applied to men and to women, (§,
K,) **حمق**, (so in two copies of the §,) or **حمق**,
with two dammehs, (K,) and **حميقى** and **حماقى**
(§, K) and **حماقى** (§gh, K) and **حماق**. (Ibn-
'Abbád, K.) Accord. to some, **أحمق** is from the
phrase **انجمت السوق**: and accord. to some, from
the phrase **نبال مضمقات**, because the **أحمق** de-
ceives one at first by what he says. (TA.) The
sounds of wailing for the dead, and trilling, or
quavering, in playing, are termed **أحمقان** because
of the **حمق** of the person from whom they pro-
ceed. (Mgh.) — **البقلة الحمقاء** (§, K) and
بقلة الحبة الحمقاء, (K,) the latter for **بقلة الحبة
الرجلة** [Garden purslane]; (§, ISd, K;) which
is the name applied to it by the vulgar;
(ISd, TA;) the chief of herbs, or leguminous
plants: called by those names because exuding
mucilage (**ملعبة**), so that it is likened to the **أحمق**
whose slaver is flowing: IDrd says, they assert
that it is so called because it grows in the tracks
of men, so that it is trodden upon; and in water-
courses, so that the water uproots it: IF says
that it is so called because of its weakness: and
it is said that some persons, hating 'Aisheh, called
it **بقلة عائشة**; but this is one of their fanciful
assertions; for such was its name in the time of
utter paganism: so says Sgh. (TA.) — [**أحمق**
also signifies More, and most, foolish, or stupid,
&c. Hence,] it is said in a prov., **أحمق من رجلة**
[More foolish, or stupid, than a plant of garden-
purslane: explained by what precedes]. (TA.)
[See also another prov. voce **ثمانون**.] And in a
trad., **أحمق الحمق الفجور** [The most foolish of
foolishness, or the most stupid of stupidity, is
vice, or immorality, or unrighteousness]. (A in
art. كيس.)

أحموقة is from **الحمق**, like **أحدوتة** from
العجب: (TA:) it signifies An action, or a deed, of those that are
done by the **حمقى** [i. e. foolish, or stupid, persons];

(Mgh;) [a foolish, or stupid, action or deed:]
it is like ▼ **أحموقة**, which means an action, a
practice, or a habit, in which is **حمق** [i. e. foolish-
ness, or stupidity, &c.]. (TA.) One says, **وقع
فلان في أحموقة** [Such a one fell into the commis-
sion of a foolish, or stupid, action, &c.]. (TA.)
[See **أحموقة**.]

أحموقة and **أحموقة** (§, K) A woman who brings
forth a child that is **أحمق** [i. e. foolish, &c.];
(§;) or who brings forth **حمقى** [i. e. foolish
children]: (K:) or, accord. to IDrd, the latter
has this signification; but the former signifies a
man who begets **حمقى**; and he does not allow its
application to a woman. (TA.) — **المضمقات**
‡ The nights [that make a fool of one; i. e.]
during the whole of which the moon is above the
horizon but intercepted by clouds; so that one
imagines that he has arrived at the time of morning;
(A, O, K, TA;) because he sees light, but sees not
the moon: derived from **الحمق**. (TA.) One
says, **غرور المضمقات** † [He, or it, deceived
me with the deceiving of the nights thus called].
(TA.) And you say, **سرتنا في نبال مضمقات** † [We
journeyed during such nights]; because the rider
therein thinks that he has arrived at the time
of morning until he becomes weary. (TA.)

أحموقة A woman who is accustomed to bring
forth **حمقى** [i. e. foolish children]. (§, K.)

أحموق A man [or child] affected with **حمق**
[q. v.]. (A'Obeyd, §.)

حمل

1. **حمله**, aor. -, inf. n. **حَمَلَ** (§, Mgh, Msb,
K, &c., in some copies of the §) and **حَمَلَنَ**
(Mgh, K,) He bore it, carried it, took it up and
carried it, conveyed it, or carried it off or away,
(MA,) **على ظهره** (§, MA,) upon his back, or
على رأسه upon his head; (MA;) and ▼ **احتمله**
signifies the same: (Msb, K:) or the latter is
used in relation to an object inconsiderable and
small in comparison with that in relation to which
the former is used; as in the saying of En-
Nábighah, (TA.)

* إِنَّا أَقْسَمْنَا حَمَلَيْنَا بَيْنَنَا *
* فَحَمَلْتُ بَرَّةً وَأَحْتَمَلْتُ فَجَارَ *

[Verily we have divided our two qualities between
us, and thou hast borne as thy share goodness,
and I have borne as my share wickedness]. (TA*
in the present art., and § and TA &c. in arts. **بر**
and **فجار**.) Hence, in the K̄ur [xx. 100], **فإنه
يحمل يوم القيامة وزراً** [He shall bear, on the day
of resurrection, a heavy burden]. (TA.) Hence
also, in the K̄ur [vii. 189], **حملت حملاً خفيفاً**
[She bore a light burden]; (§, TA;) i. e., [as
some say,] the seminal fluid. (TA.) Hence also,
in the K̄ur [xxix. 60], **وكأين من دابة لا تحمل
رزقها** [And how many a beast is there that does
not bear its sustenance!], meaning, † does not pro-
vide its sustenance, but is sustained by God.
(TA.) **يحمل الحطب** [lit. He carries firewood],

(A in art. حطب,) or الحطَب الرطب [juicy, or fresh, firewood], (Er-Rághib, TA,) means †he goes about with calumny, or slander. (A in art. حطب, and Er-Rághib* and TA.*) — حَمَلَهُ عَلَى (Mṣb, TA,) aor. َ, (TA,) inf. n. حَمَلٌ, (Mṣb, TA,) [He carried him, or mounted him, (namely, a man, Mṣb) upon the beast; as also †احتمله.] And حَمَلَهُ [alone] He gave him a beast upon which to ride. (T, TA. [See Kur ix. 93.]) حَمَلَهُ is not used in this sense. (T, TA.) — See also 4. — حَمَلَتِ الْمَرْأَةُ, aor. َ, (K,) inf. n. حَمَلٌ, (TA,) †The woman became pregnant, or conceived: (K, TA:) and حَمَلَتْ وَلَدًا She became pregnant with, or conceived, her child: (Mṣb:) one should not say, حَمَلَتْ بِهِ; or this is rare; (K;) or one should not say this, but it is frequently said; (IJ, TA;) [for] as حَمَلَتْ is syn. with عَلَّقَتْ, (Mṣb, TA,) and the latter is trans. by means of ب, the former is thus made trans., (TA,) therefore one says, حَمَلَتْ بِهِ فِي لَيْلَةٍ, meaning She became pregnant with him, or conceived him, in such a night, and in such a place. (Mṣb.) حَمَلَتْ is also said of a ewe or she-goat, and of a female beast of prey, [and app. of any female,] accord. to IḤāq; meaning †She was, or became, in the first stage of pregnancy. (TA.) — حَمَلَتِ الشَّجَرَةَ, inf. n. حَمَلٌ, †The tree [bore, or] produced, or put forth, its fruit. (Mṣb.) — حَمَلٌ بِدَيْنٍ, and حَمَلَةٌ, inf. n. حَمَالَةٌ, †[He bore, or took upon himself, the responsibility, or he was, or became, responsible, for a debt, and a bloodwit:] (Mṣb:) [for] حَمَلٌ بِهِ, aor. َ, inf. n. حَمَالَةٌ, signifies كَفَلَ. (S,*K.) And حَمَلٌ الْحَمَالَةَ and †حَمَلَهَا †[He was, or became, responsible for the bloodwit, or debt or the like]: both signify the same: (S, TA:) and †He took it upon himself, or became responsible, or answerable, for it: (Mṣb in art. كَفَلَ:) and †حَمَلٌ مُعْظِمُهُ †He took, or imposed, upon himself, or undertook, the main part of it: (Jel in xxiv. 11:) and †حَمَلٌ †He took, or imposed, upon himself, or undertook, the thing, or affair; he bore, or took upon himself, the burden thereof. (L in art. قَد.) You say, حَمَلٌ قَوْمٌ عَنْ قَوْمٍ دِيَةً, (K, TA,) or غَرَامَةً, (TA,) †[A party bore, or took upon itself, for a party, the responsibility for a bloodwit, or a debt or the like;] as also †حَمَلٌ. (S.) [And حَمَلٌ حَمَلٌ †He bore, or took upon himself, for such a one, the responsibility, to such a one, for such a thing.] And حَمَلٌ حَمَالَةً بَيْنَ قَوْمٍ †He bore, or took upon himself, the responsibility for the bloodwits between people, in order to make peace between them, when war had occurred between them, and men's blood had been shed. (TA, from a trad.) — حَمَلٌ ظُلْمًا †[He made himself chargeable with wrongdoing]. (Kur xx. 110.) — حَمَلٌ الْأَمَانَةَ: accord. to some, it means †He took upon himself, or accepted, the trust: accord. to others, he was unfaithful to it: and †احتملها means the same.] — حَمَلٌ عَنْهُ: see 8. — حَمَلَتْ إِذْلَالَهُ: see 8. — حَمَلٌ فَلَانٌ الْحَقْدَ عَلَى فَلَانٍ

or] concealed in his mind rancour, malevolence, malice, or spite, against such a one. (TA.) And حَمَلٌ لَا يَحْمِلُ, i. e. †يُظْهِرُ غَضَبَهُ [which may be meant as the explanation of حَمَلٌ, i. e. †Such a one shows (or will not conceal) his anger; and thus SM understood it; or as the explanation of حَمَلٌ alone, i. e. such a one will not show his anger]: (AZ, TA:) [for] حَمَلٌ الْغَضَبِ, (K,) aor. َ, inf. n. حَمَلٌ, (TA,) means †he showed, or manifested, anger. (K, TA.) And hence, it is said, is the saying, in a trad., إِذَا بَلَغَ الْمَاءُ قَلْتَيْنِ إِذَا بَلَغَ الْمَاءُ قَلْتَيْنِ, i. e. †[When the water amounts to the quantity of two vessels of the kind called قَلَّةٌ,] impurity does not appear in it: (O, K,* TA:) or the meaning is, †it does not admit the bearing of impurity: for one says, فَلَانٌ لَا يَحْمِلُ الضَّمِيرَ, i. e. †such a one refuses to bear, or submit to, and repels from himself, injury. (Mṣb.) You say also, حَمَلٌ مِنْ ذَلِكَ أَنْفًا †He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger. (TA in art. انف, from a trad.) — حَمَلٌ الْحَدِيثِ †[He bore in his memory, knowing by heart, the tradition, or narrative, or story; and in like manner, القرآن حَمَلٌ فَلَانًا. (Mṣb in art. رَوَى.)] — حَمَلٌ عَلَيْهِ †He relied upon such a one in intercession, and in a case of need. (TA.) — حَمَلٌ عَلَى النَّاقَةِ †The she-camel was covered by a stallion. (M in art. صَمَد.) — حَمَلٌ عَلَيْهِ [as syn. with حَمَلَهُ]: see 2, in three places. — حَمَلٌ †[He tasked his beast beyond its power in journeying, or marching, or in respect of pace]. (S in art. جَهْد.) And حَمَلٌ عَلَى نَفْسِهِ فِي السَّيْرِ †He jaded, or fatigued, himself, or tasked himself beyond his power, in journeying, or marching. (S, TA.) [See also 6.] — حَمَلٌ فِي الْحَرْبِ, inf. n. حَمَلَةٌ [which is properly an inf. n. of un.], (T, S,) †He charged, or made an assault or attach, upon him in war, or battle. (TA.) — حَمَلْتُ عَلَى بَنِي فَلَانٍ †I made mischief, or I excited disorder, disagreement, dissension, or strife, between, or among, the sons of such a one. (AZ, S.) — حَمَلَهُ عَلَى الْأَمْرِ, aor. َ, †He incited, excited, urged, instigated, induced, or made, him to do the thing, or affair. (ISd, K.) — حَمَلٌ لَفْظًا عَلَى لَفْظٍ آخَرَ, aor. َ, inf. n. حَمَلٌ, a phrase often used in lexicology and grammar, †He made, or held, a word, or an expression, to accord in form, or in meaning, or syntactically, with another word, or expression. One says, حَمَلٌ عَلَى الْأَكْثَرِ †It (a word) is made to accord in form with those words with which it may be compared that constitute the greater number: thus one says of رَحِمَانٌ, which is made to accord in form with words of the measure فَعْلَانٌ, though it has not a fem. of the measure فَعْلِي, in preference to فَعْلَانٌ, because words of the measure فَعْلَانٌ are more numerous than those of the measure فَعْلِي. And حَمَلٌ عَلَى نَقِيضِهِ †It (a word) is made to accord in form with its contrary in meaning: thus عَجَافٌ, an anomalous pl. of أُعْجَفٌ, is made to accord. in form with سِمَانٌ, a regular pl. of سَمِينٌ. And

حَمَلٌ عَلَى الْمَعْنَى †It (a word) is made to accord syntactically with its meaning: and حَمَلٌ عَلَى اللَّفْظِ †It is made to accord syntactically with its grammatical character: the former is said when, in a sentence, we make a masc. word fem., and the contrary, because the meaning allows us to substitute a fem. syn. for the masc. word, and a masc. syn. for the fem. word: for ex., it is said in the Kur vi. 78, فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي رَبِّي And when he saw the sun rising, he said, This is my Lord:” here (by saying بارِغَةً) الشمس is first made to accord syntactically with its grammatical character (حَمَلٌ عَلَى اللَّفْظِ); and then (by saying هَذَا instead of هَذِهِ) it is made to accord syntactically with its meaning (حَمَلٌ عَلَى الْمَعْنَى), which is الجَرْمُ or the like: this is allowable; but the reverse in respect of order is of weak authority; because the meaning is of more importance than the grammatical character of the word. (Collected from the Kull pp. 156 and 157, and other works.) — حَمَلَهُ أَحْسَنَ مَحْمَلٍ †[He put the best construction upon it; namely, a saying: حَمَلٌ being here an inf. n.]. (TA in art. ابو) — حَمَلَهُ عَلَى النَّاسِخِ †He attributed it to, or charged it upon, the copyist; namely, a mistake. حَمَلٌ عَلَى النَّاسِخِ, said of a mistake, occurs in the K in art. رِبَخ. — حَمَلٌ شَيْئًا عَلَى آخَرَ, in logic, means †He predicated a thing of another thing.] — See also حَمَلَانٌ.

2. حَمَلَهُ الشَّيْءَ, (Mṣb,) and الرِّسَالَةَ, (S, TA,) inf. n. تَحْمِيلٌ, (TA,) He made him, or constrained him, to bear or carry [the thing, and the message; and in like manner, حَمَلٌ عَلَيْهِ الشَّيْءَ. (S, Mṣb,* TA.)] [And حَمَلَهُ, alone, He loaded him; namely, a camel, &c.] You say also, حَمَلَهُ الْأَمْرَ, inf. n. of the former تَحْمِيلٌ and حَمَلٌ, like كَذَابٌ, [which is of the dial. of El-Yemen], and of the latter verb تَحْمِيلٌ and تَحْمِيلٌ [like تَكْلَامٌ &c.], (K,) †He imposed upon him the affair, as a task, or in spite of difficulty or trouble or inconvenience, and he undertook it, as a task, &c. (Mṣb in art. كَلَف.) And حَمَلْتُهُ أَمْرِي فَمَا †[I imposed upon him my affair, as a task, &c., but he did not undertake it]. (TA.) It is said in the Kur [xxiv. 53], فَأَتَيْنَا عَلَيْهِ مَا حَمَلٌ †[Upon him rests only that which he has had imposed upon him; and upon you, that which ye have had imposed upon you]: i. e., upon the Prophet rests the declaring of that which has been revealed to him; and upon you, the following him as a guide. (TA.) And رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ †[O our Lord, and do not Thou impose upon us a burden, like as Thou imposedst it upon those before us: O our Lord, and do not Thou impose upon us that which we have not power to bear]: (Kur ii. last verse:) or, accord. to one reading, تَحْمِلٌ, which has an intensive signification [when followed by حَمَلَهُ ذُنْبًا] — (Bd.) —

with a crime, or an offence: see a verse of En-Nábighah cited voce *عُر*.]

3. *حَامِلُهُ* [He bore with him a burden]. You say, of a Wezeer, *حَامِلُ الْمَلِكِ أَعْيَاءَ الْمَلِكِ* [He bore with the King the burdens of the regal office]. (A in art. *وَزَرَ*) [See also 4.]—Also + He requited him; namely, a man: or, accord. to AA, *مُحَامِلَةٌ* signifies the requiting with beneficence. (TA.)

4. *أَحْمَلُهُ* He helped him to bear, or carry, (T, S,) that which he was bearing, or carrying: (T, TA:) or you say, *أَحْمَلَهُ الْحِمْلُ* he helped him to bear, or carry, the load, or burden: and *حَمَلَهُ*, i. e. *فَعَلَ ذَلِكَ بِهِ* [he did that with him]. (M, O, K.) [See also 3.]—*أَحْمَلْتُ* She (a woman, S, K, and a camel, S) yielded her milk without being pregnant. (S, K.)

5. *تَحَمَّلَ* He took upon himself the bearing, or carrying, of loads, or burdens: this is the primary signification. (Har p. 48.)—[Hence, +He burdened himself with, or he became, or made himself, chargeable with, or he bore, or took upon himself, the burden of, a sin, or crime, or the like; as also *أَحْتَمِلُ*:] you say *أَحْتَمِلُ إِثْمًا* meaning *تَحَمَّلَهُ*. (Jel in iv. 112 and xxxiii. 58.) And *تَحَمَّلَ غُرْمًا* + He took, or imposed, upon himself a debt, or fine. (MA.)—[And hence, likewise, several other significations:] see 2, in two places:— and 8:— and 1, in six places.— Also He bound the load, or burden, [or the loads, or burdens, on the saddle, or saddles, or on the beast, or beasts:] (Har p. 48;) and *أَحْتَمِلُ* signifies [the same, or] he put, or placed, the load, or burden, [or the loads, or burdens,] on the saddle, [or saddles, or on the beast, or beasts.] (Har p. 556.)—[And hence,] *تَحَمَّلُوا* and *أَحْتَمَلُوا* + They went away, departed, or journeyed. (S, TA.)

6. *تَحَامَلَ عَلَيْهِ* [He bore, bore his weight, pressed, or pressed heavily, upon it, or him]. You say, *تَحَامَلَ عَلَى رَأْسِ رُمْحِهِ مُعْتَبِدًا عَلَيْهِ لِيَمُوتَ* [He bore, bore his weight, pressed, or pressed heavily, upon the head of his spear, leaning upon it, in order that he might die]. (Mgh in art. *رَكُزَ*.) And *تَحَامَلْتُ عَلَيْهِ كَالْعَاصِرِ* [I pressed, or pressed heavily, upon it, like the squeezer of fruit &c.]. (Mgh in art. *هَمِزَ*.)—[Hence,] + He wronged him; or treated him wrongfully, or unjustly. (S, Mgh, and Har p. 80.) And it is asserted that one says, *تَحَامَلَ الزَّمَانُ عَنْ فُلَانٍ* meaning + Time, or fortune, turned from such a one, and took away his property: and *تَحَامَلَ إِلَيْهِ* + It became favourable to him. (Har ibid.)—[Also] + He imposed upon him, or tasked him with, that which he was not able to bear, or to do. (M, O, K.) And *تَحَامَلَ عَلَى نَفْسِهِ*, (S, O,) or *تَحَامَلَ فِي الْأَمْرِ* and *بِالْأَمْرِ*, (M, K,) + He imposed upon himself, or tasked himself with, or constrained himself to do, the thing, or affair, notwithstanding difficulty, or trouble, or inconvenience, (S, M, O, K,) and fatigue. (M, TA.) And *تَحَامَلْتُ فِي الْمَشْيِ* + I constrained myself to walk, notwithstanding difficulty, or trouble, or

inconvenience, and fatigue: whence, *رَبْمَا يَتَحَامَلُ* of interpretation]. (Mgh, Kull.)—*أَحْتَمِلُهُ الْغَضَبُ* + Anger disquieted, or flurried, him. (Mj, TA.) And *أَحْتَمِلَ* [alone] + He was disquieted, or flurried, by anger: (T, TA:) or, accord. to the Mj and M and O; but accord. to the K, followed by *لَوْنُهُ*; (TA;) + he was angry, and his colour changed. (K, TA.)—*أَحْتَمَلْتُ* [She (a woman) used a drug, or the like, in the manner of a suppository in the vagina: so in the present day: and so in the K, on the words *فَتَبَيَّبْتُ* and *نَفَطْتُ* &c.]—*أَحْتَمِلَ* He bought what is termed *حَمِيلٌ*, i. e. a thing [in the CK *لِلشَّيْءِ* is put for *لِلشَّيْءِ*] carried from one country or town to another (K, TA) among a party of captives. (TA.)

7. *أَنْحَمِلُ عَلَى الْأَمْرِ* + He was, or became, incited, excited, urged, instigated, induced, or made, to do the thing, or affair. (ISd, K.)

8. *أَحْتَمَلَ* He raised a thing upon his back. (Har p. 41.)—See also 1, in five places: and see 5, in three places.— + He bore, endured, or sustained. (KL.) You say, *أَحْتَمَلْتُ مَا كَانَ مِنْهُ* + [I bore, or endured, what proceeded from him, or what he did or said, or] I forgave what proceeded from him, and feigned myself neglectful of it. (Mgh.) And *أَحْتَمَلْتُ* and *أَحْتَمَلْتُ* + [I bore, or endured, his presumptuousness occasioned by his confiding in my love]. (S.) And *أَحْتَمَلَهُ* + [He bore with, endured, suffered, or tolerated, him; or] he bore, or endured, his annoyance, or molestation, (*أَحْتَمَلَ أَدَاهُ*) and feigned himself neglectful of what proceeded from him, and did not reprove him. (Har p. 41.) And *أَحْتَمَلَ* + He was forbearing, or clement; he acted with forbearance, or clemency; he treated with forbearance, or clemency, him who reviled him: (TA:) he forgave an offence; as also *أَحْتَمَلَ*: (Har p. 637:) and *أَحْتَمَلَ عَلَيْهِ* + he treated him with forbearance, or clemency. (K, TA.) [And *أَحْتَمَلَ* + He bore wealth; or he had, or exercised, the quality of doing so; generally meaning, in a becoming, or proper, manner; but also absolutely, as is shown by the phrase] *سَوُّوا أَحْتَمَالَ النَّعْمَةِ* + [The bearing of wealth ill, or in an evil manner]. (Er-Rághib voce *بَطَّرَ*.) And *أَحْتَمَلَ الصَّنِيعَةَ* + He bore the benefit as a badge, and was thankful, or grateful, for it. (ISd, K.)—[In lexicology, said of a word or phrase or sentence, + It bore, admitted, or was susceptible of, a meaning, a sense, or an interpretation: and, elliptically, + it bore, admitted, or was susceptible of, two, or more, different meanings, senses, or interpretations; it was equivocal.] In the conventional language of the lawyers, and the Muslim theologians [and men of science in general], (Mgh,) it is used, (Kull,) or may be used, (Mgh,) as importing supposition, and admissibility, or allowableness; and thus used, it is intrans.: and also as importing necessary implication, and inclusion; and thus used, it is trans.: you say, *أَحْتَمِلُ أَنْ يَكُونَ كَذَا* + [It is supposable, or admissible, or allonable, that it may be thus; or simply it may be thus; as also *يُحْتَمَلُ*, which is often used in this sense]: and *أَحْتَمَلَ الْحَالُ وَجُوهًا* + [The case necessarily implied, or included, many (possible) modes, or manners of being; or admitted of being put, or explained, or understood, in many ways; or bore many kinds

of interpretation]. (Mgh, Kull.)—*أَحْتَمَلَهُ الْغَضَبُ* + Anger disquieted, or flurried, him. (Mj, TA.) And *أَحْتَمِلَ* [alone] + He was disquieted, or flurried, by anger: (T, TA:) or, accord. to the Mj and M and O; but accord. to the K, followed by *لَوْنُهُ*; (TA;) + he was angry, and his colour changed. (K, TA.)—*أَحْتَمَلْتُ* [She (a woman) used a drug, or the like, in the manner of a suppository in the vagina: so in the present day: and so in the K, on the words *فَتَبَيَّبْتُ* and *نَفَطْتُ* &c.]—*أَحْتَمِلَ* He bought what is termed *حَمِيلٌ*, i. e. a thing [in the CK *لِلشَّيْءِ* is put for *لِلشَّيْءِ*] carried from one country or town to another (K, TA) among a party of captives. (TA.)

10. *سَأَلْتُهُ أَنْ يَحْمِلَنِي* signifies *أَسْتَحْمِلُهُ* [i. e. I asked him to carry me, or to give me a beast on which to ride]. (S.)—*أَسْتَحْمِلُهُ نَفْسَهُ* + He imposed upon him his wants and affairs. (M, K.)

R. Q. 1. *حَمَلَ* He carried water. (Ibn-'Abbád, K.)

حَمْلٌ [inf. n. of 1, q. v. — + Gestation: see an ex. voce *أُنِي*. — And hence,] + The young that is borne in the womb (M, K) of any animal; (M, TA;) and + the fruit of a tree, (IDrd, S, M, Mgh, K,) as also *حَمْلٌ*: (IDrd, S, M, K:) or the former, + the thing that is in a belly, or on the head of a tree: (ISk, S, M, Mgh, K:) and + the latter, a thing borne, or carried, (Mgh, K,) on the back; [i. e. a load, or burden;] (Mgh;) the thing that is on the back or on the head: (ISk, S, M, Mgh, K:) or the former, + a burden that is borne internally; as the young in the belly, and the water in the clouds, and the fruit in the tree as being likened to the *حَمْلُ* of the woman: and + the latter, a burden that is borne externally; as the thing that is borne on the back: (Er-Rághib, TA:) or [when applied to fruit] the former signifies a fruit that is internal: and + the latter, a fruit that is external: (M, K:) or the former, fruit of a tree when large, or much: and + the latter, fruit when not large, or when not much and large: (K accord. to different copies:) this is the saying of AO, mentioned in the T, in art. *شَمَلٌ*, where, in the copies of the T, is found *مَا لَمْ يَكُنْ*, not *مَا لَمْ يَكُنْ*: (TA:) and the former also occurs as meaning a burden that requires, for the carrying it, a beast or the hire of a porter: (Mgh:) the pl. [of pauc.] of the latter (Mgh, Mgh, K) and of the former (K) is *أَحْمَالٌ* (S, Mgh, Mgh, K) and [the pl. of mult.] (of the former, K, TA) *حَمَالٌ* (K) and (of the latter, Mgh) *حَمُولٌ* (Mgh, K) and *حَمُولَةٌ*. (S, M, Mgh, Sgh.) Hence, (in a trad., TA) *هَذَا الْحَمَالُ هَذَا الْخَيْبَرُ* + [This is the fruit: not the fruit of Kheyber]: meaning that it is the fruit of Paradise; and that it does not fail, or come to an end. (M, K.)— See also what next follows.

حَمْلٌ: see *حَمْلٌ*, in five places.— *حَمُولٌ*, (S, M, K,) as pl. of *حَمْلٌ*, (M, K,) and of *حَمِلٌ* also, (K,) signifies likewise [Vehicles of the kind called] *هُوَادِجٌ* [pl. of *هُوَادِجٌ*, (M, K,) whether having in them women or not: (M, TA:) or + camels upon which are *هُوَادِجٌ*, (AZ, S, M,

O, K,) whether there be in them women or not : (AZ, S, O:) it is not applied to camels unless they have upon them هودج. (M, TA.) — See also مَحْمِلٌ, and حَمُولَةٌ.

حَمَلٌ *A lamb; i. e. the young one of the ewe in the first year; (Mgh, Mṣb;) i. q. بَرَقٌ; (S;) or خَرُوفٌ [explained in the K in art. حَرَف as the male young one of the sheep-kind; or such as has pastured, and become strong]: (K, and S and Mṣb in art. حَرَف:) or such as is termed جَذَعٌ, [i. e. a year old, or from six to ten months,] of the young of the sheep-kind; and less than this [in age]: (ISd, K:) accord. to Er-Rághib, it signifies مَحْمُولٌ [borne, or carried]; and the young of the sheep-kind is particularly called thus because borne, or carried, on account of its impotence, and of the nearness of the time when its mother was pregnant with it: (TA:) pl. حَمَلَانٌ (S, M, Mgh, Sgh, Mṣb, K) and أَحْمَالٌ. (M, K.) — [Hence,] الْحَمَلُ + [The sign Aries;] a certain sign of the zodiac; (K;) the first of the signs of the zodiac; (S;) the constellation comprising, first, the شَرَطَانِ, which are its two horns; then, the بَطِينِ; then, the ثَوْرِيَّ. (T, TA.) One says, مَطَرْنَا بِنُورِ الْحَمَلِ and بنو الطليحي + [We were, or have been, given rain by the auroral setting of Aries: so the pagan Arabs used to say: see نُورٌ; and see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ. (TA.) One says also, هَذَا حَمَلٌ طَالِعًا + [This is Aries, rising]; suppressing the ال, but making the noun to remain determinate; and thus one does in the case of every name of a sign of the zodiac, preserving the ال or suppressing it. (TA.) — حَمَلٌ signifies also † Clouds containing much water: (M, K, TA:) or black clouds: (T, TA: [see also حَوْمَلٌ, below:]) or, as some say, the rain [supposed to be given] by the نُورُ [see above] of الْحَمَلِ. (TA.)*

حَمَلَةٌ + *A charge, or an assault or attack, in war, or battle. (T, K.)*

حَمَلَةٌ: see what next follows.

حَمَلَةٌ and حَمَلَةٌ *Carriage from one دار [app. here meaning country, or town, or the like,] to another. (K.)*

حَمَلَانٌ an inf. n. of حَمَلَ [q. v.]. (Mgh, K.) — Also *A beast upon which a present is borne. (M, Mgh, O, K.)* — Hire for that which is borne, or carried. (Lth, Mgh, TA.) — And, as a conventional term (Mgh, O, K) of the صَاغَةَ [or workers in gold and silver], (Sgh, K,) *Adulterating alloy (غَش) that is added to dirhems, or coin (يُحْمَلُ عَلَى الدَّرَاهِمِ).* (Mgh, Sgh, K.) — Also pl. of حَمَلٌ [q. v.]. (S, M, &c.)

حَمَالٌ or حَمَالٌ: see حَمَالَةٌ.

حَمُولٌ + *Forbearing, or clement. (M, K.)*

حَمِيلٌ *i. q. مَحْمُولٌ [Borne, carried, taken up and carried, conveyed, or carried off or away]. (Mṣb, K.)* — Hence, (Mṣb,) *The rubbish, or rotten leaves, and scum, that are borne of a torrent. (S, Mṣb, K.)** — *A thing [شيء, accord. to copies of the K and the TA, but accord. to the*

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CK سَبِي, agreeably with the next of the explanations here following,] *that is carried from one country or town to another (K, TA) among a party of captives. (TA.)* — *A captive; because carried from one country or town to another. (Mṣb.)* — *One who is carried a child from his country, not born in [the territory of] El-Islám: (S, O:) or one who is carried from his country to the country of El-Islám: or a child with a woman who carries it, and says that it is her son: or any relation, or kinsman, in the territory of the enemy: (Mgh:) or one that is carried from the territory of the unbelievers to that of El-Islám, and who is therefore not allowed to inherit without evidence: (Th, TA:) or a child in the belly of his mother when taken from the land of the unbelievers. (K.)* — *A foundling, or child cast out by his mother, whom persons carry off and rear: (K:) in some copies of the K, فَيَرْتُونَهُ is erroneously put for فَيَرْتُونَهُ. (TA.)* — † *One whose origin, or lineage, is suspected; or who claims for his father one who is not; or who is claimed as a son by one who is not his father; syn. دَعَى. (S, Mṣb, K.)* — † *A stranger: (K:) as being likened to [the حَمِيلِ of] the torrent, or to the child in the belly. (Er-Rághib, TA.)* — † *One who is responsible, or a surety, (S, Mṣb, K,) for (ب) a debt or a bloodwit; as also حَامِلٌ: (Mṣb:) because he bears [or is burdened with] the obligation, together with him upon whom the obligation properly rests. (TA.)* — † *What is withered and black of the ثَمَامِ and وَشِجِ (K, TA) and طَرِيفَةٌ and ضَعَّةٌ. (TA.)* — † *The [thong called] شِرَاكُ [of a sandal]. (O, K.)* In one copy of the K, الشريك is put in the place of الشراك. (TA.)

حَمَانَةٌ *A bloodwit, (S, K, TA,) or a debt, an obligation, or a responsibility, that must be paid, discharged, or performed, taken upon himself by a person, (S, TA,) or taken upon themselves by a party of men, (K, TA,) for others; (S, K, TA;) as also حَمَالٌ, accord. to the T and M; or حَمَالٌ, accord. to the K: (TA:) or a responsibility which one takes upon himself for a debt or a bloodwit: pl. حَمَالَاتٌ. (Mṣb:) the pl. of حَمَالٌ is حَمَالٌ. (K.)*

حَمَالَةٌ *The occupation, or business, of a porter, or carrier of burdens. (M, K.)* — Also said to be sing. of حَمَائِلٌ, and syn. with مَحْمِلٌ, which see, in two places.

حَمُولَةٌ *A camel, or horse, or mule, or an ass, upon which burdens are borne: (Mgh, Mṣb:) and sometimes applied to a number of camels: (Mṣb:) camels that bear burdens: and any beast upon which the tribe carries, namely, an ass or other animal; (S;) or a beast upon which people carry, namely, a camel, and an ass, and the like; (K;) whether the loads be thereon or not: (S, K:) or such as are able to bear: (Az, TA:) or particularly applied to such as have on them the loads; as also حَمُولٌ: (ISd, TA:) accord. to the T, not including asses nor mules: applied to one and to more than one: (TA:) a word of the measure فَعُولٌ receives the affix ة when it has the*

meaning of a pass. part. n. (S, TA.) — Also, accord. to the K, *The loads, or burdens, themselves: but this, accord. to the S and M [and Mgh] and Sgh, is [حَمُولَةٌ, a pl. of حَمَلٌ,] with damm [to the ح]. (TA.)*

حَمِيلَةٌ + *i. q. كَلٌّ and عِيَالٌ: so in the saying, هُوَ حَمِيلَةٌ عَلَيْنَا + [He is a burden upon us; one whom we have to support]. (O, K.)* — Also said to be sing. of حَمَائِلٌ, and syn. with مَحْمِلٌ, q. v.

حَمَائِلٌ: see مَحْمِلٌ, in two places.

حَمَالٌ *A porter, or carrier of burdens. (Mṣb, K.)* — حَمَالَةُ الْحَطَبِ [is applied in the KUR cxi. 4 to a woman, lit. meaning *The female carrier of firewood: and as an intensive epithet is applied to a man, as meaning] † The calumniator, or slanderer. (TA.)*

حَامِلٌ [Bearing, carrying, taking up and carrying, conveying, or carrying off or away;] act. part. n. of 1 having for its object what is borne on the back [&c.]: (Mṣb:) fem. with ة: (S, Mṣb:) pl. masc. حَمَلَةٌ: (S, TA:) and pl. fem. حَامِلَاتٌ. (TA.) Hence, حَمَلَةُ الْعَرْشِ [The bearers of the عَرْشِ, or empyrean, held by the vulgar to be the throne of God]. (S, TA.) And the phrase فَالْحَامِلَاتِ وَقُرًا [in the KUR li. 2, lit. *And the bearers of a load, or heavy load: meaning † the clouds. (TA.)* — Applied to a woman, † *Pregnant; (S, Mgh, Mṣb, K, &c.;*) as also حَامِلَةٌ: (S, Mṣb, K:) the former as being an epithet exclusively applied to a female: the latter as conformable to its verb, which is حَمَلْتُ; (S, Mṣb;) or as being used in a tropical [or doubly tropical] manner, meaning pregnant in past time or in future time; (Mṣb;) or as a possessive epithet [meaning *having a burden in the womb*]: (TA:) [see an ex. of the latter in a verse cited in the first paragraph of art. مَحْض:] accord. to the Koofees, the former, not being applied to a male, has no need of the sign of the fem. gender: but the Baṣrees say that this [rule] does not uniformly obtain; for the Arabs say *رَجُلٌ أَمِيرٌ* and *أَمْرَأَةٌ أَمِيرٌ*, and *رَجُلٌ عَانِسٌ* and *أَمْرَأَةٌ عَانِسٌ*; and that, correctly speaking, حَامِلٌ and طَائِقٌ and the like are epithets masc. in form applied to females, like as رَبْعَةٌ and رَاوِيَةٌ and حُجَاةٌ are epithets fem. in form applied to males. (S.) It is also applied to a she-camel [and app. to any female] in the same sense. (Mgh.) — Applied to trees (شَجَرٌ), † *Bearing fruit: (TA:) fem. with ة. (K.)* — See also حَمِيلٌ. — [Respecting this epithet, and the phrases حَامِلُ الْأَمَانَةِ and مَحْمِلُ الْأَمَانَةِ, see also أَمَانَةٌ, last sentence but one.] — حَمَلَةُ الْقُرْآنِ + [Those who bear in their memory the KUR-án, knowing it by heart]. (S, TA.)

حَوْمَلٌ *Clouds (سَحَابٌ) black by reason of the abundance of their water. (O, K.)* [See also حَمَلٌ.] — *A clear torrent. (K.)* — *The first of anything. (K.)*

حَامِلَةٌ fem. of حَامِلٌ [q. v.]. (S, Mṣb.) —

حَوَامِلُ is its pl.: and signifies *The legs*; (M, K;) because they bear the man. (TA.)—And *The sinews, or tendons, of the foot and of the fore arm*; (M, K;) and the [veins called the] رَوَاهِشُ thereof. (M, TA. [See الوريد.])—See also مَحْمِلٌ.

مَحْمِلٌ [of which the primary signification is *A place of bearing or carrying*], (S, Mgh, Mṣb, K,) or مَحْمِلٌ [which primarily signifies *An instrument for bearing or carrying*], (M, Mgh,) or the latter is allowable, (Mṣb.) The [kind of vehicle called] هَوْدَجٌ; (Mṣb;) as also حَمْلٌ: (M, K;) or the large هَوْدَجٌ termed حَبَّاجِيٌّ: (Mgh:) or a pair of dorsers, or panniers, or oblong chests, (شَقَابِنُ) upon a camel, in which are borne two equal loads, (K,) [and which, with a small tent over them, compose a هَوْدَجٌ; first made use of by El-Hajjāj Ibn-Yoosuf Eth-Thahafee: (TA:) one of the مَحَامِلُ of the pilgrims: (S:) مَحَامِلٌ being the pl. (K.) Hence, مَحَامِلِيٌّ *A seller of مَحَامِلُ*. (K.) [What is now particularly termed the مَحْمِلُ (vulgarly pronounced مَحْمِلٌ) of the pilgrims is an ornamented هَوْدَجٌ, which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan; such as is described and figured in my work on the Modern Egyptians. (See also مَحَارَةٌ, in art. حور.)] Its application to †*The camel that bears the مَحْمِلُ* is tropical. (Mgh.) [See also حَمْلٌ. The assertion that it signifies also the silk covering that is sent every year for the Kaṣbeh is erroneous. This covering is sent from Cairo, with the baggage of the chief of the Egyptian pilgrim-caravan.]—Also مَحْمِلٌ, (K,) or مَحْمِلٌ, (M,) *A basket (زَبِيلٌ) in which grapes are carried to the place where they are to be dried; and so حَامِلَةٌ*. (K.)—One says also, مَا عَلَى فُلَانٍ مَحْمِلٌ †*There is no ground of reliance upon such a one; syn. مَعْتَمِدٌ: (S:) or no relying, or reliance: (MA:) or no ground (lit. place) for imposing upon such a one the accomplishment of one's wants.* (M, TA.) And عَلَى الْبَعِيرِ مَحْمِلٌ مِنْ ثِقَلِ الْحَمْلِ †*[There is no ground of reliance, or no relying, upon the camel, by reason of the heaviness of the load.]* (TA.)

مَحْمِلٌ *A woman*, (S, M, K,) and a she-camel, (S, M,) who yields her milk without being pregnant. (S, M, K.)

مَحْمِلٌ: see مَحْمِلٌ, in two places.—The عِلَاقَةُ of a sword (S, Mṣb, K) &c.; (Mṣb;) i. e. its suspensory thong [or cord or shoulder-belt], by which the weaver hangs it upon his neck; (S, TA;) as also حَمَالَةٌ (S, Mṣb, K) and حَمِيلَةٌ: (IDrd, K;) and the حَمَالَةُ of the bow is similar to that of the sword: the wearer throws it upon his right shoulder, and puts forth his left arm from it, so that the bow is on his back: (AHn, TA:) the pl. of مَحْمِلٌ is مَحَامِلٌ: (Az, Mṣb:) and that of حَمَالَةٌ, (S, Mṣb,) or of حَمِيلَةٌ, (Kh, TA,) is حَمَائِلٌ; (Kh, S, TA;) or, accord. to Aṣ, حَمَائِلٌ has no proper sing., its sing. being

only مَحْمِلٌ. (S, TA.)—Dhu-r-Rummeh applies it to †*The root of a tree*; (S, K;) likening this to the مَحْمِلُ of a sword. (S.)—مَحَامِلُ الذَّكْرِ and حَمَائِلُهُ †*The veins in the root and skin of the penis.* (M, K.)

نَاقَةٌ مَحْمِلَةٌ *A she-camel heavily burdened, or overburdened.* (TA.)

مَحْمُولٌ: see حَمِيلٌ.—Also †*A fortunate man: from the riding of beasts such as are termed فَوْهٌ, (K, TA,) i. e. brisk, sharp, and strong.* (TA in art. فوه.)—[In logic, †*A predicate: and †an accident: in each of these senses contr. of مَوْضُوعٌ.*]

مَحْمُولَةٌ *A dust-coloured wheat, (K, TA,) like the pod of the cotton-plant, (TA,) having many grains, (K, TA,) and large ears, and of much increase, but not approved in colour nor in taste: so in the M. (TA.)*

مَحَامِلٌ †*One who is unable to answer thee; and who does it not, to preserve thine affection.* (TA.)

مَحَامِلِيٌّ: see مَحْمِلٌ.

مَحْمِلُ الْأَمَانَةِ: see أَمَانَةٌ, last sentence but one.

مَتَحَامِلٌ: see 6, last sentence.

شَهْرٌ مُسْتَحْمِلٌ *A month that brings people into difficulty, or distress; (K, TA;) that is not as it should be.* (TA.) Such is said by the Arabs to be the case إِذَا نَحَرَ هَلَالٌ شِمَالًا [app. meaning *when a new moon faces a north-east wind*]. (TA.)

حَمَلٌ

Q. 1. حَمَلْتُ, (S, K,) inf. n. حَمَلَةٌ, (Har p. 273,) said of a man, (S, TA,) and of a lion, (TA,) *He opened his eyes, and looked hard: (S, K:) or he opened his eyes: and حَمَلْتُ إِلَيْهِ* *He looked at him, or it: or he looked hard at him, or it.* (TA.)

حَمَلَاتُ الْعَيْنِ (S, M, Sgh, K) and حَمَلَاتُهَا and حَمَلَاتُهَا (M, K) *The inner part of the eyelids, that is blackened by the collyrium: or the portions of the white of the globe of the eye that are covered by the eyelids: (S, K:) or the red inner part of the eyelid, the redness of which is seen when it is turned out for the application of the collyrium: (L, K:) or what cleaves to the eye, of the place of the collyrium, internally: (M, K:) or the sides of the globe of the eye: or the part of the skin of the eyelid that is next to the globe of the eye: (TA:) pl. حَمَالِيٌّ; (S, K;) which some explain as signifying the portions of the flesh of the eyelids that are next to the globe of the eye.* (TA.) One says, جَاءَ فُلَانٌ مَتَلْتَمًا لَا يَظْهَرُ مِنْهُ إِلَّا حَمَالِيٌّ حَدَقْتِيهِ لِشَامٍ; *nothing appearing of the beauty of his face except the inner edges of his eyelids, &c.* (S.)—حَمَالِيٌّ الْمَرْأَةِ signifies *The part, or parts, upon which close the two edges, or borders, of the labia majora of the vulva of the woman.* (T, TA.)

حَمَلُوقٌ: see the next preceding paragraph.

عَيْنٌ مَحْمِلِيَّةٌ *Eyes having around their globes a whiteness unmixed with blackness: [it would seem to be a mistranscription for مَحْمِلَقَةٌ; but perhaps it is an epithet applied to a man having eyes of this description; for it is immediately added,] whence عَيْنٌ مَحْمِلَقَةٌ [app. meaning *an eye having around it such a whiteness*].* (TA.)

حَمِنٌ

حَمِنٌ: see what next follows.

حَمِنَانٌ *Small قُرْدَانٌ [or ticks]; as also حَمِنٌ: n. un. with ة: (K:) accord. to Aṣ, the first of the قُرَادٌ is termed قَمِيْقَامَةٌ, when very small; then it is termed حَمِنَانَةٌ; then, قُرَادٌ; then, حَمِيْقَةٌ; then, عُلٌّ; and then, طَلْعٌ.* (S.)—Also *A sort of grapes of Et-Tāif, (K,) black inclining to redness, (TA,) of which the berries are small (K) and few: (TA:) or the small berries that are between the large berries, (K,) so in the M, (TA,) among the grapes.* (K.)

أَرْضٌ مَحْمِنَةٌ and مَحْمِنَةٌ *A land abounding with the small قُرْدَانٌ termed حَمِنَانٌ.* (K.)

حَمُوٌ

حَمُوٌ, (S, Mgh, Mṣb, K,) like أَبٌ, originally حَمُوٌ, as is shown by its pl., which see below, (S,) and حَمَاٌ, (S, Mgh, Mṣb, K,) and حَمُوٌ, (S, Mṣb, K,) like أَبُو, (S, Mṣb,) used only as a prefixed n. governing the gen. case, except in poetry, (S, TA,) and حَمُوٌ, (K,) and حَمْرٌ [mentioned in art. حَمَاٌ, as well as حَمَاٌ], (S, Mgh, Mṣb, K,) *A woman's husband's [male] relation, (S, Mgh, Mṣb, K,) whoever he be, (S, Mṣb,) such as his father, (S, Mṣb, K,) and brother, (S, Mṣb,) and paternal uncle, (Mṣb,) &c.: (TA:) the fem. is حَمِيْقَةٌ, (K,) signifying a woman's husband's mother; and having no dial. var.: (S, Mṣb:) and the pl. is أَحْمِيَاءٌ: (S, Mgh, K,) and حَمُوٌ الرَّجُلِ, (M, Mṣb,) or حَمُوٌ الرَّجُلِ, (K,) signifies *the man's wife's father, (IF, M, Mṣb, K,) or wife's brother, or wife's paternal uncle; (M, Mṣb, K;) so that حَمُوٌ applies to a relation on either side, like صَبْرٌ: (Mṣb:) and أَحْمِيَاءٌ means a husband's people: (Mgh:) or the أَحْمِيَاءُ are peculiarly of the wife; (K;) and the أُخْتَانُ are of the man [or husband]: (TA:) or [in other words] the أَحْمِيَاءُ are [the woman's relations] on the side of the husband; (Aṣ, TA;) and the أُخْتَانُ are [the husband's relations] on the side of the wife; (Aṣ, S, Mṣb, TA;) and those of both sides are included by the term [أَصْحَابُ, pl. of] صَبْرٌ: (Aṣ, S, TA:) and أَحْمِيَاءُ فُلَانَةٍ is said to mean *such a woman's husband's people.* (IB, TA.)**

حَمِيَّةٌ: see art. حَمِيٌّ.

حَمَاٌ: } see حَمْرٌ, above, in three places.
حَمُوٌ: }

حَمُوٌ الشَّمْسِ: see حَمْرٌ, in two places. = حَمُوٌ الشَّمْسِ

[in the CK **حَمُو**] *The heat of the sun*: (Ks, S, * K:) as also **حَمِيهَا**. (Ks, S.)

حَمَاءَ: see **حَمَر**. = Also *The muscle (عَضَلَة) of the ساق* [which means the *shank* of a human being, and, properly speaking, the *corresponding part* (commonly called the *thigh*) of a horse and the like]: (S, K:) *an elevated piece of flesh in the inner side of the ساق*: (Lth:) As says, in the ساق of the horse are the **حَمَاتَانِ**, which are the *two pieces of flesh that are in the side of the ساق*, appearing like *two sinews*, in the outer side and the inner side: (S, TA:) or, accord. to ISh, they are the *two elevated pieces of flesh in the half of each ساق*, in the outer side: or, accord. to ISd, the *two compact pieces of flesh in the upper portion of the outer side of each ساق*: (TA:) pl. **حَمَوَات**. (S, K.)

حَمَوَة: see **حَمَى الْكَلَاءَ**, in the second sentence of art. **حمى**.

حَمَوَة: see **حَمَيْتَ الْمَرِيضَ**, in art. **حمى**.

حَمَوَانِ an irregular dual of **حَمَى**. (Ks, S and TA in art. **حمى**, q. v.)

حَمَوَة: see **حَمِيهَا**, in art. **حمى**.

حمى

1. **حَمَاءَ**, (S, Mgh, K,) aor. -, (K,) inf. n. **حَمَائَة** (S, Mgh, K [but said in the Mṣb to be a simple subst., though afterwards there mentioned as an inf. n.,]) and **حَمِي** and **مَحْمِيَة**, (K,) *He prohibited it, or interdicted it; or he protected it, defended it, or guarded it, from, or against, encroachment, invasion, or attack.* (S, * Mgh, K, * TA.) You say, **حَمَى الْكَلَاءَ**, inf. n. **حَمَى** and **حَمِيَة** and **حَمَائَة**, [the last irreg.,] *He prohibited, or interdicted, &c., the herbage, or pasture.* (K, * TA.) And **حَمَى الْمَكَانَ مِنَ النَّاسِ**, aor. -, inf. n. **حَمَى** and **حَمِيَة** [and **حَمَائَة**, though here, in the Mṣb, said to be a simple subst.], *He prohibited, or interdicted, the place; or he protected, defended, or guarded, it; from the people [in general]:* (Mṣb:) and, accord. to IB, **حَمَاهُ** signifies the same as **حَمَاهُ**: (TA:) or **حَمَى الْبَكَانَ** signifies *he made the place to be what is termed حَمَى*, (S, Mṣb, K,) *not to be approached* (Mṣb, K) *nor ventured upon, or attempted:* (Mṣb:) or it signifies, (K,) or signifies also, (Mṣb,) *he found it to be what is termed حَمَى*: (Mṣb, K:) or **حَمَى الْحَمَى** signifies *he made the حَمَى to be refrained from by people, and to be acknowledged as a حَمَى*: and **حَمَاهُ**, *he prohibited, or interdicted, it; or he protected it, defended it, or guarded it, from, or against, encroachment, invasion, or attack:* (AZ:) accord. to Suh, in the R, **حَمَاهُ** is of weak authority; but both these verbs are chaste. (TA.) [Hence,] **حَمَى ظَهْرَهُ** [*He prohibited, or interdicted, his back to be used for bearing a rider or any burden*], said of a stallion-camel when he is termed **حَامِر**, q. v. (Fr, S, K.) You say also, **حَمَاهُ الشَّيْءَ** and **حَمَاهُ مِنَ الشَّيْءِ** [*He protected, defended, or guarded, him from the thing*]. (TA.)

And **حَمَاهُ**, inf. n. **حَمَامَة** and **حَمَاهُ**, (S, K,) *I protected, defended, or guarded, him.* (K.) One says, **الضَّرْوَسُ تَحَامِي** **عَنْ وَلَدِهَا** [*The biting she-camel defends her offspring*]. (S.) And **أَحْمَى** **فُلَانٌ عَرَضَهُ** [*Such a one defended his honour, or reputation*]. (TA.) And **حَمَيْتَ الْقَوْمَ**, inf. n. **حَمَائَة**, *I aided [and defended] the people, or party.* (Mṣb.) And **حَمَيْتَ الْمَرِيضَ** (S, Mṣb, K) **الطَّعَامَ**, (S,) or **مَا يَضُرُّهُ**, (K,) inf. n. **حَمِيَة** (S, Mṣb) and **حَمَوَة**, (S, TA,) [the latter irreg.,] *I prohibited, or interdicted, the sick man, (K,) or ordered him to abstain, (PS,) from the food, (PS,) or from what would injure him.* (K.) = **حَمَى**, said of the day, and of an oven, (S,) and **حَمَيْتَ**, said of the sun, and of fire, aor. -, (K,) inf. n. **حَمِي** (S, K) and **حَمِي** (K) and **حَمُو** [originally **حَمَوِي**], (Lh, K,) *It was, or became, vehemently hot.* (S, K.) And **حَمِي الْمِسْأَرُ**, inf. n. **حَمِي** and **حَمُو**, *The iron nail was, or became, hot.* (K.) And **حَمَيْتَ الْحَدِيدَةَ** *The piece of iron was, or became, vehemently hot by means of fire.* (Mṣb.)—**حَمِي الْوَطِيسُ** [lit. *The oven became vehemently hot;*] means **† the war, or fight, became vehement;** (S and K in art. **وَطَسَ**;) and is used as a prov., relating to a severe case or event. (As, TA in that art.)—**حَمِي الْفَرَسِ**, inf. n. **حَمِي** [and app., accord. to the TA, **حَمِي** also], *The horse was, or became, hot, and sweated.* (K.)—**حَمَيْتَ فِي الْغَضَبِ** [*I was, or became, hot in anger*], inf. n. **حَمِي**. (Lh, TA.) And **أَحْمَى** **غَضَبًا** [*He became hot by reason of anger*]. (A in art. **الغَدَّ**.) And **حَمَيْتَ عَلَيْهِ**, accord. to El-Umawee, [**حَمَيْتَ**] with hemz, *I was, or became, angry with him.* (S, TA.) And **حَمَى أَنْفَهُ** *He became vehemently angry, or enraged.* (IAth, TA in art. **أَنَفَ**.) And **حَمَى عَنْهُ**, (S,) or **مَنْهُ**, (K,) or both, (TA,) aor. -, (K,) inf. n. **حَمِيَة** (S, Mgh, * Mṣb, * K) and **مَحْمِيَة**, (S, Mgh, * K,) i. q. **أَنْفَ** [*He disdained it; scorned it; &c.*]; (S, Mgh, * Mṣb, * K;) *he was ashamed, and he disdained, or scorned, to do it.* (S, TA.) And **حَمَى مِنْ ذَلِكَ أَنْفًا** *He was seized, or affected, thereat, or by reason of that, with disdain, scorn, or indignation.* (TA, from a trad.) And **حَمَى** also signifies *He refused to bear, endure, or tolerate, wrongful treatment.* (TA.)—See also 4.

3: see 1, in two places. — **حَمَيْتَ عَلَى ضَيْفِي** *I exerted myself for my guest [in paying honour to him, and entertaining him].* (S, K.)

4. **أَحْمَى**: see 1, in five places. = Also *He made the sun, and fire, to be vehemently hot; said of God: (Lh, K:) and in like manner, a piece of iron; said of a man: (Mṣb:) [or] he heated an iron nail, (ISk, K,) and a piece of iron, (ISk, S,) &c., in the fire: (ISk:) one should not say **أَحْمَى** in this sense; (ISk, S, Mṣb, TA;) app., in chaste speech; for otherwise one does say, **حَمَى الشَّيْءَ فِي النَّارِ**, meaning *He put the thing into the fire [and so heated it]*. (TA.) And **أَحْمَى عَلَيْهِ** and **أَحْمَى الْجَيْسَرَ** *He kindled**

fire upon the branding-iron [and so heated it]. (Mgh.)—[Hence,] **أَحْمَاهُ عَلَى الْقِتَالِ** [*He excited him to ardour for fight*]. (S in art. **حَرَضَ**; &c.) 5: see 8.

6. **أَحْمَاهُ النَّاسُ** *Men guarded against, were cautious of, and kept aloof from, or shunned, or avoided, him, or it.* (S, K.)

8. **أَحْتَمَى** *He protected, defended, or guarded, himself, [or he became protected, &c.] from a thing.* (KL.)—And *He (a sick man, K) refrained, forbore, or abstained, (K, KL,) مِنْ مِمَّا يَضُرُّهُ* [from food, or the food], (S,) or **مِمَّا يَضُرُّهُ** [from what would injure him]; (TA;) as also **أَحْتَمَى**. (K.) **أَحْتَمَايَا** occurs at the end of a verse, preserving the original form, [for **أَحْتَمَاءَ**,] accord. to a dial. of certain of the Arabs. (S.) = **أَحْتَمَى غَضَبًا**: see 1.

12. **أَحْمَوِي** *It (a thing, such as the night, and a collection of clouds,) was, or became, black.* (Lth, K.) [See also the part. n., **مُحْمَوِمٌ**, below: and see the second sentence of the first paragraph of art. **حَمَر**.]

حَمِي *The venom, or poison, (Lth, Lh, S, K,) and hurt, (S,) of a scorpion, (Lth, S,) and of anything that stings or bites: (Lth:) originally **حَمُو** or **حَمِي**: (S:) and IAar mentions **حَمِيَة** [q. v. in art. **حَمَر**]. (TA.)—And *The sting of the hornet, (Lth, K,) and of the scorpion, (Lth, IAth,) and the like, (Lth,) and of the serpent; (K;) because the venom comes forth from it: (IAth:) so applied by the vulgar: (Lth:) pl. **حَمَات** and **حَمِي**. (K.)—*Vehemence of cold.* (K, * TA.)**

حَمَى الشَّمْسِ: see **حَمُو**, in art. **حمو**.

أَحْمَى q. v. **أَمَّا وَاللَّهِ** [or **أَحْمَى وَاللَّهِ**] (Sgh, K.) = **أَحْمَى** [or **أَحْمَا**] for **أَحْمَام**: see **أَحْمَام**, in art. **حَمَر**.

أَحْمَى *A thing prohibited, or interdicted; (S, K;) as also **أَحْمَاهُ** and **أَحْمِيَة**; (K;) and not to be approached: (S:) [and, as an epithet in which the quality of a subst. is predominant,] a place of herbage, or pasture, (Lth, Mgh, Mṣb, * TA, and Ham p. 539,) and of water, (Ham ibid.,) *prohibited to the people, [i. e. to the public,] (Lth, Mgh, and Ham ubi supra,) so that they may not pasture their beasts in it, (Lth, Mgh,) nor approach it, (Mgh, Mṣb,) nor venture upon it: (Mṣb:) it was a custom of the noble among the Arabs, in the Time of Ignorance, when he alighted in a district [that pleased him], among his kinsfolk, to incite a dog to bark, and to prohibit for his own special friends or dependents the space throughout which the bark of the dog was heard, so that none else should pasture his beasts there; while he shared with the people in the other places of pasture, around it: but the Prophet forbade this: (Esh-Sháfi'ee, TA:) he said, "There shall be no **أَحْمَى** except for God and for his Apostle;" (Esh-Sháfi'ee, S, Mgh, TA;) meaning, except for the horses employed in war against the unbelievers and for the camels taken for the poor-rate: (Esh-Sháfi'ee, Mgh, TA:) afterwards, the term was applied in a general sense: (Esh-Sháfi'ee, TA:) the pl. is **أَحْمَاءَ** (S)**

and \aleph in art. حجر) and أُحْمِيَّة: (Ham p. 496:) and the dual is حَمِيَّان and حَمِيَّان; (ISk, S, Mgb, TA;) the latter irreg., (TA,) heard by Ks, but he preferred the former. (S.) You say, هَذَا شَيْءٌ حَمِيٌّ This is a thing prohibited, or interdicted; not to be approached. (S.) And حَمِيٌّ حَمِيٌّ Herbage, or pasture, that is prohibited, or interdicted. (K.) — See also حَمِيَّة.

حَمِيَّة: see the next preceding paragraph. — Also an inf. n. of حَمِيَ المَكَانَ [q. v.]: (Mgb:) and of حَمَيْتَ المَرِيضَ [q. v.]. (S, Mgb.) — Also The practising abstinence; (PS in art. ازم) [especially the abstaining from things injurious in a case of sickness:] the abstaining, or desisting, from eating. (TA in that art.)

حَمِيَّةٌ i. q. حَمِيَّةٌ لَكَ or حَمِيَّةٌ لَكَ = حَمِيٌّ: see حَمِيٌّ. فِدَاءٌ لَكَ [May such a person, or thing, be a ransom for thee!] or فِدَاءٌ لَكَ [meaning فِدَيْتَ, i. e. mayest thou be ransomed! or فِدَاكَ, i. e. may such a one ransom thee!]. (S, accord. to different copies.) [And in like manner,] the Arabs said, فِدَى لَكَ الفِدَى وَالْحَمِيَّ [Ransom, or ransoming, be for thee!] pronouncing the former noun with the short alif when thus coupling it with الحَمِيَّ. (El-Kālee, TA in art. فدى.)

حَمِيٌّ A sick man prohibited, or interdicted, from what would injure him, (IAgr, K,) of food and drink. (IAgr.) — Protected, defended, or guarded (S, Mgb, K, TA) from evil, &c. (TA.) 'Asim Ibn-Thābit El Anṣāree was called حَمِيٌّ [The protected by hornets, or by the swarm of bees], (S, Mgh,) because his corpse was protected from his enemies by large hornets, (S in art. دبر,) or by a swarm of bees. (Mgh.) — One who will not bear, endure, or tolerate, wrongful treatment. (K.) And حَمِيٌّ الأَنْفُ A man who refuses to submit to wrongful treatment. (TA. [See also أَنْفُ.])

حَمِيَّةٌ an inf. n. of حَمِيَ: (S, K: [see حَمِيَ عَنْهُ]) Disdain, scorn, or indignation; and anger; syn. أَنْفَةٌ, (Mgh, Mgb, TA,) and غَيْرَةٌ; (TA;) because a means of protection: (Mgh:) care of what is sacred, or inviolable, or of what one is bound to respect, or honour, and to defend, and of religion, to avoid suspicion. (KT.)

حَمِيَّةٌ The vehemence of anger; and the commencement [or outburst] thereof: (K:) spirit, and anger; as in the saying, إِنَّهُ لَشَدِيدُ الحَمِيَّةِ [Verily he is vehement in spirit, and in anger]. (TA.) — The assault of wine upon the head; or its rush into the head: (K:) or the beginning of its assault upon, or rush into, the head: (S:) and its force, or vehemence: or its intoxicating operation: or its overpowering influence upon the head; (K:) or upon the drinker: (Lth, TA:) or the creeping [of the fumes] of wine [through the drinker]. (A'Obeyd, TA.) One says, سَارَتْ فِيهِ الحَمِيَّةُ, meaning [The fumes of] the cup of wine mounted into his head. (TA.) And حَمِيَّةٌ [originally حَمِيَّةٌ] signifies The assault, or attack,

of pain. (S, TA.) — The prime, and sprightliness, of youth; (K:) and the flush, or impetuosity, (سورة,) thereof. (TA.) You say, فَعَلَ ذَلِكَ فِي حَمِيَّةٍ شَبَابِهِ He did that in the flush, or impetuosity, (سورة,) and sprightliness, of his youth. (TA.) — هُوَ حَامِيٌّ الحَمِيَّةِ He is the protector, defender, or guarder [from encroachment], of that which he possesses, and of which he has the superintendence, or management. (S, K.)

حَامٍ [act. part. n. of حَمِيَ. And hence,] A stallion-camel that has prohibited, or interdicted, his back [to be used for bearing a rider or any burden]; (Fr, S, K;) حَمِيٌّ ظَهْرُهُ; (Fr, S, K;) that is not ridden, (Fr, S, Mgh,) nor shorn of any of his fur; (Fr, S;) that is left at liberty, not made any use of, (K,) nor debarred from pasturage (Fr, S, Mgh, K) nor from water: (K:) he is one that has long continued with a people: (S:) or whose offspring's offspring has conceived: (Fr, S, Mgh:) or that has covered a certain number of times, or ten times: (K:) it is mentioned in the Kur [v. 102]. (S, Mgh. [See also بَحِيرَةٌ.]) — الحَامِيٌّ is also an appellation applied to The lion; and so الحَمِيٌّ; (K;) in the Tekmileh, الحَامِيٌّ and الحَمِيٌّ [app. الحَمِيٌّ, as in a copy of the K]. (TA.) — You say also, فَلَانٌ حَامِيٌّ الحَقِيقَةَ [Such a one is the protector, or defender, of that which, or those whom, it is necessary for him, or incumbent on him, to protect, or defend]; like حَامِيٌّ الذَّمَّارَ [q. v. in art. دمر]; and حَامِيٌّ الحَمِيَّةَ [explained in the next preceding paragraph]: pl. حَمِيَّةٌ and [coll. gen. n.] حَامِيَّةٌ; (S:) this last word signifies a company, or party, protecting, or defending, their companions, (K,) or themselves: (TA:) and also a man who is a protector, or defender, of his companions (K) in war: (TA:) or a strenuous protector and defender of a party; for the ة is to give intensiveness to the signification: (Mgh:) and you say, هُوَ عَلَى حَامِيَّةِ القَوْمِ, meaning He is the last of those who protect, or defend, the party in their going away (K) and in their state of defeat. (TA.) — [Hot: or vehemently hot.] You say حَمِيَّةٌ حَمِيَّةٌ حَمِيَّةٌ A piece of iron vehemently hot by means of fire. (Mgb.) And قَدْرُ القَوْمِ حَمِيَّةٌ تَفُورُ The people's cooking-pot is hot, boiling: meaning †the people are mighty, strong, or invincible, and vehemently impetuous in valour. (TA.)

حَامِيَّةٌ: see حَامٍ. — Also A great, or wide, or great and wide, mass of stone, (حَمَارَةٌ, K accord. to the TA,) or the stones, (حَمَارَةٌ, so in some copies of the K,) with which a well is cased: (K:) pl. حَمَارَاتُ: (TA:) or the latter signifies the stones &c. with which a well is cased, to protect its sides from becoming dirty and disordered: (Ham p. 62:) or great and heavy stones: and also large masses of rock which are placed in the last parts of the casing [of a well] if it falls out through age: they dig out hollows, and build them therein, so that they suffer not the earth to come near to the casing, but repel it: (ISh:) and all the stones [of the casing] of a well, matching one another, none of them larger than another. (AA.) —

The circuit of the solid hoof: (Ham p. 62:) or [the dual] حَامِيَّتَانِ signifies the part on the right and left of the toe of the solid hoof: (AO, S:) or [the pl.] حَمَارَاتُ signifies the right and left edges of the solid hoofs; (As, TA;) between them are [the] حَمَارَاتُ [or frogs], like hard date-stones: (Abu-Dāwūd, TA:) or the right and left sides of the solid hoof. (K.) — [The pl. also signifies The sides of a mountain. (Freitag, from the Deewān of Jereer.)] — Also, the sing., i. q. أُفَيْتَةٌ [i. e. Any one of the three stones on which the cooking-pot is placed]: (AA, K:) pl. as above. (TA.) — مَضَيْتُ عَلَى حَامِيَّتِي means I went my own way. (Sgh, K.)

هُوَ أَحْمَى أَنفًا مِنْ فَلَانٍ (S, TA) He is more resistive than such a one. (TA.)

النَّحْبِيُّ: }
النَّحْبِيُّ: } see حَامٍ.

مُحْمَمٌ Black; applied to such a thing as the night, and a collection of clouds: or, applied to the latter, heaped up, and black. (Lth.)

عن

1. حَنَّ, aor. -, inf. n. حَنَّيْنُ, He was, or became, affected with [a yearning, longing, or desire, or] an intense emotion of grief or of joy; as also حَنَّ and حَنَّانٌ. (K.) [See an instance of its denoting an emotion of joy voce حَنَّانٌ.] You say, حَنَّ إِلَيْهِ, aor. and inf. n. as above, He, or his soul, yearned towards, longed for, or desired, him, or it. (S.) And حَنَّ إِلَى وَطَنِهِ He yearned towards, longed for, or desired, his home. (TA.) And حَنَّتُ إِلَى زَوْجَتِي الأَوَّلَى [She yearns towards her first, or former, husband]. (TA.) And حَنَّتُ, inf. n. as above, She (a woman) yearned towards, longed for, or desired, her child, or children. (Mgb.) So, too, one says of a she-camel, meaning She yearned towards, longed for, or desired, her home, or her young one; and in like manner, of a pigeon: but in most instances it means she (a camel) yearned with a cry, or uttered a cry when yearning [or a yearning cry or the cry produced by yearning], towards her young one or her companions: or she uttered a cry with emotion after her young one: in its primary sense, she reiterated her [yearning] cry after her young one: but when you say, حَنَّ قَلْبِي إِلَيْهِ, you mean My heart yearned towards, longed for, or desired, him, or it, without the uttering of a cry or sound. (TA.) They said also, لَا أَفْعَلُهُ حَتَّى يَحِنَّ الضَّبُّ [I will not do it until the lizard called ضَبٌّ yearn after the camels returning from the water; meaning I will never do it]: this is only a prov.; for the ضَبٌّ has no حَنَّيْنُ, nor does it ever go to the water. (TA.) [And حَنَّ العُودُ, aor. and inf. n. as above, †The lute produced plaintive sounds: or excited lively emotions of sadness, or of mirth: see حَنَّانٌ. And in like manner one says of a musical reed: see

And حَنْتِ الْقَوْسُ (K,) aor. as above, (S,) and so the inf. n., (TA,) †The bow [twanged, or] made a sound (K, TA) when its string had been pulled and then let go. (S.) And حَنْتِ حَنْتِ إِذَا نُقِرَتْ † [The brazen basin rang when it was knocked, or pecked]. (TA.) And حَنْتِ السَّارِيَّةُ [The mast creaked, or made a creaking sound]. (TA in art. صر.) And حَنْ قَدْحٌ لَيْسَ مِنْهَا † [An arrow of those used in the game called الميسر produced a sound: it was not of them]: a prov., applied to a man who ascribes to himself a false origin, or who arrogates to himself that to which he has no relation: by the قدح is meant one of the arrows of the ميسر; for when this is not of the same substance as the others, and is made to vibrate, it produces a sound different from the sounds of the others, and is known thereby. (TA. [See also Freytag's Arab. Prov. i. 341.]) And حَنْتِ الرِّيحُ and † استحنت † [The wind made a plaintive, or moaning, or perhaps a shrill, sound; made a sound like the حنين of camels: see حنون: both signify the same. (TA.) [See also حنين, below.] — حَنَّ عَلَيْهِ (S, Mṣb, TA,) aor. as above, (S, Mṣb,) inf. n. حَنَّان (S, Mṣb, K*) and حَنَّ (Mṣb, TA*) and حَنَّ (K, TA,) He was merciful, compassionate, or pitiful, towards him, or it; (S, Mṣb, K, TA;) as also † تحنن: (S, K;) he was, or became, favourably inclined towards him, or it; (Mṣb;) and so † تحنن: (TA:) he was, or became, affectionate, or pitiful, or compassionate, towards him; (K, TA;) as also † حنن. (IAqr, Az, K.) And تَحَنَّنَتْ عَلَيَّ وَلَدِيهَا † She (a camel, and a ewe or goat,) became favourably inclined, or compassionate, towards her young one. (Lh, TA.) — See also 2. — حَنَّ عَنِّي, aor. ٢, means صَدَّ; (S;) i. e. He turned away from me, avoided me, or shunned me: so that it is anomalous; for by rule the aor. should be ٢; and it is not mentioned among the exceptions [to the rule applying to a case of this kind]. (MF, TA.) [But it appears from what here follows that صَدَّ may perhaps be here meant to be understood in its trans. sense.] — حَنَّه (K,) [aor. ٢, as is shown below,] inf. n. حَنَّ (TA,) signifies صَدَّه and صَرَفَهُ [He turned him, or it, away, or back]. (K, TA.) You say, حَنَّ عَنِّي شَرَكٌ, inf. n. حَنَّ, Turn thou away, or back, from me thy evil, or mischief. (K.) And مَا تَحَنَّنِي شَيْئًا مِنْ شَرَكٍ, or back, from me aught of thy evil, or mischief. (S.) — [حَنَّ, inf. n. حَنَّ, app. He was, or became, possessed by a demon, or by one of the tribe or kind or class termed الحنن; and hence, he was, or became, mad, or insane: for] حَنَّ is syn. with حُنُون; (TA as from the K; [but not in the CK nor in my MS. copy of the K;]) whence مَحْنُونٌ applied to a man [as meaning مَجْنُونٌ]. (TA.)

2. [حَنَّه عَلَى غَيْرِهِ, accord. to modern usage, and perhaps classical also, He, or it, caused him to be merciful, compassionate, pitiful, or favourably inclined, towards another.] — حَمَلٌ فَحَنَّ

He charged, or made an assault or attack, and was cowardly, and retreated. (K, TA.) — مَا حَنَّ عَنِّي He did not turn away from me; did not leave, or relinquish, me. (TA.) [And † احن, or † حن, seems to have a similar meaning: for] you say, أَثْرَلَا يَحْنُ عَنِ الْجِلْدِ A mark that does not go away from the skin: or, accord. to Th, who does not explain it, it is يَحْنُ. (TA.) — حَنَّتِ الشَّجَرَةُ The tree blossomed, or flowered: (K:) and in like manner one says of a herb. (TA.)

4. احن القوس He made the bow to [twang, or] give a sound, [by pulling, and then letting go, the string.] (K.) — And احن He (a man, TA) did wrong, committed a mistake, or missed [the object of his aim]. (K.) — See also 2.

5: see 1, in three places.

6: see 1, first sentence.

10: see 1, in two places. — استحنته الشوق إلى وطنه [Longing for his home affected him with intense emotion]. (IB, TA.)

R. Q. 1. حنن: see 1.

الحنن A tribe of the جن [or geni], (S, K,) that were before Adam; (TA;) of which are black dogs: (K:) or the lowest, or meanest, sort of the جن: (K:) or the weak ones thereof: (IAqr, K;) or the dogs thereof: (Fr, TA:) or certain creatures between the جن and mankind. (S, K.)

حنه: see حنان. — It is said in a prov., لَا تَعْدُمُ نَائِقَةً مِنْ أُمَّهَا حَنَّةٌ, and حنيناً, meaning [The she-camel will not be without] likeness [to her mother]: and one says of a man who resembles another man, and of any one who resembles his father and his mother, لَا تَعْدُمُ أَدَمًا مِنْ أُمَّهَا حَنَّةٌ [A female camel of the colour termed حنّة (i. e. white, or very white, &c.) will not be without likeness to her mother]. (TA. [See also Freytag's Arab. Prov. ii. 497.]) — The [grumbling cry termed] رغاء of a camel. (S, K.) — A man's wife. (S, K.) — See also what next follows.

حنه: see حنان. — Also i. q. حنّة; (S, K;) as also حنّة: (K:) so in the phrase, بِهِ حَنَّةٌ [In him is demoniacal possession, or madness, or insanity: see الحنن]. (S.)

حنان Mercy, compassion, or pity: (S, K:) tenderness of heart; (K;) which is the same; (TA;) as also حنّة, with kesr; (Kr, TA;) for which the vulgar say حنّية: (TA:) and حنّة [in like manner] signifies affection, and compassion. (Az, TA.) وَحَنَانًا مِنْ لَدُنَّا, in the Kur [xix. 14], respecting which I 'Ab is related by 'Ikrimah to have said, I know not what is الحنان, means And mercy from us. (S, TA.) The Arabs say, حَنَانِكَ يَا رَبِّ, and حَنَانِكَ يَا رَبِّ, O my Lord: both signify the same; i. e. رَحْمَتِكَ (S:) the latter is the expression commonly used: (A'Obeyd, in a marginal note in a copy of the S:) or [rather] the latter means have mercy on me time after time, and with mercy after mercy:

(K, TA:) it is a dualized inf. n., of which the verb is not expressed; like تَبَيَّنَكَ and سَعَدَيْكَ: (TA:) or it means [let thy mercy be continuous to me;] whenever I receive mercy and good from Thee, let it not cease, but be conjoined with other mercy from Thee: (ISd, TA:) the dual form is not to be understood as restricting the signification to duality: (Suh, TA:) the word is not used in this form otherwise than as a prefixed noun: (Sb, TA:) but sometimes they said حَنَانًا, in the sing., without prefixing it. (ISd, TA.) They said also, سُبْحَانَ اللَّهِ وَحَنَانِهِ, meaning [I extol, or celebrate, or declare, the absolute purity, or perfection, or glory, of God,] and I beg his mercy; like as they said, سُبْحَانَ اللَّهِ وَرَبَّانِهِ. (TA.) And حَنَّانٌ اللَّهُ as meaning مَعَاذَ اللَّهِ [I seek the protection, or preservation, of God]. (K.) — Also i. q. رِزْقٌ [Means of subsistence, &c.]: and بَرَكَةٌ [a blessing; any good that is bestowed by God; prosperity, or good fortune; increase; &c.]. (K.) — A quality inspiring reverence or veneration or respect or honour: (El-Umawee, K:) gravity, staidness, or sedateness. (K.) One says, مَا تَرَى حَنَانًا Thou seest him not to possess any quality inspiring reverence &c. (El-Umawee, TA.) — Evil, or mischief, long continuing. (K.)

حنون A wind (ريح) [that makes a plaintive, or moaning, or perhaps a shrill, sound;] that makes a sound like the حنين of camels. (S, K, TA.) — A woman who marries from a motive of tenderness, or compassion, for her children, (K, TA,) when they are young, (TA,) in order that the husband may maintain them. (K, TA.)

حنين an inf. n. of 1: (S, Mṣb, K:) A yearning, longing, or desire; (S, K;) a yearning, or longing, of the soul: (S:) or the expression of pain arising from yearning or longing or desire: (Ham p. 538:) violence of weeping: and a lively emotion: or the sound produced by such emotion, proceeding from grief, or from joy: (K:) or a sound proceeding from the bosom on the occasion of weeping: حنين is from the nose: (TA:) or the former is [a sound] without weeping and without tears: if with weeping, it is termed حنين: (R, TA:) or the former is a yearning, or longing, or desire, with affection, or pity, or compassion; as when one speaks of the حنين of a woman and of a she-camel for her young one: and sometimes this is accompanied with a sound, or cry; wherefore it is explained as a sound, or cry, indicating yearning or longing or desire, and affection or pity or compassion: and sometimes it is confined to the form; as in the case of the حنين [or leaning, or inclining,] of the trunk of a palm-tree [which is mentioned in a trad.]: (Er-Rāghib:) the حنين of the she-camel is her cry in her yearning towards her young one: (S:) or her yearning towards her young one with a cry, and without a cry; (Lth, TA;) mostly the former: originally, her reiterating her [yearning] cry after her young one. (TA.) You say also, رِيحٌ لَهَا حَنِينٌ كَحَنِينِ, [A wind that has a plaintive, or moaning, or perhaps a shrill, sound, like the حنين of camels]. (S, K, TA.) — See also حنّة. — حنين and الحنين, and حنين and الحنين, two names of [The

months called] **جُمَادَى الْأُولَى** and **الْآخِرَةَ** (K:) or **حَنِينٌ** is a name of **جُمَادَى الْأُولَى**, like a proper name; as also **الْحَنِينُ**: (M, TA:) or the name by which the tribe of 'Ad called **جُمَادَى الْآخِرَةَ**: (Ibn-El-Kelbee, in TA voce **مُؤْتَمِرٌ**: see **شَهْرٌ**:) or, accord. to Fr and El-Mufaddal, the Arabs used to call this month **حَنِينٌ**: (T, TA:) pl. [of pauc.] **أَحْنَةٌ** and [of mult.] **حُنُونٌ** and **حَنَائِنٌ**. (K.)

حَنِينٌ: see what next precedes.

كَلْبُ حَنِىٍّ A dog of the tribe of the **حَنِىِّ** called **الْحَنِىِّ**. (TA.)

حَنِانٌ: see **حَنِانٌ**.

حَنَّانٌ One who yearns towards, longs for, or desires, a thing, (K,) and inclines to it. (TA.) [Hence,] **حَنَّانَةٌ** A woman who remembers a former husband with yearning (**الْحَنِينُ**) and grieving, or moaning, (K, TA,) in tenderness for her children, when they are young, that the husband may maintain them; like **أَنَّانَةٌ**: or who yearns towards her former husband, and inclines to him: or who yearns towards her child, or children, by her husband who has separated from her: (TA:) or a woman who yearns towards her former husband, and grieves for him: or who marries, having been divorced, and yearns towards him who has divorced her. (Har p. 569.) And † A bow; (K;) [because of the sound made by the twanging of its string;] accord. to AHn, as a proper name; but ISd holds it to be, when thus applied, an epithet in which the quality of a subst. is predominant: (TA:) or a bow that [twangs, or] makes a sound (S, K) when its string has been pulled and then let go. (S.) And **عُودٌ حَنَّانٌ** † [A lute that produces plaintive sounds: or] that excites lively emotions of sadness, or of mirth. (TA.) And **سَحَابٌ حَنَّانٌ** † Clouds that have [or produce] a **حَنِينٌ** [or moaning sound, by their thunder heard from a distance,] like the **حَنِينُ** of camels. (TA.) And **سَهْمٌ حَنَّانٌ** † An arrow that produces a sound when thou triest its sonoric quality by turning it round between thy fingers: (AHeyth, K, TA: [in the CK, **نَقْرَتُهُ** is erroneously put for **نَقْرَتُهُ**]) or that produces a sound when it is turned round (**أَدِيرُ** [or **أُدِرُّ**]) with the ends of the fingers upon the thumbs, by reason of the excellence and compactness of its wood. (TA. [See **دَرَّ السَّهْمِ**, in art. **دَرَّ**]) And **خَيْسٌ حَنَّانٌ** † i. q. **بَائِضٌ** [A hurrying, or hard, journey in which the camels are watered only on the first and fifth days: (in the CK and a MS. copy of the K, erroneously, **نَابِضٌ**)] (K, TA) i. e. (As, TA) in which there is a **حَنِينٌ** [or yearning of the camels] by reason of its quickness; (As, K, TA;) or in which the camels yearn [towards their accustomed places] (**تَحْنُنُ**) by reason of fatigue. (A, TA.) And **طَرِيقٌ حَنَّانٌ** † A conspicuous road, (S, K, TA,) in which the old camel becomes joyous (**يَبْسُطُ**, i. e. **يَبْسُطُ**): or, accord. to the A, a road in which there is [heard] a **حَنِينٌ** [or yearning cry] of the camels;

like **طَرِيقٌ نَهَامٌ** meaning a road in which is [heard] a **نَهِيمٌ** [or chiding] of camels. (TA.) — One who shows favour, or presents a favourable aspect, to him who turns from him, or shuns him. (K.) — Merciful, or having mercy. (S.) [Hence,] **الْحَنَّانُ** a name of God; (K;) meaning **The Merciful** (Abou-Is-hak, Az, I Ath, K) to his servants. (I Ath, TA.)

حَنَّانٌ i. q. **حَنَّاءٌ** [Lawsonia inermis, or Egyptian privet, mentioned in art. **حَنَّاءٌ**]; (K;) a dial. var. of the latter: (Fr, Th, TA:) and **حَنَّانٌ** is said to be a pl.; (TA in the present art.;) i. e. of **حَنَّاءٌ**, anomalously; or a dial. var. thereof. (TA in art. **حَنَّاءٌ**.) [See also what next follows.]

حُنُونٌ i. q. **فَاغِيَةٌ** [The flower of the **حَنَّاءٌ**]: or the flower of any tree (K) and plant: n. un. with ة. (TA.) [See also what next precedes.]

حَنِينٌ and **الْحَنِينُ**: see **حَنِينٌ**.

حَانٌ Yearning, longing, or desiring: (S:) or being affected with an intense emotion of grief or of joy. (K.) — [Hence, the fem.] **حَانَةٌ** signifies A she-camel; [because of her yearning towards her young one;] (S, K;) as also **مُسْتَحْنٌ**, (as in some copies of the S,) or **مُسْتَحِنٌ**, (as in other copies of the S and in the K,) [both of which may be correct, as **استحَنَ** is both trans. and intrans.:] or **مُسْتَحْنٌ** signifies one who is affected with intense emotion by longing for his home (**الَّذِي اسْتَحْنَهُ الشُّوقُ إِلَى وَطَنِهِ**). (IB, TA.) One says, **مَا لَهُ حَانَةٌ وَلَا آتَةٌ** He has not a she-camel nor a sheep, or goat. (S, TA.) [See also **أَنَّ**.] AZ mentions the saying, **مَا لَهُ حَانَةٌ وَلَا جَارَةٌ**, as meaning He has not camels that yearn [towards their young ones] (**تَحْنُنُ**) nor such as carry goods, or furniture and utensils, and wheat, or food. (TA.)

مَحْنُونٌ, applied to a man, (S,) i. q. **مَحْنُونٌ** [properly Possessed by a **حَنِىٍّ**; and hence, mad, or insane]: (S, K: [see **الْحَنِىُّ**]) or i. q. **مَضْرُوعٌ** [as meaning affected with epilepsy]: (K:) or one who is affected with epilepsy (**يَضْرَعُ**) and then revives for a time. (AA, TA.)

حَانٌ: see **مُسْتَحْنٌ**, or **مُسْتَحِنٌ**.

حَنَّاءٌ

1. **حَنَّاءٌ**, aor. =, It (a place) became green, and tangled, or luxuriant, or abundant and dense, in its herbage, or plants. (K.) — **حَنَّاتٌ يَدَهَا**: see 2. — **حَنَّاءٌ** He lay with her. (K.)

2. **حَنَّاءٌ**, inf. n. **تَحْنُنُ** and **تَحْنَنُ** He dyed (AZ, S, K) his head, (AZ, TA,) or his beard, (S,) with **حَنَّاءٌ**: (AZ, S, K:) and **حَنَّاتٌ يَدَهَا** She (a woman) dyed her hand therewith; as also **حَنَّاتُهَا**, aor. =. (Msb.)

3. **حَنَّاءٌ** It (his head, or his beard,) was dyed with **حَنَّاءٌ**. (AHn, K.)

حَنَّاءٌ [A certain plant] well known; (S, K;) [the *Lawsonia inermis*, or *Egyptian privet*;] used for dyeing the extremities [i. e. the hands and feet and head]: (TA:) [in the present day, the plant itself is called **تَمْرُ حَنَّاءٌ**, (vulgo **حَنَّاءٌ**), and its leaves, used for dyeing the hands &c., are called **حَنَّاءٌ**:] accord. to some, it is the pl. of **حَنَّاءَةٌ**; [or rather a coll. gen. n., of which **حَنَّاءَةٌ** is the n. un.]; but it is generally asserted that **حَنَّاءَةٌ** is a more special word than **حَنَّاءٌ**, [as in the S and Msb,] and not the sing. of the latter: (TA:) pl. **حَنَّانٌ**. (K.) **حَنَّانٌ** is said to be an anomalous pl. of **حَنَّاءٌ**; or a dial. var. of the latter, and not a pl.: (TA:) and **حَنَّانٌ** is a dial. var. of **حَنَّاءٌ**. (Fr, Th, TA in art. **حَنَّاءٌ**.)

حَنَّائِيٌّ A seller of **حَنَّاءٌ**: pl. **حَنَّائِيُونَ**. (K.)

أَخْضَرُ حَنَّائِيٌّ Very green; intensely green. (K, TA.)

حَنْبٌ

1. **حَنْبٌ**: see the next paragraph.

2. **حَنْبَةٌ**, inf. n. **تَحْنِيبٌ**, It (old age, TA) bent him down. (K, TA.) [See its quasi-pass., 5.] — **حَنْبٌ أَرْجَا** He built firmly a structure of the kind called **أَرْجٌ**, and made it curved. (K.) — **تَحْنِيبٌ** [as an inf. n. of which the verb, if it have one in any of the following senses, is **حَنْبٌ**,] also signifies A bending, or curving, and tension [of the sinews] (**تَوْتِيرٌ**), of the backbone (**صَلْبٌ**) and fore legs of a horse: (As, S:) or a convexity in the shank (**وَضِيفٌ**) of each of the fore legs of a horse, (K, TA,) not being a great curvature, (TA,) and in the backbone (**صَلْبٌ**): (K:) it is a quality indicative of strength: (AZ, TA:) **تَحْنِيبٌ** (with **ح**) is [the same] in the hind legs: (As, S, K:) or it [i. e. **تَحْنِيبٌ** as indicated in the K and by an explanation of **مُحْنَبٌ**, but the same explanation is also given to **مُحْنَبٌ**] is width in the space between the hind legs, without what is termed **فَجَجٌ** [i. e. straddling], or **فَجَجٌ** [i. e. the having the fore parts of the feet near together and the heels distant, or having the legs wide apart (like **فَجَجٌ**), or having the thighs or the middles of the legs wide apart]; (so accord. to different copies of the K;) which is a quality approved: (TA:) or a curving in the **سَاقَانِ** [here app. meaning the hind legs, or rather the hind shanks; see **مُحْنَبٌ**]: as also **حَنْبٌ** [an inf. n. of which the verb, if it have one, is app. **حَنْبٌ**]: (K:) or a curving of the ribs. (TA.) [See **تَحْنِيبٌ**: and see also **مُحْنَبٌ**.]

3. **تَحْنَبٌ** He (a man, S) was, or became, crooked, curved, or bent. (S, K.) — [And hence,] **تَحْنَبٌ عَلَيْهِ** † He was, or became, affected with compassion for him. (K, TA.)

حَنْبَاءٌ: see what follows.

مُحْنَبٌ An old man bent (K, TA) with age. (TA.) — A horse characterized by what is termed

تَحْنِبُ: (K:) [see 2:] accord. to A'Obeyd, wide in the space between the hind legs, without فَجَج, or فَجَج: (so accord. to different copies of the S: [see these terms explained above, conj. 2:] an epithet of commendation: (S:) accord. to ISh, having curved bones: the mare, he says, is termed حَنْبَاءُ: and this latter, accord. to Aq, is an epithet applied to a mare curved in the ساقان [or shanks] of the fore legs: or, accord. to IAqr, in [the shanks of] the hind legs: or, as he says in another place, curved in the ساق [here app. meaning the hind shank]. (TA.) [See also مُجْتَب.]

حنب

حَنْبَلٌ, [mentioned in the S and Mqb in art. حنب] applied to a man, (S, Mqb,) Short: (S, Mqb, K:) and, (K,) as some say, (Mqb,) large in the belly, (Az, ISd, Mqb, K,) and short: (Az, ISd, Mqb:) and [in the CK "or"] fleshy; (ISd, K;) as also حَنْبَالٌ. (K.) = A fur-garment: (Az, S, K:) or an old and worn-out fur-garment. (ISd, K.) — An old and worn-out boot. (ISd, K.) = The sea; as also حَنْبَانَةٌ. (ISd, K.)

حَنْبَالٌ: see above. — Also, (T, O, TA,) and حَنْبَالَةٌ, (T, O, K,) [but the latter has a more intensive signification,] Loquacious; a great talker. (T, O, K.)

حَنْبَالَةٌ: see حَنْبَالٌ: and see also حَنْبَالٌ.

حنت

حَانُوتٌ and حَانُوتِيٌّ: see arts. حون and حنو.

حنتر

حَنْتَرٌ A green جَرَّة [or jar], (S, K,) to which some add, inclining to redness: (TA:) or wine-jars, (A'Obeyd, Nh,) glazed, or varnished, green, (Nh,) which used to be carried to El-Medeeneh, with wine in them: (A'Obeyd, Nh:) the use of which, for preparing نَبِيد therein, is forbidden in a trad., because it quickly became potent in them, by reason of the glazing, or varnish; or, as some say, because they used to be made of clay kneaded with blood and hair; but the former is the right reason: afterwards applied to any jars, or pottery: (Nh:) thus some explain it as a sing.; (MF;) and the pl. is حَنْتَرٌ: (Az, TA:) others, as a pl. [or coll. gen. n.], of which the sing. [or n. un.] is with ة: (MF:) some say that the ن is augmentative: so says the author of the Mqb: others, that it is radical. (TA.) [See art. حنتر.] — Black clouds; (Az, K;) as also [the pl.] حَنْتَرٌ: (Az, S, K:) because, with the Arabs, حَنْتَرٌ is [used for] حَضْرَةٌ: (S: [see أُسُود; and see also حَنْتَرٌ in art. حنتر:]) or as being likened to حَنْتَرٌ (meaning jars) filled [with water]: (Az, TA:) n. un. with ة. (K.) — The colocynth-plant; (K, TA;) because of its intense greenness: n. un. with ة. (TA.)

حنت

1. حَنْتَ فِي يَمِينِهِ (S, A, Mqb, K,*) aor. -, (Mqb, K,) inf. n. حَنْتٌ (S,* A, Mqb, K*) and حَنْتٌ, (TA,) He violated, or broke, or failed of performing, his oath: (A, Mqb, K, TA:) he was untrue in his oath: (S, TA:) he committed a sin, or crime, in his oath. (TA.) Also He retracted, or revoked, his oath. (TA.) — And the verb alone, He said what was not true. (Khalid Ibn-Jembeh, TA.) — He inclined from what was false to what was true: or from what was true to what was false. (K.) — [And app. + He committed a sin, or crime: a meaning which seems to be indicated in the K: see حَنْتٌ, below.]

2. حَنْتَهُ He pronounced him (جَعَلَهُ) a violator, or non-performer, of his oath: (Mqb:) [a verb similar to فَسَقَهُ and أَثَمَهُ &c.]

4. أَحْنَتُهُ (S, K) فِي يَمِينِهِ (S) I made him to violate, or break, or fail of performing, his oath. (S, K,*) — أَحْنَتَ فُلَانٌ قَسْرَ فُلَانٍ Such a one assented not, or consented not, to the conjurement of such a one; contr. of أَثَرٌ. (T and TA in art. بر.)

5. تَحْنَتٌ + He put away, or cast away, from himself الحَنْتُ, i. e. sin, or crime: (ISd, Tow-sheeh, TA:) it is said that there are only six verbs of the measure of this signifying the putting away, or casting away, from oneself a thing, [i. e. the thing denoted by the root,] which are تَحْنَتٌ and تَجَسَّسٌ and تَحْرَجٌ and تَأْتَمِرٌ and تَهَيَّجٌ: (TA:) + he did a work whereby to escape from sin, or crime: (IAqr, Mqb:) + he applied himself to acts, or exercises, of devotion; (S, A, Mqb, K;) accord. to Ez-Zuhree and the K, during numerous nights; but it has been shown by the Expositors of El-Bukháree, and others, that this addition is taken from words following the verb in the explanation of a trad., and has nothing to do with the meaning of the verb itself: (MF, TA:) + he relinquished [the worship of] idols; (S, K;) like تَحَنَّفَ; (S;) and it may be that the ث in this verb is interchangeable with ف, (A,) or a substitute for ف. (TA.) You say also, تَحْنَتَ مِنْ كَذَا; He abstained from such a thing as a sin, or crime; syn. تَأْتَمِرَ, (S, A, K,) and تَحْرَجَ. (A.) And تَحْنَتَ بِأَعْمَالٍ + He sought to bring himself near unto God, or to advance himself in God's favour, by works [of devotion &c.]. (TA.)

حَنْتٌ The violation, or failure of performance, of an oath: (S, A, K, TA:) [an inf. n. used as a simple subst.]: pl. أَحْنَاتٌ; as in the saying, عَلَيْهِ أَحْنَاتٌ كَثِيرَةٌ [He is accountable for, or chargeable with, many violations, or failures of performance, of oaths]. (TA.) — A sin, a crime, an offence, or an act of disobedience. (S, A, Mqb, K.) So in the saying [in the Kur lvi. 45], وَكَانُوا يُصِرُّونَ عَلَى الْحَنْثِ الْعَظِيمِ; [And they persisted in great sin]; (A;) meaning belief in a plurality of gods. (Bd, Jel.) And hence, (Bd in lvi. 45), بَلَغَ الْحَنْثُ; He (a boy) attained to the age when he was punishable for

sin: (A,* Bd:) or attained to [the age when he became punishable for] disobedience and [rewardable for] obedience: (S:) or attained to the age when the pen [of the recording angels] began to register his acts of obedience and of disobedience: attained to the age of puberty: attained to manhood. (TA.) [Hence also,] أَوْلَادُ الْحَنْثِ + The children of adultery or fornication: occurring in a trad., accord. to one reading: accord. to another reading, أَوْلَادُ الْخَنْثِ. (L.)

حَانَتْ Violating, or failing to perform, his oath; or a violator, or non-performer, of his oath. (Mqb.)

مَحَانَتْ: see مَحَانَتْ.

مُحْنِتٌ A thing respecting which people differ, and which admits of its being regarded in two different ways; as also مُخْلَفٌ. (L.) [So called because it may make one to be untrue in an oath.]

مَحَانِتٌ, accord. to some, having no sing.; but accord. to others, its sing. is مُحْنِتٌ, and this is app. the truth, and is agreeable with analogy; (MF;) Places [i. e. occasions] of falling into the violation of an oath or oaths, or + into sin or crime; expl. by مَوَاقِعُ حَنْثٍ (TA) and مَوَاقِعُ إِثْمٍ. (K.)

حنجر

حَنْجَرَةٌ, here mentioned in the K: see art. حجر, in which I have mentioned it as Q. Q., like the two words here following, which are mentioned in the latter art. in the S and K &c.

حَنْجَرَةٌ } see art. حجر.
حَنْجَرٌ }
حَنْجُورٌ }

حندر

حَنْدُرٌ and حَنْدُورٌ &c.: see art. حدر.

حندس

Q. 1. حَنْدَسٌ: see what next follows.

Q. 2. تَحْنَدَسٌ It (the night) was, or became, dark: (K:) or intensely dark; (TA;) as also حَنْدَسٌ. (Ham p. 140.) — And He (a man) fell down; and was weak: (Sgh, K:) mentioned by Sgh in art. حندس. (TA.)

حَنْدِسٌ Darkness: (K:) or intense darkness: (Ham p. 140:) pl. حَنْدِيسٌ. (K.) You say, سَرَوْا فِي حَنْدِيسِ اللَّيْلِ [They journeyed in the darkness, or intense darkness, of the night]: and حَنْدِيسٌ فِي الظُّلَمِ [in the darkness, or intense darkness, of the nights called الظُّلَمِ, q. v.]. (A, in art. حندس.) Z derives it from الحَنْدِسُ meaning حَافٍ. (TA.) [See art. حندس.] — Also, as an epithet applied to night, (S, K,) Dark: (K:) or intensely dark; (S;) and so حَنْدِيسٌ. (Ham p. 140.) You say نَيْلٌ حَنْدِيسٌ and نَيْلَةٌ حَنْدِيسَةٌ. (TA.) — [Hence,] ثَلَاثَةُ حَنْدِيسَاتٍ Three nights (K, TA) of the lunar month, (TA,) next after the

ظلم [q. v.]. (K.) — [Hence also,] **أَسْوَدُ حُنْدِسٍ**, a phrase like **أَسْوَدُ حَالِكٍ** [Intensely black]. (L.)

حُنْدُوسٌ a term applied by the people of the East to *Dirhems cut in pieces*; which pieces they use for change, and in almsgiving: so explained by Esh-Shereeshee. (Har p. 81.)

حُنْدِسٌ: see **حُنْدِسٌ**.

حندق

حُنْدُوقَةٌ: } see **حَدَقَةٌ**, in art. **حَدَق**.
حُنْدِيقَةٌ: }

حُنْدُوقٌ (S, K, &c.) mentioned by J and Sgh in art. **حَدَق**; but IB says that it belongs to the present art., the ن being a radical letter; and thus Sb mentions it as an epithet, in a sense explained below; (TA;) and **حُنْدُوقٌ** (Sh, K) and **حُنْدُوقٌ** (TA) and **حُنْدُوقِيٌّ** (K) allowed by Sh, but disallowed by J, (TA,) and **حُنْدُوقِيٌّ** and **حُنْدُوقِيٌّ** (K) and **حُنْدُوقِيٌّ** (TA;) [The herb lotus, melilot, sweet trefoil, or bird's-foot-trefoil; so in the present day;] a certain plant; (S;) a certain herb, or leguminous plant, (K,) resembling fresh, or green, **فَتَّ** [q. v.]; (TA;) i. q. **ذُرُقٌ**: (S, K;) a Nabathæan name, arabicized. (S.) — Also the first, A tall man, incompact, or incongruous, in make, (Ibn-Es-Serráj, K,) like him who is **مَجْنُونٌ** [or insane]; (Ibn-Es-Serráj, TA;) or, as some say, like the **أَحْمَقُ** [or foolish, or stupid, &c.]: (TA;) or it signifies also i. q. **أَحْمَقٌ**. (K.) And One who turns about the eyes; or who does so much, or frequently. (AO, Az, K.) [But in this sense it belongs to art. **حَدَق**.]

حُنْدُوقِيٌّ and **حُنْدُوقِيٌّ** &c.: see the paragraph immediately preceding.

حند

1. **حَنَدٌ**, aor. -, inf. n. **حَنَدٌ** (S, L, K, &c.) and **حَنَادٌ**, [which latter is an intensive form,] *He roasted a kid, &c.*: (M, L:) or *he roasted flesh-meat with heated stones, (T, A, L,) [in a hole dug in the ground, (see **حَنِيدٌ**,)] in order to cook it thoroughly*: (A:) or *he roasted a sheep or goat, and put upon it heated stones to cook it thoroughly*: (S, L, K:) or *he roasted flesh-meat by covering it over in fire, or burying it therein*: (AZ, L:) or *he roasted it so that it dripped*: (M:) or *he roasted it without overdoing it [so that the moisture dripped from it]: or he scalded a kid &c., so as to remove its hair.* (L.) [See also **حَنِيدٌ**; and see 4.] — **حَنَدَتَهُ الشَّمْسُ**, (A, L, K,) aor. -, inf. n. **حَنَدٌ**, (L,) † *The sun burned him, (A, L, K,) namely, a traveller, and pained his brain.* (K.) — **حَنَدَ الغَرَسَ**, (S, A, L, K,) aor. -, (S, L, K,) inf. n. **حَنَدٌ** (S, L) and **حَنَادٌ**, (A, L,) † *He urged on the horse, (A, K,) and made him to run a heat or two heats, (S, L, K,) and then threw upon him coverings, (S, A, L, K,) one above another, (L,) to the number of five or six, (T, L,) in the sun, (S, K,) in order that he might sweat,*

(T, S, A, L, K,) *to reduce his fat, and prevent his breathing hard.* (T, L.) To a horse to which this is done you apply the epithets **حَنِيدٌ** and **مَحْنُودٌ**. (S, A, L, K.) If the horse do not sweat, you say of him, **كَبَا**. (S, L.) — **حَنَدَ لَهُ**: see 4.

4. **احْنَدَ** *He cooked flesh-meat thoroughly.* (L.) — [See also 1] — Also, inf. n. **إِحْنَادٌ**, † *He put much mixture [of water] into the beverage or wine (شَرَابٌ): or, as some say, the contr., i. e. he put little thereof:* (K, TA:) accord. to Fr, (L,) i. q. **أَعْرَقَ** and **أَخْفَسَ**: (T, L:) AHeyth disallows its being syn. with these two verbs: (L:) but in the M it is said that **حَنَدَ لَهُ**, aor. -, means † *he made the water for him little, and the beverage, or wine, much*; as also **أَخْفَسَ**: (L, TA:) accord. to Fr, **إِذَا سَقَيْتَ فَأَحْنَدُ** means **أَخْفَسَ**, i. e. † *[when thou givest to drink,] make the water little, and the نَبِيدٌ much*; (T, L, TA;) or this phrase means **عَرَقَ شَرَابَكَ**, i. e. *pour into thy beverage, or wine, a little water*: (S, L:) in the A it is said that **إِذَا سَقَيْتَهُ فَأَحْنَدُ لَهُ** means † *[when thou givest him to drink,] give him to drink pure [wine] that shall burn his inside.* (TA.)

10. **استَحْنَدَ** † *He lay upon his side in the sun, (K, TA,) and threw clothes over him there, (TA,) in order that he might sweat.* (K, TA.) You say, **إِسْتَحْنَدْتُ فِي الشَّمْسِ** † *I endeavoured to make myself sweat by throwing clothes over me in the sun.* (A.)

حَنَدٌ: see **حَنِيدٌ**. — Also † *The intensesness, or violence, and burning, of heat.* (S, L.)

حَنَدَةٌ † *Intense, or violent, heat.* (K.)

حَنِيدٌ † *A man (TA) that sweats much.* (K, TA.)

حَنَادٌ, like **قَطَامٌ**, [a proper name, indecl., with kees for its termination,] † *The sun.* (K.)

حَنَادٌ مَحْنُودٌ † *Heat: so in the phrase* **حَنَادٌ مَحْنُودٌ** † *Burning heat.* (L.)

حَنِيدٌ *Roasted flesh-meat; as also* **مَحْنُودٌ** and **حُنْدٌ**, which last is an inf. n. used as an epithet: (L:) or *roasted with heated stones, (T, A, L,) in order to be cooked thoroughly*: (A:) or *a sheep or goat roasted, and having heated stones put upon it to cook it thoroughly*; (S, L, K;) as also **مَحْنُودٌ**; (TA;) which Ibn-'Arafah explains as meaning *roasted by means of heated stones put upon it, so thoroughly as to fall off from the bones*: or **حَنِيدٌ**, he says, signifies *roasted by means of hot stones so as to drip*: (L:) or *hot, roasted, flesh-meat, of which the moisture drips*: (Sh, L, K:*) this is said by Az to be the best explanation that has been given of it: (TA:) or *roasted flesh-meat not overdone*: (L:) or *roasted by being buried in the fire*: (AZ, L:) or [roasted flesh-meat] *for which one has dug a hole in the ground in which it is then covered over [with fire or heated stones], agreeably with a well-known practice of the Arabs of the desert*: (Fr, L:) or *roasted in a hole dug in the ground, heated stones being put upon it.* (Har p. 20.)

[See also **مَرْمُوضٌ**.] — See also 1. — Also † *Heated water*: (K:) or *hot water.* (Sh, T, L.) — † *A kind of oil.* (K.) — † *A perfumed preparation of* **حَطْبِيٌّ** [or marsh-mallows] *and the like, for washing the head.* (K,* TA.)

حَنَادٌ شَرَابٌ † *Beverage, or wine, mixed with much water.* (IAar, TA.) [But see 4.]

حَنَادٌ: see **حَنِيدٌ**.

مَحْنُودٌ: see **حَنِيدٌ**, in two places: — and see also 1.

حزب

حَزْبٌ *An ass of middling make (مُتَدَرُّ الخَلْقِ).* (K.) — Also *Short and strong*: or *broad*: (K:) or *short and broad*; applied to a man: (Th, TA:) and *thick, coarse, rude, or bulky*, (K, TA,) and *short.* (TA.) [See **حَزَابٌ**, in two places.] — The cock. (K.) — Also, and **حَزُوبٌ**, *A flock of [the kind of birds called] قَطَا: (K:) or the male of the **قَطَا**. (TA.) [See **حَزَابٌ** in art. **حَزْب**.] — And both these words, *The carrot of the land (جَزْرُ البَرِّ)* [see **حَزَابٌ** in art. **حَزْب**]: (K:) n. un. of the former with **ه**: that of the latter is not known to have been in use. (TA.) — This is [said to be] the proper place of these two words; [the ن being regarded as a radical letter;] (K, TA;) not art. **حَزْب**. (TA.)*

حَزُوبٌ: see above: and see also art. **حَزْب**.

حش

1. **حَشَّ**, (S, A, Mṣb, K,) aor. -, (Mṣb, K,) *He hunted, sought to catch or capture, or caught or captured, (S, A, Mṣb, K,) such animals as are hunted &c., (S, Mṣb, K,) or such as are termed* **أَحْنَشٌ**, pl. of **حَشَّشٌ**; (A;) as also **أَحْنَشٌ**. (TA.) — **حَشَّتَهُ الحَيَّةُ** *The serpent bit him.* (A, TA.)

4: see above.

حَشٌّ *Anything that is hunted, or caught or captured, of birds or flying things, and of [or, accord. to the CK, this word "of" should be omitted here, as well as where it next occurs,] what are termed* **الهُوَامُ** [venomous or noxious reptiles or the like, such as scorpions and serpents], (S, A, Mgh,* Mṣb, K,) and of what are termed **حَشْرَاتُ الأَرْضِ**, (K,) such as the hedgehog, and the [lizards of the kinds called] **ضَبٌّ** and **وَرَلٌ**, and the [rat called] **جُرَدٌ**, and the common rat or mouse, and the serpent: (TA:) or any animal whose head resembles that of the serpent, (Lth, Mgh, Mṣb,* K,) of chameleons and of [the lizards called] **سَوَامِرُ أِبْرَصٍ** and the like: (Lth, Mgh,* Mṣb:*) or any creeping thing, of beasts and of birds or flying things: (Kr, TA:*) and the serpent: (S, Kr, A, Mgh, K:) or the viper: (S:) or a kind of white and thick serpent, like the **فُعْبَانُ**, or larger; or the black kind thereof: (TA:) or a serpent that blons, but does not hurt: (Ham p. 626:) and the common fly: (Ibn-'Abbád, A, Sgh, K:) pl. **أَحْنَشٌ** (S, A, Mgh, K) and **حَشَّانٌ**. (A, TA.)

مَحْنُوشٌ *Stung, or bitten, by what is termed حنش.* (IAqr, K.)

حنط

1. حَنَطَ, (K,) aor. ٢, (TK,) inf. n. حُنُوطٌ, *It (seed-produce) attained to the time for its being reaped; as also* حَانَطَ. (K.) — *It (a tree of the kind called رَمْتٌ) became mature, and its leaves became white; as also* حَانَطَ: (S:) or *it became white and mature, (K, TA,) and there came forth upon it a dust-coloured fruit, and what resembled pieces of glue appeared upon its tops; (TA;) as also* حَنَطَ, aor. ٢; (K, TA;) and حَانَطَ: (TA:) [the last, though omitted in the K, seems to be the most common:] or *its colour became white inclining to yellowness, and its odour sweet: (IAth:) Az relates, on the authority of IAqr, that one says, أَوْرَسَ الرَّمْتُ, and* حَانَطَ; like *حَضَبَ العَرَفَجِ*: and one says, of the رَمْتُ, when it first breaks out for its leaves to come forth, *قَدَّ أَقْبَلَ*; and when it has increased little by little, *قَدَّ أَدْبَى*; and when its greenness has increased, *بَقَلَ*: and when it has become white and mature, حَنَطَ: (TA:) or حَانَطَ is said of a tree, and of a herb, meaning *its fruit became mature; and so* حَنَطَ, inf. n. حُنُوطٌ. (AHn.) — *It (leather) became red.* (S, K.) [The inf. n. of the verb in this sense is not mentioned.] — See also 2.

2. حَنَطَهُ, inf. n. تَحْنِيطٌ; (S, TA;) in the K, حَانَطَهُ, aor. ٢; which is a mistake; (TA;) *He prepared him (a dead person [i. e. for burial]) [and also it (grave-clothing)] with حُنُوطٌ [q. v.]; (S, K;) as also* حَانَطَهُ. (K.) And [hence,] حَانَطَ [lit. *He was prepared for burial with حُنُوطٌ, is used to signify*] *he died.* (K.)

4. حَانَطَ: see 1, in five places. — *أَحْنَطَهُ*: and *أَحْنَطَ*: see 2. — The former also signifies *He, or it, made him, or it, to bleed: made him, or it, to be bloody; or smeared, befouled, or defiled, him, or it, with blood: it (blood) befouled, or defiled, him, or it.* (IAqr.)

5. حَانَطَ *He (a dead person) was, or became, prepared [for burial] with حُنُوطٌ.* (K.) — Also, or *تَحْنَطَ بِالْحُنُوطِ*, (S,) *He (a man) made use of حُنُوطٌ for himself, in his clothing: (S,*TA:) so in a trad.: meaning, on his going forth to battle; as though desiring thereby to prepare himself for death, and to induce himself to endure the fight with patience.* (TA.)

10. اسْتَحْنَطَ [lit. *He desired to be prepared for burial with حُنُوطٌ: and hence meaning*] *he (a man, Fr) emboldened himself, or became emboldened, to encounter death, holding his life in light estimation.* (Fr, K.)

حَنْطَةٌ *Wheat; and the grain of wheat; syn.* حُرٌّ (S, Mṣb, K) and طَعَامٌ and قَمَحٌ; (Mṣb;) of the first three of which words, حُرٌّ is the most chaste; (S in art. حُرٌّ;) the well-known grain called حُرٌّ: (TA:) *chewed, and applied as a poultice, it is good for the bite of a dog:* (K:) or,

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correctly, *what is chewed thereof disperses humours; but for the bite of a dog, it is coarsely pounded, and put upon the bite; as is said by the author of the "Minháj:" and one of its well-known properties is this; that when it is put upon a piece of heated iron, and powdered, and ring-worms (قَوَابِي) are smeared with the moisture thereof, it removes them:* (TA:) pl. حَنْطٌ. (S, K.)

حَنْطِيٌّ *An eater of much حَنْطَةٌ [or wheat], in order that he may grow fat.* (K.) — Accord. to Aboo-Naṣr and Aboo-Sa'eed, (TA,) *Inflated, or swollen; syn. مُنْتَفِخٌ.* (K, TA.)

حَنْطَا: see what next follows.

حَنْطٌ (S, IAth, Mṣb, K) and حَانَطٌ (IAth, Mṣb, K) [*Perfume such as is termed*] ذَرِيرَةٌ: (S:) or *odoriferous substances (IAth, Mṣb, K) of any kind (K) that are mixed (IAth, Mṣb, K) for a corpse, (Mṣb, K,) in particular, (Mṣb,) or for grave-clothes and for the bodies of the dead, consisting of ذَرِيرَةٌ, or musk, or ambergris, or camphor, or other substance, namely, Indian cane, or sandal-wood, bruised: derived from حَنْطٌ said of the رَمْتُ, signifying that its colour became white inclining to yellowness, and its odour sweet: (IAth:) the term حَنْطٌ is applied to anything with which a corpse is perfumed, consisting of musk and ذَرِيرَةٌ and sandal-wood and ambergris and camphor, and other things that are sprinkled upon it for the purpose of perfuming it and drying up its moisture.* (Mṣb.)

حَنْطَةٌ *The trade of the حَنْطَا [q. v.].* (S, K.)

حَنْطَا *A seller of حَنْطَةٌ [or wheat]; (S, Mgh, Mṣb, K;) as also* حَنْطَايٌ; (K;) a rel. n. from the former. (Mṣb.) [The pl. حَنْطَاوُنٌ is explained by the lawyers as signifying *Persons who transport wheat (حَنْطَةٌ) from the ship to the houses.* (Mgh in art. نَقَلَ.)

حَنْطَايٌ: see the next preceding paragraph.

حَانَطٌ *A possessor of حَنْطَةٌ [or wheat]: (K:) or one who possesses much thereof.* (Sgh, K.) [A possessive epithet, like لَابِنٌ and تَامِرٌ.] And قَوْمٌ حَانَطُونَ *A people whose seed-produce has attained to the time for its being reaped: [in this sense also] a possessive epithet.* (TA.) — Also, [act. part. n. of حَنْطَ, or,] accord. to Sh and ISd, an act. part. n. of حَانَطَ, as applied to the رَمْتُ, contr. to analogy, meaning [*Mature and*] *having its leaves become white; as also* مُحْنَطٌ: (TA:) and, applied to a tree, and a herb, *having its fruit mature.* (AHn.) Also, accord. to Sh, i. q. *وارِسٌ, in the phrase حَانَطُ الغَضَى [app. meaning* *What is putting forth its leaves, of trees of the kind called غَضَى]: but accord. to Ibn-'Abbád and the K, the fruit of the kind of tree called غَضَى.* (TA.) — Also *Red leather.* (S, TA.)

And أَحْمَرُ حَانَطٌ *Intensely red:* (IF, K:) because wheat (الْحِنْطَةُ) is called الْحَمْرَاءُ. (IF.)

حَانَطٌ: see حَنْطٌ.

حنظل

Q. 1. حَنْظَلَتِ الشَّجَرَةُ *The tree became bitter in its fruit [like the حَنْظَلُ].* (AHei, TA.)

حَنْظَلٌ [The colocynth; *cucumis colocynthis;*] a certain bitter plant; (Mṣb;) [and its fruit;] well known; (K;) i. q. شَرِيٌّ: (S:) n. un. with ة: (S, Mṣb, K:*) [accord. to Freytag (who refers to Avic. p. 175, and Sprengel. hist. rei herb. vol. i. p. 269,) applied also to the momordica elaterium, or cucumis prophetarum:] *there is a male species, and a female; the former fibrous; the latter soft, or easily broken, white, and easy to swallow: (TA:) the choice sort of it is the yellow; (K;) or, accord. to the "Kánoon" of the Ra-ees [Ibn-Seenà, from which the description of its properties and uses, in the K and TA, is, with some slight variations, taken], the white, very white, and soft; for the black and the hard are bad, and it is not plucked until it becomes yellow, and the greenness has completely gone from it; (TA:) its pulp attenuates the thick phlegmatic humour that flows upon the joints (K, TA) and tendons, (TA,) when swallowed (K, TA) in the dose of of twelve keeráts, (TA,) or used in the manner of a clyster: it is beneficial for melancholy, and epilepsy, and the [sort of doting termed] وَسُوَاسٌ, and alopecia (دَاءُ التَّغْلِبِ), and elephantiasis (الجذام), (K, TA,) and [the disease of the tumid leg, termed] دَاءُ الْفَيْلِ; for these three used by rubbing; and for the cold نَقْرَسٌ [i. e. arthritis, or gout], (TA,) and for the bite of vipers, and the sting of scorpions, especially its root; (K, TA;) for this last being the most beneficial of medicines; a drachm of its root, administered to an Arab stung by a scorpion in four places, being said to have cured him on the spot: that which is plucked green relaxes [the bowels] excessively, and produces excessive vomiting: so in the "Kánoon:" (TA:) it is also beneficial for the tooth-ache, by fumigating with its seeds; and for killing fleas, by sprinkling what is cooked thereof; and for the sciatica, by rubbing with what is green thereof: (K, TA:) its root is cooked with vinegar, and one rinses the mouth with it for the tooth-ache; and the vinegar is cooked in it in hot ashes: when cooked in olive-oil, that oil, being dropped [into the ear-hole], is beneficial for ringing in the ears: it is beneficial also for the moist and flatulent colic: and sometimes it attenuates the blood: administered as a suppository in the vagina, it kills the foetus: (TA:) when the plant bears a single fruit, this is very deadly. (K, TA.) [See also هَيْبِدٌ.] Accord. to [many of] the leading authorities among the Arabs, (TA,) the ن in this word is augmentative; (Mṣb, TA;) because of their saying, حَنْظَلُ البَعِيرِ, meaning "the camel became sick from eating حَنْظَلُ;" and J and Sgh [and Fei and others] have mentioned it in art. حَنْظَلُ: but ISd says that this is not an evidence of its being radically trilateral; and that حَنْظَلٌ is*

like ضَعْبَةٌ (as an epithet applied to a woman) from الضَّعَابِسُ, which must be acknowledged to be radically quadrilateral. (TA.)

حَنْف

1. حَنْفٌ, aor. َ, (K,) inf. n. حَنْفٌ, (TK,) *He, or it, inclined, or declined.* (K, TA.) You say, حَنْفٌ إِلَيْهِ (TA) and تَحَنَّفُ إِلَيْهِ (K) *He inclined to it.* (K, TA.) And حَنْفٌ عَنْهُ and تَحَنَّفُ عَنْهُ *He declined from it.* (TA.) = حَنْفٌ, aor. َ, (Mṣb, K,) inf. n. حَنْفٌ; (Mṣb;) and حَنْفٌ, aor. َ; (K;) *He had that kind of distortion which is termed حَنْفٌ as explained below.* (Mṣb, K.)

2. حَنْفُهُ, (K,) or حَنْفٌ رِجْلُهُ, (S,) inf. n. تَحْنِيفٌ, (K,) *He rendered him, (K,) or his leg, or foot, (S,) أَحْنَفٌ.* (S, K.)

5. تَحَنَّفَ: see 1, in two places. — [Hence,] *He did according to the حَنْفِيَّةُ; (S, K;) i. e. the law of Abraham, which is the religion of El-Islām: (TA:) or he became circumcised: or he turned away from the worship of idols; (S, K;) and became, or made himself, a servant of God; or applied, or devoted, himself to religious services or exercises. (S.) [See تَحَنَّنَ.]*

حَنْفٌ, originally, *A natural wryness: and particularly an inversion of the foot, so that the upper side becomes the lower: so says IDr; (Mgh;) or a crookedness in the leg, or foot; (S, O, K;) i. e., (S, O, but in the K "or") a turning of one of the great toes towards the other: (S, O, K;) or [a distortion that causes] one's walking on the outer part of the foot, on the side in which is the little toe: (K: [and so accord. to an explanation of أَحْنَفٌ by IAqr cited in the S:]) or an inclining [app. inwards] in the fore part of the foot. (Lth, K.) — Accord. to Ibn-'Arafah and the K, it signifies also *A right state or condition or tendency; and accord. to the former, the epithet أَحْنَفٌ is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Rāghib explains حَنْفٌ better, as signifying an inclining, from error, to a right state or tendency. (TA.)**

حَنْفِيَّةٌ *The persons called in relation to the Imām Aboo-Haneefeh [because they hold his tenets]; as also أَحْنَفٌ. (TA.) حَنْفِيٌّ [is its n. un.: and] signifies [also] one who is of the religion of Abraham. (Mgh. [See also حَنْفِيٌّ.]) = A مِيضَاةٌ; [by which is here meant a vessel with a tap, for the purpose of ablution, such as is often used in a private house; and a fountain, i. e. a tank with taps, for the same purpose, in a mosque; because persons of the persuasion of Aboo-Haneefeh must perform the ablution preparatory to prayer with running water, or from a tank or the like at least ten cubits in breadth and the same in depth;] but this application is post-classical. (TA.) = سِيُوفٌ حَنْفِيَّةٌ, (L, K, TA,) or حَنْفِيَّةٌ, (so accord. to the CK,) or حَنْفِيَّةٌ, (so in a MS. copy of the K,) *Certain swords, so called in relation to El-Ahnaf Ibn-**

Keys; because he was the first who ordered to make them: by rule it should be أَحْنَفِيَّةٌ. (Lth, L, K.)

حَنْفِيٌّ *Inclining to a right state or tendency: (Er-Rāghib, TA:) or right, or having a right state or tendency; (Akh, S, TA;) thus applied in like manner as أُعْوَرٌ is applied to a crow: (S:) [and particularly] inclining, from one religion, to another: (Ḥam p. 358:) or inclining, from any false religion, to the true religion: (Mgh:) or inclining in a perfect manner to El-Islām, and continuing firm therein: (K:) and any one who has performed the pilgrimage: (Aṣ, K, TA:) so say I'Ab and El-Ḥasan and Es-Suddee; and Az says the like on the authority of Ed-Dahhāk: (TA:) or one who is of the religion of Abraham, (K, TA,) in respect of making the Sacred House [of Mekkeh] his kibleh, and of the rite of circumcision: (TA:) [and] a Muslim; (S, Mgh, Mṣb;) because he inclines to the right religion: (Mṣb:) but in this last sense, it is a conventional term of the professors: (Mgh:) [or,] accord. to AO, the worshipper of idols, in the Time of Ignorance, called himself thus; and when El-Islām came, they thus called the Muslim: accord. to Akh, it was applied in the Time of Ignorance to him who was circumcised, and who performed the pilgrimage to the [Sacred] House; because the Arabs in the Time of Ignorance held nothing of the religion of Abraham except circumcision and that pilgrimage: accord. to Ez-Zejjājee, it was applied in the Time of Ignorance to him who made the pilgrimage to the [Sacred] House and performed the ablution on account of حَنْبَاةٌ and was circumcised; and when El-Islām came, it was applied to the Muslim, because of his turning from the belief in a plurality of gods: (TA:) also one who devotes himself to religious exercises; or applies himself to devotion: (Mṣb:) its predominant application is to Abraham: (Mgh:) pl. حَنْفَاءٌ. (AO, TA.) — [Hence,] حَسْبُ حَنْفِيٌّ *Recent [grounds of pretension to respect or honour]; of the time of El-Islām; not old. (TA.) = Short. (K.) = A maher of sandals. (K.)**

حَنْفِيٌّ: see أَحْنَفٌ.

حَنْفِيَّةٌ, accord. to Th and Zj, *An inclining to a thing: but ISd says that this explanation is nought. (TA.) — The law of Abraham; which is the religion of El-Islām: also termed مِلَّةٌ حَنْفِيَّةٌ. (TA.) — See also حَنْفِيَّةٌ.*

أَحْنَفٌ *Having that kind of distortion which is termed حَنْفٌ as explained above; (S, Mṣb, K;) applied to a man: (S, Mṣb:) and so [the fem.] حَنْفَاءٌ applied to a leg or foot: (K:) accord. to IAqr, one who walks on the outer part of his foot, (S,) or of his feet, (Mṣb,) on the side in which is the little toe: (S:) or who has one of his great toes turning towards the other: (Mgh:) its abbreviated dim. is حَنْفِيٌّ. (Mṣb.) See حَنْفٌ, in two places. — Also حَنْفَاءٌ, *A curved staff or stick; in the dial. of Syria. (TA.) — A bon; (K;) because of its curved shape. (TA.) — A razor; (K;) for the same reason. (TA.) — The chameleon. (K.) — The tortoise. (K.) — A certain marine fish, also called أُطُورٌ. (K.)**

— *A certain tree. (IAqr, K.) — † A changeable female slave, at one time lazy and at another brisk. (IAqr, K.)*

أَحْنَفٌ: see حَنْفِيَّةٌ.

حَقُّ

1. حَقَّقَ, (S, Mṣb, K,) aor. َ, (Mṣb, K,) inf. n. حَقَّقٌ (S, Mṣb, K) and حَقَّقٌ, (K,) *He was, or became, angered, or enraged: (S, Mṣb, K:) or vehemently angered or enraged: (K, Ḥam p. 29:) or inclining against him: (S:) or it may be from the signification of "cleaving," or "sticking;" as though meaning † rancour, malevolence, malice, or spite, cleave to his bosom. (Ḥam p. 29. [See also حَقَّقٌ, below.]) — [Hence,] لَا يُحَقِّقُ عَلَيَّ *لا يُحَقِّقُ عَلَيَّ*: and مَا يُحَقِّقُ عَلَيَّ جِرَّتَهُ: [thus written in the TA; though it seems to be implied by the manner in which the two sayings are there introduced, in this art., that the verb in each case is حَقَّقَ, from أَحَقَّقَ in the first of the senses assigned to it below:] see جِرَّةٌ.*

2: see 4.

4. أَحَقَّقَ *He bore rancour, malevolence, malice, or spite, [cleaving to him, so as] not to be relaxed; or he hid, in his heart, enmity, and violent hatred, not to be relaxed. (K, TA.) See also 1. — It (the back-bone, or the back, الصُّلْبُ) cleave to the belly [by reason of leanness]. (K.) — It (a camel's hump) became lean and thin. (S.) — He (an ass, K, or, as some say, a camel, and a horse or a mule or an ass, TA) became lean, or light of flesh, or slender, and lean, or lean, and lank in the belly, in consequence of much covering: (K, TA:) or, said of a horse or other animal, (A, TA,) or of a camel, (Ḥar p. 173,) his belly cleave to his back-bone, or back, by reason of leanness. (A, Ḥar p. 173.) — And He (a camel) became fat; had much fat: thus it has two contr. meanings. (Az, TA.) — It (seed-produce [meaning corn]) spread forth the awn, or beard, of its ears, after they had formed, at the head, what resembled little compact balls; (K, TA;) as also حَقَّقٌ. inf. n. حَقَّقِيٌّ. (Ibn-'Abbād, K.) IAqr says that you say of seed-produce [or corn] قَبِيحٌ لَمْ أَحَقَّقِ ثَمَرَهُ أَعْنَاقَهُ ثَمَرٌ حَمَلٌ الدَّقِيقِ, i. e. *Its ears had, at the head, what resembled little compact balls: then the extremities of its awn, or beard, appeared: then the internodal portions of its culms appeared: then [it bore farina; or] it increased, and [its heads] became like the heads of birds. (TA.) = He angered, (S, Mṣb, K,) or enraged, another. (S, Mṣb.) — He made a beast lean, or light of flesh. (Ḥam p. 29.)**

حَقَّقٌ *Anger, or rage: (S, K:) or vehemence of anger or rage: (M, K, Ḥam p. 29:) or † anger, or rage, that cleaves to one: (Ḥar p. 173:) or rancour, malevolence, malice, or spite: (Ḥar p. 568:) pl. حَقَّقَاتٌ. (S, K.)*

حَقَّقِيٌّ (S, Mṣb, K) and حَقَّقِيٌّ (ISd, O, K) *Angered, or enraged; (S, O, Mṣb, K;) as also مُحَقَّقٌ (S, Mṣb:) or vehemently angered or enraged. (K.)*

حَقَّقِيٌّ: see حَقَّقٌ: — and مُحَقَّقِيٌّ.

حنق: see حنق.

حنق *Lean, or light of flesh; or slender, and lean; or lean, and lank in the belly:* (AHeyth, T, TA:) and so the pl. مَحَانِق applied to camels: (S, K:) or the former, applied to an ass, (S,) or a camel, (ISd, TA,) *lean, &c., as above, (S, ISd, TA,) in consequence of much covering, (S,) or from lust, or hunger:* and so مَحَانِق applied to horses; as though they imagined the sing. to be مَحَانِق: (ISd, TA:) or the sing., applied to a horse, (A,) and to an ass, (TA,) *lean, &c., as above, so that the belly cleaves to the back:* and so the pls. مَحَانِق and مَحَانِق applied to horses: (A, TA:) or مَحَانِق signifies *fat*; as also حُنُق [pl. of حُنُق]; (K, TA;) both applied to camels. (TA.)

حنك

1. حَنَّكَ الصَّبِيَّ (S, Mṣb, K,) aor. َ and ُ, inf. n. حَنَّكَ; (Mṣb;) and حَنَّكَهُ (S, Mṣb, K,) inf. n. حَنَّكَهُ; (Mgh, Mṣb;) *He chewed some dates, or some other thing (S, Mgh, Mṣb, K) of a similar kind, (Mṣb,) and rubbed therewith the حَنَّكَ [i. e. palate, or soft palate,] of the child.* (S, Mgh, Mṣb, K.) — And حَنَّكَ الْفَرَسَ, aor. as above, (S, K,) and so the inf. n., (S,) *He put a rope in the mouth of the horse;* (S, K;) held by ISd to be derived from الحَنَّكَ, though it is said that this is not the case; (TA;) as also حَنَّكَهُ; (S, K;) which signifies accord. to Yoo *he put a rope in his mouth and led him:* and thus Ibn-'Arafeh explains the saying of Iblees, in the Kur [xvii. 64], *لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا*, i. e. *† I will assuredly lead to obey me his progeny, except a few.* (TA. [But see 8.]) — And [hence,] حَنَّكَهُ السِّنَّ, inf. n. حَنَّكَهُ and حَنَّكَهُ (K,) *† Age rendered him firm, or sound, in judgment, by means of experience:* (TK:) or *experiences rendered him firm, or sound, in judgment;* (K, TA;) as also حَنَّكَهُ (Zj, S, K,) inf. n. حَنَّكَهُ; (TA;) and حَنَّكَهُ (Zj, S, K,) and حَنَّكَهُ: (K:) this is said to be the case when the wisdom-tooth (سِنُّ الْعَقْلِ) grows forth: and accord. to Lth, *أَسْنَانُ الْعَقْلِ حَنَّكَهُ السِّنَّ signifies his teeth called الْعَقْلُ السِّنَّ [the wisdom-teeth] grew forth.* (TA.) And حَنَّكَهُ الْأُمُورَ *† Affairs did to him what is done to the horse by putting the rope in his mouth; i. e., rendered him experienced and submissive: or trained, or disciplined, and reformed, or improved, him; as also حَنَّكَهُ.* (TA.) And حَنَّكَهُ الدَّهْرَ *† Time, or fortunes, tried, or proved, him, and taught him, and rendered him expert, or experienced, and well informed, or firm, or sound, in judgment.* (IAḡr, TA.) — And حَنَّكَهُ الشَّيْءَ (S, K,) inf. n. حَنَّكَهُ (TA,) *† He understood the thing, and knew it soundly, thoroughly, or well; syn. لَقِفَهُ وَأَحْكَمَهُ; (S, K, TA;) like لَقِفَهُ, inf. n. لَقِفَ.* (TA.)

2. حَنَّكَهُ, inf. n. حَنَّكَهُ, *He rubbed his حَنَّكَ [i. e. palate, or soft palate,] (K, TA) so as to make it bleed:* (TA:) or *he stuch a piece of*

wood, or stick, into his (a beast's) upper حَنَّكَ, or the extremity of a horn, so as to make it bleed; because of something happening therein. (Az, TA.) — See also 1, in three places. — Also *He turned the piece of cloth [forming part of the grave-clothing] beneath his (a corpse's) حَنَّكَ, i. e., the part beneath his chin.* (Mgh.) [See also الحَنَّكَ, below.]

4: see 1. — Also *احْتَنَكَ عَنِ الْأَمْرِ* *He turned him back, or away, from the affair.* (K, TA.)

5. *تَلَّحَى* i. q. *تَلَّحَى*; (S;) i. e. *He turned [a portion of] the turban beneath his حَنَّكَ [here meaning the part beneath his chin and lower jaw].* (S, K.) — See also 8.

8. *احتتك الجراد الأرض* *† The locusts ate what was upon the land; (S, K, TA;) and consumed, or made an end of, its herbage: (S;) or gained the mastery over the land with the حَنَّكَ [here meaning the mouth], and ate [the produce of] it, and extirpated it:* (Er-Rāghib, TA:) derived from الحَنَّكَ, by which is sometimes meant “the mouth,” and “the beak.” (Ináyeh, MF.) And *احتتك البعير الصليانة* *† The camel pulled up by the roots the [plant called] صليانة.* (Az, TA.) And *احتتك [for احتتك الثبث* *† He cropped the herbage] is said of a young gazelle.* (K voce شَصْر, q. v.) And *احتتك* *† He took his (a man's) property;* (ISd, K;) as though he ate it with the حَنَّكَ. (ISd, TA.) And *† He took it entirely; took the whole of it; namely, what another possessed.* (ISd, TA.) And *† He gained the mastery over him, or it; got him, or it, in his power.* (K, TA.) Accord. to Akh, *لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ*, in the Kur [xvii. 64, cited, and explained on the authority of Ibn-'Arafeh, above], means *† I will assuredly extirpate his progeny; and I will assuredly incline them [to obey me]:* (TA:) or, accord. to Fr, *† I will assuredly gain the mastery over his progeny.* (S, TA.) — See also 1, in three places. — Also *احتتك* [and *تحنك*, the latter found by Reiske in this sense, as mentioned in Freytag's Lex.,] *† He (a man) was, or became, firm, or sound, in judgment, [by means of experience:]* (S, TA:) or *experienced and submissive, like the horse in whose mouth the rope has been put.* (TA.)

10. *استحنك* *† He (a man, TA) ate vehemently, (Sgh, K,) or strongly and vehemently, (T, TA,) after eating little, (Sgh, K,) or after eating feebly and little.* (T, TA.) — *استحنكت العضاء* *† The [trees called] عضاء were, or became, pulled up by the roots.* (K.)

حنك: see حنكة, in two places.

حنك: see حنكة.

حنك The part beneath the chin [and lower jaw], (S, Mgh,) of a man &c.: (S:) or [the palate, or soft palate;] the interior of the upper part of the inside of the mouth, (K, TA,) of a man and of a beast: (TA:) and the lower part, from the extremity of the fore part of the two jaws, (K,) below these: (TA:) or the roof of the upper part of the mouth, (Zj) in his “*Khalk el-Insán*,” El-Ghooree, (Mgh, TA,) *from which depends the لَبَاءُ [or uvula]:*

(Zj ubi suprà:) and also applied to the two jaws: (TA:) or, accord. to IAḡr, the حَنَّكَ is the lower part of the mouth, [beneath the lower jaw,] and the فَمْر is the upper part: and the حَنَّكَان are the upper and the lower: (Th, Az, Mgh, TA:) but حَنَّكَ is scarcely ever applied to the upper alone: [this art., however, shows instances in which it is thus applied:] (Az, TA:) it is masc.: (Mṣb:) pl. أَحْنَاكَ (Mṣb, K,) which is its only pl. form. (TA.) Sometimes, [as is often the case in modern Arabic,] The mouth is meant thereby. (Ináyeh, MF.) And The beak: (S, Ináyeh:) حَنَّكَ الْغُرَابِ signifying the beak of the crow, or raven: or the blackness thereof: (K:) or the blackness of its feathers: (Er-Rāghib, TA:) [whence the saying,] *مِنْ حَنَّكَ أَسْوَدَ مِثْلُ حَنَّكَ الْغُرَابِ*, (S,) or *حَنَّكَ مِنْ حَنَّكَ الْغُرَابِ*; respecting which see حَنَّكَ. (TA.) — And *† A party of men seeking after herbage in a district, or country, to pasture [their animals] upon it:* (K, TA:) pl. أَحْنَاكَ. (TA.) You say, *مَا تَرَكَ الْأَحْنَاكَ فِي أَرْضِنَا شَيْئًا*, meaning *† The parties of men passing [in search of herbage left not in our land anything].* (TA.)

حنك: see حنكة, in two places: — and see also حنك. — Also *† Intelligent;* applied to a woman; (K;) and, as some say, with ة: (TA:) and to a man: (K:) so says Fr: (TA:) and pl. of حَنَّكَ, which signifies the same; (TA;) as does also مَحْنُوك. (IAḡr, TA.) — *Eaters:* applied to men. (TA.)

حنكة (Lth, S, K) and حَنَّكَ (Lth, K,) or حَنَّكَ (K,) and حَنَّكَ (Lth, TA,) *† Firmness, or soundness, of judgment, (S, K, TA,) produced by experience: (K, TA:) or age and experience, (Lth, TA,) and knowledge, or skill, in affairs: (TA:) or experience, and good judgment: (W p. 176:) or mature, sound, or right, judgment.* (MA.) They say, *هُرُّ أَهْلِ الْحَنَّكَ* and *الْحَنَّكَ* and *الْحَنَّكَ* *† They are people of age and experience [&c.].* (Lth, TA.) — Also the first, (S, K,) and حَنَّكَ (K,) [or the latter is pl. of the former, (A 'Obeyd, S,)] [or is also pl. of the former,] *A thong, (قِدَّة, A 'Obeyd, S, K, [in the CK قِدَّة,]) or a piece of wood, (K,) which conjoins the [pieces of wood called] عَرَاصِيف*, (so in two copies of the S,) or *عَرَاصِيف*, (K, TA, [in the CK العَرَاصِيف,]) of the [saddle called] رَحْل: so in the T. (TA.)

حنك A bond for the neck, with which a captive is bound: whenever it is pulled, it goes against, or hurts, his حَنَّكَ [i. e., the part beneath the chin and lower jaw]. (TA.) — You say also *أَخَذَ بِحَنَّكَ صَاحِبِهِ*, meaning *He laid hold upon the حَنَّكَ [or part beneath the chin and lower jaw], and the لَبَب [or part between the collar-bones], of his companion, and then dragged him to him.* (TA.) — See also الحَنَّكَ: — and see حنكة.

حنك *† A man rendered firm, or sound, in judgment, by means of experience; (K, TA;) as also حَنَّكَ and حَنَّكَ (S, K) and حَنَّكَ (K) and حَنَّكَ (TA) and حَنَّكَ, q. v.: (Fr, K:) or محنك [i. e. either حَنَّكَ or حَنَّكَ], accord.*

حَانَاةٌ : see what next follows.

حَانُوتٌ (Mgh and K in this art., and Mṣb in art. حَوْن, and mentioned also in the K in arts. حَنْت and حِين) *A shop*; (Mṣb, K;) as also حَانَاةٌ and حَانِيَّةٌ (K,) but this last was unknown to Sb: (TA:) [see دُكَّانٌ, in art. دَكَن:] and particularly the *house* [or *shop*] of a *vintner*, in which wine is sold; as also حَانَةٌ [mentioned in art. حَوْن]; (Mṣb, TA;) called by the people of El-'Irāk مَخْوَرٌ: (TA:) the first of these words (i. e. حَانُوت) is said to be of the measure قَعْلُوتٌ (AAF, Mṣb, TA,) like مَلَكُوتٌ and رَهَبُوتٌ; the و [of the root] being changed into ل, as in طَالُوتٌ and جَالُوتٌ and the like: (Mṣb:) or originally قَعْلُوتٌ, and then قَلْعُوتٌ, like طَاغُوتٌ: (Mgh:) or it is originally حَانَاةٌ, like تَرْقُوتَةٌ: (Mgh, Mṣb: [but the former is said in the Mgh to be the right opinion:]) or it is originally of the measure قَاعُولٌ: (M, Mṣb;) so says El-Farábee; (Mṣb;) from حَنْوَتٌ; what is so called being likened to the building termed حَنْيَّةٌ; the ت being a substitute for و, as is said by AAF, (M,) and being originally ة, changed into ت because of the quiescent letter before it: (Mṣb:) Az says that the ت is augmentative: (TA:) the word is fem. and masc.: (Mgh, Mṣb, TA:) accord. to Zj, when masc., meaning بَيْتٌ: (Mṣb:) pl. حَوَانِيَّتٌ. (Mṣb, TA.) — Also The *vintner* himself: (K in art. حَنْت:) [like حَانِيٌّ &c.]

حَانِيَّةٌ [fem. of حَانٍ, q. v.] — The pl. الحَوَانِي [as a subst.] signifies *The longest of the ribs*; (K;) *four in number*; *two on either side*. (TA.) — And حَوَانِي الْهَرَمِ *The benders of the back of the old man, that cause him to fall prostrate*. (TA. [But what this means I know not.]) — See also حَانُوتٌ.

حَانِيٌّ rel. n. of حَانِيَّةٌ, as also حَانَوِيٌّ; (TA;) or of حَانَةٌ; (Mṣb;) and some say that حَانَوِيٌّ is rel. n. of حَانَاةٌ: (TA:) and حَانَوِيَّتِي is rel. n. of حَانُوتٌ; applied to a man [as meaning *A shopman*, or the *occupant of a shop*: and particularly, as also the first and second, a *vintner*: see also حَانُوتٌ, last sentence; and see the next paragraph]: (Mṣb:) or the Arabs did not say حَانَوِيَّتِي. (Fr, TA in art. حَنْت.)

حَانِيَّةٌ *Wine*; (S and K in art. حِين, and K in the present art.); a rel. n. from حَانَةٌ [mentioned in art. حَوْن]: (S, TA:) or *vintners*; (K in this art.); [from حَانِيٌّ, q. v.; or] a rel. n. from حَانِيَّةٌ. (TA.)

حَانَوِيٌّ } see حَانِيٌّ; for each in two places.
حَانَوِيَّتِي }

أَحْنَى الْقَطْرِ A man *having a* [bent, bowed, or] *humped back*: fem., applied to a woman, حَنْوَاءٌ and حَنْيَاءٌ: (S:) the former fem. also applied, in the same sense, to a she-camel. (K.) — See also the former fem. voce حَانٌ. — فَلَانٌ أَحْنَى — *Such a one is the most af-*

fectionate, kind, or compassionate, of men towards thee. (S.)

مَحْنَاةٌ } see what next follows.
مَحْنَوَةٌ }

مَحْنِيَّةٌ *A bend, or place of bending, of a valley*; (S, K;) *below the acclivity*; (TA;) as also مَحْنَاةٌ and مَحْنَوَةٌ: (K;) pl. مَحَانٍ; (S;) with which أَحْنَاءٌ [pl. of حَنْوٌ] is syn: (TA:) and مَحْنِيٌّ الْوَادِي [in like manner] signifies *the* [bending] *part of the valley that is below the acclivity*. (TA.) — Also, [in one copy of the K written مَحْنِيَّةٌ,] *A bending, or curving, tract of ground*, (Sb, ISd, K,) whether of sand or of any other kind: (Sb, ISd:) Sb says that the ي is substituted for و, because it is from حَنْوَتٌ; which shows that he did not know حَنْيَّتٌ. (ISd.) And مَحْنِيَّةٌ رَمْلٌ *The part of a tract of sand over which winds* [a portion such as is termed] *a حَنْفٌ*. (TA.) — Also *A milking-vessel* (عَلْبِيَّةٌ, q. v.,) *made of the skins of camels* [or rather of a piece of the skin of a camel]: *sand is put into a piece of the skin, which is then suspended, and dries, becoming like a bowl*: (K:) it is more convenient (أَرْفَقُ) to the pastor than other kinds. (TA.)

مَحْنِيٌّ and مَحْنِيٌّ *Bent, or curved*. (Mṣb.)

مَحْنِيٌّ : see what next precedes.

مَحْنِيَّةٌ الْوَادِي : see مَحْنِيَّةٌ.

حو

1. حَوِيٌّ [originally حَوَوٌ]: see what next follows.

9. أَحْوَوِيٌّ (Aṣ, S, K,) [like أَرْعَوِيٌّ, originally أَحْوَوٌ, of the measure أَفْعَلٌ, then أَحْوَوٌ, and then أَحْوَوِيٌّ] aor. يَحْوَوِيٌّ, inf. n. أَحْوَوَاءٌ, said of a horse, (Aṣ, S,) *He was, or became, of the colour termed حَوَّةٌ* [q. v. infra]; as also أَحْوَوِيٌّ (Aṣ, S, K,) [originally أَحْوَوٌ, of the measure أَفْعَلٌ, then أَحْوَوٌ, and then أَحْوَوِيٌّ] aor. يَحْوَوِيٌّ, inf. n. أَحْوَوَاءٌ, (Aṣ, S,) or, accord. to ISd, correctly, أَحْوَوِيَّةٌ, because the ي changes the و [after it] into ي, as it does in أَيَّامٌ [which is originally أَيَّوَامٌ]; (TA;) and أَحْوَوِيٌّ (ISd, K,) [accord. to the pronunciation of the Koofees, as will be seen below, originally أَحْوَوٌ,] said by IB to be found thus written in some of the copies of the book of Aṣ, [that entitled كِتَابُ الْفَرَسِ] but to be a mistake, because it is agreed that there is not in the language a verb ending with three letters of the same kind except اَبْيَضَّ [for اَبْيَضَ]; (TA;) and حَوَوِيٌّ (Aṣ, S, K,) like رَضِيٌّ (K,) [originally حَوَوٌ,] aor. يَحْوَوِيٌّ, inf. n. حَوَوَةٌ, (Aṣ, S,) or حَوَوِيٌّ; (K;) this last verb mentioned by Aṣ as used by some of the Arabs. (S.) And أَحْوَوَاتٌ الْاَرْضُ *The land was, or became, green*; as also أَحْوَوَاتٌ; (K;) [or the latter is correctly أَحْوَوَاتٌ]: IJ says that أَحْوَوَاتٌ is of the measure أَفْعَالَتْ, [originally أَحْوَوَاتٌ, then أَحْوَوَاتٌ, and

then أَحْوَوَاتٌ,] and that the Koofees say أَحْوَوَاتٌ and أَحْوَوَاتٌ; but ISd says that their usage is wrong, for the Arabs say أَحْوَوِيٌّ, like أَرْعَوِيٌّ, and do not say أَحْوَوٌ. (TA.)

11. أَحْوَوِيٌّ : } see 9; for each in three places.
13. أَحْوَوِيٌّ : }

حَوَّةٌ [A brown colour;] *redness inclining to blackness*: (Aṣ, S, K:) or *a colour intermixed with* [the blackish red termed] *كُمَيْتَةٌ, like the rust of iron*: (S:) or *blackness inclining to greenness*. (K.) In the lip, [The brownish colour termed] *سَمْرَةٌ*; (S;) [i. e.] *a colour resembling* [that termed] *اللَّمْيُ and اللَّعْسُ*: (T, TA:) or *a blackness in the lips*; which is approved. (Ḥam p. 386.)

أَحْوِيٌّ *Of the colour termed حَوَّةٌ* [q. v. supra]: and also *black*: (K:) or *black by reason of* [intense] *خَضْرَاءٌ* [by which may be here meant either greenness, or *darh*, or *ashy*, *dust-colour*]: (TA:) applied to a horse, i. q. كُمَيْتٌ [i. e. bay] *overspread with blackness*; (TA;) or *red in the back*; (En-Nadr, TA;) or *more yellow than, but nearly the same as, such as is termed أَحْمَرٌ*, so that one swears, of such a horse, that he is أَحْمَرٌ: (AO, TA: [see مُحْلَفٌ:]) applied to a camel, whose خَضْرَاءٌ [here meaning *dark*, or *ashy*, *dust-colour*] is intermixed with blackness and yellowness: (S:) applied to a man, *having* [a brownish colour such as is termed] *سَمْرَةٌ in the lip*; (S;) or *having a blackness in the lips*, which is approved; (Ḥam p. 386;) fem. حَوَوِيَّةٌ, applied to a woman, (S,) and also to a lip (شَفَّةٌ) as meaning *red inclining to blackness*: (K:) applied to a plant, *inclining to blackness by reason of its intense greenness*; (K:) and such is the softest of plants: (TA:) the pl. is حَوَوٌ; occurring in a trad., in which the best of horses are said to be those thus termed: (TA:) the dim. of أَحْوِيٌّ is أَحْوِيٌّ, in the dial. of him who says أُسَيُّودٌ [instead of أُسَيْدٌ, dim. of أُسُودٌ]; but there is a difference of opinion as to the form with idghám: 'Eesà Ibn-'Omar says أَحْوِيٌّ, making it perfectly decl., which Sb pronounces a mistake: 'Amr Ibn-El-'Alà, or Abou-'Amr Ibn-El-'Alà, (accord. to different copies of the S,) says أَحْوِيٌّ, after the manner of أَحْوِيٌّ, which, also, Sb disallows: Yoo says أَحْوِيٌّ, and this, says Sb, is the regular and right form. (S.) [Hence,] حَوَوَةٌ بَكْرَةٌ *A sheave of a pulley formed of black wood*. (TA.) And نَمْلٌ حَوَوٌ *Red ants*; called نَمْلٌ سَلِيمَانٌ أَحْوِيٌّ. (TA.) نَمْلٌ أَحْوِيٌّ, in the Kur [lxxxvii. 5], means, accord. to Fr, *And hath made it* (the herbage mentioned before) *dried up, black by reason of oldness*: or it may mean *and hath made it to become غَثَاءٌ* [or *decayed, or dried-up, leaves and stalks,*] after it has been green. (TA.)

أَحْوِيٌّ rel. n. of أَحْوِيٌّ. (TA.)

أَحْوِيٌّ : أَحْوِيٌّ and أَحْوِيٌّ : see أَحْوِيٌّ.

أَحْوِيٌّ : see أَحْوِيٌّ.

wife; or a concubine; (K;) because both require to be maintained: (TA:) and, as also **حُوبٌ**, The father and mother: and a sister: and a daughter. (K.) You say, **لِي فِي بَنِي فَلَانٍ حُوبَةٌ**, and **حُبِيَّةٌ** (ISK, S, K*) and **حُوبَةٌ** (K) I have, among the sons of such a one, a female relation such as any of those above specified: (ISK, S:) or one to whom I bear relationship on the side of the mother: (K:) or a relation within the prohibited degrees of marriage. (AZ, TA.) — A sacred, or an inviolable, right of a person, which it would be sinful to disregard; as in the saying, **فَعَلْتَهُ لِحُوبَةِ فَلَانٍ** [I did it for the sake of the sacred, or inviolable, right of such a one]. (A.) — A horse, or similar beast; syn. **دَابَّةٌ**: (K:) for this, also, cannot do without some one to take constant care of it, and to sustain it. (TA.) — The middle of a house. (K.) Perhaps the **ب** in this instance is a substitute for **م**. (TA.)

حُوبَةٌ: see **حُوبٌ**: — and see also **حُوبَةٌ**, in two places. — **حُوبَةٌ مِنَ الْأَرْضِ** A bad tract of land; as also **حُبِيَّةٌ**. (TA.)

حُبِيَّةٌ: see **حُوبٌ**: — and see also **حُوبَةٌ**, in six places: — and **حُوبَةٌ**.

حُوبَةٌ The soul; syn. **نَفْسٌ**; (AZ, S, K;) as also **حُوبٌ**: (AZ, K:) or the soul whose seat is in the heart; syn. **رُوحُ الْقَلْبِ** [also called the animal soul, **رُوحُ حَيَوَانِي**]: see art. **رُوحٌ**: AHei asserts, in a disquisition on the heart, that this word is formed by transcription form **حُبُوَّةٌ**: (TA:) pl. **حُوبَاوَاتٌ**. (S, K.) You say, **حَرَسَ اللَّهُ حُوبًاكَ** [May God guard, or preserve, thy soul]. (A.) — [Also] The body, or person; in Persian **تَن**. (KL.)

حَائِبٌ Slaying; or a slayer: of the dial. of the tribe of Asad. (TA.)

أَحُوبٌ, as an epithet applied to a man, *More, or most, or very, sinful, or criminal.* (S, TA.) [This meaning is implied, but not expressed.]

مُحُوبٌ (K,) or, accord. to some, **مُتَحُوبٌ**, (MF,) and **مُتَحُوبٌ** (K,) A man whose wealth passes away from him, and then returns. (K.)

مُتَحُوبٌ: see what next precedes.

حوت

1. **يَحُوتُ**, **حَاتٌ عَلَى الشَّيْءِ**, aor. **يَحُوتُ**, (S,) inf. n. **حُوتٌ** and **حُوتَانٌ**, (K,) + *He went, or circuted, round about the thing; said of a bird, (S, K, TA,) going, or circuiting, round about water [like a fish (حُوتٌ) in water]; (TA:) and of a wild animal: (K:) as also **بِهِ**. (TA.)*

3. **حَاوَتُهُ** † *He strove, or endeavoured, to turn him, or to entice him to turn, syn. رَاوَعَهُ, (S, L, A, &c.) in the **ك** **رَاغِبُهُ**, but the former is the right explanation, (TA,) **عَنْ شَيْءٍ** from a thing, as, for instance, his family, and his property; (S, TA;) † *he strove, or endeavoured, to beguile him.* (A.) You say, **ظَلَّ يَحَاوِثُنِي بِخَدَعَةٍ** † *He passed the day striving, or endeavouring, to turn**

me, or entice me, by guile, like as the fish (حُوتٌ) does in the water. (A.) — † *He strove, or contended, with him, to repel him.* (K.) — † *He consulted him, or consulted with him.* (K.) — † *He talked with him, consulting, or making promises, in the case of a sale.* (K.)

حُوتٌ Fish: (M, A, K:) or [rather] a fish: (S, TA:) or a great fish; any great fish: (M, Mṣb, TA:) of the masc. gender: (Mṣb:) pl. [of mult.] **حَيْتَانٌ** (S, Mṣb, K) and **حُوتَةٌ** and [of pauc.] **أَحْوَاتٌ**. (K.) — [Hence,] **صَاحِبُ الْحُوتِ** (in the **Ḳur** lxviii. 48) [a surname of *The prophet*] *Jonas.* (Bd, Jel.) — [Hence also,] **الْحُوتُ** † [The constellation *Pisces*;] a certain sign of the Zodiac. (S, K.) And **الْحُوتُ الْجَنُوبِي** † *The constellation Piscis Australis.* (Kzw &c.) And **فَمْرُ الْحُوتِ** † *The bright star [α, called by European astronomers Fomalhaut,] in the mouth of Piscis Australis.* (Kzw &c.)

حُوتِي [Of, or relating to, or like, a fish, or great fish]. You say, **هُوَ حُوتِي الْإِلْتِمَامِ** [He is like a fish, or great fish, in swallowing]. (A, TA.)

حَيْوَتٌ The male of the **حَيَّةٌ** [or serpent]. (A.) [But the proper place of this is art. **حَيَوٌ**.]

حوت

حُوتٌ a dial. var. of **حَيْثٌ**, (S, K,) of the dial. of Teiyi, (Lh, IHsh, K,) or of that of Temeem: (L:) some of the Arabs say **حُوتٌ**, like as some say **حَيْثٌ**; (Ks, Lh, TA;) and some say **حُوتٌ**: (Mughnee and TA in art. **حَيْثٌ**): **حُوتٌ** is the original form; (ISd, TA;) but **حَيْثٌ** is the more chaste of the two forms, and that used in the **Ḳur-án**; though both forms are good. (AZ, TA.) See art. **حَيْثٌ**.

حوج

1. **يَحُوجُ**, (S, Mṣb, K,) aor. **يَحُوجُ**, (S, Mṣb,) inf. n. **حُوجٌ**; (S, K;) and **أَحْتَاجُ**, (S, K,) inf. n. **أَحْتِيَاجٌ**; (K;) and **أَحُوجٌ**; (S, Mṣb, K;) [the second of which is the most common:] the last, irreg. [for by rule it should be **أَحَاجُ**]; (MF;) are syn.; (S, Mṣb, *K;) and **حَاجٌ**, aor. **يَحِجُّ**, inf. n. **حِجٌّ**, signifies the same; (M, TA;) *He, or it, wanted, needed, or required.* (KL, TA.) You say, **حَاجَ إِلَيْهِ**, (M, TA,) and **أَحْتَاجُ إِلَيْهِ**, *He, or it, wanted, needed, or required, him, or it.* (TA.) [And in like manner, **أَحْتَاجُ أَنْ يَفْعَلَ كَذَا** *He wanted, needed, required, or found it necessary, to do, or that he should do, such a thing.*] And **أَحْتِيَاجٌ إِلَى فَلَانٍ** [Such a one was wanted, or needed]. (JK in art. **خَل**.) — Also **حَاجٌ**, aor. and inf. n. as above, *He desired, sought, or sought after.* (TA.) — And **حَاجٌ** and **أَحْتَاجٌ** *He was, or became, poor, or in poverty or want or need.* (TA.)

2. **عَوَجٌ**, **تَحْوِيحٌ**, **عَوَجٌ بِهِ الطَّرِيقُ**, inf. n. **تَحْوِيحٌ**, *i. q.* **عَوَجٌ**, **عَوَجَتْ لَهُ**, [The road led him aside]. (K.) —

(K,) inf. n. as above, (TA,) *I forsook my way in, or in respect of, love of him.* (K.)

4. **أَحُوجٌ**: see 1. — It is also transitive. (Mṣb.) You say, **أَحُوجَهُ إِلَيْهِ غَيْرَهُ** [Another made him to want, or be in need of, him, or it]. (S.) And **أَحُوجِنِي** **إِلَيْكُمْ زَمَانُ السُّوءِ** [Evil time, or evil fortune, made me to be in need of thee]. (A.) And **أَحُوجِنِي لَا إِلَهَ إِلَّا اللَّهُ** [May God not cause me to want such a one]. (A.) And **أَحُوجْتُ إِلَيْهِ** [I was caused to want him, or it]. (A.) And **أَحُوجَهُ اللَّهُ إِلَى كَذَا** [God caused him to want such a thing]. (Mṣb.)

5. **تَحَوَّجٌ** *He sought an object of want, or what he wanted; (K;) or one object of want after another.* (TA.) And **خَرَجَ يَتَحَوَّجُ** *He went forth seeking, or seeking leisurely, or time after time, what he wanted, of the means of his subsistence.* (A, TA.) And **تَحَوَّجَ إِلَى الشَّيْءِ** *He wanted the thing, and desired it.* (L, TA.)

8: see 1, in five places. — Also **أَحْتَاجُ إِلَيْهِ** *He inclined to him.* (K.)

حَاجٌ: see **حَاجَةٌ**. — Also *A certain kind of thorny plant or tree.* (S, K.) See art. **حِجٌّ**.

حُوجٌ Safety; freedom from evil, harm, or the like: so in the phrase **حُوجًا لَكَ** [God grant safety to thee]: (K:) said to a person stumbling. (TA.)

حُوجٌ Poverty. (K.)

حَاجَةٌ (S, K, &c.) and **حَاجِيَّةٌ** (AA, IDrd, &c.) of which latter the former is a contraction, (Kh in the 'Eyn, TA,) or the latter word is unused [except as an epithet, as will be seen below], and **حُوجَةٌ**, (S, K, &c.) are syn. words, of which the meaning is well known: (S, K, TA:) *Want; need; necessity, or necessitude; exigency:* (TA:) [whence,] **أَبْنُ حَاجَةٍ** *one who is constantly in want, or need:* (Har p. 143:) **حَاجَةٌ** is a more general term than **فَقْرٌ**; or each of these terms is more general than the other in some respects, and more particular in others: (TA:) and the former signifies also *a thing wanted, needed, or required; an object of want, of need, or of exigence; a want; a needful, or requisite, thing, affair, or business:* (A, TA:) [and *a thing to be done, an affair, or a business:*] pl. **حَاجٌ**, [or rather this is a coll. gen. n., of which **حَاجَةٌ** is the n. un.,] and **حَاجَاتٌ**, [which is of more frequent occurrence,] (S, Mṣb, K,) and **حُوجٌ**, [which is of rare occurrence,] (S, K,) and **حَوَائِجٌ**, (S, Mṣb, K,) which is anomalous, (S, K,) and was disapproved by **As**, and pronounced by him to be post-classical, but he disapproved it only because of its being anomalous, (S,) and he is said to have retracted his assertion of its being post-classical, (TA,) for it is of frequent occurrence in the [classical] language of the Arabs, (S,) in their verses and in the traditions: (IB, TA:) it seems as though formed from the sing. **حَاجِيَّةٌ**, (S, K,) which some assert to have been not used; or, accord. to some, it may be pl.

of حَوَاجَة, changed from the regular form of حَوَاج, [originally حَوَاجِي,] like صَحَاب, by putting the [elided] ح before the ج, agreeably with what is often done in the language of the Arabs. (TA.) You say, قَضَى حَاجَتَهُ [He accomplished his want]: (TA:) a phrase which signifies [also] he did his business; meaning he eased nature. (ISk, TA.) And خَذَ حَاجَتَكَ مِنَ الطَّعَامِ [Take what thou wantest, or requirerest, of the food]. (A.) And حَاجَتُهُ فِي نَفْسِي حَاجَةٌ and حَاجَةٌ and حَوَاجَةٌ [In my mind is a want]. (AA, TA.) And لِي عِنْدَ فُلَانٍ حَاجَةٌ [I want a thing of such a one]. (TA.) [When the thing wanted, or not wanted, is mentioned, or referred to by a pronoun, the subst. denoting it, or the pronoun referring to it, is preceded by إِي, as in the sayings لِي حَاجَةٌ إِي كَذَا I have a want of such a thing, and مَا لِي إِيهِ حَاجَةٌ I have not any want of it, and مَا حَاجَتُكَ إِيهِ What is the reason of thy want of it, or thy wanting it?] You say also, مَا بَقِيَ فِي صَدْرِهِ حَوَاجَةٌ وَلَا نَوَاجَةٌ إِلَّا قَضَاهَا There remained not in his bosom a want but he accomplished it. (TA.) [The dim. of حَوَاجَةٌ is حَوَاجَةٌ: whence the saying,] مَا لِي فِيهِ حَوَاجَةٌ وَلَا نَوَاجَةٌ I have no want, [nor any little want,] with respect to him, or it. (Lh, S, K.) [See also حَوَاجَةٌ, below.] In the phrase حُجِّجَكَ [Seek the little thing that thou wantest], it seems that the second and third radical letters of the latter word [originally حَوَاجَتَكَ] have been transposed [and that حَوَاجَتَكَ has been then changed into حُجِّجَتَكَ]. (IDrd, AAF, TA.) — مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ I left not any act of disobedience to which I was enticed. (TA from a trad. [But see دَاجَةٌ in art. دوج.])

حَوَاجَةٌ: see حَاجَةٌ, in four places: — and see حَاجَةٌ. — You say also, مَا فِي صَدْرِي بِهِ حَوَاجَةٌ وَلَا نَوَاجَةٌ There is not in my bosom any doubt respecting him, or it. (Th, S, K.) And لَيْسَ لِي فِي كَلِمَتِهِ قَمَارٌ وَلَا نَوَاجَةٌ وَلَا رَوَيْغَةٌ [There is not any doubt in, or in respect of, thine affair, or thy case]. (S.) — And قَمَارٌ عَلَيَّ حَوَاجَةٌ, وَلَا نَوَاجَةٌ, like the phrase قَمَارٌ عَلَيَّ سَوْدَةٌ وَلَا نَوَاجَةٌ, i. e. I spoke to him, and he returned me not a bad word nor a good one. (ISk, S, K.)

حَوَاجَةٌ: see حَاجَةٌ, in two places: — and see حَوَاجَةٌ. — You say also, خَذَ حَوَاجَتَهُ مِنَ الْأَرْضِ حَوَاجَةٌ Take thou a different and winding road of the land. (K.)

حَاجَةٌ: see حَاجَةٌ, in two places. — You say also حَاجَةٌ حَاجَةٌ and حَاجَةٌ حَاجَةٌ A great want; a thing much wanted. (TA.)

مُحَوَّجٌ A man in want, needy, indigent, or poor; (Msb, TA;) [as also مُحْتَاجٌ:] the pl., by rule, should be مُحَوَّجُونَ because it is an epithet applied to a rational being; but the pl. used is مُحَوَّجٌ: some, however, reject this, and

assert that it has not been heard [as a classical word]: (Msb:) ISd thinks that مُحَوَّجٌ is pl. of مُحَوَّجٌ, if the latter word have been used: (TA:) the vulgar say مُحَوَّجٌ [as pl. of مُحَوَّجٌ], meaning مُحْتَاجُونَ. (Mgh.)

مُحَوَّجٌ: } see the next preceding paragraph.
مُحْتَاجٌ: }

حود

1. حَادَ, aor. يَحُودُ, i. q. حَادَ, aor. يَحِيدُ, explained in art. حيد. (K.)

3. تَعَاوَدَهُ الْحُمَى [like تَعَاوَدَهُ] The fever returns to him repeatedly, or time after time. (K.) — هُوَ يَحَاوِدُنَا بِالزَّيَارَةِ He visits us [repeatedly, or time after time,] during the space of several days. (TA.)

حود

1. حَادَ الْإِبِلَ, aor. يَحُودُ, (S, A, L,) inf. n. حَوْدٌ, (S, L, K,) He drove the camels quickly; (S, L, K;) as also أَحْوَدَهَا, (S, L,) inf. n. إِحْوَادٌ: (K;) or violently; (M, L;) like حَارَزَهَا, inf. n. حَوَزٌ: (L;) or roughly: (B:) or he drove the camels to water; like حَارَزَهَا. (A, TA.) — Also He collected the camels together to drive them. (L.) — And حَذَّتْ الْإِبِلَ and حَذَّتْهَا, I mastered, or gained the mastery over, the camels: two forms of the verb mentioned by Zj and IKt and others, as coordinate to قَال and خَاف. (MF, TA.) And حَادَ الْحِمَارُ أَتْنَهُ The he-ass gained the mastery over his she-asses, and collected them together; like حَارَزَهَا: (L:) [and so جَانَبِيهَا:] Lebeed says,

* إِذَا اجْتَمَعَتْ وَأَحْوَدَ جَانِبَيْهَا *
* وَأَوْرَدَهَا عَلَى عَوْجِ طِبْوَالٍ *

[When they became collected together, and he gained the mastery over their flanks, or] drew them together so that not one of them escaped him, [and brought them to the watering-place, galloping upon long crooked legs; for] by عَوْج he means [crooked] legs. (S, L.) — And [hence,] أَحْوَدَ, aor. and inf. n. as above; (L;) and أَحْوَدَ عَلَيْهِ, (S, A, L, K,*) and اسْتَحَادَ; (S, L;) He overcame, mastered, or gained the mastery over, him, or it: (S, A, L, K;) [like حَارَزَهُ.] You say, اسْتَحَادَ عَلَيَّ كَذَا He mastered such a thing; gained the mastery over it; gained possession of it. (L.) اسْتَحَادَ عَلَيْهِمُ الشَّيْطَانُ [in the Kur lviii. 20] means The devil hath overcome them, or gained the mastery over them: (S, L:) or hath gained the mastery over their hearts: (Th, L:) or hath gained the mastery over them, and inclined them to that which he desired of them: (Msb:) or drove them, having gained the mastery over them. (B.) And أَلَمْ نَسْتَحَادْ عَلَيْكُمْ [in the Kur iv. 140], Did we not acquire the mastery over your affairs, and gain possession of your affection? (S, L:) or did we not gain the mastery over you

by befriending and aiding you? (Abou-Isḥāq, L:) or did we not overcome you, and have it in our power to slay you? (Bd.) AZ says that in all verbs coordinate to اسْتَحَادَ, the original letters of the root may be preserved: that the Arabs say اسْتَجَابَ and اسْتَصَابَ, and اسْتَجَابَ and اسْتَجَابَ: and that their doing so is agreeable with a rule constantly obtaining with them. (S.) The grammarians say that he who says حَادَ, aor. يَحُودُ, says only اسْتَحَادَ; and he who says أَحْوَدَ, says in like manner اسْتَحَادَ. (L.) — Also حَادَ, aor. يَحُودُ, (L,) inf. n. حَوْدٌ, (L, K,) He guarded, kept, kept safely, protected, took care of, or minded, [a person, or thing;] syn. حَاطَ, (L,) inf. n. حَوَاطٌ. (L, K.) And حَادَ عَلَيْهِ, (L,) inf. n. حَوْدٌ; (K;) and أَحْوَدَ, inf. n. إِحْوَادٌ; (TA:) He was observant, or regardful, of it; (L, K;) as, for instance, of prayer: from حَادَ الْإِبِلَ signifying “he collected the camels together to drive them.” (L.) — And حَادَ, He did a thing, or an affair, firmly, soundly, thoroughly, or well. (L.) — Also, aor. and inf. n. as above; and أَحْوَدَ, inf. n. إِحْوَادٌ; and أَحْوَدَ السَّيْرَ; He journeyed hard; went a hard, or vehement, pace. (L.)

4. أَحْوَدَ, inf. n. إِحْوَادٌ: see 1, in four places. — أَحْوَدَ ثَوْبَهُ He gathered together his garment, (L, K,) and drew it to him. (L.) — أَحْوَدَ الْقَدْحَ [in some copies of the K الْقَدْحَ] He (a workman, [in some copies of the K صَانِعٌ] made the arrow light, by scraping, or paring, it: (L, K:) a phrase used by Lebeed, in describing the arrow termed الْبَنِيعَ. (L.)

10. اسْتَحَادَ and اسْتَحَادَ: see 1, in four places.

حَادَ الْبَتْنِ (S, L, K) and حَادَ الْبَتْنِ (A, L, Msb) and حَادَ الْبَتْنِ [The part of the back of a horse that is beneath the بُد [or saddle-cloth]; (S, A, L, Msb, K;) i. e. the middle thereof; (Msb;) as also الْحَالُ (Sh, A, L) and حَالُ الْبَتْنِ: (S, L:) also the line along the middle of the back (M, L) of a man; (L;) but الْحَالُ is more approved in this sense: (M, L:) and الْحَادُ signifies also the back of a man; (L, K;) like الْحَالُ: pl. أَحْوَادٌ. (L.) [Hence,] خَفِيفُ الْحَادِ † A man light of back; (S, A, L, Msb;) as also خَفِيفُ الْحَالِ; (A;) meaning having little property: and also having a small family to maintain: (L:) or having little property and a small family to maintain: (L, K;) like خَفِيفُ الظَّيْرِ. (A, L, Msb.) And كَيْفَ حَادُكَ and كَيْفَ حَالُكَ † [lit. How is thy back? meaning, thy state, or condition?]. (Sh, L.) حَادٌ and حَادَةٌ both signify † A state, or condition; like حَالٌ and حَالَةٌ, which are the more approved words. (TA.) You say, هُمَا بِحَادَةٍ وَوَاحِدَةٍ † They both are in one state, or condition. (K.) — الْحَادَانِ The parts of the backs of the two thighs (of a camel, A) against which the tail falls, (S, A, L, K,) on this side and on that: (L:) or the parts of the two thighs of a beast that face one when he stands behind it: and two portions of flesh in the outer sides of the two thighs of a man &c.: (ISd, L:) or the hinder parts of the two

thighs: pl. أَحَادٍ. (Ham p. 443.) They say, أَتَقَعُ اللَّيْنِ مَا وَلِيَّ حَادِي النَّاقَةِ [The most thirst-quenching of milk is that which is next to the hinder parts of the two thighs of the she-camel]: i. e., when it is fresh-drawn, without her having been previously sucked by a young one. (TA. [But the first word, there, is أَنْفَع, which I regard as a mistranscription.])

حَادَةٌ: see الْحَادُ, in two places.

أَحْوَدِي: see أَحْوَدِي.

طَرِدٌ أَحْوَدٌ A quick hunting. (L.)

أَحْوَدِي Quick in journeying, or in pace; one who goes a journey of ten nights in three. (L.) And hence, † Quick in everything that he undertakes: quick, sharp, and active in affairs: (L:) active and skilful: (K:) active in a thing by reason of his skilfulness: (AA, S, L:) applied [as meaning active by reason of expertness] to the wing of a bird of the kind called قَطَا, by a poet, (S, L,) namely, Homeyd Ibn-Thowr: (S:) quick in his affairs, who prosecutes them, or carries them on, well: (L:) one who prosecutes, or carries on, affairs in the best manner, by reason of his knowledge thereof: (A:) one who manages things skilfully, well, or thoroughly: (Msb:) ready, or prompt, in affairs, who masters them, and to whom nothing is out of his way, or sphere, or compass; (As, S, L, K;): as also حَوِيدٌ: (L,* K:): one who overcomes, or masters. (L.) And أَحْوَدِي signifies the same. (S and K &c. in art. حوز.) — It is applied by a poet to thick water (مَاءٌ مِنْ الطَّنْثَةِ) as meaning † Quick in moving the bowels. (S, L.)

حور

1. حَارٌ, aor. حَوَّرَ, (S,) inf. n. حَوْرٌ and حَوْرٌ (S, K) and حَوْرٌ, a contraction of the form next preceding, used in poetry, in case of necessity, (TA,) and مَحَارٌ (S, K) and مَحَارَةٌ (K) and حَوْرَةٌ (TA,) He, or it, returned, (S, L, K,) إِلَى شَيْءٍ to a thing, and عَنْهُ from it. (L.) — [Hence,] حَارٌ عَلَيْهِ It (a false imputation) returned to him [who was its author; or recoiled upon him]. (TA, from a trad.) — And حَارَتْ الغَصَّةُ The thing sticking in the throat, and choking, descended; as though it returned from its place. (TA.) — [And حَارَ, inf. n. حَوْرٌ and حَوْرٌ, He returned from a good state to a bad.] You say, حَارَ بَعْدَ مَا كَانَ (TA on the authority of 'Aṣim, and so in a copy of the S,) He returned from a good state after he had been in that state: (A'Obeyd, S,* TA:) so says 'Aṣim: (TA:) or حَارَ بَعْدَ مَا كَانَ (TA, and so in copies of the S,) He became in a state of defectiveness after he had been in a state of redundancy: (TA:) or it is from حَارَ, inf. n. حَوْرٌ, He untwisted his turban: (Zj, TA:) and means † He became in a bad state of affairs after he had been in a good state. (TA. [See حَوْرٌ, below.]) — حَارَ وَبَارَ He became in a defective and bad state. (TA. [Here بار is an imitative sequent; (see حَائِرٌ); as is also يَبُورُ in a phrase mentioned below.]) — حَارَ, aor. as above, (Msb,) inf. n.

Bk. I.

حَوْرٌ (S, A, Msb, K) and حَوْرٌ (S, A, K) and مَحَارَةٌ (S) and مَحَارٌ, (M and TA in art. اول,) It decreased, or became defective or deficient. (S,* A,* Msb, K,* [See also حَوْرٌ, below.]) — Also, inf. n. حَوْرٌ (TA) and حَوْرٌ, (S, K,) He perished, or died. (S,* K,* TA.) — Also, aor. يَحْوُرُ, inf. n. حَوْرٌ, He, or it, became changed from one state, or condition, into another: and it became converted into another thing. (TA.) — مَا يَحْوُرُ فَلَانٌ وَلَا يَبُورُ Such a one does not increase nor become augmented [in his substance] (Ibn-Hāni, K*) is said when a person's being afflicted with smallness of increase is confirmed. (Ibn-Hāni, TA.) — حَارَ, (TK,) inf. n. حَوْرٌ, (K,) He was, or became, confounded, or perplexed, and unable to see his right course; syn. تَحَيَّرَ. (K,* TK.) [See also art. حير.] — See also 2. حَوْرٌ, aor. حَوْرٌ, inf. n. حَوْرٌ; (K;) and حَوْرٌ, aor. and inf. n. as above; (Msb;) and أَحْوَرٌ, (K,) inf. n. أَحْوَرٌ; (TA;) and أَحْوَرٌ; (S, K;*) He, (a man, K, TA,) and it, (an eye, S, Msb, K,* TA,) was, or became, characterized by the quality termed حَوْرٌ as explained below. (S, Msb, K, TA.)

2. حَوْرَةٌ, inf. n. تَحْوِيرٌ, He made him, or it, to return. (Zj, K.) — He (God) denied him, or prohibited him from attaining, what he desired, or sought; disappointed him; frustrated his endeavour, or hope; (K, TA;) and caused him to return to a state of defectiveness. (TA.) — حَوْرٌ, inf. n. as above, He whitened clothes, or garments, (S, Msb,) and wheat, or food: (S:) and حَارَ, (K,) aor. يَحْوُرُ, inf. n. حَوْرٌ, (TA,) he washed and whitened a garment, or piece of cloth; (K;) but حَوْرٌ is better known in this sense. (TA.) — حَوْرٌ عَيْنَ البَعِيرِ (inf. n. as above, TA,) He burned a mark round the eye of the camel with a circular cauterizing-instrument, (S, K,* on account of a disorder: because the place becomes white. (TA.) — [He prepared skins such as are called حَوْرٌ: a meaning indicated, but not expressed, in the TA. — And app. He lined a boot with such skin: see مَحْوَرٌ.] — Also, (inf. n. as above, TA,) He prepared a lump of dough, and made it round, (S, K,) with a مَحْوَرٌ, (TA,) to put it into the hole containing hot ashes in which it was to be baked: (S, K:) he made it round with a مَحْوَرٌ. (A.)

3. حَاوَرَهُ, (A, Mgh, Msb,) and حَاوَرَهُ الكَلَامَ, (TA in art. رجع, &c.) inf. n. مَحَاوَرَةٌ (S, Mgh, K) and حَوَارٌ, (A, Mgh,) He returned him answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, with him; or bandied words with him; syn. رَاجَعَهُ الكَلَامَ, (S, and Jel in xviii. 35,) and رَاجَعَهُ الكَلَامَ, (A, Mgh, Msb,) or رَاجَعَهُ فِي الكَلَامِ, (Bd in xviii. 32,) or, of the inf. n., مَرَاجَعَةُ التَّنَطُّقِ. (K.) And حَاوَرَهُ He vied, or competed, with him, or contended with him for superiority, in glorying, or boasting, or the like; syn. فَاخَرَهُ. (Jel. in xviii. 32.)

4. أَحَارَ [He returned a thing]. You say, طَحَنَتْ فَهِيَ أَحَارَتْ شَيْئًا She ground, and did not

return (مَا رَدَّتْ) anything of the flour [app. for the loan of the hand-mill: see حَوْرٌ, below]. (S, K.) — أَحَارَ الغَصَّةَ He swallowed the thing sticking in his throat and choking him; [as though he returned it from its place: see 1: see also 4 in art. حير: and see an ex. voce مَشْفَرٌ.] (TA.) And الإِحَارَةُ فَلَانٌ سَرِيعٌ Such a one is quick in swallowing: [said to be] from what next follows. (Meyd, TA.) — أَحَارَ, (S, K, &c.) inf. n. إِحَارَةٌ, (TA,) He returned an answer, or a reply. (Msb, TA.) You say, كَلَّمْتُهُ فَمَا أَحَارَ إِلَيَّ جَوَابًا I spoke to him, and he did not return to me an answer, or a reply. (S, A,* Msb,* K,*.) And in like manner, مَا أَحَارَ بِكَلِمَةٍ [He did not return a word in answer, or in reply]. (TA.) — أَحَارَتْ She (a camel) had a young one such as is called حَوَارٌ. (K.)

6. تَحَاوَرُوا, (Msb, K, &c.) inf. n. تَحَاوَرٌ, (S, K,) They returned one another answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, one with another; or bandied words, one with another; syn. تَحَاوَبُوا, (S, K,) and تَرَاجَعُوا, (Jel in lviii. 1,) or تَرَاجَعُوا فِي الكَلَامِ, (Msb, K,) or تَرَاجَعُوا فِي الكَلَامِ. (Bd in lviii. 1.) [And They vied, or competed, or contended for superiority, one with another, in glorying, or boasting, or the like: see 3.]

9. أَحْوَرٌ, (S, K, &c.) inf. n. أَحْوَرٌ, (K,) It (a thing, S, Msb, and the body, TA, and the part around the eye, A, and bread, S, or some other thing, TA) was, or became, white. (S, A, Msb, K.) — See also 1, last sentence.

10. اسْتَحَارَهُ He desired him to speak [or to return an answer or a reply; he interrogated him]. (S, K.) And اسْتَحَارَ الدَّارَ He desired the house to speak [to him; he interrogated the house; as a lover does in addressing the house in which the object of his love has dwelt]. (IAqr.)

حَوْرٌ inf. n. of حَارَ. (S, A, Msb, K.) [Hence,] نَعُوذُ بِاللَّهِ مِنَ الحَوْرِ بَعْدَ التَّوْبِ, (TA on the authority of 'Aṣim, and so in a copy of the S,) a trad., (TA,) meaning We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundancy: (S:) or مِنَ الحَوْرِ بَعْدَ التَّوْبِ, (TA, and so in copies of the S,) meaning as above: (S, TA:) or † from a bad state of affairs after a good state; from حَوْرٌ signifying the “untwisting” a turban: (TA:) or from returning and departing from the community [of the faithful] after having been therein; [from حَارَ “he untwisted” his turban, and] from حَوْرٌ “he twisted” his turban upon his head. (Zj, TA. [See also حَوْرٌ.] — حَوْرٌ فِي مَحَارَةٍ (S, K,) and حَوْرٌ, (K,) Deficiency upon deficiency, (S, K,) and return upon return, (TA,) is a prov., applied to him whose good fortune is retiring; (S, K;) or to him who is not in a good state; or to him who has been in a good state and has become in a bad state: (K:) or the saying is, فَلَانٌ حَوْرٌ فِي مَحَارَةٍ [Such a one is suffering deficiency upon deficiency: حَوْرٌ being used in the sense of حَائِرٌ, like بَوْرٌ in the sense of بَائِرٌ]: so heard by IAqr; and said by him to be applied in

the case of a thing not in a good state; or to him who has been in a good state and has become in a bad state. (TA.) One says also, *الباطل في حور* *What is false, or vain, is waning and retreating.* (TA.) And *إنه في حور وبور* (K.) or *حور بور* (K in art. حبر.) *Verily he is engaged in that which is not a skilful nor a good work or performance:* (so in the L: in the K, for *إتارة* is put *إتارة* [which is evidently a mistake]: TA:) or *he is in a bad state, and a state of perdition:* (TA in art. حبر:) or *in error.* (K. [See also *بور*: and see *بائر*, in art. بور; where it is implied that *بور* is here an imitative sequent of *حور*].) And *ذهب فلان في حور* *Such a one went away in a defective and bad state.* (L, TA.) — See also *حور* = *What is beneath the [part called] كور* of a turban. (K.) = *The bottom of a well or the like.* (K.) — Hence, (TA,) *هو بعيد الحور* *He is intelligent;* (K;) *deep in penetration.* (TA.)

حور: see *حور*, in two places. = Also [app. A return of flour for the loan of a hand-mill; like *عقبة* (a subst. from *أعقب*) signifying some broth which is returned with a borrowed cooking-pot:] a subst. from *احارت* in the phrase *طحنت فما احارت شيئا* [q. v. supra]. (S, K.)

حور Intense whiteness of the white of the eye and intense blackness of the black thereof, (S, Mṣb, K,) with intense whiteness, or fairness, of the rest of the person: (K:) or intense whiteness of the white of the eye and intense blackness of the black thereof, with roundness of the black, and thinness of the eyelids, and whiteness, or fairness, of the parts around them: (K:) or blackness of the whole [of what appears] of the eye, as in the eyes of gazelles (AA, S, Mṣb, K) and of bulls and cows: (AA, S:) and this is not found in human beings, but is attributed to them by way of comparison: (AA, S, Mṣb, K:) Aṣ says, I know not what is *الحور* in the eye. (S.) — Also [simply] *Whiteness.* (A.) = *Red skins, with which [baskets of the kind called] سلال are covered:* (S, K:) [a coll. gen. n.:] n. un. with *ة*: (S:) pl. *حوران*: (K, TA: in the CḲ *حوران*;) or (so in the TA, but in the K “and”) a *hide dyed red:* (K, TA:) or *red skins, not [such as are termed] قرظية*: pl. *أحور*: (AHn:) or *skins tanned without قرظ*: or *thin white skins, of which [receptacles of the kind called] أسفاط are made:* or *prepared sheep-skins.* (TA.) [In the present day, pronounced *حور*, applied to *Sheep-skin leather.*] = *A certain kind of tree:* the people of Syria apply the name of *حور* to the *plane-tree* (دلب); but it is *حور*, with two fet-hahs: in the account of simples in the *Kánoon* [of Ibn-Seeñ], it is said to be a *certain tree of which the gum is called كهرية*: (Mgh:) [by the modern Egyptians (pronounced *حور*) applied to the *white poplar*:] a *certain kind of wood, called البيصاء*, (K,) because of its whiteness. (TA.) = *The third star, [e,] that next the body, of the three in the tail of Ursa Major.* (Mir-át ez-Zemán, &c. [In the K

it is incorrectly said to be the third star of *بنات نعش الصغرى*. See *القائد*, in art. *قود*].)

حارة [A quarter of a city or town; generally consisting of several narrow streets, or lanes, of houses, and having but one general entrance, with a gate, which is closed at night; or, which is the case in some instances, having a by-street passing through it, with a gate at each end:] a *place of abode of a people, whereof the houses are contiguous:* (Mṣb:) *any place of abode of a people whereof the houses are near [together]:* (K in art. حبر:) *a spacious encompassed tract or place;* syn. *مستدار من فضاء*: (A:) pl. *حارات*. (A, Mṣb.)

حيرة: see *حوير*.

حوراء fem. of *أحور* [q. v.]. — Also *A round, or circular, burn, made with a hot iron;* (K;) [around the eye of a camel; (see 2;)] so called because its place becomes white. (TA.)

حوراء: see *حوراء*, under *حوراء*.

حوراء: see *حوير*: and see *حور*.

حوراء (S, K, &c.) and sometimes with *كسر* [*حوراء*], (K,) but this latter is a bad form, (Yaḳoob,) *A young camel when just born:* (T, K:) or *until weaned;* (S, K;) i. e. *from the time of its birth until big and weaned;* (TA:) when it is called *فصيل*: (S:) fem. with *ة*: (IAḥ:) pl. (of pauc., S) *أحوراء* and (of mult., S) *حوران* and *حيران*. (S, K.) [Its flesh is insipid: see a verse cited as an ex. of the word *مسيخ*.]

— [Hence,] *عقرب الحيران* *The scorpion of winter;* because it injures the *حوراء*, (K, TA,) i. e. the young camel. (TA.)

حوراء: see *حوير*: and see also *حوراء*.

حوير (S, K) and *حويرة* (S, and so in some copies of the K,) or *حويرة*, (so in other copies of the K and in the TA,) and *حوراء* (S, K) and *حوراء* (K) and *حوراء* (S, K, TA, in the CḲ *حوراء*) and *حوراء* [originally an inf. n. of 3] and *حيرة* (K) and *حور*, (TA,) *An answer; a reply.* (S, K.) You say, *ما رجعت إني حوراء*, &c., *He did not return to me an answer, or a reply.* (S.) [See a verse of *Tarafeh* cited voce *مجبذ*.]

حويرة, or *حويرة*: see what next precedes.

حوراء One who whitens clothes, or garments, by *washing and beating them.* (S, M, Mṣb, K.) Hence its pl. *حوراء* is applied to *The companions [i. e. apostles and disciples] of Jesus,* because their trade was to do this. (S, M, Mṣb.) [Or it is so applied from its bearing some one or another of the following significations.] — *One who is freed and cleared from every vice, fault, or defect:* [or] *one who has been tried, or proved, time after time, and found to be free from vices, faults, or defects;* from *حار* “he returned.” (Zj, TA.) — *A thing that is pure, or unsullied: anything of a pure, or an unsullied,*

colour: and hence, — *One who advises, or counsels, or acts, sincerely, honestly, or faithfully:* (Sh:) or *a friend; or true, or sincere, friend:* (TA:) or *an assistant:* (S, Mṣb, K:) or *a strenuous assistant:* (TA:) or *an assistant of prophets:* (K:) or *a particular and select friend and assistant of a prophet:* and hence the pl. is applied to the *companions of Moḥammad* also. (Zj.) — *A relation.* (K.) — And *حوراء* *A white, or fair, woman;* (A;) as also *حوراء*; (T, K;) and so *حوراء*, without implying *حور* of the eye: (TA:) pl. of the first *حوراء*: (A:) or this pl. signifies *women of the cities or towns;* (K;) so called by the Arabs of the desert because of their whiteness, or fairness, and cleanness: (TA:) or *women clear in complexion and skin;* because of their whiteness, or fairness: (TA:) or *women inhabitants of regions, districts, or tracts, of cities, towns, or villages, and of cultivated land:* (Ksh and Bḍ in iii. 45:) or [simply] *women;* because of their whiteness, or fairness. (S.)

حوراء White, applied to flour: (A, *K:) such is the best and purest of flour: (K, TA:) and in like manner applied to bread: (A:) or *whitened,* applied to flour; (S;) and, in this latter sense, to any food. (S, K.) [See also *سميد*: and see *مخور*.]

حوراء *A man in a defective and bad state:* (S, TA:) or *perishing, or dying.* (S.) [See the same phrase in art. *حبر*: see also *حور*: and see *بائر*, in art. *بور*; where it is said that *بائر* is here an imitative sequent of *حور*.] — See also *مخارة*.

أحور (K,) applied to a man, (TA,) *Having eyes characterized by the quality termed حور as explained above:* (K:) and so *حوراء*, [the fem.,] applied to a woman: (S, Mṣb, K:*) pl. *حور*. (S, K.) And *حور العين*, applied to women, *Having eyes like those of gazelles and of cows.* (AA, S.) Az says that a woman is not termed *حوراء* unless *Combining حور of the eyes with whiteness, or fairness, of complexion.* (TA.) See also *حوراء*, under *حوراء*. — *طرب أحور* *An eye of pure white and black.* (A.) — *الأحور* *A certain star:* (S, K:) or (K) *Jupiter.* (S, K.) = Also *Intellect:* (ISk, S, K:) or *pure, or clear, intellect;* like an eye so termed, of pure white and black. (A.) So in the saying, *ما يعيش بأحور* [He does not live by intellect: or by pure, or clear, intellect]. (ISk, S, A.)

أحور A man (TA) white, or fair, (S, K,) of the people of the towns or villages. (TA.) [See also *حوراء*; of which the fem. is applied in like manner to a woman.]

مخار: see *مخارة*, in two places.

مخور The pin of wood, or, as is sometimes the case, of iron, on which the sheave of a pulley turns; (S;) the iron [pin] that unites the bent piece of iron which is on each side of the sheave of a pulley, and in which it [the *مخور*] is inserted, and the sheave itself: and a piece of wood which unites (تجمع) the sheave of a large pulley

[app. with what is on each side of the latter; for it seems to mean here, also, the pivot]: (K:) some say that it is so called because it turns round, returning to the point from which it departed: others, that it is so called because, by its revolving, it is polished so that it becomes white: (Zj:) pl. مَحَاوِر. (A.) One says, قَلِقَتْ مَحَاوِرُهُ, meaning † His circumstances, (A,) or affair, or case, (K,) became unsettled: (A, K:) from the state of the pin of the sheave of a pulley when it becomes smooth, and the hole becomes large, so that it wabbles. (A.) — Also A thing (K) of iron (TA) upon which turns the tongue of a buckle at the end of a waist-belt. (K.) — And An iron instrument for cauterizing [app. of a circular form: see 2]. (K.) — And The wooden implement (S, K) of the baker, or maker of bread, (S,) with which he expands the dough, (K,) and prepares it, and makes it round, to put it into the hot ashes in which it is baked: (TA:) so called because of its turning round upon the dough, as being likened to the محور of the sheave of a pulley, and because of its roundness. (T.)

مَحَاوِرَةٌ: see حَوْرٌ, in two places. — Also A place that returns [like a circle]: or in which a return is made [to the point of commencement]. (K.) — A mother-of-pearl shell; an oyster-shell: (S, I Ath, Mṣb, K:) or the liha thereof, of bone: (S, K:) pl. مَحَاوِرٌ and [coll. gen. n.] مَحَاوِرٌ. (L.) — And hence, A thing in which water is collected; as also حَاوِرٌ. (I Ath.) — [Hence also,] An oyster [itself]; expl. by الصَّدْفِيْنِ. (L in art. مَحْر.) — The cavity of the ear; (K;) i. e. the external, deep, and wide, cavity, around the ear-hole; or the صَدْفَةٌ [or concha] of the ear. (TA.) — The part of the shoulder-blade called its مَرْجِع [q. v.]: (S, K:) or the small round hollow that is in that part of the shoulder-blade in which the head of the humerus turns. (TA.) — The small round cavity of the hip: and the dual signifies the two round heads [?] of the hips, in which the heads of the thighs turn. (TA.) — The palate; syn. حَنْكٌ: and without ة, i. e. مَحَاوِرٌ, the same, of a man: and, this latter, the place, in a beast, where the farrier performs the operation termed تَحْنِيْكٌ: (TA:) or the former signifies the upper part of the mouth of a horse, internally: (I Ath, TA:) or the inner part of the palate: (Abu-l-'Omeythil, TA:) or, [which seems to be the same,] the portion of the upper part of the mouth which is behind the فَرَاشَةٌ [or فَرَاش]: and the passage of the breath to the innermost parts of the nose: (TA:) or مَحَاوِرَةُ الْحَنْكِ signifies the part [of the palate] which is a little above the place where the farrier performs the operation termed تَحْنِيْكٌ. (S.) — The part between the frog and the extremity of the fore part of a solid hoof. (Abu-l-'Omeythil, K.) What is beneath the إِطَار [q. v., app. here meaning the اطار of the hoof of a horse or the like]. (TA.) And The مَنَسِر [i. e. toe, or nail, &c.,] of a camel. (TA.) — A thing resembling [the hind of vehicle called] ا هُوْدُجٌ; (K;) pronounced by the vulgar مَحَاوِرَةٌ, with teshdeed: pl. مَحَاوِرَاتٌ (TA) [and مَحَاوِرٌ, which is often applied in the

present day to the dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and, with a small tent over them, compose a هُوْدُجٌ: the [ornamented هُوْدُجٌ called the] مَحْمِلٌ [vulgarly pronounced مَحْمِلٌ] of the pilgrims [which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan; such as is described and figured in my work on the Modern Egyptians]. (Mṣb.) — I. q. خَطٌّ [A line, &c.]. (K.) — And i. q. نَاجِيَةٌ [A side, region, quarter, tract, &c.]. (K.)

حَوْبِرٌ and مَحْوَرَةٌ: see حَوْبِرٌ. مَحْوَرَةُ الْقَدْرِ The whiteness of the froth, or of the scum, of the cooking-pot. (S.) — جَفْنَةٌ مَحْوَرَةٌ, [in the copies of the K, erroneously, مَحْوَرَةٌ,] A bowl whitened by [containing] camel's hump, (S, L, K,) or its fat. (A.) مَحْوَرٌ Dough of which the surface has been moistened with water, so that it is shining. (TA.) [See also 2.] — أَعْيُنٌ مَحْوَرَاتٌ, in a verse of El-'Ajjāj, Eyes of a clear white [in the white parts] and intensely black in the black parts. (S.) — A boot lined with skin of the hind called حَوْرٌ. (K.)

حَوْرٌ A possessor of [flour, or bread, such as is termed] حَوْرَاوِي. (TA.) مَحَاوِرَةٌ: see حَوْبِرٌ.

حوز

1. حَاوَرَهُ, (S, A, Mṣb,) aor. يَحْوِرُهُ, (Mṣb,) inf. n. حَوْرٌ and حَيَاوَرَةٌ; (S, A, Mṣb, K;) as also حَاوَرَهُ, [aor. يَحْوِرُهُ,] inf. n. حَوْرٌ; (Mṣb;) He drew, collected, or gathered, it together; (S, A, Mṣb, K;) and so احتَاوَرَهُ, (TA:) inf. n. احتَاوَرٌ; (K;) and حَوْرُهُ, inf. n. تَحْوِيرٌ: (TA:) he drew, collected, or gathered, it together (namely, property or wealth &c., TA) to himself; (S, A, Mṣb;) as also احتَاوَرَهُ, (S,) and احتَاوَرَهُ لِنَفْسِهِ, (A, TA,) and احتَاوَرَهُ إِلَيْهِ, and احتَاوَرَهُ إِلَيْهِ. (TA.) You say, خَاوِرٌ عَلَيْكَ بِحَيَاوَرَةِ الْمَالِ Take thou to the collecting of wealth. (A, TA.) — حَاوَرَهُ, aor. يَحْوِرُهُ, (TA,) inf. n. حَوْرٌ, (K, TA,) He had, held, or possessed, it; had it, or held it, in his possession; had, took, got, obtained, or acquired, possession, or occupation, of it; (AA, K, TA; [الملك, given as an explanation of the inf. n. in the CK, is a mistake for الملك;]) he took, or received, it; he had it, or took it, to, or for, himself. (AA, TA.) [See حَوْرَةٌ, below. Hence, It comprehended, comprised, or embraced, it.] — حَاوَرَ الْأَرْضَ, inf. n. حَوْرٌ, He took for himself the land, and marked out its boundaries, and had an exclusive right to it. (TA: but only the inf. n. is there mentioned.) — حَاوَرَ, aor. يَحْوِرُ, also signifies [He or] it overcame, conquered, or mastered, [a thing,] as in an instance in art. حَزْرٌ, voce حَزَارٌ: (Sh, K;) [as also حَاوَرَ.] — Also, (A, TA,) inf. n. حَوْرٌ, (K,) † He compressed a woman: (A, K, TA:) [as though he mastered her.] — حَاوَرَ الْجَمَارَ أْتَنَهُ The

he-ass gained the mastery over his she-asses, and collected them together; as also حَاوَرَهَا. (L in art. حَوْرٌ.) — حَاوَرَ الْإِبِلَ, aor. يَحْوِرُهَا, (S, A, Mṣb,) inf. n. حَوْرٌ, (S, K,) He drove the camels gently; (S, Mṣb, K;) as also حَاوَرَهَا, aor. يَحْوِرُهَا, (S, Mṣb,) inf. n. حَوْرٌ; (S, TA;) and حَوْرَهَا. (TA.) Also He drove the camels vehemently; (K;) and so حَاوَرَهَا, aor. يَحْوِرُهَا, (TA in art. حَوْرٌ,) inf. n. حَوْرٌ: (K in art. حَوْرٌ:) thus bearing two contr. significations: (K:) [as also حَاوَرَهَا:] you say [also] حَوْرَهَا, [unless this be a mistranscription for حَوْرَهَا,] meaning, Drive thou them vehemently. (TA.) Also He drove the camels to water; (A;) and so حَوْرَهَا; (S, A;) [and حَاوَرَهَا:] or حَوْرَهَا, (Aṣ, S, K,) inf. n. تَحْوِيرٌ, (K,) signifies he drove them during the first night to water, (Aṣ, S, K,) it being distant from the pasture: (Aṣ, S:) because in that night they are driven gently. (TA.) [See also حَوْرٌ, below.] — حَاوَرَ الشَّيْءَ He removed the thing from its place; put it away; placed it at a distance. (Sh, TA.)

2. حَوْرَهُ: see 1, first sentence: — and حَوْرٌ: see 1, in three places.

4. أَحْرَزَ الْإِبِلَ: see 1.

5. تَحَوَّرَ He, or it, writhed, or twisted, about, (K, TA,) and turned over and over; (TA;) as also تَحَوَّرَ: (K:) or was restless, or unquiet, not remaining still, upon the ground. (Lth, TA.) You say, تَحَوَّرَتِ الْحَيَّةُ, and تَحَوَّرَتْ, The serpent writhed, or twisted, about. (Both in the S; and the latter in the K in art. حَوْرٌ.) And مَا لَكَ تَحَوَّرَ تَحَوَّرَ الْحَيَّةُ, and تَحَوَّرَ تَحَوَّرَ الْحَيَّةُ, Wherefore dost thou writh about like the writhing about of the serpent? the latter verb, accord. to Sb, is of the measure تَفَعَّلَ, from حَوَّرَ الشَّيْءَ. (S.) — He removed, withdrew, or retired to a distance, (A'Obeyd, S, K,) and drew back, (S,) عَنْهُ [or مِنْهُ] from him or it; (TA;) as also تَحَوَّرَ; (A'Obeyd, S;) and انْحَاوَرَ. (A.) You say, دَخَلَ عَلَيْهِ فَمَا تَحَوَّرَ لَهُ عَنْ فِرَاشِهِ He went in to him and he did not move for him from his bed, or mattress. (TK.) And El-Katamee says, (S, TA,) describing an old woman of whom he sought hospitality, and who eluded him, (TA.)

* تَحَوَّرَ مِنِّي عَشِيْمَةٌ أَنْ أَصِيْفَهَا *
* كَمَا أَنْحَاوَرَتْ الْأَفْعَى مَخَافَةَ ضَارِبٍ *

She (this old woman) retires and draws back from me for fear of my alighting at her abode as a guest [like as the viper turns away in fear of a beater]: or, as some relate the verse, تَحَوَّرَ. (S.) — He tarried, or loitered: he was slow in rising; as also تَحَوَّرَ: he desired to rise, and it was tedious to him to do so; as also تَحَوَّرَ. (TA.) AA says, تَحَوَّرَ تَحَوَّرَ الْحَيَّةُ, [as though meaning, He was slow in rising like as the rising of the serpent is slow: for he adds,] and it is slow in rising when it desires to rise. (S.)

6. تَحَاوَرَ الْفَرِيقَانِ The two parties, or divisions,

turned away, each from the other, (S, K,) in war or battle. (S.)

7 انجاز القوم *The company of men left their appointed station, (S, K, TA,) and place of fighting, (TA,) and turned away to another place. (S, K, TA.)* You say also, انجاز عنه *He turned away from him: (S, K:) and انجاز إليه he turned to, or towards, him; and he joined himself to him. (Har pp. 122 and 326.)* You say of friends, انجازوا عن العدو, and انجازوا; [They turned away from the enemy;] and of enemies, انجازوا, and انجازوا. (S, TA.) Or انجاز signifies *He separated himself from others that he might be with those who were fighting. (Aboo-Is-hāk, TA.)* And انجاز الرجل إلى القوم signifies the same as انجاز إليهم [The man turned, removed, withdrew, or retired, or he joined himself, to the company of men]. (Msb.) See 5, in two places. — انجاز على الشيء [for عن, in the TA, I have substituted على, as the former is apparently a mistranscription] *He drew himself together, and fell to the thing; expl. by ضم بعضه على بعضه وأكسب عليه. (TA.)*

8. احتازة: see حازة, in four places, first sentence.

Q. Q. 2. تحيز, [originally تحيوز,] of the measure تنيعل, (Sb, S, TA,) [from حيز, originally تحيوز,] *He turned aside to a حيز [or place, &c.]. (Mgh.)* You say also تحيز المال [The property, or the camels or the like,] became drawn, collected, or gathered, together; or drew, collected, or gathered, themselves together; to a حيز. (Msb.) — See also 5, throughout; and see 7.

حوزة inf. n. of 1 [q. v.]. — حوزة: see حوزة. — *A place of which a man takes possession, (TA,) and around which a dam (مستاة) is made: (K, TA:) pl. أحواز. (TA.)* — حوز الدار: see حيز. — *The first night during which camels repair towards the water (As, S, K) when it is distant from the pasture: (As, S:) because they are driven gently that night: but when their faces are turned towards the water and they are left to pasture that night, the night is called ليلة الطلبي. (TA.)* One says to a man, when he holds back respecting an affair, دعني من حوزك [Let me alone and cease from this and that discursion of thine]. (TA.) And one says also, طول علينا فلان بالحوز والطلبي قبل القرب [Such a one was prolix, or tedious, to us with this and that discursion before coming to the point]. (TA.) — حوز is also used as an epithet; though properly an inf. n.: you say, سوق حوز [A gentle driving: or a vehement driving]. (TA.)

حوزة i. q. حيز, as pointed out in two places below. (S, Msb, &c.) — [Hence,] † *A thing that is in one's possession or occupation; a thing that is one's property: so in the saying of a certain woman, وأحمي حوزة الغائب † And I guard from encroachment the property of the absent: meaning her فرج, which was the property of her husband by the marriage-contract: whence it*

appears that, if this saying be the only ground upon which Az has asserted that one of the significations of حوزة is the فرج of a woman, [as is also said in the K,] his assertion requires consideration; for a woman's فرج is her own when she has no husband; and when she is married, it is her husband's property. (L, TA.) You say also, صار في حوزته, and صار في حوزته, [في حيزه,] *It became in his possession, or occupation. (L, TA.)* And فلان مانع حوزته † *Such a one defends, or guards, from encroachment, or invasion, or attack, what is in his حيز [or place; meaning, in his possession or occupation]. (TA.)* In like manner, a poet says,

* حَمَى حَوَازِيَه فَتَرَكْنَ قَفْرًا *
He guarded from encroachment his tracts of pasture-land [so that they were left deserted]. (Fr, TA.) And it is said in a trad., فحصى حوزة الإسلام † *And he defended, or protected, or guarded, from encroachment, or invasion, or attack, the limits, [meaning, what the limits comprised, i. e., the territory,] and the tracts, or regions, of El-Islām [meaning, of the Muslims]. (TA.)* حوزة الملك signifies [in like manner] بيضته [i. e. † *The seat of regal power: or the heart, or principal part, of the kingdom. (S, K.)* — † *Nature; or natural disposition, temper, or other quality or property; (K, TA;) whether good or evil. (TA.)*

فيعل, (S, Mgh, Msb,) of the measure حيز, (Mgh, Msb,) from الحوز, (S, Mgh,) as signifying “the drawing, collecting, or gathering, together,” (Mgh,) originally تحيوز, (TA,) and also contracted into حيز, (S, Msb, TA,) like هين and هين, and لين and لين; (S, TA;) [The continent, or container, or receptacle, of anything; like بيضة; as also حوزة, q. v.:] any place in which a thing is: (Mgh:) in scholastic theology, the imaginary portion of space occupied by a thing having extent, as a body; or by a thing not having extent, as an indivisible atom: in philosophy, the inner surface of a container, which is contiguous [in every part] to the outer surface of the thing contained: and [hence,] الحيز الطبيعي [the proper natural place of a thing;] that in which the nature of a thing requires it to be. (KT.) — *A quarter, tract, region, or place, considered relatively, or as part of a whole; or a part, or portion, of a place; syn. ناحية; (S, Mgh, Msb;) as also حوزة: (S, Msb, K:) so the authors on practical law mean by حيز; such, for instance, as a room, or an apartment, of a house: (Mgh:) pl. أحياز, (S, Msb, TA,) which is extr., (TA,) being from the contracted form [حيز]: (Msb:) by rule it should be أحواز, (Az, Msb, TA,) like أموات, pl. of ميت [and ميت]: (Az, TA:) or by rule [if from the uncontracted form حيز] it should be حياز, with hemz, accord. to Sb; or حياوز, with hemz, accord. to Abu-l-Hasan. (TA.) حيز الدار, (S, Msb, TA,) as also حوز الدار, (TA,) signifies *What is annexed to the house, (S, TA,) or apper-**

tains thereto, (Msb,) of the مرافق (S, Msb, TA) and منافع (TA) and نواج; (Msb;) [i. e., of the conveniences thereof, such as the privy and the kitchen and the like, and other parts or apartments;] such are termed collectively أحياز الدار; (Msb;) and each part or apartment (ناحية), by itself, is termed حيز. (TA.) — [Hence the saying,] † *I am in his حيزه وكنته [I am in his quarter and protection]. (A, TA.)* — [And hence also the saying,] † *In the manner, and place, of [that kind of transmission which is termed] التواتر [which is “transmission by such a number of persons as cannot be supposed to have agreed to a falsehood:” as explained in the Mz, 3rd نوع. (Mgh.)* — And حيزه: see حوزة. — [And حيزه على حيزه or itself.]

حز. حراز: see الإثم حواز القلوب.

أو متحيزاً إلى فئة, in the Kur [viii. 16], signifies *Or turning aside to a different company of the Muslims: (Mgh, Msb:*) or the meaning is, or separating themselves from others to betake themselves to [a different company of] those engaged in fighting. (Aboo-Is-hāk, TA.)* The original form of متحيز is متحيز. (TA.)

قطعة من الأرض مستحيزة [A portion of the earth, or of land, comprehended within certain limits]. (M and K in art. بلد.)

حوش

1. يحوش (S, A, K,) aor. حاش الصيد, (S,) inf. n. حوش and حياش, (TA,) *He came around the chase, or game, to turn it towards the snare; (S, A, K;) as also أحاشه and أحوشه, (S, K,) inf. n. إحاشة and إحواش. (TA.)* — حشت *I aided him to hunt, or catch, the chase, or game; as also أحشته, and أحوشته, عليه, and أحوشته إياه, on the authority of Th: (TA:) and حاش عليه الصيد He scared the chase, or game, towards him, and drove and collected it to him; as also أحاشه. (TA.)* — حاش الذئب الغنم *The wolf drove along the sheep or goats. (TA.)* — حاش الإبل *He collected together, and drove, the camels. (S, K.)* — حاشه, inf. n. حوش, also signifies [simply] *He collected it; drew it together. (TA.)* [See also 2.] — هو يحوش الطعام *He eats from the sides of the food so as to consume it: (A, K:) from IF. (TA.)* — [See also 7.]

2. تحوش (K,) inf. n. حوش, (TA,) *He collected several things: or collected much. (K, TA.)* [See also 1.]

3. حاش البرق *He turned aside from the place of the rain of the lightning, whichever way it turned. (Ibn-'Abbād, K.)* — Hence, (TA,) حاشه, (A,) inf. n. محاشة, (TA,) *He circumvented him: or he endeavoured to induce him to turn, or incline, or decline; or endeavoured to turn him by deceit, or guile: syn. داورة. (A,*

TA:*) in war, and in litigation or contention [&c.]. (TA.) You say, **ظَلَلْتُ أُحَاوِشُهُ وَأُحَاوِئُهُ** [I continued during the day to circumvent him, or to endeavour to induce him to turn, &c., and to delude him, or act towards him with artifice, like a fish in the water, until he did what I desired: see also what next follows]. (A.) — [And hence,] **حَاوَشْتُهُ عَلَيْهِ** I excited, incited, urged, or instigated, him to do it. (Ibn-'Abbād, A,* Sgh, K.) [It is indicated in the A that in the ex. immediately preceding this, **أُحَاوِشُهُ** may also be rendered agreeably with this explanation.]

4. **احاش الصيد**, and **أحوشه**: see 1, in five places.

5. **تحوش القوم عني** *The people, or company of men, removed, withdrew, or retired to a distance, from me.* (S, K,*) And **تحوش عن القوم** *He removed, &c., from the people, or company of men.* (TA.) — **تحوشت من زوجها** *She became forlorn of her husband; syn. تآلمت.* (Sgh, K.) — **تحوش** *He felt, or had a sense of, or was moved with, shame, or shyness, or bashfulness.* (AA, K.)

6: see 8.

7. **انحاش عنه** *He took fright, and fled from him; or was averse from him; and shrank from him; (S,* K,*) and was frightened at him; and was moved by him.* (TA.) [In the TA it is here added, that this verb is quasi-pass. of **الحوش** in the sense of **التفأر**; but this seems to indicate that a copyist has written **التفأر** by mistake for **الإنفأر**, which is a syn. of the inf. n. of 1 in a sense explained above: so that **انحاش** signifies *He became scared, or the like.*] Hr mentions this verb in art. **حيش**; but it belongs to the present art. (IAth.) You say, **زجره فما انحاش لزجره** *He chid him (meaning a wolf or other animal) but he did not take fright and flee, &c., at his chiding.* (TA.) And **ما ينحاش فلان من شيء**, (S, A,*) and **من فلان**, (TA,) *Such a one is not moved by, and does not care for, or regard, anything, (S, A, TA,) and such a one.* (TA.) — **انحاشت الإبل** *The camels became collected together.* (Har p. 130.)

8. **احتوش القوم الصيد**, (S, Mṣb, K,) and, more commonly, **بالصيد**, (Mṣb,) *The people, or company of men, encompassed, or surrounded, the chase, or game: (Mṣb:) or scared it, one, or one party, to another: (S, K:) the و remaining here unchanged as it does in اجتوروا. (S.)* And **احتوشوا** *They encompassed, or surrounded, such a one: (A:) or they made such a one to be in the midst of them; (TA;) as also احتوشوا عليه*, (S, K,) [and **احتوشوا حوالبه**, (M and O in art. **حوال**),] and **تحاوشوه**, (K,) or **تحاوشوه**, (TA.) — Hence the phrase **الدم الطهر** † *[The blood invaded from every quarter the state of pureness]; as though the blood encompassed the pureness, and enclosed it on either side. (Mṣb.) [Alluding to the collecting of the*

blood about the uterus previously to menstruation.]

تَنْزِيهَا لِلَّهِ *i. q. حَاشَ لِلَّهِ*. One should not say **حَاشَ لَكَ**, but **حَاشَاكَ**, and **حَاشَى لَكَ**. (S, K.) [See these phrases explained in art. **حشى**.]

حَوْش *A thing resembling [the kind of enclosure, made of trees or of wood, &c, for camels or sheep or goats, called] a حَظِيرَة: a word of the dial. of El-'Irāk. (Sgh, K.) — Applied by the people of Egypt to The court (فناء) of a house: (TA:) [and to any court, or enclosure, surrounded by dwellings or the like, or by these and walls, or by walls alone: pl. of pauc. أَحْوَاش, and of mult. حَيْشَان.]*

حَوْش: and **الحوش**: see the next paragraph, in four places.

حَوْشِي *Wild; untamed; undomesticated; uncivilized; unfamiliar; syn. وَحْشِي. (S, Mṣb.) — Applied to a man, † Wild; uncivilized; unfamiliar; (A;) unsociable; that does not mix with others. (S, A.) — Applied to a camel, or other [animal], Wild: (K:) [or] the epithet thus applied is tropical; (A, TA;) and what are thus called, (K,) or **الإبل الحوشية** [the camels termed حوشية], (S, A, Mṣb,) are so named from **الحوش**, the appellation of certain stallions of the camels of the jinn, or genii, which covered some of the she-camels of Arabs, (IKt, S, A, Mṣb, K,) as they assert, (S, K,) namely, of the she-camels of Mahrah, (K,) meaning the Benoo-Mahrah-Ibn-Heydán, (TA,) and the offspring were the camels called **التجائب الهبرية**, (Mṣb, TA,) which scarcely ever become tired; and the like of this is said by AHeyth: (TA:) it is also said that **الحوش**, (S, K,) from which the epithet above mentioned, thus applied, is a rel. n., (TA,) is the country of the jinn, (S, K,) beyond the sands of Yebreen, which no man inhabits: (S:) or an appellation of certain sons of the jinn, whose country is called **بلاد الحوش** by Ru-beh: (TA:) or it is like **الوحش**: (Mṣb:) or **إبل حوشية** means *camels of the jinn: or wild camels; (TA;) as also حوش: (S:) or camels not completely broken or trained, because of their unyielding spirit. (TA.) — Hence, (A,) حوش الفؤاد, (S, K,) or **رجل حوش الفؤاد**, (A,) *† A man acute, or sharp, in intellect. (S,* A, K,* TA.)* — You say also, كلام حوشى † Strange, uncouth, unusual, extraordinary, or unfamiliar, speech; such as is difficult to be understood; (Mṣb, K; TA;) i. q. وَحْشِي; (S, A;) [opposed to فصيح:] and in like manner, لفظ حوشية a word, or phrase, that is strange, uncouth, unusual, &c.; as also لفظ وحشية, and غريبة, and شاردة; all opposed to فصحة. (Mz, 13th نوع.) — And ليل حوشى † A night that is dark (A, K) and terrible. (A, TA.)***

حوشية [Wildness; and the like; the quality of that which is termed حوشى:] † *unsociableness of*

disposition; or the quality of not mixing with others; in a man. (S.)

مَحْتَوَش *Encompassed, or surrounded. (Mṣb.)*

حوص

1. **حَاصَة**, (A, TA,) aor. **يُحَوِّصُ**, (A, K,) inf. n. **حَوِّصُ** (S, A, Mgh, K) and **حَيَاصَة**, (A, TA,) *He sewed it, or sewed it up or together; (S,* A, Mgh,* K, TA;) namely, a garment, or piece of cloth: (A, TA:) or he sewed it with stitches far apart: (IB, TA:) or he sewed it without a patch; and only said of a skin, or of skin, and of a camel's foot. (TA.) Hence the prov., إِنَّ دَوَاءَ التَّقَى أَنْ تَحَوِّصَهُ [Verily the remedy for the rent is that thou sew it up]. (A, K.) [And hence the saying,] **لَأَطْعَنَّ فِي حَوْصِهِمْ** (S, A) † *I will assuredly mar what they have repaired: (A:) or I will assuredly make a hole in what they have sewed up, and I will assuredly mar what they have repaired. (S, IB.) Or لَأَطْعَنَّ فِي حَوْصِكَ † *I will assuredly circumvent thee, (لَأَكِيدَنَّكَ) [so in copies of the K, and in the TA, but in the CK, erroneously, لَأَكِيدَنَّكَ,] and I will assuredly labour for thy destruction. (AZ, K.) And it is said in a prov., طَعَنَ فِي حَوْصِ أَمْرِ لَيْسَ مِنْهُ فِي, (Yoo, K,) and **أمر حوصى**, and **أمر حوصى**, (S, K,) † *He laboured at that which he could not do well, and tasked himself to do that with which he had no concern. (ISH, K.) Or طَعَنْتَ فِي حَوْصِ* † *Thou hast spoken of a thing with which thou hast no concern. (A.) You say also, قَبْلَ أَنْ أُدْخَلَ فِي حَوْصِ النَّاسِ أَطْمَعُ* † *Before I penetrate into the case of the people, and test them, I am ambitious of smiting them. (A.) And مَا طَعَنْتَ فِي حَوْصِهِ* † *Thou hast not attained the object of thy desire [with respect to him or it: or perhaps the right reading is حَوْصِكَ, in which case the addition which I have made should be omitted]. (IB, as quoted in the L and TA.) — حَصَّتْ عَيْنَ الْبَازِي, (S,) or **عَيْنَ الصَّقْرِ**, (A,) aor. as above, and inf. n. of both the forms mentioned above, (S,) [He seeled the falcon, or hawk; closed its eyes by running a thread through their lids.] — **حَاص** *He closed a rent in his skin for water or milk by inserting into it two pieces of stick or wood; not having a سَرَاد with which to sew it. (TA.) — حَوْصٌ also signifies The making a coarctation between two things; (S, K;) and so حَيَاصَةٌ. (K.) You say حَاصَ بَيْنَهُمَا* [He contracted the space between them; meaning two things]. (TK.) — **حَوَّصَتْ عَيْنُهُ**, (A, Mṣb,) aor. **حَوَّصَ**, inf. n. **حَوِّصُ**, (Mṣb,) *His eye was, or became, narrow, or contracted, in its outer angle. (A, Mṣb.) [But see حَوْص below.] And حَوْصٌ*, (S, K,) aor. **حَوَّصَ**, (TA,) *said of a man, (S,) He had, in his eye, or eyes, what is termed حَوْصٌ [as explained below]. (S, K.) [See also حَوَّصَتْ عَيْنُهُ.]*****

3. **هُوَ يُحَاوِصُ فَلَانًا** *He looks at such a one*

from the outer angle of his eye, concealing [his doing] that. (S.) [See also 6: and see حَاوَصَ.]

6. **اِسْتَوْصَحَهَا** i. q. **تَحَاوَصَ إِلَى الشَّمْسِ** [app. He blinked at the sun; or looked at it contracting his eyelids]. (A in art. **وَضَح**.) [See also 3: and see **تَحَاوَصَ**.]

8. **اِحْتَاَصَتْ** Her (a camel's) vulva was, or became, impervious to the virga, or nervus, of the stallion: you should not say **حَاَصَتْ**. (TA.) And **اِحْتَاَصَتْ رَجْمَهَا ذُونَ الْفُجَلِ** Her (a camel's) vulva was rendered impervious to the virga, or nervus, of the stallion, by her having a ring tied over it, i. e., over her vulva. (L, K, *TA.)* — **اِحْتَاَصَ** † He was prudent, and guarded himself. (Sgh, K.)

حَوْصٌ syn. with **حَوْصٌ**: see 1.

حَوْصٌ Narrowness, or contraction, of the outer angle of the eye, (S, Mṣb, and so in some copies of the K,) or eyes, (as in some copies of the K and in the TA,) as though they were sewed up; (TA;) or one of them: (K:) or narrowness, or contraction, of one of the eyes, (Lth, S, Mgh, TA,) exclusively of the other: (Lth, Mgh, TA:) or, as Az says, accord. to all of them, narrowness, or contraction, in both of the eyes: (Mgh, TA:) or in the slit of the eye. (TA.) — See also **أَحْوَصٌ**.

حَوْصِيٌّ syn. with **حَوْصٌ** and **حَوْصٌ**: see 1.

حَوْاصٌ A wooden implement with which one sews. (Fr, Sgh, K.)

حَايَاةٌ, originally **حَاوَاةٌ**, (K, &c.) A strip, or thong, of leather, in the girth: or a long strip, or thong, of leather: (TA:) or a strip, or thong, of leather, with which the girth of a horse's saddle is tied: (K:) or the girth of a beast. (T, TA.) This is the primary signification: and sometimes it is used to signify—Anything with which a man binds his waist: [particularly, in modern usage, a kind of girdle, zone, or waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women, generally adorned with jewels &c., and having two plates of silver or gold, also generally jewelled, which clasp together: in earlier post-classical times, it is described as being of silver, and of gold: (see Dozy's "Dict. des Noms des Vêtements chez les Arabes," pp. 145-7:) pl. **حَاوَايَاةٌ**:] of the dial. of Syria. (TA.) — [See also another application of this word voce **حَرْوِيٌّ**.]

حَائِصٌ, applied to a she-camel, Whose vulva is impervious to the virga, or nervus, of the stallion; (S, TA;) like **رَقَاءٌ** applied to a woman; (Fr, S, K;) as also **حَائِصَةٌ** and **مُحْتَاَصَةٌ**: (TA:) and **حَوْصَةٌ**, applied to the same, † having a narrow, or contracted, vulva: (IAḡr, TA:) and **مُحْتَاَصَةٌ**, applied to the same, also signifies having her vulva rendered impervious to the virga, or nervus, of the stallion, by its having a ring tied over it. (L, K, *TA.)*

أَحْوَصٌ A man having in his eye, or eyes, what is termed **حَوْصٌ** [as explained above]: (S, A,

Mgh, Mṣb, K:) or having a narrowness, or contraction, in his eyes: (Az, TA:) fem. **حَوْصَاءٌ**: (S, Mṣb:) pl., when it is used as an epithet, **حَوْصٌ**; but when it is used as a [proper] name, **أَحَاوَصٌ**: (Mṣb:) and **حَوْصٌ**, for **ذَوُو حَوْصٍ**, is used as syn. with **حَوْصٌ**, meaning having small eyes. (IAḡr.) The fem. is also applied to the eye itself, (A, TA,) signifying, *Narrow in its slit, whether it be sunken or prominent.* (TA.) — For another application of the fem., see **حَائِصٌ**. — **بَيْتٌ حَوْصَاءٌ**: A narrow well. (A, TA.)*

مُحْتَاَصَةٌ: see **حَائِصٌ**, in two places.

حَوْصٌ

1. **حَاَصَ الْمَاءَ**, (A, K,) aor. **يَحْوِصُ**, inf. n. **حَوْصٌ**, (TA,) He collected the water: (A, K:) and, as also **حَوْصَةٌ**, inf. n. **تَحْوِصٌ**, he guarded it, or took care of it: (TA:) and † the latter, he made for it a **حَوْصٌ** [q. v.], or place in which to collect. (TA.) — Also **حَاَصَ**, (S, TA,) or **حَاَصَا**, (A, K, [unless by this be meant that **حَوْصٌ** is the inf. n.,]) aor. as above, (S, TA,) and so the inf. n., (S,) He made a **حَوْصٌ**; (S, A, K;) as also **حَوْصٌ**, inf. n. as above; (TA;) and **اِحْتَاَصَ**, inf. n. **اِحْتَاَصٌ**. (Th, TA.) You say, **لِيَهْلِكْ حَوْصٌ** [He made a **حَوْصٌ** for his camels]: and also **حَاَصُوا حَايَاةً** [They made **حَايَاة**, pl. of **حَوْصٌ**]. (A.)

2: see 1, in four places. — **أَنَا أَحْوِصُ حَوْلَ ذَلِكَ** I have within my compass, or power, and care, that thing, or affair; expl. by **أَدْرُسُ حَوْلَهُ**: (S, A, O, L, K:*) like **أَحْوِطُ**: mentioned by Yaḡkoob: from **مَحْوِصٌ**, explained below: (S:) in the K, [هذا is put in the place of ذلك, and] **لَكَ** is erroneously put for **حَوْلَ**. (TA.) You say also, **فَلَانٌ يَحْوِصُ حَوْلَ فُلَانَةٍ** † Such a man has within his power and care such a female, (**يَدْرُسُ**) and toys, dallies, wantons, or holds amorous converse, with her. (A, TA.)

5: see 1.

8: see 1.

10. **اِسْتَحْوَصَ** It (water) collected, or became collected: (S:) or made for itself a **حَوْصٌ**. (O, L, K.)

حَوْصٌ [A watering-trough or tank, for beasts &c., generally constructed of stones cemented and plastered with mud, and made by the mouth of a well; and any similar receptacle for water;] a place in which water collects, or is collected: (Mṣb, *TA:) accord. to some, from **حَاَصَتْ الْمَرْأَةُ**; (K, TA;) [see art. **حَيْضٌ**]; because the water flows to it; for, says Az, the Arabs put **و** in the place of **ي**, and **ي** in that of **و**: (TA:) accord. to others, from **حَاَصَ الْمَاءَ**, explained above: (K, TA:) and **مَحْوِصٌ** signifies the same: (TA:) pl. [of pauc.] of the former, **أَحْوَاصٌ** and [of mult.] **حَايَاصٌ**, (S, Mṣb, K,) originally **حَوْاَصٌ**, (Mṣb,) and **حَيْصَانٌ**. (TA; and in a copy of the S in the place of **حَايَاصٌ**, which is the form given in other

copies.) — **حَوْصُ الرَّسُولِ** [The pool of the Apostle, meaning Moḡammad;] that of which the Apostle's people will be given to drink on the day of resurrection: [or] i. q. **الْكُوْتُرُ**, q. v. (TA.) AZ mentions the saying **سَقَاكَ اللَّهُ بِحَوْصِ الرَّسُولِ** (A, *TA) and **مِنْ حَوْصِهِ** (TA) [May God give thee to drink from the pool of the Apostle]. — **حَوْصٌ** **الْحِمَارِ** is an expression of revilement, signifying **مَهْزُومٌ الصَّدْرُ** [lit. Depressed in the breast, or bosom; app. meaning narrow-minded; or illiberal; or niggardly]. (Sgh, K.) — **حَوْصٌ** **الْمَوْتِ** † i. q. **مَجْتَمَعُهُ** [app. meaning The place where death is met; where the draught thereof is drunk]: so termed by way of simile: pl. as above. (TA.) — **اِنْصَبَّ عَلَيْهِمْ حَوْصُ الْغَمَامِ** and **حَايَاةٌ** † [The reservoir of the clouds, and the reservoirs thereof, poured forth upon them]. (A, TA.) — **مَلَأَ حَوْصَ أُذُنِهِ بِكَثْرَةِ كَلَامِهِ** † He filled the concha (صَدْفَةٌ) of his ear with the abundance of his speech. (A, TA.)

مَحْوِصٌ A thing like a **حَوْصٌ**, made to a palm-tree, that it may imbibe therefrom; (S, K;) a thing that is made around a tree, in the form of the **شَرْبَةِ**, q. v. (M, TA.) See also **حَوْصٌ**.

حَوْطٌ

1. **حَاَطَ بِهِ**, aor. **يَحْوِطُ**: see 4, in three places.

— **حَاَطَهُ**, (S, Mṣb, K,) aor. as above, (S, Mṣb,) inf. n. **حَوْطٌ** (S, Mṣb, K) and **حَيْطَةٌ** and **حَايَاةٌ**, (S, K, TA, [the second and third, in the CK, erroneously, with fet-ḥ to the ح, the former of them being expressly said in the S and TA, and the latter also in the TA, to be with kesr, and both being shown in the S to be originally with و, i. e. **حَوْطَةٌ** and **حَايَاةٌ**,]) and **حَايَاةٌ** is used in poetry for the last of these; (TA;) and **حَوْطُهُ**, (K,) inf. n. **تَحْوِطٌ**; (TA;) and **تَحْوِطُهُ**; (K, TA; [omitted in the CK;]) He guarded, kept, kept safely, protected, or took care of, him, or it; (S, Mṣb, K, TA;) he defended him, or it; (TA;) he paid frequent attention to him, or it; (K, TA;) he minded, or was regardful of, the things that were for his, or its, good. (TA.) You say, **لَا زِلْتُ فِي حَايَاةِ اللَّهِ** † Mayest thou not cease to be in the protection of God. (TA.) And **مَعَ فُلَانٍ** **حَايَاةٌ** There is with such a one compassion and affection for thee: you should not say **عَلَيْكَ**. (S.) And **أَحْوِطُ عَرَضِي** [I guard, or defend, or take care of, my honour, or reputation]. (TA.) And **هُوَ يَتَحْوِطُ أَخَاهُ** He takes care of, or pays frequent attention to, his brother; and undertakes, or superintends, or manages, his affairs. (TA.) And **بِقِصَابِهِمْ** and **حَاظِهِمْ قِصَاءَهُمْ** He fought in their defence. (TA.) [But this is generally meant ironically.] When an affliction befalls thee, and thy brother does not guard thee, or defend thee, and does not aid thee, one says [to thee], **حَاظَكَ الْفِضَاءُ** [so in the TA, app. a mistranscription for **الْقِصَاءُ** or **الْقِصَا**, with which, however, it is nearly syn.,] which is used ironically; i. e. He guarded thee, or defended thee, in

a distant quarter; meaning, *He did not guard thee, or defend thee*; for he who guards, or defends, his brother, draws near to him, and supports him, or aids him. (A, TA.) [See also 1 in art. حبو.] You say also, حَاطُونَا الْقَصَا, (K,) or الْقَصَا, (TK,) [both are said to be correct in the TA in art. قسو, on the authority of Ibn-Wellád,] in some of the copies of the K with ف and ض, and in some with ف and ص, the latter unpointed, and so in [a copy of] the A, (TA,) *They retired to a distance from us, they being around us, and we not being distant from them, had they desired to come to us.* (K, TA.) And حَاطَنِي الْقَصَا *Retire thou to a distance from me*; (Ibn-Wellád, and K in art. قسو;) as also الْقَصَا. (Ibn-Wellád, and TA in that art.) And لَأَحُوطَنَّكَ الْقَصَا وَلَاغْزُونَكَ بِالْعَصَا, in each case with the short ا, meaning *I will assuredly leave thee, and not go near thee*; [and *I will assuredly go against thee to fight thee with the staff.*] (Ks, TA in art. قسو.) حَاطُ حَاطٌ means *Take thou care of the tie of kindred, and preserve it.* (IAar, K,*) It also signifies *Deck thou the boys (الصَّبِيَّةُ [in the CK الصَّبِيَّةُ the girl]) with the حَوَطُ [for preservation from the evil eye].* (IAar, K.) And حَوَطُوا غَلَامَكَ *Deck ye your boy with the حَوَطُ.* (AA.) — حَاطُ الْحِمَارِ عَانَتَهُ, (S, Mṣb, K,) aor. as above, (S, Mṣb,) inf. n. حَوَطٌ, (Mṣb,) *The [wild] he-ass collected, or drew together,* (S, Mṣb, K,*) and *guarded, or took care of,* (TA,) his عَانَةٌ [app. meaning his herd of wild asses: or the phrase may mean *the he-ass drew towards himself, or compressed, and guarded, his she-ass*: Freytag here renders عانة by “pubem;” and Golius, by “veretrum”]. (S, Mṣb, K.)

2. حَوَطَ حَوَاطَهُ, inf. n. تَحْوِيطٌ, *He surrounded it by some such thing as earth, so as to make this to encompass it.* (Mṣb.) And حَوَطَ كَرْمَهُ, inf. n. as above, *He built a حَائِطُ [or wall] around his vine.* (S.) — Hence, *أَنَا أَحُوطُ حَوْلَ ذَلِكَ الْأَمْرِ*, *I have within my compass, or power, and care, that thing, or affair*; [like أَحْوَضُ, q. v.]; syn. أُدَوِّرُ. (S, TA.) [Hence also, حَوَطَ عَلَيْهِ, in the present day, is used to signify *He monopolized it.* See also 4.] — حَوَطَ حَائِطًا, (K,) inf. n. as above, (TA,) *He made a حَائِطُ [meaning either a walled garden or a wall; app. a wall of enclosure];* (K, TA;) as also أَحَاطَهُ. (IDrd, TA.) — See also 1.

3. حَاطَ فَلَانًا *He endeavoured to induce such a one to turn, or incline; or endeavoured to turn him by deceit, or guile*; (دَاوَرَهُ;) in a matter that he desired of him, and which he refused him: (K:) as though each of them were guarding, or taking care of, (يَحُوطُ,) the other. (K: and so in the A, in illustration of what next follows.) *عَنْدَكَ حَاطُهُ فَإِنَّهُ يَلِينُ لَكَ* *Endeavour thou to induce him to turn, or incline; or endeavour thou to turn him by deceit, or guile; [for he will relent to thee;]* syn. دَاوَرَهُ. (A, TA.)

4. حَاطَ بِهِ and أَحَاطَ بِهِ signify the same [i. e. *It, or he, surrounded, encompassed, environed, enclosed, or hemmed in, it, or him.*] (TA.) You

say, *أَحَاطَ الْقَوْمُ بِأَبْنَدٍ*, inf. n. إِحَاطَةٌ; and حَاطُوا بِهِ; *The people surrounded, encompassed, environed, encircled, or beset, the sides of the town.* (Mṣb.) And أَحَاطَتِ الْخَيْلُ بِفُلَانٍ, (S, TA,) and أَحَاطَتْ بِهِ, (TA,) and أَحَاطَتْ بِهِ, (S,) *The horses, or horsemen, surrounded, encompassed, environed, encircled, or beset, such a one.* (S, TA.) [And أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ, meaning *They surrounded him on all his sides*; lit. *on his two sides*: see جَنَّبَ.] — It is said in the Kur [xvii. 62], *إِنَّ رَبَّكَ أَحَاطَ بِأَنْفُسِكُمْ*, *Verily thy Lord hath men in his grasp, or power*: (Bd, TA:) or *hath destroyed them*; meaning Kureysh. (Bd.) You say also, أَحَاطَ بِفُلَانٍ, meaning *Such a one was destroyed*: or *his destruction drew near.* (TA.) And hence the saying in the Kur [xviii. 40], *وَأَحَاطَ بِهَا بِمَرِّهَا*, *And its fruit became smitten by that which destroyed and spoiled it*: (TA:) or *his possessions became destroyed*: from العَدُوُّ *أَحَاطَ بِهِ الْعَدُوُّ* [the enemy surrounded him]. (Bd.) [Hence also, in the same, ii. 75], *وَأَحَاطَتْ بِهِ حَاطَتُهُ*, *And over whom his sin hath gained the mastery, affecting all the circumstances of his case, so that he hath become as though he were entirely encompassed thereby*: (Bd:) or *who hath died in the belief of a plurality of Gods.* (TA.) You also say, *أَحَاطَ بِهِ الْأَمْرُ*, *The thing beset him on every side, so that he had no place of escape from it.* (TA.) And أَحَاطَ عَلَيْهِ *He took it entirely to himself, debarring others from it*: [see also 2.] (TA in art. شرب.) — أَحَاطَ بِهِ عَلِيمًا, (K,) or أَحَاطَ بِهِ عَلِيمَةً, (S, Mṣb, TA,) and أَحَاطَ بِهِ عَلِيمَةً, (S, TA,) *He comprehended it, or knew it altogether, in all its modes or circumstances*; *he knew it extrinsically and intrinsically*; (Mṣb;) or *he attained the utmost particular thereof, and had a comprehensive and complete knowledge thereof*: or *he attained everything [relating to it], and the utmost knowledge thereof.* (K, accord. to different copies. [In the CK, أَحَاطَ بِهِ عَلِيمَةً is put, erroneously, for أَحَاطَ بِهِ عَلِيمَةً.] It is said in the Kur [xxvii. 22], *أَحَاطْتُ بِمَا لَمْ تُحِطْ بِهِ*, *I have known in all its circumstances, or modes, that which thou hast not so known.* (TA.) And you say also, *عَلِيمَةً عَلِيمَةً*, *He knew it in all its circumstances, or modes; nothing of them escaping him.* (TA.) — See also 2.

5: see 1, in two places.

8. أَحَاطَ: see 4. — Also *He took the course prescribed by prudence, precaution, or good judgment; he used precaution; he took the sure course*; (S, K, TA;) *he sought for himself*; (S, TA;) [and *against the thing*:] *he sought the most successful means, and took the surest method*; *for [the accomplishment, or attainment, of] the thing.* (Mṣb.) The subst. [denoting the abstract signification of the inf. n., أَحَاطَةٌ,] is حَيْطَةٌ, (Mṣb,) i. e. حَيْطَةٌ and حَيْطَةٌ, (K, TA,) which latter is originally حَوَاطَةٌ, (TA,) [and is also an inf. n. of 1,] and حَوَاطَةٌ. (K, TA.) Some hold أَحَاطَ to belong to art. حيط. (Mṣb.) You say also *أَحَاطَ فِي الْأُمُورِ* [mean-

ing in like manner *He took the course prescribed by prudence, &c., in affairs, or in the affairs*: as is shown below: see مُحَاطَةٌ]. (TA.)

10: see 8.

حَوَاطٌ *A twisted string of two colours, black and red,* (IAar, K,) called بَرِيمٌ, (IAar,) upon which are beads and a crescent of silver, which a woman binds upon her waist, [and which is bound upon a boy, (see 1,)] in order that the evil eye may not smite her [or him]: (IAar, K:) and also the crescent above mentioned; as well as the string with it. (TA.) [See also تَحْوِيطَةٌ.]

حَوَاطَةٌ }
حَيْطَةٌ } see 8.
حَيْطَةٌ }

حَوَاطٌ: see what next follows.

حَوَاطَةٌ *An enclosure (حَاطِرَةٌ) made for wheat*: (S, K:) or it signifies *a thing which one soon quits, or relinquishes, or from which one soon abstains*; and so حَوَاطٌ, as occurring [accord. to one relation] in a verse cited voce عَرَسَ. (L.)

حَيْطٌ, [originally either حَوِيطٌ or حَوِيطٌ,] like سَيْدٌ, *A man who guards, protects, or defends,* (يَحُوطُ,) *his family and his brethren.* (TA.)

حَوَاطٌ *A monopolizer*: so in the present day. *حَوَاطُ الْأُمُورِ* *The undertakers, superintendents, or managers, of an affair.* (K, TA.) [See a verse cited voce عَرَسَ.]

حَائِطٌ *A wall.* (Mṣb, K, TA:) or *a wall of enclosure*: (Mṣb, TA:) or *one that surrounds a garden*: (Mgh:) [often applied to a fence of wood, or sticks, or of reeds, or canes:] so called because it surrounds what is within it; (TA;) but it is a subst., like سَقْفٌ and رُكْنٌ, though implying the meaning of surrounding: (IJ, TA:) or it is an act. part. n., from حَاطَ: (Mṣb:) pl. حَيْطَانٌ, (S, Mṣb, K,) in which the و is changed into ي because of the kesreh before it, (S,) but by rule it should be حَوَاطَانٌ; (Sb, K;) and حَيْطَانٌ. (IAar, K.) — And hence, (Mgh,) *A garden,* (Mgh, Mṣb, K,) in general: or *a garden of palm-trees, surrounded by a wall*: (TA:) pl. حَوَاطِطٌ. (Mṣb, TA.)

أَفْعَلُ الْأَحْوِطُ *Do thou that which is most comprehensive in relation to the principles of the ordinances [applying to the case], (مَا هُوَ أَجْمَعُ), and furthest from the sophistications of interpretations not according to the obvious meanings.* (Mṣb.) And *هَذَا أَحْوَطُ* *This is more, or most, conducive to put [one] in a position of أَحْتِيَاظُ [or taking the course prescribed by prudence, precaution, or good judgment; &c.:* see 8]: (Mgh.) The word أَحْوَطُ is from the phrase حَاطَ الْحِمَارِ عَانَتَهُ; not from الإِحْتِيَاظُ; because the افعَل of excess is not formed from a verb of five letters: (Mṣb:) or it is anomalous,

like *أَخْصَرُ* from *الْإِخْتِصَارُ*. (Mgh.) [It may be rendered *More*, or *most*, *prudent*: or *more*, or *most*, *sure*.]

تَحَوُّطٌ and *التَّحَوُّطُ* &c.: see what next follows.

تَحِيْبٌ and *تَحَوُّطٌ* (ISk, TS, K) and *تَحِيْبٌ* and *تَحَوُّطٌ* (TS, K) and *تَحِيْبٌ* and *تَحَوُّطٌ* (L, K) [and *تَحَوُّطٌ* and *تَحَوُّطٌ* (mentioned, with the third and fourth, in Freytag's Arab. Prov., ii. 803, as on the authority of Fr.)] ; *The year of dearth, scarcity, or straitness, that destroys the beasts*, (Fr, K, *TA,) or *men*: (A, TA:) *تَحَوُّطٌ* being from *حَاطَ* in the sense of *أَحَاطَ*; or it is used as a term of good omen; accord. to the A. (TA.) You say, *وَقَعُوا فِي تَحِيْبٍ*, &c., [the last word being a noun imperfectly decl., † *They fell into the affliction of a year of dearth, &c.*] (ISk, TA.)

تَحْوِيْبَةٌ *A thing that is hung upon a boy to repel the evil eye*: of the dial. of El-Yemen. (TA.) [See also *حَوُّطٌ*.]

مَحَاطٌ *A place behind the camels or other beasts and the people [to whom they belong], surrounding and protecting them*: (K:) some say that *أَرْضٌ مَحَاطٌ* signifies *land surrounded by a wall*: if not so surrounded, it is termed *ضَاحِيَةٌ*. (TA.)

فَلَانٌ مَحَاطٌ بِهِ + *Such a one is slain; is destroyed*. (TA.)

مُحِيْبٌ [act. part. n. of 4; *Surrounding, encompassing, or enclosing*: &c.] — It is said in the Kur [lxxxv. 20], *وَاللَّهِ مِنْ وَرَائِهِمْ مُحِيْبٌ* + *And God, behind them, includeth them altogether within his power; not one shall escape Him*. (TA.) And again, [xi. 85], *عَذَابٌ يُومَرُ مُحِيْبٌ* + *The punishment of a day which shall beset on every side so that there shall be no place of escape from it*: (TA:) or of a destructive day; meaning the day of resurrection: or the punishment [of a day] of extermination: the epithet, which is that of the punishment, being applied to the day because it includes it. (Bd.) And again, [ii. 18], *وَاللَّهُ مُحِيْبٌ بِالْكَافِرِينَ*, explained by Mujáhid as signifying + *And God will collect together the unbelievers on the day of resurrection*. (TA.)

كُرْمٌ مَحَوُّطٌ *A vine having a wall built around it*. (S.)

مُسْتَحِيْبٌ فِيهِ and *هُوَ مُحْتَاطٌ فِي أَمْرِهِ* [He is taking the course prescribed by prudence, precaution, or good judgment; or using precaution; or taking the sure course; or seeking the most successful means, and taking the surest method; in his affair: see 8]. (TA.)

مُسْتَحِيْبٌ: see what next precedes.

تَحِيْبٌ: see *تَحِيْبٌ*.

حوق

1. *حَاقَهُ*, [aor. *يَحْوِفُ*], inf. n. *حَوْفٌ*, *He, or it, was in, or on, the حَاقَهُ* [or *side*] of it; i. e., of a thing. (TA.) — *He visited him*. (TA.) — See also 2.

2. *حَوْفُهُ*, (K,) inf. n. *تَحْوِيْفٌ*, (TA,) *He put him, or it, on the حَاقَهُ*, (K, TA,) i. e., the *side*. (TA.) — *It* (the [rain called] *وَسْمِيٌّ*) *surrounded it; namely, a place*; (K;) as though it took its *حَاقَات* [or *sides*]. (TA.) — *سَلَطَ عَلَيْهِمْ طَاعُونَ* — *يُحْوِفُ الْقُلُوبَ*, occurring in a trad., means [A pestilence was made to overcome them] turning the hearts [of those witnessing its effects] from confidence, and inclining them to removal and flight therefrom; (K, *TA;) from *حَاقَةٌ* signifying the “side” of a place: (TA:) but some relate it otherwise, saying *يَحْوِفُ*, like *يَقُولُ*: (K:) and some say *يَحْرِفُ*; and thus A'Obeyd affirms it to be. (TA. [See 2 in art. *حرف*].)

5. *حَاقَةٌ* *He took its حَاقَةٌ* [or *side*]: and *he took from its حَاقَةٌ*: as also *تَخَوَّفَهُ*: (TA:) or *he took by little and little from it*, namely, a thing, (S, K,) or *from its حَاقَات* [or *sides*]; (S in art. *حيف*;) as also [تَخَوَّفَهُ and] *تَحْيِفُهُ*. (S and K* in that art.) Abd-Allah Ibn-'Ajlán En-Nahdee says, (TA,) or some other poet, (L in art. *خوف*.)

* *تَحَوَّفَ الرَّحْلُ مِنْهَا تَامِمًا قَرْدًا* *
* *كَمَا تَحَوَّفَ عَوْدَ النَّبْعَةِ السَّفْنِ* *

[*Her saddle abraded from a long and high, compact hump; like as the piece of skin used for smoothing arrows has abraded from the rod of the tree called نبعة*]. (TA.) [See also 5 in art. *خوف*, where another reading of this verse is given.]

حَاقٌ: see *حَاقَةٌ*. — *A certain vein, of a green colour, or of a dark, or an ashy, dust-colour, beneath the tongue*: (O, Mṣb:) there are two veins of this description, called the *حَاقَات*: (K:) accord. to some, the *ف* is with teshdeed. (TA.)

حَوْفٌ: see *حَاقَةٌ*, first and last significations. — *Also A skin that is slit [in several places, into a number of thongs or strips], of a form like that of the إزار [or waist-wrapper], worn [round the hips] by one who is in menstruis, and by boys*; (S, K;) i. e. *رَهْطٌ*: (S:) pl. *أَحْوَاتٌ*: (TA:) accord. to IAḡr, *a skin that is slit into thongs or strips*: or, as he says on one occasion, *اَوْتَرٌ*, i. e., (TA,) *اَقْبَةٌ* of skin or leather, slit into strips of the width of four fingers each, (IAḡr, K, TA,) or a span, (IAḡr, TA,) worn by a young girl before she has attained to puberty, (IAḡr, K, TA,) and worn by her in menstruis; of the dial. of El-Hijáz; in the dial. of Nejd called *رَهْطٌ*: (IAḡr, TA:) or *red skin or leather, cut in the form of thongs or strips, upon which are put [ornaments of the kind termed] شَذْرٌ*; worn by a girl over her garments: (K:) [see also *خَوْفٌ*]: accord. to IAth, i. q. *بَقِيْرَةٌ*; i. e. *a garment without sleeves*. (TA.) — *A thing, (K,) i. e. a kind of vehicle in which a woman rides upon a camel, (TA,) resembling, but not the same as, the هَوْدَج*: (K:) of the dial. of the people of El-Howf [in 'Omán], and of the people of Esh-Shihr. (TA.)

حَوْفَةٌ *A side of anything; originally حَوْفَةٌ*;

(Mṣb;) and so *حَوْفٌ*: (TA:) *حَاقَاتَانِ* signifying the *two sides* of a valley (S, Mṣb, K) &c.; (K;) i. e., of any other thing: (TA:) pl. *حَاقَاتٌ* (Mṣb, K) and *حَيْفٌ*, which is irregular, and *حَيْفٌ*, which is regular, and *حَوَائِفٌ*, which is extr., like *حَوَائِجٌ*, and changed by transposition to *حَوَائِفٌ*, (TA in art. *حيف*;) and [coll. gen. n.] *حَاقٌ*. (Ham p. 159.) It is said in a trad., *عَلَيْكِنَّ* (Ham p. 159.) It is said in a trad., *بِحَاقَاتِ الطَّرِيقِ* [Keep ye (O women) to the sides of the road]. (TA.) — Also, of the *دَوَائِسُ* [or bulls or cows that tread wheat or other grain] (K, TA) in the *كُدْسُ* [or wheat &c. collected together in the place where it is trodden out], (TA,) *Such as is, or are, at the extremity, exceeding the others in going round*. (K, TA.) — *Want*: (K:) and *hardness, or difficulty, of life*; (K, TA;) as also *حَوْفٌ*. (TA.)

مَحَوِّفٌ *Bordered with herbage*. (TA in art. *عهد*.)

حوق

1. *حَاقٌ*, aor. *يَحْوِفُ*, (S,) inf. n. *حَوْفٌ*, (S, K,) *He swept a house, or chamber*. (S.) — *He rubbed and smoothed* (K, TA) a thing. (TA.) — *He sharpened a spear-head*. (Ham p. 177.) — *حَاقَ بِهِ*, (TK,) [aor. as above,] inf. n. *حَوْفٌ*, (K,) [like *حَاقَ بِهِ*, aor. *يَحْيِي*, inf. n. *حَيٌّ*], *It surrounded, encompassed, encircled, or beset, him, or it*. (K, TK.)

حَوْفٌ: see *حَوْفٌ*, in two places. — Also i. q. *حَوْقَةٌ* [app. as meaning *A soft, or weak, penis, such as that of an old man*]. (TA.)

حَوْقٌ The [corona or] surrounding edges of the glans of the penis; (S, K;) as also *حَوْقٌ*, (Ibn-'Abbád, K,) which is a rare dial. var., (TA,) and *حَوْقٌ*: (Ibn-'Abbád, TA:) or *حَوْقٌ*, (K, TA,) with fet-h, (TA,) [in the *حَوْقُ*], signifies *a roundness in the penis*. (Th, K.)

حَوْقٌ: see what next precedes.

حَوْقَاتٌ *Sweepings*. (S, K.) — And i. q. *فَمَاشٌ* [(written in the TA with *س*, which is evidently a mistake, a result of an oversight,) *What is bad of anything; or what is collected hence and thence; or small particles, or fragments, of anything; or small rubbish, or broken particles of things, on the surface of the ground*]. (Ks, TA.)

أَحْوِقٌ *A penis (TA) having a large glans; as also مُحْوِقٌ*. (K, TA.) And *فَيْشَلَةٌ حَوْقَاتٌ* (K) and *كَمْرَةٌ حَوْقَاتٌ* (TA) *A large (K, TA) and prominent (TA) glans of a penis*. (K, TA.)

مَحْوِقٌ [Swept. — And hence, † *Shaven*]. It is said in a trad., *يَسْجُدُونَ مَحْوِقَةً رُؤُوسِهِمْ* + *They prostrate themselves having the middle of their heads shaven*: the removal of the hair from that part being likened to sweeping. (TA.) [Hence also *أَرْضٌ مَحْوِقَةٌ* + *Land having little, (K,) or very little, (TA,) herbage; by reason of paucity of rain*; (K, TA;) as though it were swept. (TA.) — *Rubbed and smoothed*; as also *مَحْيِقٌ* (K, TA) and *مَحْيِقٌ*. (TA.)

مَحْيِقٌ: see *مَحْوِقٌ*.

turns it as He wills : (O, TA :) or that a man cannot believe nor disbelieve unless it be God's will : (Jel :) or, as some say, that God destroys a man ; or reduces him to the vilest condition of life, in order that he may not know, after knowing, anything. (Er-Rághib, TA. [See other remote interpretations in the Ksh, and the Expos. of Bd.]) And in the same [xxxiv. 53], وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ [And an obstacle shall be made to intervene between them and that which they shall eagerly desire]. (TA.)—And حال الشيء The thing poured out, or forth. (TA.) [See also 4.] — وَحَوْلَتْ عَلَيْهِ (S, K,) and حَالَتْ, inf. n. تَحَالٌ (K,) the latter, of the dial. of Temeem, accord. to Lth, (TA,) [but see what follows,] inf. n. حَوْلٌ ; (S, M, Mgh, K ;) and وَحَوْلَتْ, (S, K,) inf. n. وَحَوْلٌ ; (K ;) His eye [squinted ; i. e.] had the white apparent at the outer angle, and the black next the inner angle : (M, K :) or had the black turning towards the nose : (Lth, M, K :) or had one of the two blacks turned towards the nose, and the other towards the temple : (Mgh :) or had its black next the outer angle : or his eye was as though it looked towards the جَجَاج [or supra-orbital bone] : or had the black inclining towards the outer angle : (M, K :) the first of which meanings is that commonly known : but some say that حَالَتْ signifies it was turned from its proper state : or it is anomalous : (TA :) the epithet applied to the man is وَحَوْلٌ, (S, Mgh, K,) and وَحَوْلٌ : and that applied to the eye is [the fem. of the former of these, i. e.] وَحَوْلَةٌ : (K :) the pl. of which, and of the masc., is حَوْلٌ. (Har p. 412.)

2. حَوْلَهُ, inf. n. تَحْوِيلٌ, He altered it, transmuted it, or changed it, whether essentially, or substantially, or in respect of predicament [or state or condition], or by saying ; (Er-Rághib, TA ;) [as also وَحَالَهُ.] — [Hence, He turned it over, or about, in his mind, considering what might be its results, and so managed it ; namely, an affair ; like قَلْبَهُ.] You say, رَجُلٌ بَصِيرٌ بِتَحْوِيلِ الْأُمُورِ [A man who is knowing, skilful, or intelligent, in turning affairs over, or about, in his mind, &c.]. (S, TA.) And أَحَالَ رَأْيَهُ فِي الْأَمْرِ He altered, or changed, his opinion respecting the thing, or affair. (MA.) — He shifted it, removed it, or transferred it, from one place to another : (S, * Mgh, O, Mgb, TA :) or حَوْلَهُ إِلَيْهِ he shifted it, removed it, or transferred it, to it, or him : (K :) and وَحَالَهُ signifies the same. (Mgb.) [Hence,] حَوْلُ الرَّوْدَاءِ (Mgb,) inf. n. as above, (Mgh,) He put the right side of the [garment called] رداء on the left : (Mgh :) or he shifted each extremity of the رداء to the place of the other. (Mgb.) — He transferred, or transcribed, what was in it, namely, a book, or writing, to another, without doing away with the original form. (TA.) — He made it, or pronounced it to be, مُحَالٌ [i. e. absurd, inconsistent, self-contradictory, unreal, or impossible]. (K. [See also 4.]) — حَوْلٌ عَلَيْهِ : see 4. — See also 5, in two places. — حَوْلَتْ said of a she-camel &c., i. q. حَالَتْ : (K :) see 1.

3. حَاوَلَهُ (S, M, K,) inf. n. مُحَاوَلَةٌ (M, K, KL) and حَوَّلَهُ (M, K, TA, [in the CK, erroneously, حَوَّلَهُ,]) He desired it : (S, KL :) he sought it : (M, K, KL :) or he sought it by an artful contrivance or device ; or by artful, or skilful, management ; by turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object ; syn. طَلَبَهُ بِحِيلَةٍ (A,) or بِالْحِيلَةِ. (Har p. 326.) Aboo-Heiyeh En-Numeyree says,

* وَمَنْ يَحَاوِلُ شَيْئًا فِي فَمِ الْأَسَدِ *
[And who will seek to get a thing in the mouth of the lion?] (Freytag's Arab. Prov. ii. 714.) And one says, حَاوَلْتُ مِنْهَا الْجَمَاعَ [He desired, or sought, of her, copulation, using blandishment, or artifice, for that purpose]. (T in art. رُود.) بِكَ أَحَاوِلُ occurring in a trad., means بِكَ أَطَالِبُ [app. By means of Thee I seek, or demand, that which I want]. (Az, M, A, TA.) One says also, حَاوَلْتُهُ حَاوَلْتُ أَنْ يَفْعَلَ الْأَمْرَ [I sought, or endeavoured, to induce him to do the thing], and أَنْ يَتْرُكَهُ [to leave it]. (A in art. دُور.) And, of water, حَاوَلُ أَنْ يَجْمَدَ (L and K in art. جَمَد) † It was about to congeal, or freeze ; was at the point of congealing, or freezing. (TK in that art.) — حَاوَلْتُ لَهُ بَصْرِي I looked sharply, or intently, at him ; I cast my eyes at him. (ISd, K.)

4. أَحَالَ, as an intrans. v. : see 1, in eighteen places. — تَجَسَّبَ رَوْضَةً وَأَحَالَ يَغْدُو [He withdrew from a meadow, and set to running,] is a prov., meaning he forsook abundance of herbage, or of the goods and conveniences and comforts of life, and preferred to it straitness, or difficulty. (S.) — أَحَالَ عَلَيْهِ بِالسُّوْطِ He set upon him with the whip, (S, MA, K,) يَضْرِبُهُ [striking him] : (S :) or he desired to strike him with the whip : or he struck him with the whip : (MA :) and أَحَلَّتْهُ بِالسُّوْطِ, and بِالرِّمْحِ, [if أَحَلَّتْهُ be not a mistranscription for أَحَلَّتْ عَلَيْهِ, in the MS. from which I take this, as it may be inferred to be from what here precedes and follows,] I aimed at him with the whip, and with the spear, and set upon him with it : whence the saying, of him who has struck one at the point of death, and killed him, يُحِيلُ الْمَوْتَ عَلَى الْقَرْبِ, i. e. † He makes death [as it were] to hang upon, and cleave to, striking ; like as the spear is made to cleave to the مُحَالٌ عَلَيْهِ, who is the person thrust, or pierced. (Mgb.) El-Farezdaq says, (S, TA,) addressing Hubeyreh Ibn-Damdam, (TA,)

* وَكُنْتُ كَذِئْبِ السَّوْءِ لَمَّا رَأَى دَمًا *
* بِصَاحِبِهِ يَوْمًا أَحَالَ عَلَى الدَّمِ *
i. e. [And thou wast like the wicked wolf : when he saw blood upon his companion, one day,] he set upon the blood. (S, TA.) — [Hence, perhaps,] حَالَ عَلَيْهِ He reckoned him, or esteemed him, weak. (K.) — أَحَالَ اللَّيْلُ He poured upon the earth ; (K ;) and came on. (TA.) [See also 1, last sentence but one.] — أَحَالَ بَفْلَانِ النَّخْرُ The bread fattened such a one ; and in like

manner one says of anything by which one becomes fat. (AA, TA.) — And أَحَالَ He did, or said, what was مُحَالٌ [i. e. absurd, inconsistent, self-contradictory, unreal, or impossible]. (S, Sgh, K. *) — And His camels did not conceive, or become pregnant, (AA, S, K,) during a year, or two years, or some years, (K,) having been covered. (S.) — As a trans. v. : see 2, in three places. — أَحَالَ الْغَرِيرَ He referred the creditor, from himself, [for the payment of what was due to him,] to another. (M, K.) And أَحَلَّتْهُ بِدَيْنِهِ I transferred his debt [i. e. the debt due to him from me] by making another person than myself responsible for it. (Msb.) And أَحَلَّتْ زَيْدًا بِمَا كَانَ لَهُ عَلَيَّ عَلَى رَجُلٍ, or turned over, Zeyd, for the payment of what was due to him from me, to a certain man, transferring the responsibility for the debt to the latter : in which case, I am termed مُحِيلٌ ; and Zeyd is termed مُحَالٌ ; and the other man, حَوِيلٌ, and مُحْتَالٌ عَلَيْهِ, and حَوِيلٌ عَلَيْهِ ; and the property, بِه مُحَالٌ : (Mgh :) and حَوِيلٌ [originally حَوِيلٌ or حَوِيلٌ] also, is applied to him to whom the reference is made ; and to him who accepts the reference ; both together being termed حَوِيلَانِ. (Aboo-Sa'eed, TA.) And you say, أَحَالَ عَلَيْهِ بِدَيْنِهِ [He referred a person to him for the payment of his debt]. (S.) And أَحَالَ [alone] He transferred the debt for which he was responsible to the responsibility of another. (Har p. 59.) And أَحَلَّتْ الْأَمْرَ عَلَى زَيْدٍ [I turned over the affair to Zeyd ;] I made the performance of the affair to be required restrictively of Zeyd. (Msb.) — أَحَالَ عَلَيْهِ الْمَاءَ He poured out the water upon it : (K :) or أَحَالَ الْمَاءَ مِنَ الدَّلْوِ he poured forth the water from the bucket, and turned over the latter. (S.) — أَحَالَ اللَّهُ عَلَيْهِ أَحَالَ اللَّهُ [God made the year to pass over him, or it] : (Lh, TA :) or أَحَالَ اللَّهُ الْحَوْلَ He made the year complete. (K, TA.) — أَحَالَ الرَّجُلُ إِبْنَهُ الْعَامَ [The man made his she-camels to pass the year without becoming pregnant ; or] the stallion did not cover the man's she-camels during the year. (Lh, TA.) — أَحَوْلُ عَلَيْهِ (Ks, Lh, S,) or أَحَالَهَا, and حَوَّلَهَا (K,) He made his eye to be حَوْلَةٌ [i. e. squinting, &c.]. (Ks, Lh, S, K.) [See 1, last sentence.] — أَحَالَ كَلَامَهُ He made his speech مُحَالٌ [i. e. absurd, inconsistent, or self-contradictory]. (S. [See also 2.]) — مَا أَحَوْلَ مَا أَحْوَلَ How fluctuating, and shifting, and varying, are thy evasions, wiles, artifices, or artful contrivances or devices ! (Har p. 309.) — And مَا أَحْوَلَ مَا أَحْوَلَ How surpassing is he in the practice of evasions, shifts, wiles, artifices, or artful contrivances or devices ; or in turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object ! (Fr, S, K ;) as also مَا أَحْيَيْتَهُ (Fr, S in art. حَيَّلَ, and K.)

5. تَحَوَّلَ : see 1, first sentence, in three places. [Hence,] تَحَوَّلَ مُبْتَدِعًا [He turned innovator]. (O and K in art. بَدَعَ.) — It shifted, or removed,

or went, or became shifted or transferred, (S, Mṣb, K,) from one place to another, (S,) or from its place; (Mṣb;) as also **حَوَّلَ** (S, Mṣb, K*) [and **حَال** and **استحال**, as shown above: see 1, near the beginning.] You say, **تَحَوَّلَ مِنْ مَكَانِهِ** *It shifted, &c., from its place.* (Mṣb.) And **تَحَوَّلَ عَنْهُ** *It shifted from it to another.* (K.) And **تَحَوَّلَ إِلَى مَكَانٍ آخَرَ** *i. q. v.* (S.) And **تَحَوَّلَتِ النُّجُومُ** *The Milky Way became in the midst of the sky; which it does in the summer, (Sh, K, TA,) when the season of heat comes on. (Sh, TA.)* — See also 8, in two places. — Also, (S, K,) or **تَحَوَّلَ حَالًا**, (TA,) *He carried a bundle upon his back.* (S, K, TA.) And **تَحَوَّلَ كِسَاءً** *He put a thing in the [garment called] كِسَاءٌ, and then carried it on his back.* (M, K.) — **تَحَوَّلَ بِالْبُوعِظَةِ** *He sought to avail himself of the state in which he might be rendered prompt, or willing, to accept admonition.* (AA, K.)

8. **احتال عليه بالدين** [meaning *He was referred, or turned over, to him for the payment of the debt*] is from **الحوالة**. (S, TA.) You say, **احتال زيد بما كان له عليّ على رجل** *Zeyd was referred, or turned over, for the payment of what was due to him from me, to a certain man, to whom the responsibility for the debt was transferred.* (Mgh.) — **احتال** said of a year; see 1. — **احتال** (S, MA, Mṣb, K, KL) and **تحوّل** (S, K) and **تحيل** (K) signify the same, (S, K,) from **الحييلة** [q. v.]; (S;) and **حَال**, (Ḥam p. 652,) inf. n. **مَحَال** and **حييلة**, (Ḥam ib. and K,*) also signifies the same as **احتال**; (Ḥam ib.) which means *He practised* **حييلة** [i. e. *an evasion or elusion, a shift, a ruse, an artifice, or an artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient, &c.*]: (MA, KL:) or *he exercised art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, (K, TA,) with subtilty:* (TA:) or *he sought* **الحييلة** i. e. [means of evading, or eluding, a thing, or of effecting an object, by] *the exercise of art, artifice, cunning, ingenuity, or skill, in the management of affairs; by the turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object.* (Mṣb.) You say, **احتال في الأمر** and **تحوّل** [&c., *He practised an evasion or elusion, &c., in the affair.*] (K.) [And **احتال عليه** *He practised an artifice, or an artful contrivance or device, &c., against him.* And **احتال ليعاله** *He exercised art, artifice, cunning, ingenuity, or skill, in the management of affairs, for his family, or household.*] — **احتالوا** *They encompassed, or surrounded, him; or made him to be in the midst of them.* (M, O, K.)

9. **احولت عينه**: see 1, last sentence. — **احولت الأرض**: see 11.]

10. **استحال**: see 1, in six places. — Also *It* (speech, or language, S, Mṣb, or a thing, TA) *became محال* [i. e. *absurd, inconsistent, self-contradictory, unreal, or impossible*]. (S, Mṣb,

TA.) — **استحاله** *He looked at it, (S, M, K,) namely, a شخص* [i. e. *a man, or person, or the figure of a thing seen at a distance*], (S,) *to see if it moved*: (S, M, K:) as though he sought, or desired, its motion and change. (TA.) And **استحال الجہار** *He looked at [the waterless clouds, or the clouds that had poured forth their water, to see if they changed or moved].* (TA.) — **He reckoned it محال** [i. e. *absurd, inconsistent, &c.*: see above]. (KL.)

11. **احولت الأرض**, (K, TA, [in the CK **احولت**]) inf. n. **احويلان**, (TA,) † *The land became green, and its herbage stood erect, or became strong and erect.* (K, TA.) [See **احولان**.]

حَال *The state, condition, or case, (صفة) of a thing; [considered as subject to change;] (Mṣb, Er-Rāghib, TA;) as also حَالَة: (Mṣb:) or the quality, or manner of being, and state, or condition, of a man, (K, TA,) in respect of good or evil; (TA;) as also حَالَة: (K:) or the particular case, or predicament, of a man &c., in respect of changing events, in the soul and the body and the acquisitions: (Er-Rāghib, TA:) and in the conventional language of the logicians, a fleeting, or quickly-transient, quality, such as accidental heat and cold and moisture and dryness; as also حَالَة: (TA:) anything changing: (Ḥam p. 288:) the time in which one is; (Lth, K;) [the present time;] the end of the past, and the beginning of the future: and as a conventional term, [in grammar, the present tense: and † the future: and also] a denotative of state of the agent or of the objective complement; [the former termed **حَالٌ مِنَ الْفَاعِلِ**; and the latter, **حَالٌ مِنَ الْمَفْعُولِ**; and each said to be **مَنْصُوبٌ** **عَلَى الْحَالِ**, i. e. *put in the accus. case as a denotative of state, unless expressed by a complete proposition;] as قَائِلًا in the phrase **زيد في الدار قائلاً** [Zeyd is in the house, standing], and **ضربت زيداً قائلاً** [I beat Zeyd standing]: (Ibn-El-Kemál, TA:) it is fem., like **حَالَة**; (Mṣb;) and masc.; (Mṣb, K;) but mostly fem.: (TA:) the pl. is **أحوال** and **أحوالة**, (K,) [both properly pls. of pauc., but the former often used as a pl. of mult., and often signifying *circumstances*,] the latter anomalous: (TA:) the pl. of **حَالَة** is **حَالَاتٌ**: (TA:) or **حَالَة** is the n. un. or sing. of **حَالٌ** and **أحوال** [and **حَالَاتٌ**], used in relation to a man. (S, O.) You say **حَالٌ حَسَنٌ** and **حَسَنَةٌ** [A good state or condition &c.; as also **حَالَةٌ حَسَنَةٌ**.] (Mṣb.) And **حَالَاتٌ** † **الدَّهْرِ** *The changes, or vicissitudes, of time or fortune.* (K.) [And **افعله حالاً** and **في الحال** *Do thou it now, or immediately.* And **على كل حال** *In any case: a phrase of frequent occurrence. The phrase **الحال لسان الحال** † *The tongue of the case said, (often used by late writers,) means the case seemed to say.*] — **A load, or burden**: (Ḥam p. 299:) [whence, perhaps, **خفيف الحال** (which see in what follows) as meaning † *having a small family to maintain:*] and hence, (Ḥam ib.,***

a bundle, or bundle of clothes, (كَارَةٌ,) which is carried on the back (S, Ḥam ib.) by a man: (S:) or a thing that a man carries on his back, (ISd, O, K,) whatever it be. (ISd, TA.) — **A [garment of the kind called] كِسَاءٌ** in which one collects, or seeks and collects, dry herbage: (O, K:) or a garment, or piece of stuff, of which two ends are tied in a knot behind the flanks, and the other two ends over the head; in which one collects dry herbage; also called **شُكْبَانٌ**. (TA in art. **شكب**.) — **A child's go-cart, by means of which he practises walking**; (S, K, TA;) resembling a small **عَجَلَة**; (S;) also called **دَرَجَة** [q. v.]. (S, TA.) — **The part of a horse that is the place of the لَبَد [or saddle-cloth]: or the line along the middle of the back**: (K, TA:) or **حَالٌ مَتْنِ الْفَرَسِ** signifies *the middle of the back of the horse; the place of the لَبَد*. (S.) [See also its syn. **حَاذٌ**.] **خَفِيفُ الْحَالِ** signifies the same as **خَفِيفُ الْحَاذِ**, (A in art. **حوذ**;) which means † **A man light of back**; (S, A, L, Mṣb, all in art. **حوذ**;) i. e. *having little property: and also having a small family to maintain; (L in that art. ;) or having little property and a small family to maintain; (L and K in that art. ;) like خَفِيفُ الظُّهْرِ. (A, L, Mṣb, all in that art.) — **Black mud**: (S, K:) from **حَالٌ** “it became altered, or changed.” (TA.) It is said in a trad. that the **حال** of El-Kowthar is musk: (TA:) and in another, that Gabriel took of the **حال** of the river [Nile] and put it into the mouth of Pharaoh; (S, TA;) but here it has the meaning next following. (TA.) **Black fetid mud**; syn. **حَمَاءٌ**. (K, and Ḥam p. 288.) And **Soft earth**. (K, and Ḥam ib.) — And hence, † **Weakness, and softness**. (Ḥam ib.) — **Stinking flesh-meat**. (Ḥam ib.) — **Hot ashes** (IAḡr, K, and Ḥam ib.) — **The leaves of the سَمْر [acacia, or mimosa, gummifera,] beaten and shaken off into a garment, or piece of cloth**. (K.) — **Milk**. (M, K.) — In the dial. of Hudheyl, (IAḡr, TA,) **A wife**. (IAḡr, K.)*

حَوْلٌ *A year*; (S, Mṣb, K, Er-Rāghib, &c. ;) so termed in consideration of its changing, and of the revolution of the sun in its places of rising and setting; (Er-Rāghib, TA;) or as being the period in which [certain] plants attain their complete strength: (El-Ḥarállee, TA:) and *even if it has not passed*; because it will be [properly speaking] a **حَوْلٌ**: an inf. n. used as a simple subst.: (Mṣb:) pl. [of pauc., but also used as a pl. of mult.,] **أحوال** (M, Mṣb, K) and [of mult.] **حَوُولٌ** and **حُوُولٌ**, (M, K,) the former with **و** and the latter with **و**. (TA.) — **Strength, power, might, or force**; syn. **قُوَّةٌ**; (S, TA;) as also **حَوْلَةٌ** [originally **حَوْلَةٌ**] (TA) and **حَوْلَةٌ**, (K, TA,) or this last is a n. un. from **حَوْلٌ**: (TA:) it is *in the soul and the body and the acquisitions*: and hence the saying, in a trad., **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ** [There is no strength nor power but in, or by means of, God, the High, the Great]: (Er-Rāghib, TA:) or it here signifies *motion*; [see also **حَوْلَةٌ**]; and the meaning is, *there is no motion nor power,*

or ability, but by the will of God: (AHeyth, TA:) or, as some say, the meaning is, there is no *حول* [i. e. changing, or turning, or receding,] from disobedience, nor *قوة* [i. e. power] to obey, but by the accommodating, or disposing, of God. (Mṣb.) — See also *حيلة*. — *حول* شئ: *حيلة*. The lateral, or adjacent, part to which a thing may shift, or remove: (Er-Rāghib, TA:) or the environs [of a thing]. (Mṣb.) You say, *قعدوا حول*, (S, K,*) or *قعدنا حول*, the noun being in the accus. case as an adv. n. of place, i. e., [They sat, or we sat, around him, or it, or] in his, or its, environs; (Mṣb;) and *حول*, and *حواليه*, (S, K,) dual of *حول*, (TA,) and *حواليه*, (S, Mṣb, K,) dual of *حوال*, (TA,) and *أحواله*, (ISd, K,) pl. of *حول*, and used to give intensiveness to the meaning: (ISd, TA:) but you should not say *أحواليه*. (S, Sgh.) And *اللهم حولنا ولا علينا* [O God, be Thou around us as our protector, and not against us,] occurs in a trad. respecting prayer. (TA.) It is said, in the Expos. of the exs. cited as testimonies by Sb, that one sometimes says *حوليك* and *حوالك*, meaning *Around thee, in every direction*; dividing the surrounding parts into two; like as one says, *أحاطوا به من جانبه*, not meaning that any of the surrounding parts remained vacant. (TA.) [See also an ex. voce *دندن*.]

حول inf. n. of *عنه*. (S, K. [See 1, last sentence.]) — See also *حائل*.

حول: see *حول*: — and see also 1, last sentence.

حوال: see *حول*: — and *حائل*: — and *حوال*.

حول Removal from one place to another, in a passive sense; a subst. from *تحول*: (S, O, K:) and in an active sense; a subst. from *حواله*: (K:) accord. to ISd, it is the latter [only]; (TA:) as also *حويل*. (K.) Hence, in the *Kur* [xviii. 108], *لا يبغون عنها حولا* [They shall not desire removal from it]: (S, M, O, K:) or, as some say, it here means *حيلة*; i. e. they shall not [desire to] practise, or seek to practise, any evasion from it to another abode. (TA.) — See also *حيلة* [of which it is said to be both a syn. and a pl.]. — And see *حواله*. — Also *A furrow, or trench, in the ground, in which palm-trees are planted in a row.* (ISd, K.)

حالة; pl. *حالات*: see *حال*, in seven places.

حواله Motion, or removal, (*تحول* or *تحرك*), accord. to different copies of the *K*, the former being the reading in the TA,) and *change of state.* (K.) [See also *حول*. And see *الفرس* of which it is the inf. n.] — See also *حيلة*. — And see *حول*, as meaning *قوة*.

حواله: see *حول*: — and *حيلة*. — Also *A wonder, or wonderful thing*: pl. *حوال*. (K: [but probably this should be *حوال*, as below.]) — [It is also used as a pl., signifying *Wonders*.] You

say, *هذا من حواله الدهر* This is of the wonders of the age, or of time, or fortune; as also *من حوالاه*, and *حواله* [pl. of *حيلة*], and *حواله*. (K, TA: the last, in one copy of the *K*, *حواله*, and in the *CK* *حواله*.) — *An evil, or abominable, event or accident*; (K, TA:) *a calamity, or misfortune*: pl. *حوال*: as in the saying, *هو حواله من الحول* It is a calamity of calamities. (S, TA.) It is also used as an epithet; so that one says, *جاء بأمر حواله* [He did, or brought to pass, an evil, or abominable, thing]. (M, TA.)

حواله, (S, M, Mṣb, K, &c.,) originally *حواله*, (Er-Rāghib, TA,) [said to be an inf. n., (see 8,)] and *حوال* (S, M, K) and *حوال* and *حوال* (M, K,) which is also a pl. of the first, (K,) and *حوال* (K) and *حواله* (Ks, TA) and *حوال* (M, K) and *حواله* (Ham p. 652) and *حواله* (S, K) and *حواله*, (M, K,) [said to be an inf. n., (see 8,)] and *حواله*, (Sgh, TA,) i. q. *احتال* and *تحول* and *تحول*; (M, K; [see 8,]) [or *A mode, or manner, of changing from one state to another, or of shifting from one thing to another*; *حيلة* being of the measure *فعلته* from *حال*, like *جلسة* &c. from *جلس* &c.; or from *تحول* as syn. with *حال*; (see what follows;) *a mode, or means, of evading or eluding a thing, or of effecting an object*; *an evasion or elusion, a shift, a wile, an artifice, or artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient*;] *a means of effecting one's transition from that which he dislikes to that which he likes*; (KT, in explanation of the first word;) *art, artifice, cunning, ingenuity, or skill, (Mṣb, K,) in the management of affairs*; i. e. the turning over, or revolving, thoughts, ideas, schemes, or contrivances, in the mind, so as to find a way of attaining one's object; (Mṣb;) and *excellence of consideration or deliberation*; and *ability to manage according to one's own free will, (K, TA,) with subtilty*: (TA:) accord. to Er-Rāghib, *حيلة* signifies *a means of attaining to some state concealedly*; and it is mostly used of that in which is sin, or offence, or disobedience; but sometimes of that in the exercise of which is wisdom; and hence God is described as *شديد* *المحال*, meaning *strong in attaining, concealedly from men, to that in which is wisdom*: accord. to Abu-l-Baḡā, it is from *التحول*; because by it one shifts from one state to another, by a species of forecast, and gentleness, or delicacy, so as to change a thing from its outward appearance: (TA:) the pl. of *حيلة* is *حوال* and *حوال* [which latter is the most common form, and also, as well as *حوال*, said to be syn. with the sing.,] and *حوال*. (K.) One says, *لا حيلة له* [He has no mode, or means, of evading &c.]. (TA.) [And *ما بدي حيلة* I have no mode, or means, of evading &c.]. And *المرء يعجز لا محالة* [Man becomes impotent: there is no avoiding it]. (S.) *لا بد لا محالة منه* [There is no avoiding it, or escaping it]. (S, K.) One says, *الموت آت محالة* [Death comes: there is no avoiding

it]. (S.) See also *حول*. — And see *حواله*: — and *حوال*. — [علم الحيل The science of mechanics.]

حواله: see *حول*, in two places.

حواله A solid-hoofed animal in his first year: (S, O:) or a solid-hoofed animal, &c., a year old; a yearling: (K:) it is applied in this sense to a camel: and also to a plant: (TA:) and so *محول* and *محول* applied to wheat, or food, &c.: (S, O:) and *محول* applied to a boy-child: (K:) or, as some say, this signifies in the state of childhood; not limited to a year old: (TA:) the fem. of *حواله* is *حواله*: pl. [masc. *حوال*; and] fem. *حوال*. (S, K.) *الغضا حوال* Young trees of the kind called *غضا*. (TA.)

حواله: see *حول*.

حواله and *حواله*, the latter like *عنبه* and *سيرة*, which are the only other words of this measure, (S, K,) accord. to Kh, (S,) [The membrane that encloses the she-camel's foetus in the womb;] to the she-camel, like the *مشيمة* (K, TA) to the woman; (TA;) i. e., (K,) a skin (S, K) of a dark, or an ashy, dust-colour (*خضراء*), full of water, (K,) which comes forth with the foetus, containing *أغراس* [pl. of *غرس*, q. v.], and having lines, or streaks, which are red, and of a dark, or an ashy, dust-colour (*خضر*): (S, K:) or it comes forth after the foetus, in the first *سلي*; and is the first thing that comes forth therefrom: so says ISk: and the word is sometimes used in relation to a woman: (TA:) or, accord. to AZ, the water that comes forth upon the head of the foetus, [i. e.] at the birth: (S:) or a membrane like a large bucket, which is full of water, and bursts when it falls upon the ground: then comes forth the *سلي*; and a day, or two days, after that, the *صاة*. (TA.) Hence the saying, *نزلوا في مثل حواله*, (K,) and *في مثل حواله الناقة*, (TA,) † They alighted amid abundance of water and green herbage. (K, TA.) And *رأيت أرضا مثل الحواله* † I saw land having dark green herbage. (TA.) — See also *حواله*.

حواله: see *حوال* and *حوال* and *حوال*.

حواله: see *حائل*, in four places.

حواله: see *حول*, in two places.

حواله The changing, or varying, of time, or fortune. (K.) — *حواله*, and *حواليه*, and *حوالينا*, and *حوالك*: see *حول*.

حواله: see *حائل*, in two places.

حواله [in the *CK*, erroneously, *حوال*] The front of a thing, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front; syn. *قبالة*. (K, and Mgh in art. *حيل*.) You say, *قمت حواله* I stood in front of him; in the part, place, or location, that was over against him, opposite to him, &c.; syn. *قبالته*. (Mṣb in art. *حيل*.) And *قعد حواله*

and *بِحَيْالِهِ* *He sat in front of him, over against him, opposite to him, facing or fronting him; syn. بِإِزَائِهِ.* (S, K.) And *هَذَا حَيْالٌ كَلِمَتِكَ* [This is opposite to thy saying; syn. مُقَابَلَةٌ; in the accus. case, as an adv. n. of place: thus related by IAg from the Arabs: but one may also say *حَيْالٌ كَلِمَتِكَ* [the opposite of thy saying], making the phrase to consist of an inchoative and an enunciative: so says ISd. (TA.) It is originally with *و* [in the place of the *ي*]. (S, O.) — *عَلَى حَيْالِهِ* [By himself or itself; independently]. You say, *أَعْطِ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حَيْالِهِ* Give thou to every one of them by himself; syn. *عَلَى حِدَّتِهِ*; (S in art. *وحد*;) or *بِأَنْفِرَادِهِ*. (Mgh in art. *حِيل*.) And *فَعَلْتُ كُلَّ شَيْءٍ عَلَى حَيْالِهِ* I did everything by itself; syn. *بِأَنْفِرَادِهِ*. (Mgh in art. *حِيل*.) — Also A string that is tied from the camel's *بَطَان* [or belly-girth] to his *حَقَب* [or hind girth], to prevent the *حَقَب* from going against the sheath of his penis: (K:) so, too, in the M: but in the O, as on the authority of AA, *حَوَلٌ*, like *صُرْدٌ*, signifies the string that is between the *حَقَب* and the *بَطَان*. (TA.)

حَوِيلٌ: see 4, in the latter half of the paragraph. — [Hence,] One who is responsible, or answerable. (K.) — And A witness. (K.) — See also *حَوَلٌ*: — and *حَيْلَةٌ*. — Also [Desire: or a seeking: or a seeking by an artful contrivance or device, or by artful or skilful management, to find a way of attaining an object:] a subst. from *حَاوَلَهُ*. (S, O, K.)

حَوَالَةٌ The effecting a transition of one river, or rivulet, to another. (M, K.) [This is what is meant by the *حوالة* in *المزارعة*, mentioned in the Mgh, as “customary in the cases of certain plants, as rice, and the *بَادَنْجَان*, and in planting.”] — The transfer of a claim, or of a debt, by shifting the responsibility from one person to another: (Mgh:) the transfer of a debt by shifting the responsibility of him who transfers it to him to whom it is transferred: (KT:) [a reference made by a debtor, of his creditor, to a debtor of the former, for the payment of what is owed by the former to the latter: an order for the payment of a debt, or of a sum of money, given by one person, upon another, to a third person: so in the present day:] a subst. (S, K) from *أَحَالَ عَلَيْهِ بِدَيْنِهِ*, (S,) or from *أَحَالَتُهُ بِدَيْنِهِ*, (Mgh,) or from *أَحَالَ الْغَرِيمَ*. (K.) [See 4.] — A responsibility; accountability. (K.)

حَوَالِيٌّ and *حَوَالِيٌّ*: see the next paragraph.

حَوَلٌ, applied to a man, signifies *بَصِيرٌ بِتَحْوِيلِ الْأُمُورِ* [i. e. Knowing, skilful, or intelligent, in turning affairs over, or about, in his mind, considering what may be their results, and so managing them]; (S, TA;) as also *حَوَلٌ قَلْبٌ*, (TA, and so in copies of the S,) and *حَوَلِيٌّ قَلْبٌ*, (TA, and so in a copy of the S,) and *حَوَلِيٌّ قَلْبِيٌّ*, and *حَوَالٌ*; (TA;) and *حَوَلَةٌ* signifies *مُحْتَالٌ* [i. e. one who exercises art, artifice, cunning,

ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtilty; &c.; see the verb (8) of which *مُحْتَالٌ* is the part n.]: (S:) or *حَوَلٌ* and *حَوَلٌ* and *حَوَلَةٌ* and *حَوَلَةٌ* and *حَوَلِيٌّ*, [in the CK, erroneously, *حَوَالِيٌّ*] like *سُكْرِيٌّ*, [in the CK like *سُكْرِيٌّ*], and *حَوَالِيٌّ* and *حَوَالِيٌّ* and *حَوَالِيٌّ*, signify *شَدِيدُ الْإِحْتِيَالِ* [i. e. one who exercises great art, artifice, &c.]: (Sgh, K:) all of these forms are mentioned by ISd, except *حَوَلَةٌ* and *حَوَلِيٌّ*: (TA:) accord. to some, *قَلْبٌ حَوَلٌ* signifies *experienced, or expert, in affairs; or one who has been tried, or proved, and strengthened by experience in affairs*: (Har p. 312:) and *حَوَلٌ* signifies the same as *حَوَلٌ*; (Ham p. 34;) *حَيْلَةٌ* [i. e. art, artifice, &c.]: accord. to analogy, it should be [حَالٌ], like *مَالٌ* and *صَاتٌ* as epithets applied to a man: (Idem pp. 530 and 531:) *حَيْالٌ*, also, [in like manner,] signifies *صَاحِبٌ حَيْلَةٍ* [i. e. one who exercises art, artifice, &c., as above]; and so *حَيْلِيٌّ* [from *حَيْلٌ*, pl. of, or syn. with, *حَيْلَةٌ*]: (TA:) and *حَوَالِيٌّ* [mentioned above (in the CK, erroneously, in this instance, *حَوَالِيٌّ*)] signifies also *cunning, or intelligent, or skilful and knowing; and quick and sharp or vigorous or effective*; syn. *مُنْتَكِرٌ كَيْمِشٌ*; (K, TA;) applied to a man. (TA.)

حَيْلٌ: see 4, in the latter half of the paragraph.

حَوَلِيٌّ: see *حَوَلٌ*, in three places.

حَوَالٌ: see *حَوَلٌ*.

حَائِلٌ *Altering, or being transmuted, or changing; or altered, or transmuted, or changed; [in any manner; and particularly] in colour; (K, TA;) and becoming, or become, black; applied to a bone, and any other thing. (TA.)* — Anything [shifting, or moving, or] that has shifted, or moved, in (في) [app. a mistranscription for *من* from]) its place. (TA.) — A she-camel, and any female, not conceiving, or not becoming pregnant, during a year, (M, K,) or two years, (K,) or some years: (M, K:) or a she-camel not pregnant (S, Mgh, K) after having been covered by the stallion; (S, K;) because denoting a change from what is usual; (Er-Rághib, TA;) and in like manner applied to a ewe, or she-goat; (TA;) and to a woman: (Mgh:) pl. *حَيْالٌ* and *حَوَلٌ* (S, K) and *حَوَلٌ*, (K,) and *حَوَالِيٌّ* (M, K) is a quasi-pl. n.: (M, TA:) [whence,] *حَائِلٌ حَوَلٌ* and *حَوَالِيٌّ* used as intensive epithets: or *حَائِلٌ* signifies *not conceiving in one year*, (K, TA,) when she has been covered: (TA:) and *حَوَالِيٌّ* and *حَوَالِيٌّ*, *not conceiving during two years*; (K;) *not conceiving in the first year after having been covered, nor in the next following year*; like *عَوِطٌ* and *عَوِطٌ* and *عَوِطٌ*: (S in art. *عوط*;) one says also, *تَقَحَّتْ عَلَى حَوَلٍ*, and *حَوَالِيٌّ* [app. meaning *She conceived after having failed to do so for two years; for it*

seems that in this case *حول* and *حوائل* are inf. ns., or that the latter is a subst. having the sense of an inf. n.: see 1, and see also *عَوِطٌ*: (TA:) and *حَائِلٌ* signifies the same as *حَائِلٌ*. (K.) Also A palm-tree (Mgh, K) that bears one year, and not another year: (K:) or not bearing. (Mgh.) — The female young one of a camel, at the time of her birth: the male is termed *سَقْبٌ*: (S, K:) pl. *حَوَلٌ* and *حَوَالِيٌّ*. (TA.) One says, *تَجَمَّتِ النَّاقَةُ حَائِلًا حَسَنًا* [The she-camel brought forth a beautiful female young one]. (S.) And *لَا أَفْعَلُ ذَلِكَ مَا أَرَزَمَتْ أُمُّ حَائِلٍ* [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]. (S.) — Also, (Lth, Mgh, O, TA,) and *حَوَالٌ* (Lth, K) and *حَوَلٌ* and *حَوَلٌ*, (K,) A thing that intervenes as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between two other things. (Lth, Mgh, O, K.) One says, *هَذَا حَوَالٌ بَيْنَهُمَا*, i. e. *حَائِلٌ* [This is a thing intervening as a separation, &c., between them two]; like *حَاجِزٌ* and *حَاجِزٌ*. (Lth, O, TA.) *حَيْلَةٌ*: see *حَائِلَةٌ*.

حَوَالِيٌّ: see 1, last sentence.

أَحْوَلٌ *More wry than the urine of the he-camel*: because it does not come forth straight, but [backwards, and] inclining to one side: a prov. (TA.) — *هُوَ أَحْوَلٌ مِنْكَ* He is one who has more *حَيْلَةٍ* [meaning art, artifice, cunning, ingenuity, or skill, in the management of affairs, &c.,] than thou; (Fr, S, K;) as also *أَحْوَلٌ*. (K.) And *هُوَ أَحْوَلُ النَّاسِ* [He is the most artful, cunning, ingenious, or skilful, of men]; originally *أَحْوَلٌ*. (MF in art. *رود*: see *أرود*.)

أَحْوَلٌ: see the next preceding paragraph, in two places.

أَنْ تُحَطِّقَ حَوَلًا وَتَصِيبَ تَحَاوِيلِ الْأَرْضِ means *The leaving the land unsown one year, and sowing it another year: whereby the land is strengthened.* (TK.)

مَحَالٌ: see *حَيْلَةٌ*, in two places: — and see also *مَحَالَةٌ*, in three places.

مُحَالٌ; and *مُحَالٌ عَلَيْهِ*; and *مُحَالٌ بِهِ*: see 4, in the latter half of the paragraph. — *مُحَالٌ* also signifies [Absurd; inconsistent; self-contradictory;] comprising two contradictories; as when one speaks of one body in two places in one case [or time]: (Er-Rághib, TA:) *that cannot be conceived as existing in reality*: (TA:) i. q. *بَاطِلٌ* [as meaning untrue, or unreal]; (Mgh, TA;) impossible; that cannot be: (Mgh:) *perverted; turned from its proper way or manner of being*; (K;) applied to speech; (S, K;) as also *مُسْتَحِيلٌ*. (K.)

مُحَوَّلٌ: see *مُحْيِلٌ*: — and see also *حَوَالِيٌّ*, in two places.

مُحْيِلٌ: see 4, in the latter half of the paragraph. — Also A woman that brings forth a boy next after a girl; or the reverse; and in like

together]. (Lh, TA.) — كَانَتْ تُحَوِّى وَرَأَاهُ بِعِبَاءَةٍ occurring in a trad. of Safeeyeh, means *She used to mind an عِبَاءَة or a كِسَاء round the hump of the camel, behind him, and then to ride upon it.* (IAth. [See حَوِيَّة])

5. تحوى, (S, K,) inf. n. تَحَوَّى, (K,) *It assumed a round, or circular, form; or coiled itself: (K:) or it gathered itself together, and coiled itself, or assumed a round, or circular, form.* (S.) You say, تَحَوَّتِ الْحَيَّةُ (S, K*) *The serpent gathered itself together, and wound, or coiled, itself;* (TA;) whence, as some say, the word حَيَّة: (K:) and in like manner one says of the intestines. (K.) — See also 2, in two places.

6: see 1.

8: see 1, in four places. = احتوى حويًا *He made a small watering-trough, or tank, for his camels.* (TA.)

حوى, (Az, IB, TA,) or حَوِيَّة, (K,) *The having, or assuming, a round, or circular, or coiled, form; or roundness or circularity [or the state of being coiled]; of anything; (Az, K, TA;) as, for instance, of a serpent; (Az, IB, TA;) and of certain asterisms, which appear regularly disposed in a round, or circular, form.* (Az, TA.) [See 5.]

حَوَاءُ *A place that comprises, comprehends, or contains, a thing: for instance, the belly [or womb] of the mother is a حَوَاءُ to the child [or foetus].* (TA.) — *A collection of tents (بيوت), near together; as also مُحَوَّى: (K:) or a collection of tents (بيوت) of people, made of camel's fur: (S:) or a collection of tents (بيوت) of people, at a water: (TA:) pl. أَحْوِيَّة: (S, TA:) and مُحْتَوَى [app. مُحْتَوَى] and مُحَوَّى [app. مُحَوَّى] signify a place in which the tents (بيوت) of a tribe are collected together: (Lth, TA:) the last is of the dial. of El-Yemen, where it is applied to a few small tents collected together in a tract, or region, of fruitful, or productive, land: (TA:) and its pl. is مَحَاوِي [or, more probably, مَحَاو; with the article, المَحَاوِي]. (Lth, TA.) *A tent of [goats'] hair, and of [camels'] fur, of the Arabs of the desert.* (KL.)*

حَوِيٌّ *Possessing, after deserving, or after becoming entitled.* (IAar, K.) = *A small watering-trough, or tank, (K, TA,) which a man makes for his camel; called also مَرْكُوٌّ.* (TA.) [See also the next paragraph.]

حَوِيَّة: see حَوِيٌّ. = *Also A winding, or circling, or coiled, gut or intestine; and so حَوِيَّة and حَوِيَّة: (K:) [also called حَوِيَّة:] or the [kind of gut, or intestine, termed] دَوَارَةٌ in the belly of the sheep or goat; as also حَوِيَّة البَطْنِ and حَوِيَّة البَطْنِ: (IAar:) حَوِيَّة and حَوِيَّة البَطْنِ all signify the same: (S:) the pl. is حَوَايَا; (K;) or this is the pl. of حَوِيَّة, signifying the أَمْعَاءُ [or intestines into which the food passes from the stomach]; and the pl. of*

حَوَايَا and حَوَايَا is [said to be] حَوَاوِي; (S;) but IB says that this latter pl. is not held to be allowable by Sb, and that حَوَايَا is the pl. of all the three sings., [originally] of the measure فَعَائِل as pl. of the first, and فَوَاعِل as pl. of the second and third [though in these two cases it should be by rule حَوَاوِي]: AHeyth says that حَوَايَا as pl. of حَوَايَا is like زَوَايَا as pl. of زَاوِيَّة: and ISk mentions الحَوَاوِيَّات as pl. of الحَوَاوِيَّة and الحَوَاوِيَّة, [in the latter case like قَاصِعَات as pl. of قَاصِعَاء,] and explains it as signifying بَنَاتُ اللَّبَنِ [app. meaning *the small guts, or intestines, in which originate the lacteals*]. (TA.) — Also sing. of حَوَايَا signifying *Winding excavations or hollows, which the rain fills, and in which it remains a long time because the soil at the bottom thereof is cohesive and hard, retaining the water: the Arabs call them [also] أَمْعَاءُ, likening them to the حَوَايَا of the belly: accord. to AA, the pl. signifies i. q. مَسَاطِحُ [pl. of مَسْطَح], made by collecting earth and stones upon smooth and hard rock, to confine thereby water: accord. to IB, on the authority of IKh, wells that are dug in the district of Kelb, in hard ground, whereby is confined the water of the torrents, which they drink throughout the year: accord. to Nagr, a certain construction with masses of rock in the form of a pool, on the way to Et-Teghlibeeyeh, near Ood: accord. to ISd, the sing. signifies a smooth and hard rock which is surrounded with stones and earth, in which water collects.* (TA.) — Also *A [garment of the kind called] كِسَاءُ, stuffed [with ثَمَام or the like], which is wound round the hump of the camel; (S, K;*) i. q. سَوِيَّة, except that the former is only for camels, and the latter is sometimes for other animals: pl. حَوَايَا: (S:) a subst. from 2 in the last of the senses assigned to it above: (IAth:) [the same is app. meant by what here follows:] a certain thing that is prepared for a woman to ride upon.* (TA. [But it was also used by men.]) 'Omeyr Ibn-Wahb El-Jumaheer said, on the day of Bedr, when he computed the number of the companions of the Prophet, رَأَيْتُ الحَوَايَا عَلَيْهَا المَنَايَا [meaning *I saw the حَوَايَا with the men of courage upon them*]: (S:) [for] مَنِيَّة [sing. of مَنَايَا] means † “a man of courage upon his saddle.” (TA.)

حَوِيَّة [a dim. of حَوِيَّة]: see what next follows.

حَوَاوِيٌّ *A man who collects serpents (حَيَّات); and so حَوَاوِيٌّ: [which latter, vulgarly pronounced حَوَاوِي, is also now applied to a serpent-charmer; and a juggler who performs various tricks with serpents &c.]: (K in art. حى:) or the latter, (S in that art.) or both, (T in that art.) an owner of serpents; (T, S;) and so حَاوِي: (T:) the pl. of حَاوِي is حَوَاوِيَّة. (TA.) — [Hence,] حَوَاوِيَّة + الحَوَاوِيَّة والحَوَاوِيَّة + *The constellations Serpentarius and Serpens.* (Kzw.)*

حَاوِي: see what next precedes.

حَوَاوِيَّة: see حَوِيَّة, in three places.

حَوَاوِيَّة: see حَوِيَّة, in two places.

حَاوِي: see حَاوِي, in art. حَوَاوِي.

حَيَّة [meaning *A serpent*] is said by some to be from تَحَوَّى, because what is so termed gathers itself together, and winds, or coils, itself; (ISd,* K,* TA;) and to be originally حَوِيَّة; (TA in art. حى;) and their opinion is strengthened by the forms and meaning of the words حَوَاوِيَّة and حَاوِي (TA) [and by the form and meaning of the word مَحْوَاوِيَّة: or the حَيَّة is so called because of the length of its life (لَطُولُ حَيَاتِهَا)]. (K. [See the next art.])

أَحْوِي: }
أَحْوِي: } see art. حَوَاوِي.

حَوَاوِيَّة [app. مَحْوَاوِيَّة]: see حَوَاوِيَّة.

أَرْضُ مَحْوَاوِيَّة *A land abounding with حَيَّات [or serpents]: (TA:) or containing serpents; as also مَحْيَاوِيَّة.* (Ibn-Es-Sarráj, S in art. حى.)

مَحْوَاوِي pass. part. n. of حَوَاوِي. (Msb.)

مَحْوَاوِي: see حَوَاوِيَّة.

مَحْتَوَى [app. مُحْتَوَى]: see حَوَاوِيَّة.

حيو and حى or حى

1. حَيٌّ, (S, Mgh, Msb, K,) and حَى, (S, K,) which latter is the more common, (Fr, S,) [like حَيَّان, originally مَبْلَل,] dual حَيَّيْنِ, and حَيَّان, (Fr,) pl. حَيَّوَان, (Fr, S,) like حَيَّوَان, (S,) and حَيَّوَان, (Fr, S,) as some say, (S,) aor. يَحْيِي, (S, Msb, K,) and يَحْيَى, (Fr, K,) [like يَمْلَل, originally يَمْلَل,] occurring in poetry, but improper, and disallowed by the Bagrees, (Fr,) inf. n. حَيَّان [q. v. infra], (IB, Mgh, Msb,) or حَيَّان, (K,) and حَيَّان and حَيَّان, (IB,) which last has an intensive signification, like its contr. مَوْتَان, (Msb,) *He, or it, lived; or was, or became, in the state termed حَيَّان, explained below.* (S, K.) [The inf. n. حَيَّان (q. v. infra) suggests the supposition that حَيَّان may be originally حَيَّان; but I find no authority for this supposition; and if it be the case, this verb presents the only instance of a root of which the medial radical letter is حى and the final و.] — حَيَّان, said of a people, or company of men, † *They were, or became, in good condition: (AA, S:) or they were, or became, fat, by having the means of subsistence, بَعْدَ هَزَالٍ [after leanness].* (AZ. [See also 4.]) — You say also, حَيَّتِ النَّارُ, inf. n. حَيَّان and حَيَّان, † *[The fire was, or became, alive, or burning,] like as you say, مَاتَتْ.* (AHn.) — حَيَّان الطَّرِيقِ † *The road, or way, was, or became, apparent, or distinct.* (K.) One says, إِذَا حَيَّان † *[When the road, or way, becomes apparent, or distinct, to thee, take to the right].* (TA.) — حَيَّان مِنْهُ and حَيَّان, aor. يَحْيِي, inf. n. حَيَّان: see 10, in two places. = حَيَّان الخَمْسِينَ: see 2.

2. **حَيَّاهُ**, inf. n. **تَحْيَاةٌ**, (Mgh, Mṣb, K,) in its primary sense, *i. q.* **أَحْيَاهُ**. (Mgh.) You say, **حَيَّاهُ اللَّهُ**, (S, K,) meaning *May God preserve thee alive; prolong thy life; or make thee to continue in life*; syn. **أَبْقَاهُ**; (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 **حَيَّاهُ اللَّهُ وَبَيَّاهُ** [explained in art. **بَيَّاهُ**]. (TA.) And **حَيَّاهُ اللَّهُ وَجَهَكَ** [*May God preserve thy face*: see **مُحَيَّاهُ**]. (Ham p. 23.)—Also *He said to him* **حَيَّاهُ 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 **تَحْيَاةٌ** **الْمُؤْمِنِ**: (Lh, TA:) as used in the language of the law, *he said to him*, **سَلَامٌ عَلَيْكَ**. (Mṣb.)— [See also **تَحْيَاةٌ**, below.] = **حَيَّاهُ الْخَمْسِينَ** [in the CK (erroneously) **حَيَّاهُ الْخَمْسِينَ**] *He approached [the age of] fifty*. (IAḡr, K, TA.) = **حَيَّاهُ حَسَنَةً** and **حَسَنًا** [*I wrote a beautiful*]. (TA in **الالف اللينة**.)

3. **حَيَّاهُ النَّارَ**, (inf. n. **مُحَيَّاهُ**, TA,) *i. q.* **أَحْيَيْتَهَا** [*i. e.* + *I gave life to, enlivened, or revived, the fire*] by blowing. (K.) [See also 2 in art. **رَهَبَ**; where a similar meaning is assigned to the former verb; but perhaps it is there a mistranscription.] **مُحَيَّاهُ** 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. **أَحْيَاةٌ**, (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 **Qur** [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. — + *He (God) endued him with the intellectual faculty: as in the saying, in the Qur [vi. 122], **أَوْمَنَ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ**, + [*And is he who was intellectually dead and whom we have endued with the intellectual faculty . . . ?*]. (Er-Rāghib.) — See also 3. — **أَحْيَاهُ 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 **أَحْيَاهُ الْبُؤَاتِ** + *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.) — **أَحْيَاهُ 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 **أَحْيَاهُ لَيْلَتَهُ** *He passed his night awake*. (MA.) — **أَحْيَاهُ النَّاقَةَ** *The she-camel had living offspring*; (S, K;) *her offspring seldom, or never, died*. (S.) — **أَحْيَاهُ 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. **تَحْيَاهُ 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 **تَحَوَّى**; the **و** being changed into **ي**; or [in other words] from **الْحَي** “the act of collecting,” [inf. n. of **حَوَّى**] like **تَحْيِيرٌ** from **الْحَوْزُ**. (TA.) [See also 10.]

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

10. **اسْتَحْيَاهُ** *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 **Qur** [iii. 24], *i. e.* **لَا يَسْتَقْبِي** [meaning *Verily God will not spare to propound, or refrain from propounding, a parable, or as a parable*]. (S.) [Hence, also,] **إِنَّ اللَّهَ يَسْتَحْيِي** [the hoary Muslim]. (Er-Rāghib.) — [**اسْتَحْيَاهُ**, or **اسْتَحْيَاهُ**, 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* **اسْتَحْيَاهُ** is of the dial. of El-Hijáz; and **اسْتَحْيَاهُ**, 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 **Qur**: (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 **اسْتَحْيَاهُ** is changed from **اسْتَحْيَيْتَ** in like manner as **اسْتَبَعْتُ** is changed from **اسْتَبَيْتَ**, is that of Kh, and is disallowed by El-Māzinee. (IB.) You say, **اسْتَحْيَاهُ مِنْهُ**, (S, K, [in the CK, erroneously, **عَنْهُ**],) or **اسْتَحْيَاهُ مِنْهُ**, (Mgh, Mṣb,) and **اسْتَحْيَاهُ مِنْهُ**, (S, Mṣb, K, TA,) and **اسْتَحْيَاهُ**; (TA, [and so in the CK in the place of **اسْتَحْيَاهُ**];) as also **مِنْهُ** **حَيَّاهُ**, (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* **اسْتَحْيَاهُ مِنْ كَذَا** [or **اسْتَحْيَاهُ**] *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.)*

حَيٌّ a verbal noun, (S, M, Mgh, TA,) and therefore immediately followed by **عَلَيْ**, (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 **حَيٌّ** and **عَلَيْ** together]; (Lth, T, Mṣb, TA;) meaning *Come*: (S, M, Mgh, Mṣb, K, TA, &c.:) or *come quickly*: or *hasten*. (Mgh, TA.) Hence, **حَيٌّ 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 **حَيٌّ عَلَى الْفَلَاحِ** [in the same: see art. **فَلَاحٌ**]. (Mgh, TA.) And **حَيٌّ عَلَى الْغَدَاءِ** [*Come to the morning-meal*]: and **حَيٌّ عَلَى الْعِشَاءِ** [*to the evening-meal*]: (Mṣb:) and **حَيٌّ عَلَى التَّرِيدِ** [*to the crumbled bread moistened with broth*]: (S:) and **حَيٌّ عَلَى الْخَيْرِ** [*to good, good fortune, prosperity, &c.*]. (Lth, T, TA.) The saying of Ibn-Aḥmar,

* **حَيٌّ الْحَمُولُ فَإِنَّ الرُّكْبَانَ قَدْ ذَهَبَا** * means *Keep thou to the loads [for the riders upon the camels have gone]*. (TA.) — In the phrase **حَيٌّ هَلًا**, and **حَيٌّ هَلًا**, followed by **عَلَيْ** which last is used in a case of pausation, but is bad in other cases, (S in art. **هَلًا**) and **حَيٌّ هَلًا**, and **حَيٌّ هَلًا**, [so in the copies of the K,] with the **هَلًا** quiescent, (K,) and **حَيٌّ هَلًا** [app. **هَلًا**], for **حَيٌّ هَلًا**, or perhaps a mistranscription for **حَيٌّ هَلًا**, (TA,) [the most common rendering of **حَيٌّ هَلًا** &c. is like that of **حَيٌّ** alone, namely, *Come*: or] **حَيٌّ** signifies *hasten thou*; and [**هَلًا** or] **هَلًا**, *come to it, or reach it*; [so that the meaning is *hasten thou: come to such a thing*:] or **حَيٌّ** signifies *come*; and [**هَلًا** or] **هَلًا**, *quickly*, or *be thou quick*; [so that the meaning is *come quickly to such a thing*:] or [**هَلًا** or] **هَلًا** signifies *be thou quiet*; and the meaning is *Speed thou at the mention thereof, and be quiet until it is finished*. (K.) Accord. to Abu-l-Khaṭṭāb, the Arabs used to say, **حَيٌّ هَلًا الصَّلَاةَ**, meaning *Come thou to prayer*. (TA.) And one says, **حَيٌّ هَلًا بَغْلَانِ**, (IAḡr, and so in the CK,) and **حَيٌّ هَلًا بَغْلَانِ**, (IAḡr, and so in MS. copies of the K,) and **حَيٌّ هَلًا بَغْلَانِ**, 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.,

إِذَا ذُكِرَ الصَّالِحُونَ فَحَيٌّ هَلْ بَعِمَرَ (S in art. هل,) or فَحَيِّلاً بَعِمَرَ (TA,) i. e. [When the good, or righteous, are mentioned, then] keep thou to 'Omar, and call 'Omar, (S ubi suprâ, and TA,) and begin with him, and be quick in mentioning him; (TA;) for he is of such. (S ubi suprâ.) Accord. to some of the grammarians, (TA,) when you say هَلَّا حَيٌّ, with tenween, it is as though you said حَيًّا; and without tenween, it is as though you said الْحَيُّ; the tenween being made a sign of indeterminateness; and the omission of it, a sign of determinateness: and so it is in all compounds of this kind. (K.) [See also art. هل.]

حَيٌّ Living, having life, alive, or quick; contr. of مَيِّتٌ [or مَيِّتٌ]; (S, Mgh, * Mqb, * K;) and حَيَّوَانٌ is syn. with حَيٌّ [as meaning having animal life]: (IB:) dim. of the former حَيِّ: (Mqb:) and pl. أَحْيَاءُ. (Mqb, K.) When you say of a person, لَيْسَ بِحَيٍّ, you mean that he is dead: (Lh:) but ضَرْبٌ صَرْبَةٌ لَيْسَ بِحَيٍّ مَنَّا means [He was struck a blow] in consequence of which he will not live: (Lh, K:*) like as the saying لَا تَأْكُلْ كَذَا فَإِنَّكَ مَارِضٌ means Thou wilt be sick if thou eat such a thing. (Lh, K.) Accord. to ISH, one says, أَتَانَا حَيٌّ فَلَانَ, meaning Such a one came to us in his life [-time]: and سَمِعْتُ حَيٌّ فَلَانَ يَقُولُ كَذَا, meaning I heard such a one say thus in his life [-time]: (TA:) [or the former may mean Such a one himself came to us: and the latter, I heard such a one himself say thus: for] حَيٌّ [i. e. حَيٌّ as a prefixed noun] is sometimes redundant, like آلٌ and ذُرٌّ: (Ham p. 308:) [and] IB says that حَيٌّ فَلَانَ means Such a one himself. (TA.) And they say, كَيْفَ أَنْتَ وَحَيَّةٌ أَهْلَكَ, i. e. How art thou, and those remaining alive of thy family? (TA.)—Applied to God, Deathless. (Er-Râghib.)—Possessing the faculty of growth, as an animal, and as a plant: (Er-Râghib:) and, applied to a plant, fresh, juicy, or succulent, and growing tall. (TA.)—[Sensitively alive;] possessing the faculty of sensation. (Er-Râghib.)—[Intellectually alive;] possessing the faculty of intellect. (Er-Râghib.) [Hence,] +A Musîm; like as مَيِّتٌ means an unbeliever. (TA.)—+Lively, as meaning free from grief or sorrow. (Er-Râghib.)—+Whole, sound, or unbroken. (L and TA in art. صَاب.)—+Fruitful land; or land abounding with herbage; (K, TA;) like as اَرْضٌ مَيِّتَةٌ means unfruitful land. (TA.)—+The sun is, or was, of a clear colour, unaltered by approaching the place of setting; as though its setting were regarded as death: (TA:) or still bright and white: or still hot and powerful: but the former of these two meanings is the more probable. (Mgh.)—+Nَارٌ حَيَّةٌ [A live, or burning, fire. (AHn.)—+طَرِيقٌ حَيٌّ +An apparent, or a distinct, road or way: (K:) pl. أَحْيَاءُ. (TA.)—See also حَيَّةٌ, first

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sentence. = [A tribe] of the Arabs: (S:) the children, or descendants, of one father or ancestor, whether many or few: and a شَعْبٌ comprising قَبَائِلَ: (Az, TA:) or a قَبِيلَةٌ of the Arabs: (Mqb:) or a بَطْنٌ of the بَطُونِ of the Arabs: (K, TA:) pl. أَحْيَاءُ. (S, Mqb, K.) = The vulva, or external portion of the organs of generation, of a woman. (Az, K. See also حَيَّةٌ, of which حَيٌّ is also said to be a pl.) Hence, سَعَفَ الْحَيِّ, applied by an Arab of the desert to The paraphernalia of a bride. (Az, TA.) = لَا مَنَعَ مِنْهُ لَا حَيٌّ عَنْهُ means [There is no forbiddance of him; or] nothing is forbidden him. (Fr.) = لَا يَعْرِفُ لَا يَعْرِفُ مِنَ الْحَيِّ مِنَ اللَّيِّ He knows not, or will not know, what is true from what is false; (IAqr, K, Har p. 236;) and so الْحَيُّ مِنَ اللَّوِّ: (TA:) or the حَوِيَّةُ [or winding gut, &c.,] from the twisting of the rope: (K:) or overt speech from covert: or the living from the dead: or the act of turning round, or winding, [see حَوَاهُ, (in art. حَوَى,) of which حَيٌّ is an inf. n.,] from the act of twisting. (Har ubi suprâ.) = The act of collecting. (TA. [But in this and some other senses it is an inf. n. of حَوَى: see 1 in art. حَوَى.] = أَحْيَاءُ as pl. of حَيَّةٌ: see art. حَوَى.

حَيٌّ: see حَيَّةٌ, of which it is said to be a syn.: and of which it is also said to be a pl.: = and see حَيَّةٌ, of which, also, it is said to be a pl.

حَيَّةٌ [A serpent;] a certain thing well known: (K, TA:) [improperly explained in the Mqb as syn. with أَفْعَى:] applied to the male and the female; (S, Mqb;) the ة being added to denote one of a kind, as in بَطَّةٌ and دَجَاجَةٌ; [although حَيٌّ is not used as a coll. gen. n.; and] although the saying رَأَيْتُ حَيًّا عَلَى حَيَّةٍ, as meaning [I saw] a male [serpent] upon a female [serpent], is related as having been heard from the Arabs: (S:) but حَيُّوتٌ is also applied to the male; (Az, S, K;) the ت being augmentative; for the word is originally حَيُّو [or حَيُّو]: (Az, TA:) it is said that it does not die unless by an accident: and they say of a long-lived man, مَا هُوَ إِلَّا حَيَّةٌ [He is none other than a serpent]; and in like manner they say of a woman; as though it were called حَيَّةٌ because of its long life: [for] some, including Sb, say that it is derived from حَيَّاءٌ, as the rel. n. is حَيُّوِيٌّ, not حَوُوِيٌّ: and to him who objects that one says رَجُلٌ حَوَّاءٌ [meaning "a man who collects serpents"], it is replied that حَيَّةٌ and حَوَّاءٌ are of different roots, like نُوؤٌ and لَأَلٌ, &c.: but it may be from تَحَوَّى, because of its winding, or coiling, itself; and some say that it is originally حَوِيَّةٌ; some, that it is originally حَيُّوَةٌ: (TA:) [the dim. is حَيُّوِيَّةٌ:] the pl. is حَيُّوَاتٌ (K) and حَيُّوَاتٌ (K, TA,) or حَيُّوَاتٌ. (So in some copies of the K [agreeably with the dial. of Hudhey].) Hence the prov. هُوَ أَبْصَرُ مِنْ حَيَّةٍ [He is more sharp-sighted than a serpent];

because of the sharpness of its sight: and أَظْلَمُ مِنْ حَيَّةٍ [more wrongful in conduct than a serpent]; because it comes to the burrow of the [lizard called] صَبَّ, and eats its young one, and takes up its abode in its burrow. (TA.) And سَقَاهُ اللَّهُ دَمَ الْحَيَّاتِ [May God give him to drink the blood of the serpents]; i. e., +destroy him. (TA.) And لَا تَلِدُ الْحَيَّةُ إِلَّا حَيَّةً [The serpent does not bring forth anything save a little serpent]: a prov. applied to the cunning and mischievous, or malignant. (TA.) And فَلَانَ حَيَّةً, or الوَادِي, or الأَرْضِ, or البَلَدِ, or الحِمَاطِ, +Such a one is cunning and mischievous, or malignant, (IAqr, K,) and intelligent, in the utmost degree: (IAqr:) [or] فَلَانَ حَيَّةً الوَادِي means +such a one is strong in resisting, a defender of his possessions. (TA.) And حَيَّةً الوَادِي is also an appellation applied to +The lion; (K, TA;) because of his cunning, or craftiness. (TA.) One says also, هُمُ حَيَّةُ الأَرْضِ, meaning +They are cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge: so in a saying of Dhu-l-Iqba' El-Adwānee cited voce عَذِيرٌ. (TA.) And فَلَانَ حَيَّةً ذَكَرٌ (S, TA) +Such a one is courageous and strong. (TA.) And رَأَيْتُ فِي كِتَابِهِ حَيَّةً +He is clever, or ingenious; acute, or sharp; intelligent. (TA.) And رَأَيْتُ فِي كِتَابِهِ حَيَّاتٌ وَعَقَابٌ +I saw in his letter slanders, or calumnies, addressed to the ruling power, in order to cause the object thereof to fall into embarrassment from which escape would be difficult. (TA.) — الحَيَّةُ is also a name of +[The constellation Draco; commonly called التَّيْتِينِ;] certain stars [partly] between the فَرْقَدَانِ [or β and γ of Ursa Minor] and بَنَاتُ نَعَشٍ [meaning the stars in the tail of Ursa Major]: (K:) so called by way of comparison. (TA.) — And حَيَّةٌ also signifies +A certain mark made with a hot iron upon the neck, and upon the thigh, of a camel, twisting, or winding, like the حَيَّةٌ [properly so called]. (Ibn-Habēeb, TA.) — See also حَيٌّ.

حَيًّا Rain; (S, Mqb, K;) as also حَيَّاءٌ: (K:) or much rain: (Har p. 185:) as being the means of giving life to the earth: (TA:) and +plenty; or abundance of herbage, (S, K,) and the means of giving life to the earth and to men; as being caused by the rain; and so حَيَّاءٌ: (TA:) or [simply] herbage; because produced by the rain: and fat, and fatness; because produced by the herbage: (Ham p. 662:) dual. حَيَّيَانِ: (S:) and pl. أَحْيَاءُ. (TA.) حَيَّا الرَّبِيعِ means The rain [called ربيع, or of the season thus called,] that gives life to the earth. (TA.) — See also the next paragraph.

حَيٌّ an inf. n. of حَيٌّ in the first of the senses explained in this art. (K.) — [Hence,] syn. with حَيًّا, in two senses: see the next preceding paragraph, in two places. — Also inf. n. of حَيٌّ as syn. with اسْتَحْيَى; (S, * Mgh, Mqb, K;) i. q. اسْتَحْيَاءٌ; (S;) Shame; a sense of shame; shyness, or bashfulness; [and particularly, but not

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-Farábee, Mṣb, K, or *رحم*, [which here means the same,] S,) of a camel, (El-Farábee, S, 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 *دبر* [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-Farábee, Mṣb,) or of a woman: (Zj in his “*Khalk 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 *أحياة* (Aṣ, Sb, S, K) and, by contraction, *أحياة*, (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 S,) written with *و* in the Kur, to show that *و* follows *حى* in the pl. [*حويات*, like *صلوات*], or because the sound of the *!* is inclined towards that of *و*, (ISd, TA,) and *حيو*, with sukoon to the *و*, (K,) which is substituted for the *!* of *حياة*, as is done by the people of El-Yemen in the case of every *!* 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*; (S, K;) as also *حيوان* and *حى*, (K,) or this last is asserted to be a pl. of *حيو*, (S,) and as also *محييا*, (S, Hār pp. 25 and 350,) of which the pl. is *محيي*: (S:) *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.) *يا ليتنى* *قدّمت لحياتي* 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 *فإن الدار الآخرة لى الحيوان* 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.) *الحياة الطيبة*, 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, *ليس لفلان حياة* *There is not, in such a one, profit, nor good*: and so it is said to mean in the Kur [ii. 175], *وَلْتَكُنْ فِي الْقِصَاصِ حَيَوةً* [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.) — *حياة الشمس* 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 *الشمس حية*, 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 *استحي*; of the measure *فعليل*: (Mṣb:) fem. *حياة*. (TA.) The saying of I'Ab, *الله حيا*, 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.

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

حوى [Of, or relating to, the serpent:] rel. n. of *حياة*. (S.) — [And rel. n. of *حيا*: see *حائي* in art. *حوا*.]

حيوان an inf. n. of *حى*, like *حياة*, (IB,) but having an intensive signification: (Mṣb:) see *حياة*, 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.]. (S.) [*حيوانات*] *الحيوانات* [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 *حَيَّان*; (Sb, K, TA;) the *حى* which is the final radical letter being changed into *و* because the occurrence of two *حى*s together is disliked: (Sb, TA:) Abou-Othmán [El-Má-zinee] 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.)

حيواني [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 *حياة*.

حاي, of the measure *فاعِل*, [said to be] originally *حايو*, is syn. with *حايو* and *حواو*, belonging to art. *حوى* [q. v.]. (Az, TA.)

حو: see art. *حو*.

أحيو: see art. *حو*.

أحى in the saying *أحى من صب* [More long-lived than a *صب*, a kind of lizard, which is supposed to live seven hundred years,] is from *الحياة*. (TA.) — In the sayings *أحى من هدي* [More shy, or bashful, than the bride] and *أحى من مخدرة* [More shy, or bashful, than a girl kept behind the curtain] it is from *الحياة*. (TA.)

تحية: see the next paragraph.

التحاي *The two stars in the foot and before the foot of the foremost of Gemini*: (Kzw:) or *three stars over against the البهجة* [which is the *Sixth Mansion of the Moon*]; (IKt, K;) and sometimes the moon deviates from the *البهجة*, and makes its abode in *التحاي*: (IKt:) they are *between the Milky Way and the stars that follow العيون* [or *Capella*]: Abou-Ziyád El-Kilábee used to say that this name means *البهجة*, and is also pronounced *التحاي*, with *ء*: but AHn says that the moon makes its abode in these stars, and not in the *البهجة* 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 *نوء* [here meaning its auroral setting, in midwinter,] is attended with much rain: but *التحاي*, with *ء*, is irreg.; as though pl. of *تحية* likened to a word of the measure *فعية*. (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 *سلام عليك*; (Mgh, Mṣb;) and *the like*; (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the saying *السلام عليكم ورحمة الله وبركاته*: (AHeyth:) hence it is pluralized; the pl. being *تحيات* and *تحايا*. (Mgh.) — Also *Continuance, or endurance; or endless, or everlasting, existence*:

(IAar, 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 :

* وَلَكُلِّ مَا نَالَ الْفَتَى * قَدْ نَلْتَهُ 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 كَلِّ in the place of لَكُلِّ, 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 أُنَبِّتُ 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, فَلَانُ 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.) اللَّهُ التَّحِيَّاتُ means Endless existence belongs to God : (Lth, Mṣb, TA :) or dominion, or kingship : (Lth, Yaḡkoob, S, Mṣb, TA :) or freedom, or security, from all evils, (Khálid Ibn-Yezed, 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 وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ, or (instead of رسوله) 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.)

مُحْيِيَّةٌ and مُحْيِيَّةٌ, 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 خَرُّ 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 الْمُحْيَا, in a horse, [The feather in] the place of separation [of the hair] beneath the forelock, in the upper part of the forehead. (TA.)

مُحْيِي act. part. n. of 2; fem. مُحْيِيَّةٌ: (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 عَطَاً, and in أَحَى the dim. of أَحَى: but if it is formed from a verb, that letter remains, as in مُحْيِي from حَى. (S.)

أَرْضٌ مَحْيَاةٌ 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, 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-ḥ, (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, حَوْتُ is asserted to be the original; (L;) though حَيْثُ is more chaste than حَوْتُ, and is the form used in the Kur-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 يُعَدِّرُ لَكَ الْاَلِدَّ *

* هُ نَجَاحًا فِي غَايِبِ 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 قَشْعِرِ *

[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 رَسَالَاتِهِ يَجْعَلُ حَيْثُ رَسَالَاتِهِ [in the Kur vi. 124], i. e. God is knowing: He knows where to bestow his apostolic commissions; or 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, 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 أَكُونُ [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. حمين.) You should not say حَيْثُ زَيْدٌ [alone]: (S :) or it occurs prefixed to a single word in poetry; (Mṣb, Mughnee;) as in the saying,

* وَنَطَعْنَهُمْ تَحْتَ الْكُلَى بَعْدَ ضَرْبِهِمْ *

* بِبَيْضِ الْمَوَاضِي حَيْثُ لَيِ 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.) Lḥ 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 سَهَيْلٍ طَالِعَا *

[Seest thou not where Canopus is, rising?]: but he says that this is not of respectable authority: (L :) some write حَيْثُ سَهَيْلٍ: and some, حَيْثُ سَهَيْلٍ, [which is the common reading, سَهَيْلٍ being an inchoative, and] the enunciative, مَوْجُودٌ, being suppressed. (Mughnee.) Abu-l-Fet-ḥ 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-Yarbooa 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 اَلْتَقَيْنَا [Where we met]: and he says also, I have heard some of Benu-l-Háarith-Ibn-Asad-Ibn-El-Háarith-Ibn-Thaḡlabeh, and all Benoo-Faḡ'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 حَيْثُ commences with إِنَّ, as in اَجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [Sit thou where Zeyd is sitting].

(K in art. أن, and IAḡ 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 wheresoever, 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

sit, I will sit], (§,) and in the first of the verses cited above: (Mughnee, TA:) it is not [properly, though it is sometimes improperly,] used as a conditional without ما. (§.) — [It is also used, in scientific and other post-classical works, in senses different from those explained above. Thus, مِنْ حَيْثُ is used to signify *As to, or in respect of*: so in the phrase مِنْ حَيْثُ اللَّفْظِ وَالْمَعْنَى *As to, or in respect of, the word and the meaning.* Also *As, or considered as, absolutely, or abstractedly*: so in the phrase مِنْ حَيْثُ هُوَ, or مِنْ حَيْثُ هُوَ هُوَ, *As, or considered as, such, absolutely, or abstractedly*; and الْإِنْسَانُ مِنْ حَيْثُ هُوَ *Man, as, or considered as, man, absolutely, or abstractedly.* And *As, meaning considered merely or only or simply as*: so in the saying, الْإِنْسَانُ مِنْ حَيْثُ إِنَّهُ يَصِحُّ وَتَزُولُ عَنْهُ الصَّحَّةُ *Man, as, or considered merely or only or simply as, being healthy and ceasing to be healthy, is the object of therapeutics.* And *As, meaning since, or because*: so in the saying, النَّارُ مِنْ حَيْثُ إِنَّهَا حَارَةٌ تَسْقِنُ الْمَاءَ *Fire, as, or since, or because, it is hot, heats water.* حَيْثُ is also vulgarly used in this sense. And correctly as meaning *So that; so as that; in such a state, or condition, that*: often *syn. with حَتَّى*.]

حجج

1. حَجَجَ, aor. يَحْجِجُ, (Kr, K,) inf. n. حَجَجٌ, (TA,) i. q. حَجَجٌ, aor. يَحْجُجُ: (Kr, K:) extr., because the 1 of حَاجَةٌ [which is its logical root] is [originally] و. (TA.)

4. أَحْجَجَتِ الْأَرْضُ, (K,) irregular, like أَحْجَجَ, (TA,) and أَحْجَجَتِ, *The land produced the thorny plants, or trees, called حَجَجٌ: (K:) or abounded therewith.* (TA.)

حَاجٌ, a coll. gen. n., n. un. with ة, (TA,) *A certain kind of thorny plant, or tree; (§, K;) a plant of the sour kind (مِنَ الْحَمِضِ): accord. to ISd, a kind of thorny plant or tree, i. q. كَبُرٌ [or caper]: or a certain plant different from that just named: or a certain kind of tree: accord. to AHn, an evergreen, of which the roots extend far into the ground; which, cooked, is used as a medicine; having slender and long leaves, seeming as numerous as the thorns: (TA:) [asparago sylvestri similis: (Golius, from Ibn-Beytár:) this name, and عَاقُولٌ, are now applied by the Arabs to the plant called by European botanists *hedysarum alhagi*: see عَاقُولٌ and تَرْتُجِينٌ: dim. حَجِجٌ; therefore its medial radical letter is ح; (K;) and حَجِجٌ is a chaste dial. var. of this dim., agreeably with a usage observed in similar cases [when the medial radical letter is ح]. (TA.)*

حَجِجٌ and حَجِجٌ: see what next precedes.

حيد

1. حَادَ عَنْهُ, (§, A, Mṣb, K,) aor. يَحِيدُ, inf. n. حَيْدٌ and حَيْدَانٌ (§, Mṣb, K) and حَيْدٌ and حَيْدَانٌ

and مَحِيدٌ (K) and حَيْدُودَةٌ (§, K,) which last is originally حَيْدُودَةٌ, with the ح movent; this letter being afterwards made quiescent; for there is not in the language any word of the measure فَعْلُولٌ, except صَعْفُولٌ; (§; [see the remarks on شَيْخُوخَةٌ, voce شَاخُ;]) *He declined, or turned aside or away, from it; (§, A, K;) removed, went away, or went far away, from it; (Mṣb;) namely, a road, (§,) or a thing: (Mṣb:) he shunned, or avoided, it, from fear, or from disdain. (Az, L.) [See also 3.] You say, مَا لَكَ مِنْ حَيْدٍ عَنْ ذَلِكَ *There is not, for thee, any avoiding that.* (L.) And حَادَتِ الدَّابَّةُ *The beast became scared, or shied, and quitted the middle of the road.* (L.) — حَادَ بِهِ, and أَحَادَهُ, *He removed, took away, or took far away, him, or it; [عَنْ شَيْءٍ from a thing;] similar to بِهِ ذَهَبَ and أَذْهَبَهُ.* (Mṣb.)*

2. قَدَّ السَّيْرَ فَحَيْدَةً *He cut, or cut lengthwise, the thong, or strip of skin or leather, and made it to have parts projecting beyond the rest.* (L, K.)

3. حَادَى, inf. n. مَحَايِدَةٌ and حَيَادٌ, *He went, or turned, aside from, or away from, or he avoided, or he went, or removed, to a distance from, him, or it: (§, L, K:) [see also 1:] or, accord. to the A, he inclined upon, or against, him, or it.* (TA.)

4: see 1.

حَيْدٌ *A rising, or protuberant, or prominent, part of a side of a thing: (L, K:) so of the head; (Lth, L;) as also حَيْدَةٌ: (A:) a knot, knob, or protuberance, of a stick or branch; [as also حَيْدَةٌ: (AHn, TA voce بَلَطُ, q. v.):] a part of a strap, or thong, projecting beyond the rest: (L:) any rib, (L, K,) or other bone, (L,) that curves much [and is therefore prominent]: (L, K:) [see an ex. voce حَابٌ, in art. حَبْو:] a knot in the horn of a mountain-goat; (A,* L, K;) or this is termed حَيْدَةٌ: (§, L:) a twisted part of a horn: a twisted internodal portion of a horn: (L:) any prominence in a horn, and in a mountain, (§, L, K,) &c.: (§, L:) a prominent and curved part of a mountain: (T:) a projecting portion, or ledge, of a mountain, resembling a wing: (§, M, L, K:) pl. (of the former word, §) أَحْيَادٌ [a pl. of pauc.] and (of both words, §) حَيْوِدٌ and (of the latter, §) حَيْوِدٌ: (§, K:) the حَيْوِدُ of a camel are such parts as the hips, or haunches, and thighs. (L.) You say حَيْوِدُ جَبَلٍ ذُو حَيْوِدٍ, meaning *A mountain having projecting edges in its lower parts, not in its upper parts.* (§.) And قَعَدْتُ حَيْدَ الْجَبَلِ *I sat beneath the part of the mountain that projected like a wing.* (A.)*

حَيْدَةٌ: see حَيْدٌ, in three places. — Also *The rugged part of a road.* (A.) — *An evil look, (A, K,) with a turning aside.* (A.) You say, إِلَّا نَظَرَ الْحَيْدَةَ (A,) or مَا نَظَرَ إِلَيَّ إِلَّا الْحَيْدَةَ, (TA,) *He looked not towards me save with an evil look, with a turning aside.* (A, TA.)

حَيْدِي *The manner of walking of a proud and*

self-conceited person. (K.) — حَمَارٌ حَيْدِي (§, K) and حَيْدٌ (K,) each occurring in a verse of [Umeiyeh the son of] Abou-'Aidh El-Hudhalee accord. to different relations thereof, (L, [see حَمَارٌ,]) *An ass that turns aside from, or shies at, his shadow, by reason of his briskness, liveliness, or sprightliness: (§, K:) or that is wont often to turn aside from things, or to shy at them.* (§.) حَيْدِي is also applied as an epithet to a she-ass. (IAgr.) It is [said to be] the only masc. epithet of the measure فَعْلَى, (§, K,) except دَلَّظِي a man "who thrusts vehemently," (IJ,) and وَقْرِي [but this is written in the K وَقْرِي] "a pastor of a flock, or flock of sheep," and قَفْطَى vir "multum coiens," and جَمَزِي a "quick" ass. (MF.) But probably حَيْدٌ is the only correct word of the two above mentioned. (L.) [Or حَمَارٌ حَيْدِي is for حَمَارٌ ذُو حَيْدِي: see جَمَزِي, voce حَمَارٌ.]

حَيْدَانٌ *Pebbles that become thrown aside from the legs of a beast as he goes along.* (§, K.)

حَيْدٌ: see حَيْدِي.

حَيَادٌ, like قَطَامٌ, (L,) indecl., with kear for its termination, [and of the fem. gender,] occurs in the phrase (TA) حَيْدِي حَيَادٌ, similar to فُجِجِي قَبَاجٌ (§, L, K,) meaning *Turn thou aside, or away, [from me:] (A, L:) said by one when the time for fighting is come, (L,) and by one fleeing.* (Ibn-Abi-l-Hadeed.)

حَيْوِدٌ [That declines, or goes away, much, or frequently]: an intensive epithet, applied by 'Alee to worldly prosperity (الدُّنْيَا). (L.)

حَادٌ an inf. n. of حَادَ. (K.) — [It may also be used, agreeably with analogy, as a noun of place, signifying *A place to which one turns aside or away; to which one removes, goes away, or goes far away.*]

حير

1. حَارَ, [sec. pers. حَارَتْ,] aor. يَحَارُ, (§, A, Mgh, Mṣb, K,) and some say يَحِيرُ, but this is a mistake, (MF,) inf. n. حَيْرَةٌ (§, A, Mgh, K) and حَيْرٌ (§, Mṣb, K) and حَيْرَانٌ and حَيْرَانٌ (K,) *He was, or became, dazzled by a thing at which he looked, (T, Mṣb, K,) so that he turned away his eyes from it: this is the primary signification: (T, Mṣb:) and so تَحِيرٌ (A,* Mgh,* K) and تَحِيرٌ, (K,) and حَارَ بَصْرَهُ (A,* TA) and تَحِيرٌ بَصْرَهُ. (Mgh, and § and A and K in art. قَمَر, &c.) — And hence, (T, Mṣb,) *He was, or became, confounded, or perplexed, and unable to see his right course; (T, Mṣb, K,* TA;) as also تَحِيرٌ (Mṣb, K) and تَحَارٌ. (K.) And حَارَ, (§, A,) or تَحِيرٌ فِي أَمْرِهِ (Mṣb,) i. q. حَارَ فِي أَمْرِهِ *He was, or became, confounded, &c., in his affair, or case.* (§, A.) And [حَارَ (see its part n. حَائِرٌ) and] تَحِيرٌ [and تَحَارٌ] *He erred, or lost his way.* (TA.) — Also, said of water, (A, Mṣb, K,) and تَحِيرٌ (§, A, K) and تَحَارٌ, (A, K,) *It became collected, (§, A, K,) and stayed, (A,) or went round, (§, K,*) or went to and fro, or fluctuated, (Mṣb, K,) in a place, as***

though it knew not which way to run. (A.) — See also 5.

2. **حيرة** *He, or it, caused him to become confounded, or perplexed, and unable to see his right course.* (S, * Mṣb, KL.) — [Accord. to Golius, as on the authority of the KL, **حير**, said of water, means + *It was whirled round in an eddy*: but to have this meaning, which I do not find in my copy of the KL, the verb should be **حير**.]

4. **احار** [*He, or it, caused a thing to descend easily down the throat: or it transmitted food to the stomach*: see 10: and see also 4 in art. **حور**.] (S and K voce **مَشْفَر**, q. v.)

5. **تحير**: see 1, in six places. — Also † *It (a cloud) continued without motion, pouring forth its rain, and not being driven by the wind*: (IAqr:) or *went not in any direction*: (K:) [and so **استحار**: see **مَشْفَر**.] — Also † *It continued*; said of time; (TA;) and in like manner it is said of a man. (MF.) And **حيروا** [if not a mistranscription for **تَحِيرُوا**] occurs as meaning † *Remain ye therein*; referring to a place. (TA.) And **استحار** † *He alighted and abode some days in a place.* (TA.) — **تَحِيرُ بِالْمَاءِ**: † *It (a place, S, K, and land, TA) became full of water*; as also **استحار**. (S, K, TA.) — **تَحِيرَتِ الْجَفْنَةُ**: † *The bowl became full of grease and food*; (K, TA;) like as a watering-trough or tank becomes full of water. (TA.) — See also what follows.

10: see 1, in four places: — and 5, in three places. — **استحار الشَّبَابُ** (S, IB, A, K) and **تَحِيرُ** (K) † *The sap [or vigour] of youth flowed*: (IB:) or *became complete, and filled the body of a woman*: (A:) or *completely occupied the body*: (K:) or *filled it to the utmost*: (TA:) or *collected, and flowed to and fro, in the body of a woman.* (Aṣ, S.) = **استحير الشَّرَابُ**: *The beverage, or wine, was made to descend easily down the throat.* (S.)

حَيْر [*An enclosure*] like a **حَظِيرَة**: or a place of pasturage in which it is prohibited to the public to pasture their beasts. (S, K.) — See also **حَائِرٌ** = **حَيْرَمًا** [erroneously written by Golius **حَارَمًا** i. q. **رَبْمًا**.] (K.)

حِيرٌ like **حَيْرٌ** **بِيرٌ** and **إِنَّهُ فِي حَيْرٍ بِيرٍ** (K); i. e. *Verily he is in a bad state, and a state of perdition*: or *in error.* (TA.) [See also art. **حور**.]

حِير: see what next follows.

حِير (IAqr, K) and **حِيرٌ** (IB, K) *Much property, or many cattle*; and a *numerous family*: (K:) and **كَانَ أَنْعَامَ حَيْرَاتٍ** *many cattle.* (TA.) **كَانَ حَيْرًا** [app. for **كَانَ ذَا حَيْرٍ**] is expl. by Th as meaning *He was a possessor of much property, and of a numerous household and family.* (TA.) — **حِيرٌ دَهْرٌ**: see **حَيْرِي الدَّهْرِ**.

حَارَةٌ: see art. **حور**.

أَصْبَحَتِ الْأَرْضُ حَيْرَةً *The land became green with plants or herbage, (K,) by reason of much collecting and continuance of water therein.* (TA.)

حَارِي *Made in the town of El-Heereh*: applied to a sword, and a camel's saddle. (TA.) And *A kind of leathern housings, made in El-Heereh, with which camels' saddles are ornamented.* (TA.) = **حَارِي الدَّهْرِ** and **حَارِي الدَّهْرِ**: see what next follows.

حَيْرِي الدَّهْرِ (Ibn-'Omar, * Sh, * K) and **حَيْرِي الدَّهْرِ** (Sb, Akh, IAqr, K) and **حَيْرِي الدَّهْرِ** (S,) or **حَيْرِي دَهْرٌ** (CK,) or **حَيْرِي دَهْرٌ** (K, TA,) with the last letter quiescent, (K,) and **حَيْرِي دَهْرٌ**, or **حَيْرِي دَهْرٌ**, (accord. to different copies of the K,) and **حَارِي دَهْرٌ** (Ish, K) and **حَيْرِي دَهْرٌ** (Ish) and **حَيْرِي دَهْرٌ** (IAqr, K,) † [*I will not come to him, or it, or I will not do it,*] *while time lasts*; (A, * K, * TA;) or *ever*: (Ish, K:) or it may mean *while time returns*; from **حَار** of which the aor. is **يَحْوِر**. (A, TA.) Also **حَيْرِي الدَّهْرِ**, or **حَيْرِي الدَّهْرِ**, † *For an incalculable period of time.* (Ibn-'Omar, Sh, IAth.)

حَيْرَانٌ (T, S, A, K) and **حَائِرٌ** (T, A, K) and **مَشْحِيرٌ** (TA) *A man in a state of confusion, or perplexity, and unable to see his right course*: (K, * TA:) *erring; having lost his way*: (T, TA:) fem. [of the first] **حَيْرَاءٌ** (Lh, T) and **حَيْرَاءٌ** (A, K:) and pl. [of the same] **حَيْرَاءِي** (S, A, K) and **حَيْرَاءِي** (K) and **حَيْرِي**, like the fem. sing. (Lh.) You say, **لَا تَفْعَلْ ذَلِكَ أُمَّكَ حَيْرِي** [*Do not thou that: may thy mother become in a state of confusion, &c.*]: and **لَا تَفْعَلُوا ذَلِكَ أُمَّهَاتِكُمْ حَيْرِي** [*Do not ye that: may your mothers become &c.*]. (Lh.) And **رَجُلٌ حَائِرٌ بِأَثَرٍ** *A man who does not apply himself rightly to an affair*; (S, TA;) *who knows not the right course to pursue in his affair*; as also **مَشْحِيرٌ فِي أَمْرِهِ**. (TA.) [See also the same phrase in art. **حور**.] — **رَوْضَةٌ حَيْرِي**: † *A meadow full of water.* (TA.) — [**حَيْرِي** is also applied as an epithet to the midday sun of summer: see a verse cited in the second paragraph of art. **دور**.]

حَيْر: see **مَشْحِيرٌ**.

حَائِرٌ: see **حَيْرَانٌ**, in two places. — Also † *A place in which water collects (S, K, TA) and goes to and fro*: (TA:) *a watering-trough, or tank, to which a stream of rain-water flows*: (K:) or *what resembles a watering-trough, or tank, in which the rain-water collects and remains*: (A:) *a depressed place (K, TA) in which water collects and remains, or goes round, or goes to and fro, not passing forth from it*: (TA:) or *a place in the ground depressed in the middle and having elevated edges or borders, (AḤn, TA,) in which is water*: (TA voce **يَعْبُوبُ**;) and hence, (TA,) *a garden*; as also **حَيْرٌ**; (K;) which is the form used by most persons, and by the vulgar; like as they say **عَائِشَةٌ** for **عَيْشَةٌ**: or this form is

wrong: it is disallowed by AḤn, notwithstanding its being mentioned by A 'Obeid; but he mentions it only in one place, and it is not found in every copy of his work: (ISd:) pl. **حَيْرَانٌ** (S, A, K) and **حُورَانٌ** (S, K.) Ḥassán Ibn-Thábit uses the phrase **حَائِرُ الْبَحْرِ** [in a verse which I have cited in the first paragraph of art. **رب**, app. as meaning † *The depth of the sea; or part of the sea in which is a confluence of the water, and where it goes round, or to and fro*]. (TA.) = Also *Grease; oily animal matter, that flows from flesh or fat.* (K.)

مِنْ وَرَلٍ وَأَحْيَرٌ مِنْ صَبِّ, [*More confounded, or perplexed, and unable to see his right course, than a dab, and than a waral,*] are two proverbs; (Meyd;) accord. to Ḥamzeh El-Iṣfahánee, said because the dab, [a kind of lizard, as is also the waral,] when it quits its hole, is confounded, and cannot find the right way to it; and the like is said of the waral. (Ḥar p. 166.)

مَشْحِيرٌ: see **حَيْرَانٌ**, in two places. — **النَّوَاكِبُ** **الْمَشْحِيرَةُ** + [*The erratic stars; i. e. the planets;*] *the stars that [at one time appear to] retrograde and [at another time to] pursue a direct [and forward] course*; also called **الْحَسَنُ**. (S in art. **حَسَن**.) — **سَحَابٌ مَشْحِيرٌ** + *Clouds continuing without motion, pouring forth rain, and not driven by the wind*: (IAqr:) and **مَشْحِيرٌ** + *clouds (سحاب) heavy, and moving to and fro, (S, K) not having any wind to drive them along*: (S:) and **حَيْرٌ** † *clouds, or clouds covering the sky*, syn. **غَيْرٌ** (AZ, K, TA,) *rising with rain, and continuing without motion, or moving to and fro, but remaining, in the sky*: (AZ, TA:) or this last signifies † *clouds (سحاب) raining, and continuing without motion, or moving to and fro, but remaining, in the sky.* (A, TA.) — See also what follows, in two places.

مَشْحِيرٌ *A way leading across a desert, of which the place of egress is not known.* (K.) — + *Anything (TA) continuing endlessly*: (IAqr, TA:) or *hardly, or never, ending*; as also **مَشْحِيرٌ**. (Sh, TA.) See also this latter word. — **جَفْنَةٌ مَشْحِيرَةٌ**: † *A full bowl*: (A:) or † *a bowl containing much grease.* (K.) And **مَرْقَةٌ مَشْحِيرَةٌ** + *Broth containing much grease.* (TA.)

حيز

1. **حَايَزَهُ**, aor. **يَحْيِزُهُ**, inf. n. **حَيْزٌ**: see 1 in art. **حوز**, in three places.

Quasi 5. **تحيز**: see 5, and 7, and Q. Q. 2, in art. **حوز**; the first in six places.

حَيْزٌ and **حَيْزٌ**: see art. **حوز**.

حيس

1. **حَاسٌ**, aor. **يَحْيِسُ**, inf. n. **حَيْسٌ**, *He mixed [a thing or things]*. (S, A, K; but in this sense, only the inf. n. is mentioned.) — *He made, or prepared, what is called حَيْسٌ*: (S, Mṣb, K:)

and † حيس, inf. n. تَحْيِيسٌ, he mixed and prepared what is so called. (TA.)

2: see above.

حيس, originally an inf. n., (Mṣb,) Dates mixed with clarified butter and [the preparation of dried curd called] اقط, (S, A, Mgh, K,) and kneaded (A, K) vehemently, (A,) or rubbed and pressed with the hand until they mingle together, (Mgh,) whereupon their stones come forth; (K;) and sometimes سويق [or meal of parched barley or wheat] is put into it; (A, K;) and a little crumbled bread instead of the اقط: (TA:) or dates, of the kind called بُرْنِيّ, and اقط, bruised together, and kneaded vehemently with clarified butter until the stones come forth from it one by one, and then made like ثريد: it is the same as وَطْبَةٌ, except that حيس sometimes has سويق put in it, but وَطْبَةٌ has not: (L:) or dates of which the stones have been taken out, bruised with اقط, and then kneaded, and rubbed and pressed with the hand until the whole becomes like ثريد; and sometimes سويق is put with it: (Mṣb:) accord. to Ibn-Waddāh El-Andalusee, dates of which the stones have been taken out, mixed with سويق; but this is not known, (MF, TA,) because of the deficiency of the ingredients: (TA:) Hr is related to have described it as a ثريدة composed of اخلط [or various mixtures]. (TA.) A rájiz says,

* التمر والسمن معا ثمر الأقط *
* الحيس إلا أنه لم يختلط *

[Dates and clarified butter together, then اقط, are حيس, except that it is not yet mixed]: (S, MF, TA:) from which it might be understood, that these components, when mixed, are not حيس: but this is the contrary of what is meant: (MF:) the meaning seems to be, that these three things, when brought, are virtually حيس, as being the materials thereof, though not mixed. (TA.)

حيض

1. حَيْضٌ, aor. حَاصٌ عَنْهُ, inf. n. حَيْضٌ and حَيْضٌ and مَحَاضٍ and مَحَاضٍ (S, Mṣb, K) and حَيْضَانٌ (S, K) and حَيْضُوتَةٌ (TA) and حَيْضَةٌ, (K,) [or the last is an inf. n. of un.] He turned away from him, or it: (S, A, Mṣb, K:) and he returned, or went back, and fled, from him, or it: (TA:) and حَاصٌ عَنْهُ signifies the same; (S, K, TA;) and so does حَاصٌ عَنْهُ: (TA:) or حَاصُوا, (K,) or حَاصُوا عَنِ الْعَدُوِّ [they turned away from the enemy]; (S;) [and in like manner, اُنْحَازُوا;] and of enemies, اُنْهَزَمُوا; (S, K;) [and in like manner, اُنْهَزَمُوا.] You say also, حَاصٌ عَنِ الْقِتَالِ, He turned away from the fight. (A.) And حَاصٌ عَنِ الْحَقِّ He turned away from the truth; he deviated from it. (Mṣb.) And حَاصٌ عَنِ الشَّيْءِ He turned away from the thing, and became safe from it. (TA.) And it is said in a trad. respecting the battle of Ohod, فَحَاصُّ الْمُسْلِمُونَ حَيْضَةٌ And the Muslims made a wheel away,

desiring flight: or, accord. to one relation, فَحَاصُّ حَيْضَةٌ, which means the same. (TA.) حَيْضٌ also signifies The retiring, or going back, from a thing. (S, TA.) [See also مَحَاضٍ, below.]

3. حَايَصُهُ, (K,) inf. n. مَحَايَصَةٌ, (TA,) He acted towards him with artifice, or guile; (K;) vied with him; (TA;) and strove to overcome him. (K.) Hence the saying of Mutarrif, related in a trad., when he was asked respecting his going forth from the pestilence, هُوَ الْبُؤْسُ نَحَايَصُهُ, وَلَا بُدَّ مِنْهُ, may be interpreted as meaning, [It is death:] we are eager to flee from it [though there is no avoiding it]. (AO, TA.)

6: see 1.

7: see 1.

وَقَعَ فِي حَاصٍ بَاصٍ: see what next follows.

وَقَعُوا, (AA, S, A, and K in art. بَيْضٌ,) and وَقَعَ, (S, A, and K ubi suprà,) and حَيْضٌ بَيْضٌ, (S in this art. and in art. بَيْضٌ; and so in the CK ubi suprà, and in a MS. copy of the K, [though app. contradicted by what follows in that work, as will be seen below,] or حَيْضٌ بَيْضٌ, (K ubi suprà, accord. to some copies, and so in the TA,) and حَيْضٌ بَيْضٌ, (K ubi suprà,) with fet-h to the first [letter] of each and to the last of each, (S in art. بَيْضٌ,) or to both, and with fet-h to the first of each and kesr to the last of each; and sometimes each of the two [vars., namely, حَيْضٌ بَيْضٌ and حَيْضٌ بَيْضٌ,] is made perfectly decl. in the second [word], (K ubi suprà,) [so that you say also حَيْضٌ بَيْضٌ, and حَيْضٌ بَيْضٌ, and حَيْضٌ بَيْضٌ; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written حَيْضٌ بَيْضٌ, and one adding حَيْضٌ بَيْضٌ;) for it is said,] the whole make six dial. vars.; and, accord. to MF, each of the two [vars.] is sometimes made perfectly decl. in the first [word] also, [so that you say حَيْضٌ بَيْضٌ, and حَيْضٌ بَيْضٌ,] but this he may have inferred from what will be afterwards mentioned on the authority of ISk, (TA in art. بَيْضٌ,) and حَاصٍ بَاصٍ (K ubi suprà,) indecl., with kesr for the termination, the l being [originally] ي; (TA ubi suprà;) He fell, (S, K,) and they fell, (S,) into confusion in respect of their case, or affair, from which there was no escape for them: (S and K ubi suprà;) or into straitness and difficulty: (S:) حَيْضٌ بَيْضٌ and حَيْضٌ بَيْضٌ are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of جَارِي بَيْتٌ بَيْتٌ: or, as some assert, they are two nouns, from حَيْضٌ meaning the “turning away,” and “retiring,” or “going back,” and بَوْضٌ meaning the “outstripping,” and “fleeing;” and بَوْضٌ is altered to assimilate it to حَيْضٌ; and the meaning is, an affair, or a case, of any kind, from which one retires, or goes back, and flees. (S.) You say also, جَعَلْتُمُ الْأَرْضَ عَلَيْهِ حَيْضٌ بَيْضٌ, (S and K, both in art. بَيْضٌ,) or حَيْضٌ بَيْضٌ, (S ubi suprà,)

and حَيْضًا بَيْضًا, (ISk, and K ubi suprà,) with fet-h to each, and حَيْضًا بَيْضًا, with kesr to each, not compounded, (ISk, and TA ubi suprà,) Ye have straitened [the earth, or land,] to him, (S and K ubi suprà,) so that he may not act as he pleases therein: (K:) or so that he may not travel therein in search of sustenance, nor employ himself as he would to make gain. (Nh.) And إِنَّكَ لَتَحْسِبُ عَلَى الْأَرْضِ حَيْضًا بَيْضًا, or, as some say, حَيْضٌ بَيْضٌ, [i. e., حَيْضٌ بَيْضٌ or حَيْضٌ بَيْضٌ, meaning, Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein: &c.] (S.) — حَيْضٌ بَيْضٌ also signifies The hole of the rat or mouse. (TA in art. بَيْضٌ.)

حَيْضَةٌ: see 1, in two places.

حَيْضٌ A beast (وَابَةٌ) that takes fright, and runs away at random; (K;) turning away from that which its master desires: (TA:) a mule evil in disposition. (TA.)

مَحَاضٍ [an inf. n.: (see 1:) and also a n. of place, signifying A place to which one turns away, or aside; to which one flees; a place of refuge:] syn. مَحَاضٍ (S, K) and مَعْدِلٌ (Mṣb, K) and مَحَاضٍ (K) and مَحَاضٍ. (S, K.) You say, مَا عَنْهُ مَحَاضٍ [There is no turning away, &c., or no place to which to turn away, &c., from it]. (S.)

حيض

1. حَاضَتْ, (S, A, Mṣb, K,) aor. تَحْيِضُ, inf. n. حَيْضٌ and مَحَاضٍ (S, Mṣb, K) and مَحَاضٍ, (Aboo-Is-hāk, K,) said of a woman, (S, A, Mṣb, K,) She menstruated; i. e. her blood flowed; (A;) or [rather] blood came forth from her womb; (Mgh;) [not in consequence of disease nor of childbirth, nor before she had attained to puberty; as explained in the law-books of the Muslims;] as also تَحْيِضَتْ: or this latter signifies she likened herself to the حَائِضُ. (TA.) — Also She attained the age of menstruation. (TA.) [See حَائِضٌ.] — حَاضَتْ الشَّجَرَةُ, (S, A, Mṣb,) aor. as above, (Mṣb,) inf. n. حَيْضٌ, (S, Mṣb,) †The gum [or gum-acacia-tree] flowed with, (S,) or emitted, (A,) a matter resembling blood; (S, A;) flowed with its gum: (Mṣb:) the matter which it emits is called دُودِمٌ; and is applied to the head of a new-born infant to scare away the jánn, or genii. (A, TA: [but in a copy of the A, and in one instance in the TA, الشَّجَرَةُ is put in the place of الشَّجَرَةُ, app. by mistake.]) [I have marked this signification as tropical on the authority of the A and TA; but the author of the Mṣb has commenced the art. with it; and shows that he held the opinion, which some others have shared with him, that it is the primary signification.] — حَاضَ السَّيْلُ †The torrent overflowed; or poured out, or forth, from fulness; or ran; syn. فَاضَ. (TA.)

2. حَيْضُ الْمَرْأَةِ He attributed حَيْضٌ [or menstruation] to the woman. (Mṣb.) — حَيْضٌ جَارِيَةٌ, (TK,) inf. n. تَحْيِضُ, (Sgh, K,) Tempore men-

struorum inivit ancillam suam. (Sgh, K, TK.) — **حَيْضُ الْمَاءِ**, (TK,) inf. n. as above, (K,) + *He made the water to flow.* (K, TA.)

5. **تَحَيَّضَتْ**: see 1. — Also *She abstained from prayer (الصلاة) during the days of her حَيْض [or menstruation];* (S, Mṣb, K, TA;) *waiting for the stopping of the blood:* (TA:) or *she abstained, and did as the حَائِضُ does:* (A,* Mgh:) or *she reckoned herself حَائِضُ, and did as the حَائِضُ does.* (TA.)

10. **أَسْتَحْيَضْتُ**, (S, Mgh, Mṣb,) in the pass. form, (Mṣb,) with damm to the ت, (Mgh,) [as though originally signifying *She was reckoned to be menstruating,*] found in the handwriting of Aboo-Zekereeya **أَسْتَحْيَضْتُ**, (TA,) [which I hold to be a mistake, as being at variance with general usage,] *She continued to have a flow of blood* (S, Mgh) *after her days [of menstruation]:* (S:) or *she had an exuberance of blood [flowing from the vagina]; not what is termed الحَيْضُ:* (Mṣb:) or *her blood flowed without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called العَادِلُ.* (TA.)

حَيْضٌ [an inf. n. of 1: explained in the KT as applied to *The menstrual blood* itself; which seems to have been more properly called **حَيْضَةٌ** and **مَحْيِضٌ** and **حِيَاضٌ**: though what here follows may be considered as rendering it probable that **حَيْضٌ** was also used in this sense in the classical times, for **حَيْضٌ دَمٌ حَيْضٌ**. — **حَيْضُ السَّمْرِ** † *A thing which flows from the سَمْر [or gum-acacia-trees], resembling [what is called] دَمُ الْغَزَالِ.* (Mgh.) [See also 1.]

حَيْضَةٌ *A single time, or turn, of menstruation, or of the flow of the menstrual blood:* (S,* A,* Mgh, Mṣb:*) pl. **حِيَاضٌ**; (A, Mṣb;) like as **بَدْرٌ** is pl. of **بَدْرَةٌ**, and **ضَيْعَةٌ** of **ضَيْعَةٌ**, and **حَيْدٌ** of **حَيْدَةٌ**, and **خَيْمٌ** of **خَيْمَةٌ**; though by rule it should be **حِيَاضَاتٌ**. (Mṣb.) You say, **حَاضَتْ حَيْضَةً وَاحِدَةً**, [She menstruated one single time of menstruation]: and **حَيْضَةٌ طَوِيلَةٌ** [a long single time thereof]: and **ثَلَاثَ حِيَاضٍ** [three single times thereof]. (A.)

— As used by the professors of practical law, *The accustomed days thereof.* (Mgh.) — Also † *A single flow [of water &c.]:* pl. **حِيَاضَاتٌ**. (TA.)

حَيْضَةٌ [Menstruation;] the subst. from **حَاضَتْ** **الْمَرْأَةُ**: (S, K, TA:) or *a mode, or manner, or state, of حَيْض [or menstruating]:* (Mṣb:) or the state (Mgh, TA) of the **حَائِضُ**, (TA,) which is one of avoidance (Mgh, TA) of prayer and fasting and the like: (Mgh:) pl. **حِيَاضٌ**. (S, Mṣb.) — Also *The menstrual blood; the blood of menstruation; and so* † **مَحْيِضٌ** and † **حِيَاضٌ**. (TA.) [See also **حَيْضٌ**.] — Also *The piece of rag which the حَائِضُ binds over her vulva;* (S, Mgh,* Mṣb,* K;) and so † **مَحْيِضَةٌ**: (S:) which latter also signifies † *a piece of rag thrown away:* (TA:) pl. of the latter, **مَحَايِضُ**. (S, TA.)

حَيْضٌ *Menstrual; of, or relating to, menstruation.*

حِيَاضٌ: see **حَيْضَةٌ**.

حَائِضٌ, applied to a woman, [Menstruating;] act. part. n. from **حَاضَتْ**; (S, Mgh, Mṣb, K;) thus, [without ة] because it is an epithet of particular application [to a female]; (Mṣb;) and with ة, being like **قَائِمٌ** and **صَائِرٌ** &c.; (TA;) [because the ي in its verb suffers alteration;] and in like manner **حَائِضَةٌ** also, (S, Mgh, Mṣb, K,) on the authority of Fr: (S:) pl. (of the former, Mṣb) **حَائِضٌ**, (S, Mgh, Mṣb, K,) like as **رَكْعٌ** is pl. of **رَاكِعٌ**, (Mṣb,) and **حَاضَةٌ**, like as **حَاكَةٌ** is pl. of **حَاكٌ**, (TA,) and of the latter, **حَائِضَاتٌ**, (Mṣb,) or **حَوَائِضُ**. (S, Mgh, K.) — In a certain trad., in which it is said that God will not accept the prayer of a **حَائِضٌ** unless she be [attired] with a **خِمَارٌ** [or head-covering], this does not mean one who is menstruating while actually occupied by prayer, (Mṣb, TA,*) but † *One who has attained to the age of menstruation;* (TA;) or *one who has attained to womanhood:* (Mgh:) or it has not this meaning; for if it had, one would understand that a girl not arrived at puberty might pray with her head uncovered, which is not the case; but it means † [one of] *the menstruating kind, whether she have attained to puberty or not;* as though the term female had been used in its place. (Mṣb.)

مَحْيِضٌ is a simple subst. as well as an inf. n.: (Zj, K:) as the former, it is a n. of place; and as such it is [said to be] used in the Kur ii. 222; meaning *A woman's مَاتِي*; (Zj;) *her فَرْجٌ*; (Mgh;) because it is the *place of الحَيْضُ*. (Zj, Mgh.) Some say that **حَوْضٌ** is hence derived; because the water flows to the **حَوْضُ**: (Az, K:) for the Arabs put و in the place of ي, and ي in that of و. (Az, TA.) — It is also a n. of time [signifying *The time of menstruating*]. (TA.) — See also **حَيْضَةٌ**. — When it is a simple subst., it has a pl., namely **مَحَايِضُ**. (TA.)

مَحْيِضَةٌ: see **حَيْضَةٌ**.

مُسْتَحَاضَةٌ *A woman continuing to have a flow of blood after her days [of menstruation]:* (S:) or *having an exuberance of blood [flowing from her vagina]; not what is termed الحَيْضُ:* (Mṣb:) or *having her blood flowing without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called العَادِلُ.* (K,* TA.)

حيط

8. احتاط:

حَيْطَةٌ:

التَّحِيْبُ and تَحِيْبُ and تَحِيْبُ:

يَحِيْبُ:

see art. حوط.

حيعل

Q. Q. 1. **حَيْعَلٌ**, (S in art. هل,) inf. n. **حَيْعَلَةٌ**, (K,) *He (a مُؤَدِّنٌ) said, حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ*: (K, TA:) composed of two words, like **حَوْتٌ**. (S ubi suprâ, and TA.)

حيف

1. **حَافٌ**, aor. **يَحْيِفُ**, (S, Mṣb,) inf. n. **حَيْفٌ**, (S, Mṣb, K,) *He (a judge, or any other person, Mṣb) acted wrongfully, unjustly, injuriously, or tyrannically,* (S, Mṣb, K,) *عَلَيْهِ* against him: (S:) or, as some say, *he inclined [to that which was wrong], or declined [from that which was right], in his judgment.* (TA.) **حَيْفُ التَّاحِلِ** means *A man's giving to certain of his children exclusively of others:* he should treat them equally, and not prefer some before others. (T, TA.)

2. **تَحْيِيفٌ** *The taking a thing, or something, from the side: and diminishing [from the side].* (KL.)

5. **تَحْيَيْفَتُهُ** *I took by little and little from its sides;* (S, K;) as also **تَحْوَيْفَتُهُ**. (S.)

حَيْفَةٌ *A side, or lateral part:* pl. **حَيْفٌ**; (K;) which is likewise pl. of **حَافَةٌ**. (TA.) [See also **حَائِفٌ**, below.]

حَائِفٌ *Acting wrongfully, unjustly, injuriously, or tyrannically:* (Lth, Mṣb, K:) [in some copies of the K, **حَائِرٌ** is erroneously put for **حَائِرٌ**:] pl. **حَافَةٌ** (Mṣb, K) and **حَيْفٌ** (K, Mṣb*) and **حَيْفٌ**. (TA.) — *An arrow declining from the right direction.* (TA.) — And, as being likened thereto, † *An impotent man, who does not attain the object of his want.* (TA.) — *The side of a mountain.* (K, TA.) [See also **حَيْفَةٌ**.]

أَرْضٌ حَيْفَاءٌ, and **بَلَدٌ أَحْيَفٌ**, *A district or the like, and a land, upon which rain has not fallen:* (Ibn-'Abbād, K:) as though the rain treated it wrongfully. (TA.)

حيق

1. **حَاقٌ بِهِ**, aor. **يَحْيِيقُ**, (S, K,) inf. n. **حَيْقٌ** and **حَيْقٌ** and **حَيْقَانٌ**, (K,) *It surrounded, encompassed, encircled, or beset, him, or it;* (S, K;) only used in relation to evil; (Bd in xvi. 36;) [as also **حَاقَ بِهِ**, aor. **يَحْوِقُ**, inf. **حَوَقٌ**;] and so **أَحَاقَ بِهِ**. (Ibn-'Abbād, K.) So in the Kur [xxxv. 41], **وَلَا يَحْيِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ**, [And evil artifice shall not beset any save the authors thereof]: (S:) or this means *shall not befall:* (Mṣb:) [for **حَاقَ بِهِ**, (Ibn-'Arafeh, Mṣb, K,*) aor. as above, (Mṣb, TA,) inf. n. **حَيْقٌ** and **حَاقٌ**, (TA,) signifies [also] *it clave to him, and became his due, (Ibn-'Arafeh, K,) and befell him:* (Ibn-'Arafeh, Mṣb, K:) and thus it is said to mean in the Kur [xi. 11, &c.], **وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ** [And that at which they used to mock shall cleave to them, or be their due, or befall them; namely, the punishment at which they mocked.] (TA.) You say also, **حَاقَ بِهِمُ الْعَذَابُ**,

Punishment beset them, and befell them. (S.) And *حاَقَ بِهِ الْبَلَاءُ* Trial, or trouble, beset him. (TA in art. حَقَّ) = *حاَقَ فِيهِ*, (K,) inf. n. *حَيْقٍ*, (TA,) i. q. *حاك*. (K.)

3. *حايقه*, (AA, K,) inf. n. *مُحَايِقَةٌ*, (AA, TA,) *He envied him, and hated him.* (AA, K.)

4: see 1. = *احاق الله بهم مكرهم* God made their artifice to beset them: (Lth, TA:) or made it to befall them. (Th, K, TA.)

حَاقُ الْجُوعِ Vehemence of hunger. (TA.) See also *حَاقٌ*, in art. *حَقَّ*.

حَيْقٍ What besets a man, ('Eyn, K,) and befalls him, of artifice, ('Eyn, TA,) or of an evil deed, that he has done. ('Eyn, K.)

مَحْيُوقٌ: see art. *حَوَق*.

حيك

1. *حَاك*, aor. *يَحِيكُ*, inf. n. *حَيْكٌ* and *حَيْكٌ* and *حَيْكَةٌ*, accord. to Lth, signifies *He wove a piece of cloth*: [and it is said in the K, in art. *حَوَك*, that the root of the verb in this sense is with *و* and with *ح*:] but Az says that this is a mistake; and that the verb is only *حاك* having for its aor. *يَحْوُكُ*, inf. n. *حَوُوكٌ*. (TA. [See, however, what follows.]) = *حاك في مشيته*, (S, K,) or *حاك*, (TA,) aor. *يَحِيكُ*, inf. n. *حَيْكَانٌ* (S, K) and *حَيْكٌ* (K) and *حَيْكِي* (Mbr, TA) [and *حَيْكَةٌ*, which see in what follows], *He (a man, TA) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back: or he moved about his shoulder-joints and his body in walking, (K, TA,) having much flesh; which manner of walking in women is commended, but in men it is discommended; for the woman walks thus by reason of the largeness of her thighs; but the man, when his thighs, or legs, are wide apart: or, as some say, it signifies he trod the ground vehemently: (TA:) or he moved about his shoulder-joints, and parted his legs widely, in walking, [as short persons do: for] *حَيْكَانٌ* signifies the manner of walking of him who is short: (S:) or a walking in which a man moves about his posteriors: all which meanings are borrowed from the action of the *حَاك* [or weaver, who straddles when at work]: *حَيْكَةٌ*, likewise, signifies a walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back, and in a lagging manner. (TA.) And you say also, *جَاءَ يَتَحِيكُ*, and *يَتَحَايِكُ*, meaning *He came walking with his legs parted as though there were something between them.* (TA.) = *حاك*, (K,) aor. *يَحِيكُ*, inf. n. *حَيْكٌ*, (TA,) said of a sword, (K,) and of an axe, (TA,) *It made an impression, or had effect; as also* *احاك*. (K, TA.) *حاك فيه* (S) and *احاك فيه* (S, K) and *احاكه*, (K,) said of a sword, signify the same: (S, K:) one says, *ضَرَبَهُ فَمَا أَحَاكَ*, i. e. [He struck him, but the sword] made no impression, or had no effect, upon him. (S, TA.) And *حَاكَتِ الشُّفْرَةَ**

The [knife called] شفرة cut; as also *احاكت*. (K.) And *مَا تَحِيكَ الْمُدْيَةُ النَّخْرَ* [The butcher's knife does not cut the flesh-meat], and *ما تحيك فيه*: both signify alike. (El-Âmidee, TA.) — [Hence,] *حاك القول في القلب*, inf. n. *حَيْكٌ*, + *The saying took effect upon the heart; (Sh, S, K, TA;) and became fixed therein.* (Sh, TA.) And *مَا يَحِيكَ مَا يَحِيكَ* + *Blame does not make any impression upon him.* (S.) And *مَا يَحِيكَ كَلَامُكَ فِي فَلَانٍ* + *Thy speech does not make any impression upon such a one.* (TA.) And it is said [in a trad., as some read it], *الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ*, + *Sin is that which makes an impression upon thy mind, and becomes fixed [therein, and with which thou disliketh that men should become acquainted].* (Az, TA. [See also *حَاكٌ*; and see *حَزَّ*.])

4: see 1, in five places.

5: } see 1.

6: }

8. *احتاك*, mentioned in this art. in the K: see 5 in art. *حَوَك*.

حَاكٌ and *حَيْكِي*: see art. *حَيْكِي*.

حَاكٌ and *حَيْكَانَةٌ* and *حَيْكَانَةٌ*: see *حَاكٌ*. The first also signifies *A man who walks with his legs parted as though there were something between them.* (TA.) And *A bulky [lizard such as is called] ضَبَّةٌ; that moves about its shoulder-joints, and parts its legs widely, in going along; (S;) as also the second and third.* (Ibn-'Abbád, TA.)

حَيْكَةٌ: see art. *حَوَك*.

حَيْكَةٌ Short, and thick and compact in body; applied to a woman. (Ibn-'Abbád, K.)

حَاكٌ and *حَيْكَةٌ*: see *حَاكٌ*; for the former, in two places. — The latter also signifies *A female ostrich; as being likened to the حَاكٌ in her [manner of] walking.* (TA.)

حَاكٌ: see art. *حَوَك*. [In the present day, *حَاكٌ* signifies the same; i. e. *A weaver.*] = Also, and *حَاكٌ*, applied to a man; and *حَيْكَةٌ* and *حَيْكَانَةٌ* and *حَيْكَانَةٌ*, (K, TA,) and, accord. to the K, *حَيْكِي*, but this is an inf. n., and is here a mistake for *حَيْكِي*, originally *حَيْكِي*, mentioned by Sb, (TA,) applied to a woman; *Walking, or who walks, in the manner denoted by the verb حَاك, i. e., with an elegant and a proud and self-conceited gait, &c.* (K, TA.) = And the first, i. e. *حَاكٌ*, *Becoming fixed in the heart, and disquieting one.* (Az, TA in art. *حَوَك*.) [See 1.]

حيل

1. *حَالٌ*, aor. *يَحِيلُ*, inf. n. *حَيْوُولٌ* It became altered, or changed: (K:) a dial. var. of *حال*, aor. *يَحْوُولُ*, inf. n. *حَوُولٌ*. (TA.) — *حال الماء*, aor. as above, *The water remained, or stagnated, and collected; or remained long, and became altered; or became yellow and altered; in the bottom of a valley.* (TA.)

4. *مَا أَحْيَلَهُ* a dial. var. of *مَا أَحْوَلَهُ*. (Fr, S.) See 4 (last sentence) in art. *حَوْل*.

5. *تحيل*: see 8 in art. *حَوْل*.

حَيْلٌ حَيْلٌ A cry with which goats are chidden. (K.)

حَيْلٌ Water that remains, or stagnates, and collects, or that remains long, and becomes altered, or that becomes yellow and altered, in the bottom of a valley: pl. [of pauc.] *أَحْيَالٌ* and [of mult.] *حَيْوُولٌ*. (K.) = Also a subst. from *الإحْتِيَالُ*; (S, K;) and so *حَيْلَةٌ*, with *kesr*; (S;) or *حَيْلَةٌ* [perhaps a mistake for *حَيْلَةٌ*]; (K;) and *مَحَالَةٌ*, and *مَحَالٌ*. (AZ, S.) [See *حَيْلَةٌ* in art. *حَوْل*.] — *Strength, power, might, or force; syn. قُوَّةٌ; as also حَوْلٌ; (TA;) of which it is a dial. var.* (S, Mṣb.) So in the saying, *لَا حَيْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ*. (S, Mṣb, TA. [See *حَوْلٌ*].) So, too, in the phrase, in a form of prayer, *اللَّهُمَّ ذَا الْحَيْلِ*, [O God, Possessor of great might]: perverted by the relaters of traditions into *ذَا الْحَيْلِ*, with *ب*. (TA.) If it be a contraction of *حَيْوُولٌ*, originally *حَيْوُولٌ*, its proper place is art. *حَوْل*: otherwise, this is its proper place. (TA.)

حَيْلَةٌ A large number of goats: (S:) or a herd of goats: and a flock of sheep. (K.) — *Stones rolled down from the side of a mountain to its bottom until they become many: (K:) or an overhanging mass of rock that falls down from the head of a mountain to its bottom.* (Abu-l-Mekárim, O.) = See also *حَيْلٌ*.

حَيْلَةٌ: see *حَيْلٌ*, above; and see art. *حَوْل*.

حَيْلِي: see its syn. *حَوْلٌ*, in art. *حَوْل*.

حَيْلُونَةٌ an inf. n. of *حَالَ*, [aor. *يَحْوُولُ*], (Mṣb and Mṣb in art. *حَوْل*), like *كَيْنُونَةٌ* [etc.]. (Mṣb in that art. [See 1 in that art.])

عَلَى حَيْالِهِ and *بِحَيْالِهِ* and *حَيْالَهُ* and *حَيْالٌ*: see art. *حَوْل*.

حَيْلٌ: see 4 in art. *حَوْل*, in the latter half of the paragraph.

حَيْلٌ: see its syn. *حَوْلٌ*, in art. *حَوْل*.

أَحْيَلٌ: see art. *حَوْل*.

مَحَالٌ } see *حَيْلٌ*, above; and see *حَيْلَةٌ* in art. *حَوْل*.

حين

1. *حَانَ*, (Mṣb, K,) or *حَانٌ*, (S,) aor. *يَحِينُ*, (S, Mṣb,) [inf. n. as in the exs. following,] *It, (Mṣb, K,) or its time, or season, (S,) was, or became, or drew, near; or was at hand: (S, Mṣb, K:) and its time came.* (Mṣb, K.) You say, *حَانَ لَهُ أَنْ يَفْعَلَ كَذَا*, aor. as above, inf. n. *حِينٌ* [and as in the next ex.], *The time came, or drew near, for him to do, or that he should*

do, such a thing; syn. **آن**. (§.) And **حانت الصلاة**, (Mṣb, TA,) inf. n. **حِين** and **حِينَ** and **حِينُونَ**, *The time of prayer came: (Mṣb:) or the prayer was, or became, or drew, near.* (TA.) — **حان السنبل** *The ears of corn became dry,* (K, TA,) so that the time of the reaping thereof came, or drew near. (TA.) — **حان النفس** *The soul died, or perished.* (TA.) — And **حان**, inf. n. **حِين**, *He (a man) died, or perished.* (§.) — *He experienced a trial, or trying affliction.* (K: a meaning indicated therein, but not expressed.) — Also, (Az, K,) aor. as above, inf. n. **حِين**, (Az, TA,) *It (anything) was not accommodated, adapted, or disposed, to the right way or course or direction; (Az, K, TA;) as also* **تحين**. (K.) — And i. q. **اتفق** [*It happened, &c.*] (Har p. 382.)

2. **حينه**, [inf. n. **تحين**,] *He assigned, or appointed, for him, or it, a time.* (K.) **حينوا** **حينو** and **أحانوه** have the same meaning [app. *They assigned, or appointed, a time for their guests.*] (TA.) — **حين الناقة** *He appointed for the she-camel a time in every day and night in which he should milk her; (S, K;) as also* **تحينها**; (K;) said when one milks her in the day and night once: Aṣ says that **تحين** is like **توجب** [*the milking a camel but once in the course of each day and night*]; but is only after she has shown herself to be pregnant, and her milk has become little in quantity. (TA.) — *He (God) made him, or it, to be not accommodated, adapted, or disposed, to the right way or course or direction.* (K.) — See also 4.

3. **حايان** and **حايان** [are the inf. ns. of **حايان**]. You say, **عامله حايان** (S, K) and **حاياناً** (Lḥ, TA) [*He bargained or contracted with him for work for a certain time*]; like **مساوعة**; (S, K;) from **الوقت الحين** meaning **الوقت**. (Lḥ, TA.) And in like manner, **استأجره حايان** (TA) and **حاياناً** (Lḥ, TA) [*He hired him, or took him as a hired man or a hireling, for a certain time*].

4. **أحان** i. q. **أزمن** [i. e. *Time, or a long time, passed over him, or it; he, or it, endured, or continued, for a time, or for a long time.*] (TA.) — **أحين** *He remained, stayed, abode, or dwelt,* (S, K,) for a time in a place. (§.) — **أحيت الإبل** *The time came, or drew near, for the camels to be milked: or for the camels to have their loads bound upon them.* (AA, K. [In the CK, **يُعَلَم** is erroneously put for **يُعَمَّر**].) — **أحين القوم** *The time of what they desired, or sought, came, or drew near, to the company of men: (K:) the time of their attainment of what they hoped for came, or drew near, to them.* (IAṣr, TA.) — As a trans. verb: see 2. — **أحانه الله** *God caused him to die, or destroyed him; (S;) as also* **حينه**, inf. n. **تحين**. (KL: but only the inf. n. is there given.) — *God tried him, or afflicted him with a trial.* (K: a meaning indicated therein, but not expressed.)

Bk. I.

5. **تحين**, said of a spunger (وَأَرَش), *He watched for the time of eating, in order that he might enter.* (§.) And **تحين الطعام** [*He watched for the time of the food.*] (K voce **حَضِر**.) And **تحينت رؤية فلان** *I watched for the time of seeing such a one.* (TA.) And **تحين وقت الصلاة** *He sought [to know] the time of prayer.* (TA.) [And accord. to Freytag's Lex., **استحان** has a similar meaning; i. e. *He waited for the just time of a thing; delayed a thing till the fit time.*] — **تحين الناقة**: see 2. — See also 1. — As meaning **استغنى**, it is a vulgar word. (TA.)

10: see 5.

حين *Death; a state of destruction or perdition: (S, K, TA:) or the time of the appointed term [of life]; or time of death.* (Har p. 322.) — *A trial, or trying affliction.* (K.)

حين i. q. **دهر** [*Time; or a time; or a space, or period, of time; &c.*] (K:) or, accord. to Esh-Shāfi'ee, *time, from the beginning of the world to its end; as also* **دهر**: (Az voce **دهر**:) or a time, (Az, S, Mgh, Mṣb, K,) in a vague sense, (Mgh, K,) applicable to any time, (Az, K,) little or much, (Mgh, Mṣb,) long or short, that may be a year and more: or [in some cases] particularly meaning *forty years: or seven years: or two years: or six months: or two months: or any morning and evening: (K:) also a space of time; (S, K;) as in the Kur lxxvi. 1, (S,) and in the Kur xxxvii. 178: (K:) and a continuous time: (Ham p. 381:) and the day of resurrection; (K:) or the coming to pass of the resurrection; as in the Kur xxxviii. last verse: (Mgh, TA:) or it has two meanings; namely, a time of unknown limit, and also, as in the Kur xiv. 30, six months: (Fr, Mṣb:) accord. to Er-Rāghib, the time of a thing's arriving, or coming, and happening; having a vague meaning, and rendered particular, or special, by that to which it is prefixed: some say that it occurs applied in different ways: to an appointed term; as that to which God makes one to live: and a year; as in the Kur xiv. 30: and to the time when an event takes place; as in the Kur xxx. 16: and to time absolutely: accord. to El-Munāwee, in the [genuine] language of the Arabs, it is applied to [the time of] a glance of the eye, and more than that, to time without end: (TA:) the pl. is **أحيان**, (S, Mṣb, K,) and pl. pl. **أحايين**; (S, * K;) as in the saying, **فلان يفعل كذا أحياناً**, and **في الأحيين** [*Such a one does so at times, or sometimes.*] (§.) In the Kur [xiv. 30], **توتى**, **كل حين** means [*Which yieldeth its fruit*] every six months: (Fr, Mṣb, TA:) or every year: or every morning and evening: or, accord. to Az, in every season, uninterruptedly. (TA.) **حين**, also, means **حينه** [*The time, or season, of a thing.*] (K.) [You say, **إلى حين** *For a time, or season.*] And **حيناً** *At one time; sometime; at some time; awhile.* (Mgh.) **حين** in the phrase **فمت حين فمت** [*I stood in the time when thou stoodest, or I stood when thou stoodest,*] is an adv. n. of time; (Mṣb;)*

[see also an ex. in a verse cited voce **حَسَف**, and the remarks there subjoined:] and one may well employ in its place **لما** and **إذا** (Mṣb, TA) and **إذ** and **متى** and **ساعة** (TA) and **وقت** (Mṣb, TA) and the like; but not, as many have said, **حيث**; for this is an adv. n. of place. (Mṣb.) — When they make the two times to be distant, the one from the other, [i. e. the time of speaking and the time spoken of,] they do so by means of **إذ**, and thus, (K,) they say **حينئذ** [meaning *At that time; then*]: (§, K:) and sometimes they suppress the ء, substituting for it **ي**. (TA.) — Sometimes, also, they prefix **ت** to **حين**; (S, TA;) and say **لا تحين**, meaning *It is not, or was not, a time* [of such a thing; but this is generally written **لات حين**]; as in the Kur xxxviii. 2 [respecting which see art. **ليت**]. (TA.) Aboo-Wejzeh Es-Saadee says,

* **العاطفون تحين ما من عاطف** *
* **والمطعمون زمان أين المطعم** *

[*The persons who return to the attack when there is none other that returns to the attack, (as is said in the S and L in art. **عطف**), or it may mean who act affectionately in the time when there is none other that acts affectionately; as is said in the L in that art.;) and the feeders in the time when it is said, Where is the feeder?: (S:) ISd says that **ت** is thus prefixed to **حين** like as it is in **تلان** meaning **الآن**: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus:*

* **العاطفونه حين ما من عاطف** *

[with the ء of pausation]: and some say that the ء of pausation is likened to the fem. ة, and is then made movent with fet-ḥ. (TA. [See more in art. **ليت**].) — See also **حينة**, in two places.

حانة: see art. **حون**.

حينة: see what next follows.

حينة [The time appointed for a she-camel to be milked in every day and night;] a subst. from **حين الناقة**; as also **حين**: you say, **متى حينة نأقتك**, meaning *When is the time of the milking of thy she-camel?* and **كم حينتها**, meaning *How many times is she milked?* (K.) One says also, of a man, (S,) **يأكل الحينة** and **الحينة**, meaning *He eats once in the day and the night*: (S, K:) or, accord. to Aboo-Amr Ez-Záhid, (S, K:) or, accord. to Aboo-Amr Ez-Záhid, **الوجبة** is used as meaning a man's eating once in the day, and **الحينة** as meaning a she-camel's being milked once in the day. (IB, TA.) And one says, **ما ألقاه إلا الحينة بعد الحينة**, i. e. **الحين** **بعد الحين** [*I do not meet him save time after time; meaning, occasionally.*] (K.)

حاناة: see art. **حون**.

حانوث: see arts. **حون** and **حون**.

حانية: }
حاني: } see art. **حون**.

حانية: see arts. **حون** and **حون**.

حَائِنٌ *Stupid; foolish; or having little, or no, intellect, or understanding.* (K.)

حَائِنَةٌ *A deadly, or destructive, calamity that befalls one: (K, TA:) a calamity in which is the حَيْنُ: (TA:) pl. حَوَائِنٌ. (K.) [In the CK it is, in one place, erroneously substituted for حَائِنَةٌ, as meaning "wine."]*

مَحُونَةٌ [mentioned in the K in art. مَحْنٌ] is from الحَيْنُ or المِحْنَةُ. (TA.)

مَحْيَانٌ: see its syn. حَيْنٌ.

حَيْهَلٌ

حَيْهَلٌ (En-Nadr, AHn, K) and حَيْهَلٌ and حَيْهَلٌ (K) *A certain shrub of the smaller kind of حَمِضٌ, having no leaves: (En-Nadr, AHn, K:) or the species of حَمِضٌ termed هَرْمٌ: (AA, TA:) a coll. gen. n.: (TA:) n. un. with ة: (K:) so called because, when rain falls upon it, it grows quickly; and when the camels eat it, and do not speedily void their excrement, they die: (AA, TA: [see the next paragraph:]) at the end of a verse of Homeyd Ibn-Thowr, the name is written الحَيْهَلُ,*

with the vowel of the ل transferred to the ه. (AHn, K.)

حَيْهَلٌ and حَيْهَلٌ and حَيْهَلٌ and حَيْهَلٌ and حَيْهَلٌ words used in inciting, or urging on: see more in art. حَى; (K;) and in art. هَل. (TA.)

حِيوٌ

For words that might perhaps be correctly mentioned under this head, see the art. headed حَى: or حَى and حِيوٌ.